

FRIENDS JOURNAL

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IN THIS ISSUE

*W*HY is the earth a jungle, ravaged by war, hideous with injustice, saturated with brother-blood? Because man will not admit his brotherhood, will not live and let live, much less live and help live. . . . Slowly—so slowly—he learns that the injury of one is the hurt of all, that injustice backfires; that no man, no clan can be happy and free alone. How blind he is not to see that if we live by fear, and not by faith, life ends in endless feud, and that to deny the rights of others is to lose our own.

—JOSEPH FORT NEWTON

Christ in Early Quakerism

. *by Maurice A. Creasey*

Our Diminishing Society of Friends, Part I

. *by Kenneth Ives*

Internationally Speaking

. *by Richard R. Wood*

Friends General Conference

. *by Lawrence McK. Miller, Jr.*

Federal Health Services for Indians in 1956

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Federal Health Services for Indians in 1956

FRIENDS who, quite properly, have felt concerned about various aggressions and failures on the part of our government toward the Indians will be interested in the following extracts from a pamphlet of the U. S. Department of Health, Education, and Welfare, Public Health Service, entitled *Health Services for Indians*, from the annual report for 1956:

Fiscal year 1956 was the first year the Public Health Service had complete responsibility for the federal government's Indian health program. . . .

To enable the Public Health Service to obtain the judgment of authorities on Indian affairs, the Surgeon General . . . named an Advisory Committee on Indian Health. This committee, with members representing medicine, science, law, education, journalism, and the Indian peoples, is aiding in the development of policies to improve health services to the Indians. . . .

Hospital services are provided at 48 Public Health Service Indian hospitals and at 8 Alaska Native Health Service hospitals, as well as at more than 160 nonfederal hospitals under contract to the Public Health Service. The latter include community general hospitals, state and county tuberculosis sanatoriums, and state mental hospitals.

The 56 Public Health Service hospitals operated for Indians and Alaska Natives have a bed capacity of approximately 3,800. Except for 9 large facilities with 100 or more beds, the majority of these hospitals are general facilities of 25 to 35 beds. There are provisions for 1,800 beds in the contract hospitals, two thirds of which are for patients with tuberculosis.

Patient loads in all hospitals increased. The average daily patient census in the 48 Indian hospitals increased by 4 per cent, and that of the Alaska Native Health Service hospitals increased by more than 7 per cent. The average daily patient census in contract general hospitals within the United States was almost twice that of 1955.

The combined daily patient census for all hospitals—both Public Health Service and contract—was approximately 4,200. Of these patients, about 1,300 are Alaska Natives.

Therapeutic and preventive services are provided at outpatient clinics in all Indian hospitals. Outpatient treatments and preventive services at Indian and Alaska Native Health Service hospitals increased by 15 per cent during the year.

The most significant development in the Indian hospitals was the increase in their medical and supporting staffs. Nearly all the smaller hospitals now have at least two medical officers. Food service, maintenance, administration, and other functions were also improved.

The pamphlet also reports progress in health education and field health services, in dental and medical social work services, and in tuberculosis control. The Indian program of the Public Health Service emphasizes as of equal importance curative and preventive approaches to the problem.

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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PHILADELPHIA, OCTOBER 5, 1957

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Editorial Comments

Some Essentials in Business

A MERICAN business is like a dutiful, but exhausted mother at the end of a long day of feeding, bathing, watering, and tucking away her very large brood. Settling down for a minute of rest, she suddenly hears them wailing over the bannister, 'But, Mother, you forgot to kiss us good night!' " So says Abram T. Collier in the *Harvard Business Review* (May-June, 1957) in his article "Faith in a Creative Society." The providing of goods, services, comforts, and leisure alone does not produce affection or contentment, and our psychological and moral problems are simply staggering in spite (or because?) of our economic wealth. We must learn that freedom, like security and wealth, is not a goal but a method for the creative use of our forces in a collective inventiveness that surpasses the imagination of the individual. Each of us wants to participate in something bigger than his own designs. But he also wants to contribute something new and uniquely his own. Freedom, then, is freedom *for* (not *from*) new tasks. Liberty is often rejected because the making of choices may be a burden, and the craving for freedom is by far not as universal as we once thought it to be. Dedication reveals a superpersonal meaning of life. It believes in a God-given purpose, obscure as it may appear at times.

