

FRIENDS JOURNAL

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*I*F a farmer waited until he was sure of the weather he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

—VANCE HAVNER, *Day by Day*
(Fleming H. Revell Company)

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Friends Cooperate in Africa

FOR more than 40 years there have been Friends Meetings in East Africa. In November of the year 1946, the East African Yearly Meeting of the Religious Society of Friends was officially opened by a delegation from Richmond, Indiana. In the following year epistles were received from other Yearly Meetings all over the world. These epistles brought not only messages of good will but opened our outlook to a world-wide family with whom we were to cooperate not merely by writing or receiving such epistles but by sharing our love and faith with others.

Opportunities for Service

It is just about three years since trouble began in Kenya. This brought some opportunity for Friends in England and East Africa to join hands in the call which faced them. The Kenya government was reorganizing the system of housing Africans who live in the City of Nairobi as one means of combating Mau Mau activities in the colony. Communities were planned, and houses were begun for Africans. These are only for the Africans. Whether this will be a desirable system in the future, the future itself will decide! But the system did help in getting out the Mau Mau.

The Friends Service Council made an application for service among the detainees. Along with this the F.S.C. applied for work in one of the African communities in the city. Each community will hold from 8,000 to 10,000 people. Friends are working in what is called the "Ofafa Estate," Ofafa being the name of an African member of the Nairobi City Council who was shot during 1954 by Mau Man gangsters.

Close to this estate Friends have a large plot where a Community Center is to be built. Friends in England requested the East Africa Yearly Meeting to take part in this project. As this had been a project which Friends in East Africa were looking for, the request was accepted, and a sum of Sh. 10,000 was voted for the project. The Kenya government will help by giving grants, while the rest of the money will be provided by Friends in England. In the building there will be a hall which will serve as a meeting house and also as a recreation hall. There are to be other rooms for committee meetings and libraries.

Friends Service Council in England is sending out a family to be in charge of the Center. The East Africa Yearly Meeting is requested to provide a pastor with welfare worker. English Friends have started work among the Kikuyu, Embu, and Meru detainees at Thiba. These

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FRIENDS JOURNAL

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Editorial Comments

Are We a Religious People?

THE impressive statistics on soaring membership and the ever mounting financial contributions to our churches have aroused a good many doubts and critical appraisals, to which Jerald C. Brauer, first dean of the Federated Theological Faculty of the University of Chicago, has recently lent his voice. In the Christmas issue of *The Christian Register*, Boston, Brauer, an ordained Lutheran minister, asks the question, "Is American Religion Too Respectable?" Protestantism seems to have failed in several aspects. Is our Christian faith still a constant judgment on our pretensions and a creative source for understanding our political, economic, and cultural life? Too many of our people who identify themselves with the church are not really influenced by the beliefs of our Judeo-Christian tradition. We tend to keep religion out of politics, economics, and education, and consider it merely a means for shaping our personal morality. We are living off the capital of our forefathers, whose faith and action comprehended the totality of life. Modern revivalism, as represented by Billy Graham, oversimplifies the task of religion and ignores the social and cultural responsibilities of the Christian.

The increasing public interest in religion is nevertheless a unique opportunity for Christian faith to broaden personal piety so that it includes the realism of economics, politics, and culture. Dr. Brauer makes a plea for a more wholesome training of the clergy, a group of dedicated men who are in danger of living apart from the realities of everyday life. We want to express the hope that American laymen, organized or not, will participate early in this vast task of giving back to religion its rightful place in the whole of life. The Christmas issue of *Life* magazine, with its profuse display of religious pageantry, gave several leading theologians an opportunity to analyze the needs and ills of American Christianity. Paul Tillich, Harvard, expressed the fear that our faith might yet die in the American suburban church, not "from attacks from without, but of its own respectability."

Flying Saloons

In 1954 some of our major airlines abandoned restrictions on the serving of alcohol during flight. The

Air Line Stewards and Stewardesses Association opposed this move because of the hazards involved in the consumption of alcohol during a flight. Mr. Rowland K. Quinn, Jr., president of the Air Line Steward and Stewardesses Association, states now that after one year's experience under the new ruling the Association is convinced that its protest was justified. At high altitude every drink is especially potent and easily has more disturbing effect than when taken under normal conditions. A few years ago, most of our airline stewardesses were expected to be trained nurses. Nowadays they are younger, less trained, and can hardly be expected to deal firmly with one or several unruly passengers. Mr. Quinn quotes the example of one major carrier with 70 passengers involved. The captain cancelled the flight at the original station because 18 of the passengers were so intoxicated that they constituted a menace to the safe operation of the flight. When 10 of the 18 had been removed, the flight started. But an unscheduled landing had to be made because the remaining eight had also to be put off.

The Association believes that no airline would suffer a loss of revenue if all would be required by federal law to abandon the "added passenger service" of making alcohol available.

The passenger who has the choice between two or more airlines is encouraged by Mr. Francis J. Black, Jr., an experienced flight captain, to inquire from the prospective air line whether liquor is served to passengers and let the company know that he prefers to travel on lines that do not serve alcohol. At present only seven companies are serving liquor. An organized protest of the public may restrict this undesirable practice and keep it from being adopted by more companies.

Surplus Foods for Relief

Toward the year's end the good news was received that the Department of Agriculture has made available United States surplus wheat, corn, rice, dried beans, and related by-products to voluntary overseas programs of free surplus distribution to the needy of other lands. Church World Service is considering the flood disaster zones of Pakistan and India, the Near East famine areas, and refugees and displaced persons in Europe, Asia, and

Africa. Distribution will be made through U.S. welfare agencies, 18 of which are currently distributing food in 67 countries abroad. In this country the action includes the distribution of wheat and corn for nonprofit lunch programs and other eligible outlets. Rice and dry beans were previously being distributed to such outlets. Dur-

ing 1955 the Church World Service has distributed about 100 million pounds of surplus foods in 29 foreign countries. Ocean freight was met by either our own government or by foreign government funds. The churches have only to pay the actual costs of insurance, package marking, and overseas handling in this ministry of relief.

