

FRIENDS JOURNAL

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***T**HUS there is something eternal in religion which is destined to survive all the particular symbols in which religious thought has successively enveloped itself. There can be no society which does not feel the need of upholding and reaffirming at regular intervals the collective sentiments and the collective ideas which make its unity and its personality. Now this moral remaking cannot be achieved except by the means of reunions, assemblies, and meetings where the individuals, being closely united to one another, reaffirm in common their common sentiments. . . .*

—ÉMILE DURKHEIM

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Continuous Prayer

WHAT I am about to describe may seem imagined or fanciful to some. Perhaps it has not been real; but the effects have most certainly been real, and very rewarding, and that is what is important. Two months ago, I would have said that continuous prayer was probably impossible, certainly very difficult. Now, I realize that it is not only possible, but also not difficult.

Continuous prayer must be continuous—something which occurs not once or twice a day but every few minutes, be it simply an awareness of God's presence or speech with God or work with God. Whatever it is, it must be a continuous contact with God. This, then, means living at two levels: at one level, ordinary, daily routine living; at the other level, living with God.

How can one live at two different levels simultaneously? I would liken it to background music, when one can be talking or pursuing some activity and at the same time be very much aware of a beautiful Schubert melody being played. Or I would liken it to standing out of doors, talking to someone, and while concentrating intently on the conversation, being very conscious of the warmth of the sun's rays as they penetrate through the shirt to one's back; no innuendo of speech is missed nor any delight of basking in the heat.

This continuous contact starts one eagerly and joyfully forward to meet each day, giving one the feeling that there will be someone near with whom to share every experience and to whom one can turn for guidance. The harassments of the day disappear, and the sensation of "If I can only get through this day" never makes itself felt. The day seems less complicated and happier.

The results of this contact are apparent in relationship to others, too. In conversation, before commenting or answering, there is a barely perceptible pause in which to take an inner sidelong glance of reassurance that the Divine Presence is near and will help in choosing the right words and actions. Just the mere fact that a third person, a silent witness, "stands in" on a conversation, makes one more temperate and thoughtful in reply.

I was not cognizant of being insecure or incomplete before. I only know now that I must have been. To return to one level of living would be like playing a piano with the hammer striking only one wire instead of three when a note is touched. To ask a man to revert to the one level of creaturely activity would be asking the impossible of someone who thinks he may have heard a whisper of eternity.

BARBARA SPROGELL

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FRIENDS JOURNAL

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Editorial Comments

Friends Disarmament Conference

THE Friends Disarmament Conference being held this week end at Germantown, Ohio, is primarily planned to inform and prepare delegates who, in turn, will assist our membership and the wider public in studying this topic and exerting their influence upon our political leadership. The conference will deal with practical considerations. Economic and military aspects of pacifism have at times been neglected in a one-sided emphasis on the religious and humanitarian motivations of peace work that are likely to be primary in this concern. Without wanting to assign such factors a secondary role, it must, nevertheless, be clear to us that practical considerations predominate in the minds of our statesmen and the public. Mistrust, an all-pervading sense of insecurity, national resentments, mistaken or accurate appraisals of other nations' political aims—these are only a few of the factors to be considered before suggestions about armament reductions, withdrawal from critical areas, or similar sensitive proposals can be studied.

Uncertainty has been the mark of every phase of history since 1914. When did the Second World War end? The Versailles Treaty of 1919 was at least the official termination of the First World War, mistaken as its philosophy and structure were. No document of similar weight exists now to mark the end of the last war.

The Pace of Events

Events are outrunning our capacity to understand and manage their impact upon history. President Roosevelt is reported to have advised his friends as early as 1944 not to conclude a peace treaty before 1950. In 1917 Henry Adams, the historian, prophesied that technical progress would far outrun our ability to absorb psychologically the course to which modern history subjects us. People who fly jet planes and work on concrete plans for interplanetary traffic are rising above their natural faculties for comprehending the implications of such superhuman feats. There is more than the usual hobby aspect to our whimsical debates on leisure; leisure is the lost paradise of our generation. The wonders and the terrors alike of our new achievements becloud our vision of the future. World War II has not resulted in a state of peace because we have no clear or universally acceptable vision

of such future peace. We wonder about disarmament but continue to think in the categories of yesterday's world: the Russians speak in terms of a safety belt because twice in one generation they had experienced an invasion. England needs trade. The United States wants to protect her "way of life" materially and philosophically. Other nations have different goals, and our only common denominator is the haunting fear of tomorrow's potential terror. But fear alone is not enough to create the vision of a better world.

The Prospects

The present UN negotiations concern eighty nations, although they affect the large nations primarily. It seems hopeful that no nation has as yet proposed to discontinue negotiations. Since 1954 a certain progress has been noted: Russia and the United States have dropped some of their demands concerning adherence to numerical or "balanced" cuts. Both nations are closer to agreement on nuclear weapons than four years ago, inspection no longer being the bone of contention it was then.

The discipline which official negotiations like these and conventions such as the present Friends Conference on Disarmament impose on the participants resembles the tedious process of studying the grammar of a foreign language, the intricate rules of spelling, or the elementary steps of higher mathematics. Pacifists have always been impatient in their desire to achieve their goals. Impatience has its drawbacks in that it weakens our sense for concrete and hidden realities. Yet without impatience no peace can be built, as not a single province of the Kingdom has ever been explored without this divine impatience. It was Jesus himself who expressed this holy impatience in the words, "I came to cast fire upon the earth; and would that it were already kindled!" (Lk. 12:49).

In Brief

Only five years ago, in some areas of Indonesia, one baby in every two had malaria before it was a year old. Now, as the result of an intensive spraying campaign, most children born in the same area will never have the disease. This program has also put back into production 50,000 acres of land previously abandoned because of malaria, with a resulting annual increase in rice produc-

tion of 58,000 tons—or more than two days rice ration for every man, woman, and child in Indonesia.

The American Business Men's Research Foundation (431 S. Dearborn Street, Chicago 5, Ill.) published the

following figures about the age of beginning alcoholic drinking. Drinking was begun as follows: under 20 years of age, by 83 per cent; 21 to 25 years, 7.4 per cent; 26 to 30 years, 4.5 per cent; 40 years and over, 1.7 per cent.