Collier's poignant reminder strikes at some of the problems which David Riesman (*The Lonely Crowd*) and William Whyte (*The Organization Man*) raised. His reflections about creative group work will call to mind the experiences of Friends that our harmonizing ways in worship and business sessions often produce a truly creative group achievement.

The World Bank

The annual report of the International Bank for Reconstruction and Development covering the fiscal year ended June 30, 1957, reports substantial progress in financing large-scale improvements. The Bank lends money for basic services that stimulate growth, such as expansion of electric power services, transportation, agriculture, and various industries. Fourteen nations in Asia, South America, Africa, and Europe have received capital

loans for such large-scale projects, and during the twelve years of its existence seven and one-half million kilowatts have been added to electric power capacity all over the world. Irrigation in Pakistan, port improvements in Thailand, the installation of a newsprint mill in Chile, the introduction of Diesel locomotives in Australia, land reclamation projects in Japan, and similar enterprises have benefited these countries enormously. Resident advisers and technical assistants are working abroad to guarantee efficiency in the projects. Twenty-five senior officials from twenty foreign countries have enrolled in the third seminar at Washington which will start this month. Sixty-eight nations representing a capital of more than 9¼ billion dollars are at present members of the World Bank serving national needs on an international scale.

Teachers' Boners

A seemingly unimportant book that made its first appearance in Milan, Italy, several months ago is now causing justified sensation in the land of Dante and Michelangelo. Professor Breccia of the University of Milan published this book entitled *The Flunking Teachers*. For many years he has been a member of the State Commission testing men and women for the teaching in public schools, and his book collects some of the juiciest boners from the test papers of the candidates. It is not hard to imagine the pleasure which some of the public, especially students, take in this collection of preposterous or outright stupid answers. A good many of these are excusable, but the public has traditionally considered people with academic degrees omniscient, not realizing that even a doctor's degree is no safeguard against ignorance and error. Professor Breccia's point in publishing these boners is to demand a more thorough training for teachers. The flunking teachers receive temporary certificates because of the lack of teachers in Italy, and these temporary certificates become in practice permanent in the process of repeated renewals. The recent failure of 60 per cent of those taking Italy's high school examinations has alarmed the nation.

Conditions may be better in some countries, but the problem of teachers' shortage seems to be universal.

Christ in Early Quakerism

By MAURICE A. CREASEY

FRRIENDS everywhere are conscious of the fact that the Society of Friends, although still used of God in ways beyond our deserving, no longer possesses the vitality and unity which marked its early years. A bewildering variety of teaching passes under the name of Quaker, and there is much uncertainty amongst us as to whether we should regard ourselves as called to give expression to a profound and revolutionary conception of the purpose and scope of God's dealings with man, or whether we are a religious fellowship which exists primarily in order to give hospitality to the widest possible range of views.

Whatever else may be learned from a study of our origins, this much at least is clear: that the early Quaker teaching concerning "the universal and divine light of Christ" was a message concerning the action of God rather than the nature of man. It was saying not simply that there is innate in every man a private source of illumination, but rather that what God showed himself to be in Jesus Christ He eternally is in relation to all men. The love and compassion, the challenge and the demand, which were embodied and expressed in Jesus were apprehended as having been, in measure, present and active in and towards all men everywhere at all times. It is this which, in fact, constitutes us "human."

Friends were united in the certainty that the power, wisdom, and grace of God which had ever been seeking to save man from his futile desire for autonomy and which had been concretely revealed and expressed in Jesus Christ was available to lead into all truth those who trusted and obeyed it. This was the light to which they directed men, even "the light which lighteth every man coming into the world," the "light of the knowledge of the glory of God in the face of Jesus Christ."