Release

By RUTH E. VON GRONOW

A SONNET written by Goethe in his old age describes a stream blocked by an opposing mountainface. Higher and higher rises the water, striving against the rock, till at last the dammed-up lake mirrors the starry heavens in clear beauty, grown through the opposition of the cliff into hitherto unsuspected breadth and depth of new life.

Years ago I heard a member of our Religious Society of Friends discuss the truly considerable difficulties inherent in two people's living together. The very presence of another character so much at variance with one's own can help an individual life to unfold into ripeness, as again and again qualities are demanded that would otherwise have remained undeveloped.

Is it not from such an inward attitude to an opponent that love for him arises—the love for our enemy which shows us to be children of our Father in heaven? (See Matthew 5:45 and Luke 6:35.)

Such is the statement in the New Testament writings entitled "According to Matthew," "According to Luke." A statement, not a demand! The similarity of declarative and imperative forms in the original Greek text, where the second person plural, present tense, is used, misleads us into turning the conclusions of New Testament statements into a series of commands. This can be justified only in the few cases where the singular is used and where the present is not used, information which can be ascertained only from the original text. Certainly the Gospels and Epistles contain far, far fewer commands than we, misled by our translations, are commonly apt to suppose.

Rather we are given statements about what follows when one is "born from above" (John 3:3; here again the usual translation, "anew," does not correspond to the text). Forces become active through us. A new willing and achieving are given us, not demanded of us. How could we of our own strength fulfill such a demand? We know ourselves borne on to undreamed-of growth, as the little stream feels itself borne up, dammed up by the opposing rock wall, but at the same time widened to

hitherto unknown breadth, unfolding powers of reflecting that were unknown to the narrow mountain brook.

The brook feels itself raised up by the very wall that seems to hem it in. It learns to love this being blocked, if it loves the goal of its own growth. The grain of wheat feels itself raised up, enabled at last after long, patient working down into the depths on some unforeseen day to send first one, then two tiny sprouts up into the light, little leaves freighted with color, something unknown to the seed or the root, sprung from the light, "born from above." In his *Säerspruch* ("The Sower Speaks"), C. F. Meyer looks at the way of life of the sown grain: "Here one breaks through the husk, and it is well with it. Sweet is the light." And then it will be made able to unfold the blade and the ear and the full grain in the ear (Mark 4:28).

Our willing, our planful thinking cannot bring all this to pass. Like a thief in the night comes the day of the break-through, the unfolding of the bud. But the hand must be ready for the harvest, for harvest and for sowing. For the law of kinship holds inexorably: thorns grow where we sowed thorns; nourishing grain, where we have sown it, grows unseen in the winter night.

Then our vision becomes clear. It sees clearly the love which is great enough to include that which opposed us. Without the burden of the husk that rests on it and weighs it down, the seed would not win strength sufficient for its break-through to air and light; without the weight of the snow that rests on it and cools it, the seed would not have strength to break through to the warming, color-awakening sun.

Let us then love that which offers us resistance. Whatever keeps us in the darkness strengthens our power to put through to the light, if we keep our love for the light and do not accustom ourselves to love of the dark. That which cools our all-too-hot impulse, cruelly, as it seems to us, really strengthens our ability to bear fruit in the warmth of the sun at the right time: some thirtyfold, some sixtyfold, some a hundredfold, as it pleases God.

Translation by FLORENCE L. KITE

A Stumbling Block to the Weak—Part I

By WILLARD TOMLINSON

MORE and more Friends do not take seriously that part of their Faith and Practice which urges total abstinence where alcohol and other drugs are concerned."

If this is true, we Friends are in the majority for once, for there are only about forty million abstainers in the country and some seventy million who drink more or less regularly. The question is now in order whether we wish to be in the majority on this problem, or whether the long Quaker tradition of being a peculiar people in tension with the world and trying to raise the world's quality of living is still a first concern with us. Twenty-one years after repeal of the 18th amendment is a good time to take stock of our goals and our practices.

A Few Facts

How much do Americans drink? Many people both in and out of Friends circles have the idea that prohibition days were pretty appalling, what with bootlegging, speakeasies, Al Capone, and organized crime, plus the loss to our government in liquor taxes. They say you can't legislate morals, and, anyway, moderate drinking promotes sociability, relieves tension, acts as a medicine, and is practically necessary for business success. Some of these good people say that we drank more then than we do now. So it is important to gather the facts.

Now as to quantity of consumption: In 1933, Americans drank 1.69 gallons of alcoholic beverages per capita. In 1947, this had grown to over 27 gallons. We are rapidly overtaking France as the world's number one imbibers of alcohol.

Do taxes pay for the care of alcoholism? It is difficult to answer this question exactly. Perhaps one state will serve as an example. Massachusetts pays out in costs directly due to drinking and alcoholism alone, four and a half times as much money as the state receives in tax revenue from the sale of alcoholic beverages. This does not include other less direct costs such as police, accidents, loss of work, and the like. So there does not seem to be much of an economic argument on the side of the liquor interests.

How about crime and alcohol? The FBI states in print that during the first 20 years of repeal, arrests for drunkenness increased 197 per cent. Arrests of women for drunkenness increased 500 per cent. As for boot-

legging, the Florida state crime commission records show that there was never a year under prohibition when as many bootleggers were arrested as have been arrested each year since repeal. Chicago records are just as bad. Judge King of Chicago reports that 80 per cent of the city's crime is committed under the influence of alcohol. "Most sex crimes are also committed under the influence of alcohol," says our leading criminologist. It seems that legalized liquor is really financing big-scale crime. Frank Costello makes Al Capone look like an amateur. Such characters as Joe Di Giovanni, Arthur Samish, and Charles Binaggio caused Senator Kefauver to say that the corruption of law enforcement officers today makes prohibition days look like kindergarten. Former Governor Warren of California believes today's liquor barons are among the most powerful men in the country. It seems that crime was not worse in the thirties; it is far more sinister today.

Accidents and Drinking

How about accidents? This problem comes home to everyone who has a car, rides the highways, or tries to cross streets on foot. It is easy to say, "Drinking and driving don't mix." But nearly everyone who drinks even moderately drives when he shouldn't and is at that time, in the words of the safety engineers, a potential killer. What the exact figures are no one knows. The police records are conservative; they list 1 in 6 crashes as drunken accidents. The National Safety Council gives 1 in 4 fatalities as due to either driver or pedestrian drinking. The holiday crash statistics are too horrible to dwell on. Our highway death toll is hardly a picture to be proud of. How can we educate the adult driver away from the notion that he is a favored exception to the law? "When you drink, don't drive."