The Mountain Revisited

By J. CARTER SWAIM

WHEN Muriel Lester went to live in the East End of London she took a basement room in a settlement house. Outside, there was a flat and uninteresting piece of ground, which she proceeded to transform by building herself a hill. In one corner she piled all the debris she could find: old bricks, broken pottery, bits of guttering and concrete which a builder had left behind. This heap of rubbish she then proceeded to cover with a layer of earth. In this soil she planted flowers, and finally it all stuck together.

Miss Lester felt that she had to have a hill because it is not right to live without a sense of up and down. As it was the Gospel which motivated her to go into the slums, so perhaps also it was the Gospel which inspired her with this feeling. The Gospels relate that Jesus frequently climbed the heights. Sometimes he "went up into the hills by himself to pray" (Mt. 14:23). It was after such an experience that he chose "twelve, whom he named apostles" (Lk. 6:13). On the last night, he and his friends "went out to the Mount of Olives" (Mk. 14:26).

Matthew has collected the sayings of Jesus and prefaces them by telling how "he went up on the mountain" (Mt. 5:1). Earlier translations relate that "he went up into a mountain," but the Revised Standard Version preserves our idiom. When referring to men exploring a whole range of lofty peaks, or families going there for vacation, we say they went "into the mountains." When the elevation is singular, however, we are accustomed to use "on": "He went up on the mountain."

At Sinai Moses went "to the top of the mountain" (Ex. 19:20) and came back down with the Law. Matthew no doubt intends us to see Jesus as the giver of a new and greater law. Several times in the Sermon the laws which govern the kingdom of God are contrasted with those which prevailed in ancient Israel.

An eighteenth-century commentator observed that "a lofty part of the earth . . . is best suited for the most holy actions." This is why Jesus "went up on the mountain."

Dr. J. Carter Swaim, well-known biblical scholar and author, is Executive Director of the Department of the English Bible of the National Council of Churches.

In a home for aged women one resident was always complaining. Another, who, confined to her room by a gangrenous foot and enduring continuous pain, really did have something to complain about, said to her more fortunate friend: "Why are you always grumbling about the little things? Why don't you fix your mind on the big things? Why don't you look at the hills?" "From my room," was the gloomy reply, "I can't see any hills." "Well, then," came the unexpected response, "why don't you look at the clouds and imagine they're hills?"

This conversation suggests not only the power of the religious imagination but also the advantage of having a hill country of the soul. Matthew 5:1 tells how Jesus "went up on the mountain, and when he sat down his disciples came to him." In many artistic representations of the Sermon on the Mount, Jesus is portrayed as standing with outstretched arms and pronouncing His blessing upon the people. This position may in part reflect the fact that, among us, men ordinarily stand to deliver sermons, but use of an old translation has contributed to the false picture. Earlier versions here said, "when he was set, his disciples came unto him." To be "set" now conveys the taking of a fixed position, usually upright. The runner gets set for the race. A guard is set to keep watch over the royal palace. A telephone pole is set in place.

This usage tends to make us think that when Jesus "was set," it means he was standing. Hence the common representations in art. The dictionary, however, tells us that the first meaning of "set" is "to cause to sit, to make to assume a sitting position." Webster describes this meaning as "archaic"; no doubt it was the sense in which the expression was used by the King James translators. The Revised Standard Version gives us the true picture, "when he sat down." Even the King James Version at Matthew 15:29 tells us that Jesus "went up into a mountain and sat down there."

When the boy Jesus stayed behind in the temple, his parents found him "sitting among the teachers." Sitting was the usual position of a Jewish teacher, and in some Jewish lore the verb "to sit" becomes nearly synonymous with "to teach." The word "disciple" means "learner." A favorite term for Jesus was "Master," which means

"Teacher." This teacher-pupil relationship the Revised Standard Version makes clear: "when he sat down his disciples came to him."

Galilee was a surprisingly populous region. Josephus, in his *History of the Jewish War*, tells us: "The Galileans . . . have been always very numerous . . . the cities lie here very thick, and the very many villages there are here are everywhere so full of people . . . that the very least of them contained above fifteen thousand inhabitants." Since the number of these "villages" was reckoned at 204, or—as it reads in some versions of Josephus' autobiography—240, that would mean a total population of well over three million, in an area of about a hundred square miles.

Josephus is the only reporter we have for these matters, and there is reason to think he may have exaggerated. Since he made terms with the Romans and was by them appointed military governor of Galilee, he was always eager to make as good a showing as possible, and it would certainly not be like him to underestimate the population over which he ruled. With all due allowance for exaggeration, however, it is clear that Galilee was a place where people thronged. The Gospels reveal how, at the shortest notice, crowds gathered about Jesus wherever he went, and Matthew's preface to the Sermon says, "Seeing the crowds, he went up on the mountain."

The Revised Standard Version helps us to get this sense of how great numbers of people were always making it difficult for Jesus to do his work. At Matthew 5:1 the King James Version says: "And seeing the multitudes." "Multitudes" is a fine old Latin word, meaning a great number of persons collected together. A volume on best sellers in the United States is entitled *Golden Multitudes*. Webster tells us that "multitude" is "now somewhat bookish." Really to get a picture of people tumbling over each other, we need the word "crowd," which suggests masses milling in disorder. Although "multitude" is a Latin word, even the Vulgate here has a word for tumult, mob, commotion, the word from which we get "turbulent." The opening words of the Sermon make it clear that Jesus' work was not done in lonely seclusion, but rather that he lived and labored "Where cross the crowded ways of life."

Letter from India

IN January at the village of Barpali in Orissa the Friends Advisory Committee for India and Pakistan held its winter meeting. About thirty members of projects and scattered Friends met for three days to review common problems and concerns and to worship and think quietly together. It was, as always, a happy and fruitful occasion. Our hosts at Barpali, sponsored by the American Friends Service Committee, are clearly doing a fine job of instruction in health, sanitation, mechanics, and agriculture, and the reception which we strangers met with at the hands of the villagers was proof, if proof be needed, of the mutual ties established between the project and the people round about. The streets of Barpali are ringing with the sound of hand looms and silversmiths, and the smaller villages, such as Lenda, are beginning to profit from the new irrigation facilities provided by the Hirakud Dam nearby. Thus the fields are green even in winter, and the village workers trained at the project are spreading the good work.