Friends knew, indeed, that although all men everywhere thus came within the scope of God's saving purpose, not all men responded to it with obedience and trust. They knew that seemingly not much less universal was the refusal of this claim. The light of Christ shines, indeed, in every heart; but it is sadly possible to hate the light; and men are saved not simply through possession of the light but through obedience to it. Refusal of that claim of God which constitutes man's very being cannot but disrupt the whole course of his nature and set him against himself as truly as it sets him against God and his fellows.

Maurice A. Creasey, Director of Studies at Woodbrooke, Birmingham, England, gave five lectures under the general title "Christ in Early Quakerism" at Pendle Hill this summer. In this article he expresses briefly the main theme of the course.

Again, it seemed clear to early Friends that, although many of their contemporaries glorified Christ in words, understanding of his meaning was both narrow and shallow. It was narrow in that it seemed to minimize or even to ignore the deep truth of Christ's relation to creation and, therefore, to every man. It exhibited little or no concern for "the heathen," in whose final doom it seemed blandly acquiescent. It showed little awareness of the present implications of belief in the Lordship of Christ, and seemed able to combine that belief with an uncritical acceptance of social, political, economic, and military methods and conventions which went far to empty it of all practical significance. The understanding of Christ's meaning was shallow, too, in that it tended to content itself with an intellectual apprehension of doctrine rather than to demand a deep and thorough transformation of the whole personality by obedience to the contemporary leadings of the spirit of Christ. When it did emphasize "holiness," this tended to be interpreted in a narrowly pietistic sense which had in it not a little of a sub-Christian asceticism.

As against such interpretations of the meaning of the fact of Christ, the early Friends proclaimed one which was both more extensive and more intensive. The Christ of whom they taught was a Christ through whom and unto whom were all things; a Christ whose light shone in every human heart, whose voice spoke in every demand of conscience and every prompting of love and truth. The service of Christ so conceived demanded the patient acceptance of obloquy and suffering, and under no circumstances permitted their infliction upon others. He was to be served in all the ways of common life, in simplicity and gentleness, integrity and love. All customs and practices, however deeply rooted in tradition or sanctioned by usage, were to be brought under the judgment of Christ and, at no matter what cost, were to be broken with if loyalty to him seemed so to require.

Those who so knew Christ knew themselves to have been delivered not only from the penalty of sin but also from its power. They found themselves, moreover, gathered into a community in which were to be known—not merely as a doctrine or an idea but in reality and in daily life—both the fellowship of Christ's sufferings and the power of Christ's resurrection.

It was this radical emphasis upon the living presence of Christ among those who desired above all else to hear and obey him that formed the foundation of the Quaker conception of worship, ministry, and the sacraments. Since Christ alone, as prophet, has the right to speak in

his Church, the only acceptable worship, in spirit and in truth, will be that in which the worshipers wait for Christ himself to speak. This he may do secretly and silently, without uttered words; or he may move any one of the worshipers to utter words of prayer or praise or testimony, as he who alone knows the condition of each person present sees fit. Thus ministry requires the creation of no separate "order," but is known in the exercise of a spiritual gift which may be bestowed upon any. It is a "ministry of the word" in the sense that Christ, who is the word, speaks through it.

Further, the Quaker rejection of the sacraments of baptism and the Lord's supper was not founded merely upon a negative doctrine of the rejection of all "forms" in the interests of a "purely spiritual" worship. It had a positive basis in the belief that, Christ's presence being known so truly in the gathered and worshiping group, no outward ceremony was needed to mediate it or could make it more real. Christ's baptism, with spirit and with fire, had superseded John's, and denoted an inner experience of cleansing and purification and power. Where it was known inwardly no outward baptism could add anything to it; where it was not so known, no outward ceremony could impart it.