Alcohol and the American Home

Has drinking any influence on the home and on divorce? The picture here is rather frightening. Judge Scarboro of Chicago has stated that 75 per cent of all divorces in his jurisdiction result from alcohol. What divorce does to the next generation scarcely needs to be spelled out. The Rockefeller Foundation reports that 1 in 5 mental patients today is an alcoholic. And what mental sickness does to the home is also well known. According to Bruce Ashby of the Department of Justice, "Over 28 million workdays are lost each year

because of drinking." This brings to many families a loss in wages that they can ill afford. Alcohol seems to be a breeder of crime, accidents, and broken homes.

Drinking parents beget drinking children. Hofstra College students made a careful study of this question. They reported that 52 per cent of the children of drinking parents drink, while only 12 per cent of the children of dry parents drink. The old idea that a wise parent should always have "something" available and should help his children start drinking the right way just doesn't make sense. This parental procedure appears to increase the likelihood that the children will drink, three- or fourfold.

(To be Continued)

Letter from India

FOR the past few weeks in India warm hospitality has been shown to the Russian leaders, who have now come and gone. Following close on their heels is the statement on Goa by the American Secretary of State, taken here to mean that the United States sides at last with colonialism. A more tragic utterance could hardly have been devised.

Because of the tremendous importance of these events I should like to attempt to describe the frame of mind of well-informed Indians. In the foreground of thought everywhere is the paramount significance of the new independence of Asia, independence from the often ruthless rule of Western powers, enforced by those who called themselves superior. The untruth of these long years of foreign domination gives a keen edge to the pride and confidence which Asians feel today, which Indians feel alongside their geographical neighbors, China and Russia. The overriding force of this new nationalism has often been explained, but if the real flavor of it, the visible growth in the self-confidence of her people, and the first exhilaration of a democratic achievement were recognized in Washington, the history of the past few weeks would have been different.

So then we are forced to ask: How is it that the United States, born of similar stresses, hailed as a land of freedom, is in 1956 being named a friend of foreign rulers? Is it because of the excessive fear of communism which Americans have fallen into? At any rate, this is the way Indians see it. Over here we are by no means unaware of the methods by which our Communist guests rule their country. We are by no means unaware of the probability that the motives for their visit do not all lie on the surface, but—and this is the tragic thing—Indians of good will are concluding that American motives are likewise not all on the surface. It was,

in fact, shortly after the term of Chester Bowles, whose good work here was widely appreciated, that the American military aid pact with Pakistan was concluded. It is now shortly after the present ambassador's assertions to the contrary that sympathy for Portugal's archaic rule in Goa was voiced in Washington.

Is the military view now the only consideration? If so, foreign policy will continue to be unsuccessful. But even militarily these policies here are most certainly blunders. India is a strong united nation, characteristics not shared by all the nations of this part of the world. She is hence a leader. Will Job's words at last be echoed in Washington, "The thing which I greatly feared is come upon me"?

* * *

It is fair to say that the Prime Minister's policy of friendship with both camps in the cold war is a true reflection of the present even temper of his people, and among them there is a belief taking form that they may be able progressively to demonstrate forms of economic development, and ways of reconciling contrasting factors which could guide the world to saner courses. There can be no doubt in any case that the Russian visit has provided the two key men of the U.S.S.R. with a first education in the democratic spirit. India is quite able to stand on her own feet in these matters. She is able—and indeed willing—to accept technical assistance from Communist countries without bowing to their political ideology, just as she has been willing to accept it from the non-Communist countries without agreeing with what appears to her to be the highly hypocritical legalism of current policy.

I hope to convey in some measure the keen dismay of Indian friends of America during the past few days. From the U.S.A. this may appear to be an incident, well, yes, unfortunate. But partly because of its incredible untimeliness—if timeliness can ever be attributed to a wrong thing—Mr. Dulles' statement, added to the military pact with Pakistan of two years ago, has undone the solid demonstration of American good will during the past decade in India. And the ramifications of this truly major disaster will extend far beyond the borders of this country.

* * *

Hindu viewpoints have never been exclusive. There is seldom a question of either, or. This has made for great variety of personality and variety of custom and appearance. The uniform responses which can be obtained either by political dictatorship or by high-powered advertising and standardized communication are utterly lacking in India. There is not, except for a fringe of

those who have been westernized, even a glimpse of common ground with Communist political ideology.

There is, however, a basic need among the villages, which constitute 85 percent of her population, for more and better food, clothes, and shelter, and more and better education, which will have to be met with increasing rapidity. The surprising thing is the strength of the Hindu social fabric, which with all the abuses of the caste system still furnishes a conserving bond of community. Rid of caste abuses and invigorated by the onward march of the land-gifts mission of Vinoba Bhave, it will, if government acts wisely, provide the basis for a distinctively Indian contribution to world society, economically based on the true need for a product rather than on the potential market.

One or two generalizations may be hazarded. The social insurance of India lies in the close-knit family. There is a deep attachment to the land in each village. The small owners take great pride in their homes, and when a good crop is brought in, there is wonderful generosity. The no-money, service-for-food economy of the village still insulates it to some extent from disintegrating forces. In the towns, however, a one-sided education in clerical skills has cut the more active youth away from the countryside. Townsmen are apt to feel huge impatience with the villager, and sometimes feel that communism, whatever its drawbacks, would be a short cut to progress. The impatience and the feelings of insecurity are even more pronounced with the youth of the big universities in the larger cities. "White collar" unemployment is probably the contributing factor in these cases. The villager, on the other hand, would in many areas be more amenable to a religious-political reaction than to communism, as this would be but a crystallizing of a present religious inclination.