This is an interesting time for the state of Orissa, said to be India's poorest. As chance has planned it, the great iron and manganese deposits of India are in this area, and the old and the new exist side by side here as perhaps nowhere else: steel plants, bows and arrows, river valley projects, untamed jungle, many of the finest of the ancient temples, the remains of the old feudal system, and the *gramdan* villages of Vinoba Bhawe. India's best efforts and most serious problems are being woven together in history made today, and its outcome will most certainly affect the world. Along with the neighboring states of West Bengal and Bihar, this part of India, richly endowed with minerals, forms a growing point in the emerging picture but it is perhaps too easy to allow one's affection for India to blur one's view of the tremendous odds with which she is faced. One thinks chiefly of the population growth, both absolutely as it relates to food supply and its distribution as it relates to the phenomenal and unhappy growth of Calcutta, said now to be the fourth largest city in the world.

It will be well when the rest of the world, especially the United States and Russia, fully realize that the population pressures of India and China are cutting right

THE power of religion is almost illimitable, but it is not necessarily beneficent. Religion intensifies whatever it touches, be it good or evil, just as electricity turns a magnet into an electromagnet. There is no love so tender, no compassion so self-sacrificing, no courage so enduring, as the love and compassion and courage inspired by religion. But neither is any hatred so implacable or any cruelty so determined as religious hatred and cruelty. . . . When we pray for more religion, let us pray for a religion that is dedicated to the better future and not to an evil past.—WALTER RAUSCHENBUSCH

across lines of political ideology and demand a solution that can only be achieved by the end of the cold war and real cooperation in providing all-out assistance to these underdeveloped and overpopulated areas in the immediate future. Education in limiting births, industrialization (decentralized), and perhaps some as yet undiscovered means of growing food will all be required. It would be wrong to underestimate the political threat of communism in Calcutta today, but it would be an even greater mistake to concentrate on the end result without tackling the root causes which are bound up with population pressures—whether it be in Bengal or in Kerala, the one Communist state of India. For geographical reasons, these explosive pressures are bound to adversely affect Russia much more immediately than they will the United States, and it may be hoped that the two countries can explore with both India and China the means of solution, and the sharp edge thus be taken off military rivalry. The matter must truly not be delayed, and there are some few farsighted Indians who are well aware of it.

In the countryside a great inertia has still to be overcome, and in the cities there is an as yet undefinable malaise. The large landholders for the most part are not cooperative with programs for increased productivity and the peasants for the most part are not aware of their own potential for good in matters of cooperative farming and improvement of methods. In Barpali, Friends have shown the villagers how they could dig irrigation canals independently of wages and hiring by government, and in a time of drought the villagers themselves saved the day. The government has often only scratched the surface, usually unable to make significant contact because of the nature of the bureaucracy. Much more, for example, could be made of the real achievement of the Hirakud Dam, both in direct and speedier application of its benefits and in publicizing the story of its construction. It is said and felt that in many ways the Congress party now in power does not at present have firsthand contact except with a section of the middle class. In a country committed to democracy, this lack of contact helps to explain the Communist vote in Kerala last year, and it makes the danger of a similar vote in Bengal more real. Yet there is much to contradict this impression. At Barpali we attended on Republic Day a festival addressed by the Congress Minister for Agriculture, and he spoke quite frankly of all these failings and showed a zeal for correction in a spirit of unity. Our English Friend Horace Alexander, who was with us at the Barpali meeting, also spoke to the villagers giving Vinoba Bhave's new greeting—*Jai Jagat* ("Glory to the World") replacing *Jai Hind* ("Glory to India").

Horace had just come from a visit with Vinoba in

South India and had many interesting things to say. Vinoba is no longer asking that one sixth of the land be given in Bhoodan, but is "urging that the owners of land in a village get together and agree to give all the land, so that it becomes the common possession of the village as a whole, to be redistributed to the families of the village according to need and capacity to use. Secondly, he is urging that every district must form its own *shanti sena*, or 'peace brigade'; thus they will learn to serve the community and rescue situations of conflict." Vinoba feels that either India or England may, of all the countries of the world, find the inner strength necessary to unilaterally renounce war altogether, and that for India the program of *gramdan* ("village gift") and *shanti sena* ("peace brigade") are the signposts on the road to a peaceful society. If we shrink from this optimism we should perhaps remember the magnificent optimism of our own Lord's Prayer and return to it with a renewed spirit: "Thy kingdom come, Thy will be done"—remembering likewise, ". . . the kingdom of God is in the midst of you."

Our Barpali meeting also gave consideration to the special place of the Society of Friends in India as a Christian group profiting mutually with other religious thought and deed. The hope was again expressed that a work-study center may in the not too distant future be established at Lakeview, a Friends property, at Pachmari in central India, about seventy miles from the Friends Rural Center at Rasulia. "Lakeview" could travel to the people in town and country throughout India, and also be a physical focus for the widely scattered friends of Friends in this large country. Perhaps Friends who read this can consider if such an undertaking might not have the prayerful support of meetings for worship in America and England.

BENJAMIN POLK

If I Had Utter Wisdom

By ALICE M. SWAIM

If I could plumb the depths of mystery,
Touch the intangibles, and understand
All things that were, and all that are to be,
If I could traverse every sea and land,
And learn the intricacies of all skills,
Read at a glance the inmost hearts of men,
Would I be satisfied with my blue hills,
And never yearn to roam the world again?

Or would the taste of such forbidden fruits
Gnaw at my soul, like worms of discontent,
Until they reach the deep and secret roots,
Destroy me with desire and wild ferment,
Until my happy land grows desolate . . .
For utter wisdom is too harsh a fate.

Fox Off Broadway

By RICHARD M. GUMMERE, JR.

NIGHTLY last year George Fox was walking on stage—off Broadway—in *In Good King Charles's Golden Days*. As the curtain rose on this very successful production of Bernard Shaw's last major play, a theatre-goer might have trembled for the Quaker preacher. Do not Shaw's clergymen often come to grief? Does he not show us many bishops, parsons, and other religious figures whose faith is challenged and found wanting? Does not the playbill of *In Good King Charles's Golden Days* list a strong team of gifted laymen of just the sort who usually do the challenging? The dramatis personae include King Charles II, Isaac Newton, the Duke of York (later James II), Godfrey Kneller (court painter), and three of the King's mistresses, including Nell Gwyn, the reigning actress of the time. In Shaw it is just such people as these whose untrained piety is shown to be greater than that of the religionists. Will George Fox be able to hold his own against this company of originals? The name of the artist, Godfrey Kneller, is an especially threatening one on the list of characters.