Our Diminishing Society of Friends, Part I

By KENNETH IVES

TWO centuries ago, 10 per cent of the population of Pennsylvania and New Jersey were Friends. Today they are one tenth of 1 per cent there. Now only half as many Friends live in the area, though the population has increased fifty times. In 1950 there were half as many General Conference Friends as there were Hicksites in 1830, shortly after the Separation, though the population has increased twelve times. If Friends had maintained the same percentage of the population, there would now be 3,000,000 in this country, with 400,000 of them Hicksites—historically speaking—instead of less than a twentieth of these numbers. Even between the religious censuses of 1890 and 1936, Friends declined from 1.7 per 1,000 population to 0.73, and from 7.7 per 1,000 church members in 1890 to 1.3 in 1950, only a sixth as large in proportion. These declines were as drastic in Pennsylvania and vicinity as in Kansas, Iowa, and Indiana.

Kenneth Ives was formerly a member of the Advancement Committee of New York Yearly Meeting and of the 57th Street Meeting in Chicago, Ill. He is now Clerk of Detroit, Mich., Monthly Meeting and is a social worker in that city.

Part II of this article, which will appear in a later issue, makes suggestions for an advancement program for the Society of Friends.

Early Quakerism thus took its rise in a vision of the breadth and depth of the loving purpose of God as this is revealed and made effectual in Jesus Christ. The original Quaker conception of Christ, like that of the New Testament as a whole, with extraordinary profundity and flexibility, was able to hold both the particular and the universal, the historical and the mystical emphasis. Unhappily, this vision has to a large extent faded from amongst us, and the component elements of that comprehensive conception have fallen apart. Thus it has come to pass that some groups of Friends feel called to stress one side, some to stress the other, and they do this not realizing that each requires the other to give it validity and meaning. Thus the conception of Christ has become a stone of stumbling and a rock of offense, occasioning division, whereas for our spiritual forefathers it was the one foundation upon which all was built and in which all found their unity. Our greatest need as a religious society is, surely, that we should give of our best in prayer, in obedience, and in thought, so that we may, in God's mercy, recover and express in contemporary terms, in relation to the needs of the present day, this tremendous vision of Christ.

Effects

What has this meant for the progress of concerns for which Quakers are noted? The colony of Pennsylvania followed a pacifist policy until the Quaker proportion of the population fell to 10 per cent. Two reasons this country adopted the separation of church and state lie in the example of the Quaker colonies, as most others had a state church, and in Quaker political influence in five of the colonies, where Quakers had been in control of the governorship and legislatures within about a generation before 1775.

A writer in the field of social welfare has pointed out that one reason progressive programs have in the past century affected relatively few places has been "the absence of Quaker leadership" in other areas. Thus if our ideals are to be effective in a community, there must be a number of Friends active there, to provide some of the leadership and "climate of opinion" which make possible the success of constructive social experiments and programs.

Why the Decline?

Following the first generation of expansion and persecution in England, and in this country after the with-

drawal of Friends from the Pennsylvania legislature in 1756, Quakerism retired into a period of quietism. In essence, quietism projects all responsibility onto God, keeping the worshiper, and his Meeting or sect, from conscious effort and responsibility. "Thrashing meetings" fell into disuse. One result of quietism was that many active, concerned Friends left the Society for more aggressive religious movements, especially Methodism. This strengthened the trend to inaction. We still have in much of our Society the smug feeling that "the sincere seekers will find us, and if they don't, they're not sincere enough." Hence thorough and consistent publicity is often discouraged even now.

Friends' belief in the importance of a personal concern as the basis for action, when negatively viewed, holds that the group can do nothing until some individual feels moved to act alone; then the group can assist. It overlooks the smaller actions which can be taken, the need for a group to coordinate a lot of people's small or occasional actions into a program aiding the concern, and the continuity, coordination, and growth which permanent organization can bring.