Continued emphasis of the Second Five Year Plan on village development would go far toward shaping India in such a way that the dangers of bureaucracy do not creep upon her. The more we can do for ourselves the less need is there for machinery, either private or public, to do it for us. But when the sense of personal responsibility is removed from decision making, the essence of community life is also removed. In words which summarized the sense of a recent Friends meeting here, "The world is faced with the loss of creative qualities in the human personality when personal responsibility is lessened or eliminated by bureaucratic methods. Friends traditionally have a valuable contribution to make at this point." It could as truly have been said that India may have a valuable contribution to make at this point as life in the villages renews itself. The "socialistic pattern of society," much talked of here, can

in this way be a pattern different from Western socialism, certainly different from Russian communism, and based on assets which Indian character, culture, and religion have already established, and which present needs and conditions will mould into a yet unimagined form. India is steering her own course, and neither veiled threats from Washington nor blandishments from Moscow are likely to affect policy materially—until the store of ill will becomes too full.

BENJAMIN POLK

In Memory of Thomas R. Kelly

FIFTEEN years ago, on the night of January 17, 1941, my father, Thomas R. Kelly, died suddenly in our home at Haverford College. At the time I was about five years old and knew him only as the lovable, overgrown boy, "Daddy." At five I found it easy to handle the word "death," for a child of that age will believe almost anything if someone will tell it to him in an authoritative fashion. It was very simple. Daddy had been called by God to go to heaven, where he was much needed, and he would no longer be with us.

As Thomas Kelly's son I became a small center of attention off and on throughout my life. So often was I told of his greatness that in my senior year of high school I could write, "My father was a great man. I am not sure why he was, but he was." This much I knew. He was a great scholar, and he had written a great book, *A Testament of Devotion*.

Daddy had died, but his memory was firmly implanted in my mind by those who had known him. Inevitably the time came when I attempted to read the *Testament of Devotion*. I was bored. Inevitably the time came when I should pick it up again. This time I knew why he was a great man. This time I saw what he was and what he had said.

Thomas Kelly and *A Testament of Devotion* tower head and shoulders above many similar works of our times because he wrote of an experience seldom found and so often needed in this world of confusion, filled with science, war, and hatred. He testified to God's power and love working in his soul. He was a man who had spent the major part of his life in the intellectual pursuit of truth and saving the world from the poverty which arose out of the First World War. In his forties, only a few years before his death, he had blossomed forth as an outstanding Quaker mystic of the twentieth century.

This blossoming forth, however, was only an indirect result of his previous intellectual and humanitarian activities. His new life was not grounded in intellect or highly developed humanitarianism, but rather in a complete surrender and acceptance of God's will. Inas-

much as his development along humanitarian and intellectual lines drove him to see their uselessness and to accept acceptance, these former pursuits were of value, but his thought and action now had meaning in relation to his experience of the Living Christ.

In his writings, such as *A Testament of Devotion*, we see a monument to his faith. He does not present a system for salvation. He does not present a complex theology. He does not present an ethical system of behavior. His message is only one of joy. He overflows with gratitude and love for the One who has raised him to this level of ecstasy.

This man of God died 15 years ago. In him I recognize greatness. In him we may all recognize a promise of fulfillment. But 15 years have passed, and man has not changed. A Second World War has torn the earth to bits, and a third always foreshadows our lives. Man is still in need of what Thomas Kelly found. Man is still separated from God. We can only hang our heads in shame for our own inadequacy. In viewing Thomas Kelly I can only weep, for he is dead, and what was his is not yet born in me.

RICHARD M. KELLY

Internationally Speaking

Russia and Chinese Disarmament

IT is sometimes worth while to discuss seemingly implausible assumptions, from which illuminating ideas may occasionally be derived.

Such an assumption is the one being kicked around in the U.N. Secretariat, that the Soviet Union may be deeply interested in the reduction and limitation of the land forces of the People's Republic of China. Both Russia and China are Communist. They are also nations adjacent to each other along an extended frontier not decisively determined by geography, across which during the centuries the tides of influence have ebbed and flowed. It would be natural for them to regard each other as rival nations, not only as fellow missionaries of communism.

The proposal of ceilings for all armed forces, originally suggested to the U.N. Disarmament Commission by the Soviet Union and at one time accepted by the United States, included top limits for the forces of the Chinese People's Republic. Unfortunately, the Chinese People's Republic is not now represented in the United Nations; so there is no apparent way in which such an agreement could be effectively made.

This suggests that the persistent opposition of some Americans to seating delegates of the People's Republic

may be having the effect of supporting the maintenance of unlimited Russian military power. It would seem to be very difficult for Russia to accept important restrictions on her armed forces unless Chinese forces were likewise restricted.

This is a striking current illustration of the inadequacy of hostility as a guiding principle. It is better to work positively for arrangements we desire than to concentrate on opposing the desires of others.

Dark Light from Arabs

It is unfortunate that the Arab States seem to lack imaginative statesmen. The suggestion that Israel be expelled from the U.N., made recently by Syria, shows lack of understanding of the essentials of international order. If you suspect a nation of hostile intentions, you should strive earnestly to make sure that it is included in the world organization and under its rules; you should not free it from the rules by expelling it from the organization.

The present tendency to assume that the U.N. is incapable of dealing with serious threats to peace arises from the fact that nations have tried to use the U.N. as an instrument of their conflicting policies instead of recognizing that in their own interest they should aim at being effective members of a United Nations devoted to preventing any nation from resorting to war.

Was War Unnecessary?

Looking back from the experience of 1955, Christopher Hollis, writing recently in *The Spectator* (conservative English independent weekly), considers that the Entente in 1904 between England and France and resistance to German domination of Europe were a mistake. This conclusion is based on the opinion that the consequences of the World War of 1914, including the rise of Hitler, the World War of 1939, the present era of suspicious and ruthless nationalism, and the rivalry between Communist and non-Communist nations, are worse than would have been the necessity of rubbing along with Imperial Germany. A pacifist might agree with the conclusion. He would wish, however, that those who argue in this way would recognize the practical impossibility of avoiding war in international anarchy.

The Pope and Nuclear Disarmament

The Vatican paper, *L'Osservatore Romano*, has criticized the continuation of tests of thermo-nuclear weapons and indicates a deep Papal concern for general disarmament. The Pope's Christmas message emphasized proposals to stop large-scale tests of thermo-nuclear weapons by international agreement and to agree likewise to prohibit the use of such weapons.