Shaw was a deeply religious man, who held art to be the supreme means of salvation. Though an admirer of Quakerism, he could not go all the way to meet Friends because of the Society's ancient mistrust of the arts. To his friend and neighbor Stephen Winsten, after meeting one Sunday, Shaw had said:

I am a Quaker by temperament but not by faith. . . .
I am all out for healing through art, and the Quakers, by denying these things, deny the very essence of religion.

In every other respect, Shaw might have been a thoroughly representative Friend—in his sense of brotherhood, his concern for social action, simplicity, equality, and, above all, in his belief in the "ever-presence" and, as he called it, the omnipresence of God's spirit.

As a portrayer of George Fox, Shaw also had the advantage of knowing the true quality of early Puritan inspiration through an almost lifelong devotion to John Bunyan. But in drawing Fox for the stage, would Shaw stress the noble Puritan core? Might not Friends' historic disinclination to the arts and current gingerliness in

them loom largest in the playwright's mind? Could the prophet in Shaw hold the satirist in check? Playgoing Friends last year might very well have seated themselves in the Downtown Theatre, New York City, in some nervousness as to what the evening held in store for the founder of the Society when Godfrey Kneller should cross his path.

The stage directions describe George Fox at his entrance as "a big man with bright eyes and a voice held in reserve. His clothes are made entirely of leather." Though warmhearted and essentially respectful to all his fellow characters, the Quaker prophet is spoiling for religious controversy. It is not very long before he engages with King Charles himself over the issue of the ritual and other formalities of the Anglican Church.

When the bell rings to announce some pitiful rascal twaddling in his pulpit, or some fellow in a cassock pretending to bind and loose, I hear an Almighty Voice call, "George Fox, George Fox, rise up; testify; unmask these impostors; drag them down from their pulpits and their altars; and let it be known that what the world needs to bring it back to God is not Churchmen but Friends, Friends of God, Friends of man, friendliness and sincerity everywhere, superstition and playacting nowhere.

It was probably a burst of indignation similar to this one that provoked Oliver Cromwell to tell Fox that he was mightily quarrelsome for one calling himself a Friend. King Charles, more suave in the play than Cromwell in history, answers with such humanity and wisdom as to tip the dramatic scales against Fox.

As the play advances, the preacher is drawn into spirited give-and-take with most of the characters, sometimes successfully, sometimes not. In the seesaw of his fortunes on stage, Fox now triumphs through spiritual insight, as he trips up Newton for believing in the Chronology of Archbishop Ussher (4004 B.C. for the Creation), now falls down himself, as the King challenges him for his Puritan assumption that the theater is a sinful place. *In Good King Charles's Golden Days* is a portrait gallery of fervent seventeenth-century religious types. The spiritual tolerance of the King, the dogmatic Romanism of the Duke of York, the deism of Newton, the exquisite piety of Queen Catherine, all have their moments of expression. Even Newton's housekeeper, Mrs. Basham, outwits George Fox himself with an adroit application of one of the Ten Commandments. Most Shaw plays include one such earthy minor character who steals the show.

A sort of Newtonian equilibrium is thus set up among

Richard M. Gummere, Jr., is a birthright member of Haverford, Pa., Monthly Meeting. With his wife, daughter, and three sons he has been attending a tiny meeting in an abandoned schoolhouse, heated by a Franklin stove, near Bard College, Annandale-on-Hudson, N. Y., where he has been Director of Admissions for seven years. Previously he taught for some time at Media Friends School. The thesis he submitted for the master's degree received from Haverford College in 1951 was called "The Religion of Bernard Shaw."

Permission to use the extracts from *In Good King Charles's Golden Days* was granted by the Society of Authors, London.

these and the other characters. It suffers an occasional strain, as when Newton threatens to throw the Duke out a window for calling him "the scum of a grammar school," or when Fox falls into one of his magnificent fits at the sound of a church bell. The King's mistresses whirl strenuously around their lord like satellites. But it begins to appear that George Fox might find a safe orbit in the system in which to escape the fate of Ferrovius in *Androcles and the Lion*, Minister Anderson in *The Devil's Disciple*, or the Reverend James Morell in *Candida*, professionals who were all surpassed in essential piety by amateurs. Standing in leather clothes amidst these spirited Restoration countrymen, will George Fox keep his precarious footing to the end? At this point there sweeps into the system like a comet Godfrey Kneller—painter.

Kneller and Fox

Is he an avenging angel sent on stage by Shaw to accomplish the defrocking which so many others of the author's religious devotees have suffered? Shaw was an old hand at this. Some of the highest drama he ever wrote came from it.

Kneller, who is described as "a well dressed and arrogant Dutchman," proceeds to warm up by devastating Isaac Newton in a brilliant vindication of art as superior to science—or anything else—in revealing the ways of God and nature. In the heat of this controversy, Kneller has not even noticed George Fox, who stands by like a ready victim, waiting for the seraphic haymaker Kneller seems thoroughly fit to deliver. At last Fox can keep still no longer. He suddenly interrupts, asking if "this painter" were not blasphemously claiming that his hand was the hand of God.

KNELLER: And whose hand is it if not the hand of God? You need hands to scratch your heads and carry food to your mouths. That is all your hands mean to you. But the hand that can draw the images of God and reveal the soul in them, . . . is not his hand the hand used by God, who, being a spirit without body, parts or passions, has no hands?

Fox (*in a voice of thunder*): So the men of the steeple house say; but they lie! Has not God a passion for creation? Is he not *all* passion of that divine sort?"

Kneller finally notices Fox for the first time and comes admiringly towards him.

"Sir: I do not know who you are, but I will paint your portrait."

No portrait in paint of Fox survives from this "True History that Never Happened," but Shaw's dramatic portrait will occupy a high place among the likenesses of the first Friend.