This negative point of view breaks down when concerned people do not arise as needed, as has been true for long periods in some areas. It ignores the responsibility of the Meeting and the Society for developing concerned individuals to meet present and future needs in the Society and in the world. This is a long-range and complex problem which cannot be handled primarily by individual action, though individual action must contribute to its solution. Training courses such as are offered by Pendle Hill and even by graduate professional schools in appropriate social or technical areas are a part of what is needed; they can only be supplied by group action.

One analysis of religious movements in Canada explains the drastic decline in Quaker membership there—from 7,000 in 1870 to about 1,000 now—chiefly by two factors. One was our failure to develop effective means of attracting new members. This need not mean a high-pressure, emotional conversion to poorly understood but well-memorized doctrines, as many liberal Quakers fear. It can be the systematic attraction of people to a more constructive way of life, "advancement" and "convincement" rather than "conversion" and "salvation."

Adjustment to population mobility is the other factor. Friends at first tried to maintain isolation from and hostility to "the world," by use of group pressure, "the Quaker penal code," the uniform of the "plain dress," and by migration to the frontier rather than by conversion of their new neighbors. Thus the whole Redstone Quarterly Meeting in western Pennsylvania retreated

west from the influx of coal miners of different culture and religion.

When the frontier was gone, the attractions of a less restrictive society drew off many, especially young people. Others rebelled, and went from quietism to revivalism. This change brought the loss of much Quaker belief and practice in addition to what had been lost with the adoption of quietism.

With the great growth in recent years of voluntary organizations with trained staffs, Friends activities must compete with these for the time and effort of members and others. Where Friends activities are conducted entirely by volunteers, these activities may be clumsy, of poor quality, undependable, and otherwise amateurish, repelling many. The growth of the secretarial system has been one means to meet this need for competence and reliability in routine activities of Meetings and committees.

Further Study Needed

We need intensive studies of vital and growing Meetings, with descriptions of the activities and skills they use, compared to other Meetings in similar areas. We need descriptions of the techniques which work best for college-centered, urban, suburban, and rural Meetings. What techniques used by other religious groups might be appropriate for our Meetings to try?

What qualifications and training should a Meeting secretary have? What functions can paid staff best perform in Monthly, Quarterly, and Yearly Meetings, in Friends General Conference and the American Friends Service Committee? What factors in a secretary's personality and methods increase the effective activity and leadership of the other members?

There have recently been management studies of the American Baptist Convention and the Roman Catholic Church. Some of us could get perspective on Friends problems by studying these. The Service Committee has had several studies of the effectiveness of its activities. Should we have a similar management study made of Friends General Conference?

Our vocal ministry needs study, with tape recorders. Condensed tapes from vital Meetings would be useful for Ministry and Counsel committees, radio programs, inquirers classes, and for small and new Meetings, supplementing intervisitation.

Understanding of the social and psychological factors in religion can come from study of William James's *The Varieties of Religious Experience* and Erich Fromm's *Psychoanalysis and Religion*, which are familiar to many Friends. Theodor Reik's *Dogma and Compulsion*, Elmer T. Clark's *The Small Sects in America*, Max Weber's *The Protestant Ethic and the Spirit of Capital-*

ism, and Émile Durkheim's *Elementary Forms of the Religious Life* are less well known.

Opportunities

Seven states and forty cities of over 100,000 people have no unprogramed Friends meeting. In many regions the Yearly Meeting or Conference has little effective outreach and no trained staff.

Some suburban areas double their population in five or ten years. Must we always wait for a number of Friends to move in, find each other, and find the time, before we offer a program in such an area? After their children are in existing Sunday Schools it is harder to start a small new group.

Recently half the Meetings in New York Yearly Meeting had an average attendance of twenty-five or less. A fourth averaged fifteen or under. Such small Meetings have trouble providing an adequate quantity, quality, and variety of spoken-ministry, First-day School leadership, and other activities. The efforts required of the few active and skilled members are greater, and less effort can go into outreach. Hence members are often reluctant to try starting a new Meeting. Skilled assistance should be made available to new and struggling Meetings for several years, to get them on their feet, as was done at Doylestown, Pennsylvania.