December 29, 1955

RICHARD R. WOOD

Friends Cooperate in Africa

(Continued from page 18)

people are taught shoe repairing, simple methods in agriculture, etc. Women are taught knitting and sewing. A missionary from the Friends Africa Mission in Kaimosi visited this camp and had the opportunity of speaking to about 3,000 detainees. He said that he had been impressed with the respect these Friends had won among the detainees and the people living in the surrounding country. East African Friends are considering sending a person to speak to these detainees. This, as a matter of fact, will have to be done by getting permission to collect food to send to troubled areas. As it was difficult to send it over, the government bought the food and gave us money. This money will be given to the Friends Service Council.

Mission Hospital at Kaimosi

This is not the only way in which Friends are co-operating there. Tuberculosis has been found to be increasing among Africans. To fight this disease the Mission Hospital at Kaimosi is providing a ward for T.B. patients. In addition to the ward, some 20 huts are needed to house the convalescent patients before they are strong enough to go to their respective homes. While they are here they will work on a coffee farm. The money from the proceeds will be used to help pay for the food. In order to get the huts built quickly, there is going to be a work camp at Kaimosi possibly this year or early next year. This is to be an international work camp. The workcampers will come from America, England, and the Continent of Europe. Friends in East Africa are interested and are ready to supply young men to work with these young men from other countries. Apart from providing huts there is no doubt that working together, eating, and playing together will mean a lot at this moment when the world needs practical examples.

Dr. Horst Rothe is making visits to African District Council Health Centers with the mobile X-Ray while Dr. Beeson remains at the hospital. These visits will mean a lot of traveling and as a result more patients will come to the hospital.

While all this will increase the labor of our devoted workers, it will also spread the spirit of the Friends message to many people who have never met us. Some of these, especially those in the Mau Mau camps, have undergone sad experiences of one kind or another. We hope that they will feel the sympathy and warmth which our Friends will convey in working with them.

TOMASI LUNG'AHU

Friends and Their Friends

Lyle Tatum has resigned his position as executive secretary of the Central Committee for Conscientious Objectors, a position he has held since October 1950, to become superintendent of the Protestant Home for Children, 617 Niagara Street, Buffalo 1, New York. He will start work there on January 16. Before coming to the C.C.C.O. (2006 Walnut Street, Philadelphia 3) he was superintendent of Quakerdale Farm, a home for boys operated by Iowa Yearly Meeting.

The Protestant Home for Children is interdenominational and independent, with a self-perpetuating board of directors. The Home takes care of both boys and girls of all ages. Technically speaking, the youngsters are dependent and neglected. They are placed in the Home by social welfare agencies and juvenile courts. The Home averages a population of more than 100 youngsters and a staff of 35 persons.

Clinton Budd Palmer of Swarthmore Meeting, Pa., was elected by the largest majority of votes of any candidate for district attorney of Northampton County, Pa. Since 1952 he has served as assistant district attorney.

The Philadelphia Carl Schurz Memorial Foundation (420 Chestnut Street, Philadelphia 6, Pa.) invites the public to an exhibition of original prints by German artists abroad. The prints were given to the A.F.S.C. by the people of Germany in appreciation of the many services rendered abroad by Friends. The prints will be on exhibit from January 15 to February 15, 1956.

Friends who read the *New York Times Magazine* of November 20 might like to know that Ulrich Franzen, the architect of the house illustrated in the article "Diamond in the Roof," is a member of Moorestown Meeting, N. J.

Friends Hospital, Philadelphia, according to an announcement by the president of the Hospital's Board of Managers, Edward L. Webster, is embarking on an \$850,000 development program "to improve and increase its capacity for service in the field of mental health." The other members of the Board of Managers are Samuel Emlen, 3rd, vice president; Samuel T. Brinton, secretary; Edwin A. Soast, treasurer; William Edward Cadbury, Maurice A. Webster, S. Howard Pennell, Chester L. Reagan, J. Robert James, Edward R. Moon, Paul M. Cope, Charles K. Hallowell, J. Franklin Gaskill, Russell W. Richie, J. Barclay Jones, Jonathan E. Rhoads, M.D., Robert W. Matlack, Samuel Fessenden, Henry Scattergood, and Joseph N. Janney. The superintendent is Theodore L. Dehne, M.D.

Jack Waddington of Salem, N. J., Monthly Meeting was elected last November a member of the Senate of the New Jersey State Legislature. He had previously served as Assemblyman.

On January 13, 1956, Louise K. Clement retired from her work as subscription secretary of the FRIENDS JOURNAL. She entered the service of the *Friends Intelligencer* in March 1951 after having worked as secretary in the Peace Committee of Philadelphia Yearly Meeting. Her unusual experiences as a teacher in New York and New Jersey, in Japan, in Colorado, and at Westtown School equipped her with a broad knowledge of personalities and conditions in the Society of Friends. She will continue to assist in the office of the FRIENDS JOURNAL as a part-time worker. The best wishes of the Board of the JOURNAL and her colleagues will always go with her in the future.

A First-day school and meeting for worship are being held regularly each Sunday at the Y.M.C.A., Main Street, Somerville, N. J. The First-day school, which meets at 10 a.m., has classes for kindergarten, juniors, and adults; average attendance is 18. The meeting for worship, which is held at 11 a.m., has had an average attendance of 12 over the last month. Visitors are cordially invited. The meeting formerly held at Hidden Springs, Neshanic Station, N. J., has been joined with the Somerville group.

HUGH BORTON, *Clerk*

The 57th Street Meeting of Friends, Chicago, observed its 25th anniversary with a special meeting held at John Woolman Hall, 1174 East 57th Street, on Sunday, January 8, at 2:15 p.m.

Friends from separate Quaker gatherings in Chicago organized the 57th Street Meeting in 1930, and the first regular meeting for worship was held in John Woolman Hall on January 4, 1931. From its beginning the Meeting has been affiliated with both of the major groups of American Quakers, the Friends General Conference and the Five Years Meeting of Friends. It was one of the first such united Meetings in the Midwest.