A Warning to Utopians

By CAROL MURPHY

IT seems natural for those who are devoted to the coming of the kingdom of heaven to think of bringing it to earth by means of intentional communities. In bad times, those who love social justice betake themselves to ideal communities because of the horrors of depression; while in good times, the ascetics fly from the horrors of prosperity. In spite of neo-orthodox pessimism, there are many idealists who believe in demonstrating the reality of the kingdom by establishing pilot communities here and now, ones that may, perhaps, survive the wreckage of our atomic culture.

One cannot fail to sympathize with attempts to make a real community out of the "lonely crowd"; yet there are certain elements in much utopian planning that lead away from freedom and into totalitarianism. This warning comes from one who approves of a welfare state and of pilot projects in deeper community feeling but who feels that freedom must be at the heart of them if they are not to become demonic.

One element of totalitarianism is to be found in the selection of community members. It is a matter of course that an intentional community cannot include "just anybody"—its members are expected to be sincere and well trained in the point of view or method of religious discipline to which the community is committed. Naturally the choice is freely made, and the like-minded have a right to gather together on their common ground; but is it wise to so mingle like-mindedness with a social order that claims to have a universal basis? There is a certain kind of utopian "true believer" that cannot cooperate with those with whom he disagrees or mingle with those of whom he disapproves; yet a free society asks just this of its members. And the obverse side of this "true believing" trait is the demand to agree in order to cooperate and to approve in order to mingle; and a totalitarian society asks just this. A community that claims to be more than a private club, that wants to show the way to all society, must face the problem of building a basis of cohesion that is both broader and deeper than agreement on beliefs. We know that this will be tragically difficult, for we have yet to find out how a free society can cooperate with people—like the Communists—who use cooperation to defeat the ends of cooperation. Nevertheless a sample of the kingdom of heaven that is to be free cometh not with ideological segregation, but within our very haphazard neighborhoods here and now.

Carol Murphy, author of *The Ministry of Counseling* (Pendle Hill Pamphlet, October, 1952), is a member of Swarthmore Monthly Meeting, Pa.

Another totalitarian element in some planned communities is likewise superficially reasonable and even attractive. There is a feeling, often institutionalized by communal ownership, that it is wrong, as well as inexpedient in a subsistence community, for anyone to be a waster or an idler. A community may be indulgent of its members' hobbies or more solitary pursuits, but there is nevertheless a demand that the members pull their weight in the enterprise, with the implicit assumption that the community as a whole is the judge of the worth of a man and his works. Now this is another totalitarian principle. The principle may not show its teeth so long as the community takes heed of the desires of the individual and no deep disagreement occurs; but what happens when individual and community persist in conflicting evaluations? This is not the pessimism that says you cannot expect people to cooperate without ultimate means of coercion. No, this is a matter of sincere difference of valuation. It was not so long ago, for instance, that "weighty Friends" frowned on the vocations of the artist or musician. Indeed, no society sufficiently appreciates its creative artists until after they are dead. Other forms of creative thought or exploration have similarly been considered wasteful in different societies, or subjected to forms of censorship by legislation or by the market place. A really free society must give its members the right to be wasteful or idle, and leave the definition of idleness to the individual and his God. There must be something that a man is, has, or does that is subject neither to rule, nor group opinion, nor price. A certain modicum of private property can be the outward symbol, though not a complete guarantee, of this right. The right to waste also implies abundance sufficient to leave a margin for waste. While there is an undoubted attraction to a bareboned and one-pointed life of dedication—as soldiers and monks both know—the free society must have an economy of abundance, with both opportunities and temptations not found in communities which cling to a subsistence basis and which therefore cannot afford to be so free. If economists are right in linking abundance to productivity, this means that those who love a free society must know the right use of modern machinery.

In sum, then, it seems that a free society must secure both the right to dissent in thought and action, and the obligation to cooperate with dissenters. The utopian must resist the temptation to proceed from conscientious objection to everything that hinders him from being good, to conscientious legislation to prevent others from being sinful. The secular society has achieved freedom by a delicate equipoise between individual and group that has produced a reign of law whereby the individual

is protected from the group by the same agency that protects the group from the wayward individual. The utopian society will wish to substitute love for the legal machinery of civil rights and civic duties, but it must preserve the same balance. High ideals and a religious commitment by no means guarantee this balance. Indeed, the temptation of such a group is to substitute intense moral pressure on the spirit of the individual for the relatively impersonal and outward pressure of secular legal machinery. Groups using the informal consensus method of reaching decisions succeed in being free only when the group refrains from any moral judgment of the individual. No truly free society can take the place of the Holy Spirit in enlightening the conscience or in producing concord and unity; but it can have strength to endure sincere differences of individual moral judgments through its faith in the perpetual reconciliation in and through tragic conflict, which is the way God seems to have chosen for Himself and His world. The kingdom of heaven on earth will not be a static tableau of bliss; it will not be a perfect society, but a perfecting society, with heights and depths not to be found in dreams of Utopia or Erewhon.

Notes on African Women

THE women of Africa have an important place in this continent's development and it will be upon their capacity to make adjustments from the old life of the tribe to the changing demands of Western civilization that much will depend. In the Kikuyu tribe in Kenya, the education of women lagged far behind that of their men. During the Mau Mau movement, many of these women, who still lived in a world bound by old tribal ideas and traditions, fell under the spell of fanatical leaders and were among the most ardent participants in the sordid crimes that the Mau Mau carried out. Church groups and municipal and state authorities realize more and more that every effort should be made to help women to become literate so that their minds may be opened to new patterns of life. Practical courses in child care, in nutrition and hygiene, and in domestic science are increasingly popular wherever they are given in Africa.

In a country like Ghana, there are large governmental mass education programs for women which penetrate into the most remote areas of the country. Almost everywhere in Africa missions have teacher-training, midwifery, and nurses-training courses for women, and great emphasis is put upon training in Christian family life. Cities like Leopoldville in the Congo are meeting the needs of girls and women who come into the cities by setting up social welfare training centers and vocational schools in tailoring, for instance, where women can learn new skills which will equip them to find a place in the developing needs of the country.