Fifteen Meetings have over 300 members, and as many more have over 200. Must we wait for overcrowding before we start to plan a branch Meeting? Few local Meetings have experience in the steps for starting a branch Meeting, and often the logical location for one is half way between two present ones. Should Quarterly or Yearly Meeting Advancement Committees take the initiative?

Over 150 rural communities from Maine to Nebraska once had a Friends Meeting. In only a few do we now try to present the Friends message. Yet the small Warrington Quarterly Meeting, of Baltimore Yearly Meeting, has revived one rural Meeting and is working on another. How?

Are we to remain a middle and upper class group? In the last sixty years, Friends in Philadelphia declined from 5,000 to less than half that, with six Meetings dropped, though the population doubled. Friends moved to the suburbs, without convincing new residents to take their places.

The revival of the Frankford Meeting at Unity and Waln Streets, Philadelphia, was accomplished in part by Socialist Friends, used to the outlook and interests of idealistic working class people. Last year's Socialist candidate for President is a Friend, and Quaker economic ideals have had a strong equalitarian flavor at least since

John Woolman's *A Word of Remembrance and Caution to the Rich*. With the decline of anarchist and socialist groups, many former members and their children would welcome a liberal religion with social idealism. Have we tried to spread our literature and ideas among liberal, labor, and foreign-language groups, such as the Farmers Union and the Finns?

New Meetings are growing up around colleges, yet there are still over fifty communities with a thousand college students and no Meeting. While the American Friends Service Committee establishes contacts with these, it does not intend to win members and set up Meetings.

Internationally Speaking

A FEW readers have criticized this Column for allegedly overlooking the terrible evils committed by Russia, China, and other Communist countries in its eagerness to suggest ways of arranging to get along with these nations. We have been accused of moral callousness or worse. We have been accused of being apologists for those who are the enemies of our country and of civilization.

As a matter of fact, our concern is for the welfare of the United States. We are convinced that the prevention of war is necessary for the safety of this country. We are convinced that the threat to use military force is at best an inadequate deterrent of war and that, in the end, it calls out the evil which it is expected to restrain. We are convinced that an excessive military program, besides tending to provoke war because of the inherently competitive nature of national armed force, tends to cause the totalitarian excesses against which it is nominally directed; that the highly centralized control of economic resources and activities and of human life and thought, which seem to be necessary if a national military system is to be able to compete effectively against another, is a forerunner of a despotism essentially similar to the Nazi or Communist tyranny. It is beside the point that, being Americans, we should probably find an American tyranny more to our taste than a tyranny on Russian, German, Chinese, or Japanese lines. We have at great cost shared in resisting the German and Japanese drive toward world tyranny. We are resisting the danger that Russia or China may aspire to world dictatorship. This Column is convinced that the present dangers of tyranny can, by appropriate policies, be effectively resisted without sacrificing our freedoms even to an American tyranny, which would probably be as unbearable to people in other countries as their tyrannies would be to us, and so would fail of the purpose for which we accepted it, the prevention of war.

If, as we assume, the prevention of war is of importance in resisting the danger of tyranny and if the threat of military force is an adequate deterrent of war, it becomes important to seek means of reaching temporary adjustments of the tensions and disagreements that seem now to carry the threat of war. Finding an adjustment of differences between nations with strong differences about matters which are to them important is not aided by too much condemning those nations' actions, no matter how much you may dislike them; nor is it aided by developing a climate of opinion that regards as bad and dangerous any arrangement that may be acceptable to those nations, even if it satisfied us until we found out that they would accept it. Much of what passes for discussion, among politicians, of the most serious international problems now confronting this country amounts to an insistence that it is bad to make any arrangements with them and that anything they will accept is, simply for that reason, dangerous for the United States. Such discussions are easily applauded as patriotic, although their effect is to encourage, by increasing the risk of war, the only kind of communism likely to develop in the United States—the communism of the nation in arms and controlled by the military hierarchy for military purposes. This is not Marxist communism, but to its victims it is likely to feel remarkably similar, and it is likely to be just about as disastrous to the United States.