Meetings for worship were held in John Woolman Hall until 1949, when the Meeting found temporary quarters at International House on the campus of the University of Chicago. In 1952 the Meeting acquired its present home at 5615 Woodlawn Avenue, through the purchase of the building now known as Quaker House.

A number of members from outside Chicago and persons formerly associated with the Meeting were present for the anniversary observance. Early members described the establishment and growth of the Meeting, which now numbers more than 125 resident members and over 200 nonresident members. William H. Newman, professor of democratic business enterprise at Columbia University and former presiding clerk of the Meeting, gave a talk.

NORMAN W. JOHNSON

The Society of Biblical Literature at its annual meeting in New York City on December 28 to 30, 1955, wishes to go on record as opposing some of the publicity attending the efforts currently being made to raise by popular subscription \$1,500,000 for the purchase of the so-called Yonan Codex.

This codex is a manuscript of the Syriac New Testament which is reported to be "the oldest surviving complete New Testament written in Syriac-Aramaic, the language spoken by Jesus" (*Washington Evening Star*, March 25, 1955).

According to members of our Society who have examined the manuscript, the Yonan Codex is a copy of the Syriac Peshitta, a version which was made from the Greek New Testament at about the beginning of the fifth century and which contains 22 of the 27 books of the New Testament. Edessene Syriac, the language of this version, differs considerably from the Palestinian Aramaic used by Jesus more than four centuries earlier. About 300 manuscripts of the Peshitta version are known to exist in the libraries of this country and Europe. Several of these are older than the Yonan Codex, which some of our members who are expert in Syriac palaeography date in the seventh or eighth century. According to certain members of the Society who have frequently arranged for the purchase of Biblical manuscripts, a fair estimate of the value of a manuscript like the Yonan Codex is about \$5,000.

SOCIETY OF BIBLICAL LITERATURE

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

"Things of the Spirit in the Classroom" by Bess B. Lane in the November 19 FRIENDS JOURNAL is a fine idea worth reflection and action. If we cannot teach religion to the children in our public schools, let us at least teach them to practice the most important of the social virtues. For

How easy it is to love God,
All goodness and beauty and light!
How hard to love neighbors who keep
All the virtues they have out of sight!

Merion Station, Pa.

RUTH H. CALLENDER

When I was at the different Yearly Meetings, I made some reflections. At all the Yearly Meetings, whether they were conservative or not, speakers were introduced in a fussy way. I have listened to an introduction of a person so outstanding, well-known, almost famous, a skilful lecturer, and when finally the name was mentioned, it was I—a plain house-mother. It could not be, and it was not, easy to stand up and give the talk after that. And this was among Friends! That is not the plain Quaker language.

As a foreigner, I was very much hurt when people to whom I was introduced said: "See you later." You could hear how the person was in a hurry, and then you never saw him again. I had a greeting from Sweden for that very person. Or they said, "From Sweden! I am so happy to meet you," and then never more another word. Don't tell people you are happy to see them if it isn't the case. It is no plain language.

A Quaker bonnet was given me, and my first thought was that I wanted to wear it. But in my country, people wouldn't understand what it symbolizes. Yet I approve of plain dress. To a European it seems that many American Quaker women

have forgotten all about this testimony. They use lipstick, and wear ear rings and necklaces, and fancy hats, while there are important things neglected. Is it from lack of time or interest? I don't know.

Our language and our dress should be such that it doesn't hinder us from getting into contact with persons God wants us to know. The nearer we are to Him, the less important will these outward things become.

Pendle Hill, Wallingford, Pa.

INGA BERGMAN

I especially liked the clear and thought-provoking article by Dorothy Hutchinson, "And Should Not I Pity Nineveh?" in your November 26 issue. But if God offers salvation only on the basis of *perfect* union with Him and His will (page 345), who, then, is saved or has much likelihood of being? I wonder if the basis of salvation, like the basis of survival, may not more likely rest upon our sincere desire and attempt at doing His will, rather than upon complete perfection, which none of us is likely to attain. Perhaps this is just a matter of definition, because by her definition none would be saved. Being saved may be a relative matter.

Yellow Springs, Ohio

JANE MORGAN

Thank you very much for publishing the article on Michael Scott.

The note, however, which leads off "Friends and Their Friends" is, I am glad to say, incorrect. The question of Southwest Africa is one quite distinct from that of the continuance of the Commission on the Racial Situation in the Union of South Africa, which dealt only with racial matters within the Union proper. The Commission unfortunately failed of the two-thirds Assembly majority largely, I believe, because of the recurrent contention that its work was interference in the domestic affairs of a member nation—and was, therefore, discontinued with little prospect of revival.

The Committee on Southwest Africa, however, will continue to function and to publish its separate report. It was established as a subcommittee of the Fourth (Trusteeship) Committee of the General Assembly by General Assembly Resolution 749A (VIII) of November 28, 1953, and, under the terms of that resolution is to remain in existence "until such time as an agreement is reached between the United Nations and the Union of South Africa." As a former mandate under the League of Nations, the *only* mandate not made a trust territory at the birth of the U.N., Southwest Africa is generally regarded as a legitimate field of investigation and recommendation by the U.N. Short of drastic action, the committee's existence is not at present threatened.

The South African government, I need hardly say, has in the past refused to cooperate with either the Commission or the S.W.A. Committee, but would probably find the discontinuance of the latter a harder nut to crack. At any rate, the question of Southwest Africa will continue to be aired in 1956, and the article would stand as written.

Croton-on-Hudson, N. Y.

WINIFRED COURTNEY

Coming Events

JANUARY

13, 14—Annual Meetings of the American Friends Service Committee at Race Street Meeting House, Philadelphia.

Friday, 10 a.m., meeting of A.F.S.C. Corporation; 11:30 a.m., annual meeting, A.F.S.C. Corporation; 2 p.m., "Conscience and Civil Liberties," Robert Lyon, Frederick Fuges, Elaine Fischer, Richard K. Bennett; 7 p.m., "As Indians Get Fuller Responsibility," James H. Hayes, and "Village Work in Mexico and El Salvador," Edwin L. Dnckles.