In Ghana, women are the traders and commercial people of the large cities, and while many of them have little formal

education, they are an astute and able group. Politicians are beginning to appreciate how important it is to keep their good will and not to make laws which bring their disapproval, for they are becoming a force to be reckoned with in elections. In Accra there are large numbers of mutual-aid clubs made up of trading women. They meet to enjoy each other and to take up collections of money which are given first to one and then to another of their group who is in special need of funds. Everyone gives regularly and freely, knowing that the time will come when she, too, will be the favored one. These women meet at 4 a.m. to be ready for market at 6 a.m.! They are an independent and confident lot. The great problem is, what happens to their children while they are off trading? The city of Accra is developing a few nursery schools close to the market areas where children can be deposited, but many mothers do not take advantage of them and the children are left to run wild. There is an increasing problem of delinquency among older children in the cities of Ghana owing partly to the fact that so many mothers are away from their homes for long periods of the day.

In the Union of South Africa, the women, brought under the heavy pass regulations and in some cases threatened with deportation to the reserves, have made massive protests against these regulations. They marched on Pretoria, and some twenty thousand African women spent four hours squatting and singing before the houses of parliament while their representatives presented their protests. Several thousands of them have publicly burned their pass papers and others have refused to accept them. Very little was said about this in the white press.

The government in South Africa is at a loss to know how to cope with this stern, determined, and dignified defiance, and there is a growing awareness on the part of the women that they can deal with their own problems in effective ways. This realization of their own capacities on the part of African women is growing in many directions, and wise white missionaries are turning over more and more of the leadership of church activities to the African women themselves. For many years "Bible women" in various church groups have done a great deal of the pastoral work of the churches in "caring for the lost," and African women have real gifts in conducting meetings and leading discussion groups where they have a vital interest in the subjects under consideration. In Angola recently a large conference on family life was organized, financed, and spoken to entirely by African women with the exception of one white person whom they invited to speak on a technical subject.

The highly educated woman of Africa faces some serious problems. I talked with several women in Ghana who told me that a girl very often loses her chances for marriage if she goes abroad for further training. Ghanaian men are fearful that highly educated girls will not make good wives and mothers and may become serious intellectual and professional competitors as well, so they tend to marry girls with simpler backgrounds. One girl who was offered a fellowship abroad decided against it at the last moment for fear that she would never marry and have children. For this to happen to an African woman, educated or not, is little short of a calamity.

Many well-educated African women who have studied abroad have terrific problems of adjusting to the patterns of life in their countries when they return. There is no doubt that their services are needed and that there are plenty of opportunities open to them in their professions, but these professional women are inclined to lament drastically lower standards in their own countries, and their disapproval, when expressed, brings strains and resentments from their colleagues. One of the nurses I talked with was ready to return either to England or the United States, where she had learned to feel more at home and where she believed it would be easier to combine marriage and a profession.

If ever a group needed sympathetic understanding on the part of their opposite numbers in America and Europe, it is the women of Africa as they move into these agonizing transitions.

DOROTHY STEERE

Friends and Their Friends

As we go to press we learn of the death on March 9 of Barrow Cadbury, the "grand old man" of London Yearly Meeting.

A note in the London *Friend* on the two best sellers at the Book Centre at Friends House recently—Elizabeth F. Howard's *Brave Quakers* and Elfrida Vipont's anthology, *The High Way*—prompted inquiry into Quaker best sellers in Philadelphia, at the Friends Book Store, 302 Arch Street, and its branch at 1515 Cherry Street. Both report last year's Swarthmore Lecture by Henry J. Cadbury, *Quakerism and Early Christianity*, as one of the leading titles. Catherine Owens Peare's biography of William Penn, a much more expensive book, published early in 1957, sold well at the time of Philadelphia Yearly Meeting and around Christmas, and is having another spurt now. In a six-year period Howard Brinton's *Friends for 300 Years* and Elfrida Vipont's *Quakerism* both crossed the thousand-copies line. Over the past seventeen years the best seller has been Thomas Kelly's *Testament of Devotion*, of which more than three thousand copies have been sold; it is included again this year in Harper's Lenten Readings.

Elizabeth Howard's *Brave Quakers*, one of the London best sellers, was reviewed in our issue of March 8 (p. 146).

International correspondence is conducted in a new way these days. David Houghton, member of Media Monthly Meeting, Pa., and a student at Penn State University, reports in the *Young Friend* that his Russian pen pal, Yurey Gurskey, a twenty-nine-year-old English teacher in the Novgorod region, has lately addressed him in English on a tape recording: "Dear American Friends, Dear Dave . . ." In the year since the correspondence began, the two young men have discussed "dancing, music, education, literature, art, recreation, economic standards, political ideals and practices, and religion." David Houghton thinks he has gained some understanding of Russians and also heard criticism of Americans "which cannot be lightly cast aside."

The Committee on Friends Schools, a subcommittee of the Philadelphia Yearly Meeting Committee on Education, has established the Emma Barnes Wallace Memorial Fund to give an opportunity to those who desire to express their love and appreciation of Emma in this way. In expressing her approval of the suggestion (which arose simultaneously among many Friends) Jane P. Rushmore wrote:

It would be very pleasing to me and deserved by Emma to have some kind of a permanent memorial, if Friends are interested in such a project.

It would of course have to do with education, to which she devoted the main interest of her life . . . [perhaps an] Educational Scholarship. . . . I would like her name in some way to be perpetuated as an educator with unusual discernment about how folks ought to be educated. She was never known even to dislike anybody and had a spiritual quality that lifted education above the commonplace.

The exact use to which such a fund might be put will be carefully considered by the Committee on Education, in conference with Jane Rushmore, and announced at a later date. Whether it be books or a scholarship will depend on the amount. We can only say at this time that it will have to do with education and will bear Emma Barnes Wallace's name.

Treasurer is Lenore B. Haines, 1515 Cherry Street, Philadelphia 2, Pa.

Montclair Monthly Meeting in Montclair, N. J., has established a memorial fund for C. Marshall Taylor, with contributions to it going to the Meeting House Fund of Friends General Conference. Individual Friends or Meetings wishing to contribute to this memorial fund may send their gifts directly to the office of Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa., earmarked for the Marshall Taylor Memorial Fund.

On January 25 and 26 Ludwigsburg, Germany, was the scene of the regional (southwestern Germany) meeting of the Religious Society of Friends. The participants, among whom were several Americans now residing in Germany, called upon responsible statesmen and scientists the world over to remember, in their planning for the utilization of atomic energy, that man's duty is to preserve life and not to destroy it.