Nations seldom repent, although they may change their policies. It is generally useless to waste energy condemning the past actions of any nation, however much we may detest them. The hope is that nations will evolve new policies less bad than the old. Therefore it is better patriotism to strive to find ways toward temporary arrangements that may lessen the tensions with countries whose present policies we regard with distrust than to obstruct such reduction of tensions by insisting excessively on the evils that have been committed in the past by the nations whose policies we hope to change.

At least, this is the view of the author of this Column.

September 21, 1957

RICHARD R. WOOD

Friends General Conference

IN the years when no biennial conference takes place, the Central Committee of Friends General Conference customarily meets in September at different locations, each time within the general geographic area of the Conference. On September 6 and 7 this year, over a hundred Friends gathered at Oakwood School in Poughkeepsie, New York, for the meeting of the Central Committee and for meetings of the six standing committees which carry on the year-round work of the Conference. Clarence E. Pickett, Chairman of the Conference, presided.

The Central Committee is composed of representatives from the constituent Yearly and Monthly Meetings of the Conference. It appoints officers, standing committee members, and members of the special biennial conference committees. Among the new names on the list of officers and standing committee chairmen were Barrett Hollister of Indiana Yearly Meeting for Advancement Committee chairman, and William Huntington of New York Yearly Meeting for Peace and Social Order Committee chairman. Clarence Pickett and Horace Stubbs were reappointed as Chairman and Vice Chairman of the Conference, respectively.

The Advancement Committee emphasized the growing importance of the Meeting House Fund, which since its beginning three years ago has collected \$25,000. The largest proportion of this has been loaned to a number of Meetings for building purposes or for the purchase of a meeting house, and some outright grants have also been made. The continuing need for visiting of Friends to Meetings in the Conference and to newly organized independent Meetings is still being ably met, principally by J. Barnard Walton. The Conference's Religious Education Secretary, Bernard Clausen, is adding to this program of visiting.

At its 1956 meeting in Cape May, the Central Committee had approved of the publication of a volume of Whittier's religious poems, in celebration of the 150th anniversary of his birth. Clarence Pickett reported on a major delay in the completion of this task, because of a general lack of interest on the part of Friends and difficulties within the committee working on the project. As a step in the direction of helping Friends to realize the importance of Whittier, a special supplement in FRIENDS JOURNAL will be published in December.

The Central Committee heard with interest of the wide round of ecumenical contacts which have recently taken place, through the work of the Christian Unity Committee. The Conference had observers at the Ecumenical Institute at Drew University and the meeting of the Central Committee of the World Council of Churches at New Haven, both meetings taking place this summer. Three representatives have been sent to the North American Conference at Oberlin, Ohio, on "The Nature of the Unity We Seek." With the failure of New York, Baltimore, and Illinois Yearly Meetings to take any action on the proposal that the Conference apply for membership in the National Council of Churches of Christ in the U. S. A., the question did not come before the Central Committee for action.

The Peace and Social Order Committee reported on its continuing efforts to stimulate local Meetings to engage in local projects in the peace and social order field, to send representatives to gatherings of national organizations, and to keep Friends informed on developments at the United Nations. The Central Committee went on record as commending the proposal by the Belgian government to have the United Nations make a study of the arms race.

The question which produced the liveliest discussion at the meeting of the Central Committee was the location of the next biennial conference. A special committee appointed at the last Central Committee meeting reported on an alternative site to

Cape May, New Jersey, for the conference. Chautauqua, New York, has more than adequate facilities in many respects and is eager to have the conference held there. Many Friends pointed out the advantages of holding the biennial conference at Cape May. The matter was referred to the Business Manager's Committee and the Executive Committee for a final decision.