Saturday, 10 a.m., "Trends in European Service," Louis W. Schneider, "Persisting Need for Material Aids," Eleanor Stabler Clarke, A. Willing Patterson, Myron Pilbrow, and "Recovery in Japan and Korea," Frank Hunt; 2 p.m., "Keeping a World Perspective," Amiya Chakravarty, and "New Directions for Quaker Action," Lewis M. Hoskins.

14—Meeting sponsored by the Committee on Social Order of the four New York City Meetings, at 225 East 15th Street, New York City, 1 to 9 p.m. Study groups on housing, community services, youth, and the aging, with resource persons cooperating. The Joint Social Order Committee is holding the meeting in line with its desire to explore the possibility of increased service of Friends in areas in which preventive or educational aspects would be prominent.

15—Address by David Richie, Adult Classes of First-day school, Gwynedd, Pa., Meeting House, 9:45 a.m.

15—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Iwao Ayusawa, "Socialism vs. Pacifism in Japan."

15—Meeting of the Friends Medical Society at 20 South 12th Street, Philadelphia, 2:30 to 5 p.m. Business; report and kodachromes by Dr. J. Huston Westover, "The A.F.S.C. Medical Frontier in Korea." Guests welcome; tea will be served.

15—Public meeting for worship, held at the request of William Bacon Evans, at the Mullica Hill, N. J., Meeting House, 2:30 p.m. All welcome.

15—Address at Westfield Friends School, Riverton, N. J., 7 p.m.: Stephen Cary, "Friends Trip to Russia."

15—Open House at Doylestown, Pa., Meeting, 95 East Oakland. Adult Class, Amelia W. Swayne, "Jesus' Attitude Towards Materialism," 10 a.m.; meeting for worship, 11 a.m.; Henry Cadbury, "The Role of Friends in the Community," 3 p.m.

16—Second of two talks by Gilbert Kilpack, Pendle Hill, on "Christianity, Quakerism, and Secularism," at the Arch Street Meeting House, Fourth and Arch Streets, Philadelphia, at 7:30. Refreshments and discussion will follow.

19—Friends Forum at the Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m.: George Hardin, "Peace in Our Time."

20 to 22—Annual Meeting of the Friends World Committee, American Section and Fellowship Council, at Homewood and Stony Run Meeting Houses, Baltimore, Md., Friday afternoon until after meeting for worship Sunday morning. The work of the Committee will be reviewed in all its facets.

Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For further details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pa., or Ralph A. Rose, Wilmington College, Wilmington, Ohio.

21—Western Quarterly Meeting at State Street Meeting, Kennett Square, Pa., 10 a.m. and 1:30 p.m. Meeting on Worship and Ministry, 9 a.m. George A. Walton will address the afternoon session. Lunch will be served.

21 to 23—Seminar on Indian Affairs at the Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D. C., sponsored by the F.C.N.L., the Associated Executive Committee of Friends on Indian Affairs, and the A.F.S.C. Community Relations Program. Speakers, Selene Gifford, Carl Beck, and other experts in the Indian Bureau; Dr. James R. Shaw of the Public Health Service; a Congressman; and Glen Wilkinson, attorney for the Menominee and Klamath Indians. Visit to the House or Senate Interior Committee and to the Indian Bureau; drafting of a statement of principles. Modest accommodations will be available near the Florida Avenue Meeting House; lodging and meals will run about \$6 to \$7 a day.

22—Quaker Forum at the Swarthmore, Pa., Meeting House, 9:45 a.m.: Dorothy Steere, "Friends in Africa."

22—Chester Quarterly Meeting on Worship and Ministry at Media (Third Street) Meeting House, 2 p.m. The Query relating to ministry will be discussed.

28—Chester Quarterly Meeting, 10 a.m., at Swarthmore, Pa.

29—Reading, Pa., Friends Forum, 108 North 6th Street, 8 p.m.: Derk Bodde, "The Chinese Puzzle."

Coming: Week-end Seminar with A. J. Muste, renowned Christian pacifist, at Pendle Hill, Wallingford, Pa., February 3 to 5. Lectures and discussion on the subject, "Moral Man and Immoral Society." Total cost, \$10.00; individual sessions, 50 cents. Make advance registrations now by telephone or writing The Secretary, Pendle Hill, Wallingford, Pa.

BIRTH

STEMPEN—On November 8, 1955, to Henry and Alice Kester Stempen, a son named PETER DAVID STEMPEN. The mother and maternal grandparents, Howard and Eliza Kester, are members of Newtown Monthly Meeting, Pa. He is the sixth great-grandchild of Myrtle Kester.

DEATHS

BASSETT—On December 2, 1955, suddenly, EDWIN RUSSELL BASSETT, aged 52 years. He was a member of the Committee of Overseers of Salem Monthly Meeting, N. J., and is survived by his wife, Elma Bassett, his son, E. Russell Bassett, Jr., and his mother, Nella B. Newell of St. Petersburg, Fla.

BOTHE—On November 11, 1955, suddenly, DR. ALBERT E. BOTHE of 127 Westminster Avenue, Merchantville, N. J., aged 64 years, a member of Moorestown Monthly Meeting, N. J. He was professor of urology at the University of Pennsylvania Graduate School, chief of urology at Misericordia, Fitzgerald Mercy, and Jeanes Hospitals, and consultant at

Children's Hospital, Philadelphia. While on a trip abroad last year, he lectured at Rome, Madrid, Glasgow, and Beirut, and was named to an honorary Chair of Urology at the University of Madrid. He served formerly as director of the laboratory of surgical pathology at the University of Pennsylvania and wrote many articles relating to urology and cancer. He was a member of numerous medical societies. Surviving is his wife, Marion B. Bothe. He was the father of the late Anne Bothe.

COATE—On December 14, 1955, at the age of 85, ALVIN TEAQUE COATE, a recorded minister of Indianapolis Monthly Meeting, Ind. He is survived by his wife, Evelyn M. Coate; a daughter, Mary Coate Houtz; a granddaughter and two great-grandsons.

Alvin T. Coate was a member of the Permanent Board of Western Yearly Meeting, and served in important positions of the Five Years Meeting, the American Friends Service Committee, and on several committees in the field of education.