On February 25 Lewis M. Hoskins and Matt Thompson for the American Friends Service Committee, Lawrence McK. Miller, Jr., for Friends General Conference, E. Raymond Wilson and Edward Snyder for the Friends Committee on National Legislation, Robert Folwell for the Friends Peace Committee of Philadelphia Yearly Meeting, and Levinus Painter for the Five Years Meeting of Friends attended a national conference on "The Foreign Aspects of U. S. National Security" in Washington, D. C. Called at the request of the President to stimulate bipartisan support for foreign aid programs being submitted to the Congress for authorization and appropriations, the conference was addressed, among others, by John Foster

Dulles, Allen Dulles, Adlai Stevenson, Harry S. Truman, Dean Acheson, Richard M. Nixon, Edwin T. Dahlberg, Bishop Fulton Sheen, Rabbi Theodore Adams, and by President Eisenhower himself.

An attractive drawing, symbolizing "From Fear to Faith," the theme of this year's Friends General Conference at Cape May, N. J., June 23 to 30, has been contributed by George Kummer, a member of Solebury, Pa., Monthly Meeting. This theme drawing will first appear on the printed preliminary announcement now being distributed to Monthly Meetings.

A two-year appointment of Blanche W. Shaffer as Associate Director of the Friends International Center at Geneva, Switzerland, has been announced by the American Friends Service Committee. She is a member of Providence Monthly Meeting, Media, Pa., and lives at Moylan. On the staff of Pendle Hill, she is being released to take up her new duties on or about June 15, 1958.

Born in Switzerland, Blanche Shaffer spent most of her childhood in Egypt, returning to Switzerland for her later education. After completing the high school course at Zürich, she did both undergraduate and graduate work at the University of Geneva. The widow of Leslie Shaffer, she worked as co-director with him at the Paris International Center in 1945-46. During this period she was discussion leader and English teacher for the French Youth Group, *Cercle de Jeunesse*. Before 1940 she was director of the Children's Literature Section, International Bureau of Education, Geneva. She has taught French and German at Pendle Hill, and more recently she has been librarian there. She is also student counselor and a member of the Pendle Hill Publications Committee. She is an active member of the Centers Subcommittee of A.F.S.C. From 1950 to 1952 she was Publications Secretary for the Friends World Committee, of which her husband had been executive secretary, and she is a member of its Executive Committee (American Section).

It is interesting that Blanche Shaffer returns as an American representative to the country of her birth and will live in her native town. She will be associated with Duncan and Katherine Wood, British Friends who have been the directors of the Geneva Center for a number of years. Offices and a meeting room have been rented for this Center in a new building located at 12 rue Adrien Lachenal.

BIRTHS

CROOKS—On February 23, at Doylestown Emergency Hospital, Pa., to Malcolm P. and Marjorie Simms Crooks of New Hope, Pa., a daughter, CATHERINE SIMMS CROOKS. The parents and paternal grandparents, Forrest C. and Irene P. Crooks, are members of Solebury Monthly Meeting, Pa.

HAAF—On February 3, to Helen and Charles R. Haaf, Sr., of Woodstown, N. J., a son, DONALD GARY HAAF. The mother and grandmother, Anna C. Buzby, are members of Woodstown Monthly Meeting.

HOLMES—On February 19, to Francis W. and Helen B. Holmes of Amherst, Mass., their third child and second son, JOSEPH MARK HOLMES. His parents are members of the Middle Connecticut Valley Monthly Meeting, of which the Amherst Friends Meeting is a part.

NICHOLSON—On February 12, to Francis T. and Jean M. Nicholson of Lansdowne, Pa., a son, ROBERT STEPHEN NICHOLSON. The

baby, who is a birthright member of Lansdowne Meeting, has four sisters and is the grandson of Ardis R. and Dwight W. Michener and Rebecca Carter Nicholson and the late Vincent D. Nicholson.

WALSH—On February 26, to Peter and Claire Walsh of Wallingford, Pa., a second daughter, **HELEN WALSH**. The parents are members of Providence Monthly Meeting, in Media, Pa.

DEATH

EVANS—On February 20, **WILLIAM WEST EVANS** of Philadelphia, Pa., a member of Valley Monthly Meeting, Pa. He is survived by his wife, Mary Evans, a daughter, Anne Lansing of Hicksville, N. Y., a son, William Evans, Jr., of Havertown, Pa., and eight grandchildren.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MARCH

13-16—Friends Conference on Disarmament, at Camp Miami, Germantown, Ohio. Delegates are appointed by Yearly Meetings.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Alice L. Miller, "Apocrypha."

16—Central Philadelphia Meeting, in the meeting house, Race Street west of 15th, 2 p.m.: Milton and Alexandra Zimmerman on their experiences with the Society of Brothers and general conditions in Paraguay.

16—Cooper Foundation Lectures on "The Goals and Philosophy of Higher Education," at the Swarthmore, Pa., Meeting House, 8:15 p.m.: Arthur Morgan, President Emeritus of Antioch College, "Adapting the College Program to Develop Community Responsibility and Leadership."

16—West Chester Meeting, at the meeting house, Chestnut and Church Streets, 8 p.m.: Thomas Colgan, "Levittown, Pa.—a Study of the North's Number One Problem."

19—Chester, Pa., Friends Forum, educational motion pictures,

in the meeting house, 24th and Chestnut Streets, 8 p.m.: *Nature's Half Acre; The Bill of Rights of the United States; A Is for Atom.*

20—Thursday Noon-Hour Address, at the meeting house, 20 South 12th Street, Philadelphia, 12:25-12:55 p.m.: Norman J. Whitney, "That Was All He Taught."

21—Nottingham Meeting, at the Oxford, Pa., Meeting House, South 3rd Street, 8 p.m.: Clarence E. Pickett, "Looking at Ourselves through Asian Eyes."

21-23—William Penn Center, Weekend Work Camp for 15-year-olds and up, at Spring and Belvidere Streets, Trenton, N. J. Apply William Penn Center, Fallsington, Pa.