COMFORT—On December 24, 1955, at his home on Haverford College campus, WILLIAM WISTAR COMFORT, aged 81 years, president emeritus of Haverford College. Dr. Comfort's contributions to Quaker literature, his leadership as an educator and outspoken critic of some trends in modern education, and his work with and for the American Friends Service Committee are as well known as his many extraordinary achievements as a college teacher and administrator.

He is survived by his wife, Mary L. F. Comfort; a son, Howard Comfort; four daughters, Mrs. Gordon F. Milne, Mrs. William M. Masland, Mrs. K. Blythe Emmons, and Susan Comfort; eight grandchildren and two great-grandchildren.

HALLOWELL—On December 25, 1955, HOWARD T. HALLOWELL, SR., of Jenkintown, Pa., aged 78 years. He is survived by his wife, Blanche N. Hallowell; his son, H. Thomas Hallowell, Jr.; and a daughter, Ruth N. H. Gray.

Howard Hallowell was the founder and chairman of the board of the Standard Pressed Steel Company, Jenkintown, Pa., and held leading positions in the area of commercial and civic responsibility. He was a member of Abington Meeting, Pa.

HOUGHTON—On December 25, 1955, GEORGE E. HOUGHTON, husband of Edith F. Houghton, at the home of his son, G. Ellwood Houghton, Palmyra, N. Y., aged 87 years. He was a member of Media Monthly Meeting, Pa. Surviving are four sons, Willard F. Houghton of Media, Pa., Daniel E. Houghton of Arlington, Va., G. Ellwood Houghton of Palmyra, N. Y., Fairchild E. Houghton of Bishop, Calif.; one daughter, Florence H. Jones of Harlan, Ky.; and seventeen grandchildren.

WARNER—On November 1, 1955, J. YARDLEY WARNER. See page 352 of the FRIENDS JOURNAL for November 26, 1955, but add to those surviving, Estella M. Warner, his wife. (This information was omitted from the account originally submitted.)

REGULAR MEETINGS

ALBANY, N. Y.—Meeting for worship and First-day school, 11 a.m. at Y.M.C.A., 423 State Street; telephone Albany 3-6242.

ATLANTA, GEORGIA—Meeting for worship and First-day school, 10 a.m.; discussion period, 10:45 a.m., Y.M.C.A., 145 Luckie Street, N.W. Mrs. John W. Stanley, Clerk, 525 Avery Street, Decatur, Ga.

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

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

CHICAGO, ILLINOIS—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-3066.

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

CLEARBROOK, VIRGINIA—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

DES MOINES, IOWA—Friends Meeting, 801 Forest Avenue, Library entrance. Worship, 10 a.m.; classes, 11 a.m.

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

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

HARRISBURG, PA.—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., 4th and Walnut Streets.

HARTFORD, CONN.—Meeting for worship, 11 a.m. at the Meeting House, 144 South Quaker Lane, West Hartford.

JACKSONVILLE, FLORIDA—First-day school, 10:30 a.m.; meeting for worship, 11 a.m.; Y.W.C.A. Board Room; telephone EVERgreen 9-5086 and 9-4345.

KANSAS CITY, MISSOURI—Penn Valley Meeting each Sunday at 306 West 39th Avenue. Unprogrammed worship at 9:45 a.m. Visiting Friends always welcome. For information call JA 1556.

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

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

MERION, PA.—Merion Meeting, corner of Montgomery Avenue and Meeting House Lane. Meeting for worship, First-days at 11 a.m.; First-day school, 9:45 a.m. in Activities Building.

MIAMI, FLA.—Friends meeting held on top floor of Tuttle Hotel, 11 a.m.; First-day school, 10 a.m. Telephone 88-6629.

MINNEAPOLIS, MINNESOTA—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.

MONTCLAIR, NEW JERSEY—Worship and First-day school, 11 a.m., Park Street and Gordonhurst Avenue, 1.7 miles west of Exit 151 from Garden State Parkway.

NEW ORLEANS, LOUISIANA—Friends meeting each Sunday. For information telephone WA 5890 or UP 8245W.

NEW YORK, N. Y.—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United Meeting for worship October—April: 221 E. 15th St. May—September: 144 E. 20th St. Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p. m.

ORLANDO, FLORIDA—Meeting for worship at Sorois Home, 108 Liberty Street, First-days at 11 a.m.

PASADENA, CAL.—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.

PHILADELPHIA, PENNSYLVANIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted.

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 Cambridge Street, 11:15 a.m.

Fourth and Arch Streets. Frankford, Penn and Orthodox Streets. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

For information about First-day schools telephone Friends Central Bureau, RI 6-3263.

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

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

SANTA FE, NEW MEXICO—Meeting for worship each First-day at 11 a.m. at the Garcia Street Club, 569 Garcia Street.

SCARSDALE, NEW YORK—United meeting for worship, First-days at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, N. Y.

SHREWSBURY, NEW JERSEY—Meeting House at Broad Street and Sycamore Avenue, 11 a.m. For information call S. Fussell, Clerk; Red Bank 6-2040W.

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

SYRACUSE, NEW YORK—Meeting and First-day school at 11 a.m. each First-day, Huntington Neighborhood House, 512 Almond Street.

TUCSON, ARIZONA—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East 5th Street; Tucson 2-3262.

WASHINGTON, D. C.—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.

WINCHESTER, VIRGINIA—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day School, 10:45 a.m.

WORCESTER, MASSACHUSETTS—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

WANTED

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SECRETARY, preferably Friend; short-hand desirable. Telephone Friends Central Bureau, Philadelphia, Pa., Rittenhouse 6-3263.

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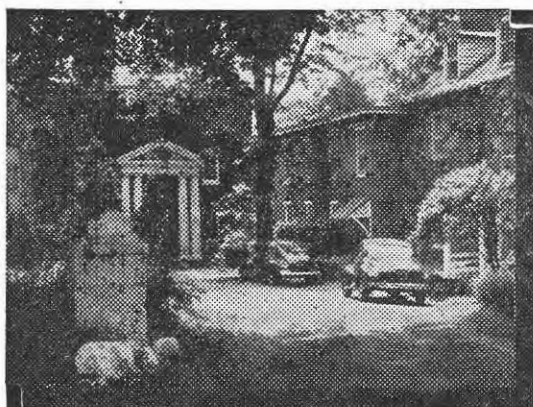
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