22-23—Shrewsbury and Plainfield Half-Yearly Meeting, at the meeting house, 3rd and Watchung Streets, Plainfield, N. J., beginning 10:30 a.m. 8 p.m. Saturday, John A. Waddington, member of Salem, N. J., Monthly Meeting, State Senator from Salem County, and Senate Minority Leader, will speak about his experience as a Quaker legislator and his views on how Quakerism can become more effective today. For overnight hospitality: Marguerite V. Varian, 1215 Lenox Avenue, Plainfield, N. J.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Worth W. Mackie, "The Dilemma of Our Peace Testimony."

23—Mickleton Friends Forum, at the meeting house, Mickleton, N. J., 8 p.m.: Norman Whitney, "Peace in Our Time."

27-April 2—Philadelphia Yearly Meeting, at the meeting house at 4th and Arch Streets, 10 a.m., 2 p.m., and 7 p.m.

29—Philadelphia Young Friends Conference, high school and college age, 1515 Cherry Street, 2 p.m.: Robert Dumas, City of Philadelphia Commission on Human Relations, "Analyzing Our Prejudices—a Route to Understanding" (continuation of Philadelphia Yearly Meeting morning session).

29-30—Mid-Year Meeting of Iowa Yearly Meeting (Conservative), at Bear Creek Meeting House (Conservative), north of Earlham, Iowa. Sessions will be devoted primarily to worship. Report on the Friends Conference on Disarmament on Saturday evening. All Friends and others interested are welcome.

MEETING ADVERTISEMENTS

Beginning with the April 5 issue the rate will be 22¢ per line, an increase deemed necessary by the Board of Managers to equalize the revenue per page from all types of advertising.

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, Mary Flower Russell, SU 9-1790.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

DAYTONA BEACH—Social Room, Congregational Church, 201 Volusia Avenue. Worship, 3 p.m., first and third Sundays; monthly meeting, fourth Friday each month, 7:30 p.m. Clerk, Charles T. Moon, Church address.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVERgreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

INDIANA

EVANSVILLE—Friends Meeting of Evansville, meeting for worship, First-days, 10:45 a.m. CST, YMCA. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

SOUTH YARMOUTH [Cape Cod]—Worship, Sundays, 10 a.m. all year.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Unprogrammed worship at 10:45 a.m. each Sunday. Visiting Friends always welcome. For information call HA 1-8328.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 11 a.m.; meeting for worship, 11:15 a.m.

MANASQUAN—First-day school, 10 a.m.; meeting for worship, 11:15 a.m. Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

LONG ISLAND—Manhasset Meeting, Northern Boulevard at Shelter Rock Road. First-day school, 9:45 a.m.; meeting for worship, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 8:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc. **Manhattan**: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 8:30 p.m. **Brooklyn**: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues. **Flushing**: at 137-16 Northern Boulevard. **SYRACUSE**—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984. **CLEVELAND**—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Yearly Meeting Office, Rittenhouse 6-3263. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race Street west of Fifteenth Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

TENNESSEE

MEMPHIS—Meeting for worship each Sunday at 9:30 a.m. Clerk, Esther McCandless, Jackson 5-5705.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 407 West 27th Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

ADVERTISING RATES: Display advertising—\$2.24 per column inch, or 16¢ per agate line, with the following discounts: 10% for 6-11 insertions, 15% for 12-24 insertions, 20% for 25 or more insertions within one year. **Meeting notices**—22¢ per line, beginning with the April 5 issue; no discount for repeated insertions. **Classified advertising**—8¢ per word, with the following discounts: 10% for 6-15 insertions, 15% for 16 or more insertions within one year. A box number will be supplied if requested, and there is no postage charge for forwarding replies. Advertising copy may be changed without extra charge.

UTAH

SALT LAKE CITY—Meeting for worship, First-day, 9:30 a.m., 232 University Street.

WANTED

SMALL PIANO FOR SMALL HOME with three small potentially musical giants. Larry Miller, New Britain, Pa.

SUMMER POSITION: CHILD CARE, governess, companion-secretary. Experienced; college senior. References. Write Box G30, Friends Journal.

HOUSEKEEPER FOR MOTHERLESS HOME. Two children, 2 and 3½. Own room and bath, good salary; attractive old farmhouse, Pennington, N. J. Write Box S31, Friends Journal.

APARTMENT OR ROOMS with nice family for business woman. Prefer use of yard or flat; reasonable. Box S24, Friends Journal.

EXPERIENCED OFFICE SECRETARY, starting September, Farm and Wilderness Camps. Good salary and small modern apartment for couple, man to work in town or part time on grounds or in office. Kenneth and Susan Webb, Woodstock, Vermont.

TREASURER-BOOKKEEPER for small charitable Foundation (Quaker)—Philadelphia central city office. Must be experienced in double entry, including trial balance and reports. Permanent position—full or part time optional. No solicitation of funds involved. State references and qualifications; write Box G32, Friends Journal.

AVAILABLE

MOTHER'S HELPER, Oakwood School student, to assist mother with children during summer. Box C29, Friends Journal.

AS GOVERNESS-COMPANION to travel summer 1958, 1959: German-speaking George School student. Box W22, Friends Journal.

COMPANION, LIGHT HOUSEKEEPING for elderly couple; Haddonfield or Woodbury preferred. References. Julia Paul, 403 Elm, Woodbury Heights, N. J.

VACANCY NOW FOR AGING MAN needing some care; private home in West Chester, Pa.; telephone Owen 6-0210.

DESIRABLE ROOM at Abington Friends Home, Swede and Powell Streets, Norristown, Pa.

FURNISHED HOUSE WITH GARDEN, Mount Airy, Philadelphia; reasonable rent to responsible adults during owners' absence June, 1958 to March, 1959. Box J21, Friends Journal.

RESIDENTIAL BUILDING, mixed neighborhood, 2319 North 5th Street, Philadelphia, at sacrificial price, \$3,750. Four rooms, modern bath, new oil heater, deep garage which might be used for recreational area or quiet business. Ada Rose, Belmont 5-2871 (Moorestown) or WALnut 5-6500, Extension 7143 (Philadelphia).

AT THE ONLY HOTEL in Philadelphia belonging to Friends: a three-acre garden; comfortable rooms and tempting meals for transient or permanent guests. Call Arch Street Centre, Market 7-2025.

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