The concluding meeting of the Central Committee was devoted to a report of the Religious Education Committee, which during the last two years has expanded its services considerably. In addition to the heavy schedule of publications, the Committee held a weekend conference on "The Well-rounded Friends Meeting" under the leadership of Alexander C. Purdy and sponsored a Family Institute at Westtown School for 250 men, women, and children. The Religious Education Committee report seemed to characterize the forward look of the Conference, which is seeking to extend its services to a growing number of Friends. The concluding hour of worship emphasized the challenge of the perilous times in which Friends live today and the need for deep spiritual roots.

LAWRENCE MCK. MILLER, JR.

Ohio Yearly Meeting (Conservative)

OHIO Yearly Meeting (Conservative) held its annual meeting near Barnesville, Ohio, from August 30 to September 4. Three public meetings for worship were held.

A concern from the Meeting for Sufferings (our Representative body) was presented: the great need of our deepening and promoting the spiritual life of our Meetings. A committee was appointed to have this matter under consideration during the year.

Another concern of the Meeting was that our young people be given more responsibility in our Meetings and some opportunity to speak. We were encouraged by many of our young people's being active during the Yearly Meeting and by the spiritual depth of their message to us.

A Junior Yearly Meeting composed of children from eight to fourteen years of age held two meetings and sent a message to the Meeting. They report a collection given to buy books for Mexican children.

The state of our Society was considered with the reading of the queries and answers. We were asked whether we do really support a free gospel ministry and whether we as individuals are willing to be channels for this ministry.

Only one primary school is now maintained, but Friends are much interested in our Boarding School at Barnesville. There are now a number of younger children in our Meetings whose spiritual and mental training should claim the attention of our Meetings.

We need to do much more as individuals and groups to combat the serious liquor problem in our country.

The report of the three delegates to the recent conference at Wilmington emphasized "reaching forward together if we would grow in the experience of the knowledge of God."

The Peace Committee prepared a letter to be sent to President Eisenhower in protest against nuclear tests and other preparation for war.

Our Yearly Meeting is always especially interested in the Friends' colony at Monteverde in Costa Rica, many of these people having been members of our Yearly Meeting. This year Wilford and Lucille Gindon and children were here during most of the sessions. Their message informs us that a new school building has been completed. Although the group feels isolated from many serious problems of the world, this same isolation leads to more real fellowship and to activities which promote and deepen the spiritual life of the members. At one Monthly Meeting each year they strive to measure the spiritual growth of the Meeting.

Several interesting evening meetings were held at the nearby Boarding School. For one, the Peace Committee had secured as speaker Matt Thomson, who recounted his recent work in India for the American Friends Service Committee.

Following reports of our contributions to the Fowler Orphanage in Cairo, Egypt, Charles Palmer told us of his visit to Costa Rica and showed some wonderful pictures taken there.

A dinner meeting in the school dining room commemorated the establishment of the Friends World Committee in 1937. James F. Walker introduced the speakers, Sumner and Lela Mills, recently returned from a trip around the world visiting Friends in many countries.

Among the visitors present for some or all of the sessions were Josiah Standing and Alfred and Alice Heald of Pasadena, California; Roy Newlin and wife, Clarence Morris, and Gilbert Standing of Iowa; Charles Palmer, W. Macy Stanton and daughter, Alfred and Selma Steer, Mary B. Test, James and Alice Walker, and Barnard Walton from the Philadelphia area; George Thorpe and Florence Shute from Pittsburgh; Harvey Newlin and wife from North Carolina; Ed Snyder of the Friends Committee on National Legislation; and Glenn Bartoo of A.F.S.C.

In the epistles sent to other groups of Friends the feeling was again expressed that the spiritual phase of life has been neglected, that Quakerism should be a way of life, and that we should always seek divine guidance in all phases of our lives. We should allow our young people to assume responsibility as soon as they are able to do so.

As we return to the duties of everyday living may we remember an answer to one of our queries: "Though Friends may be able to manage their business affairs we feel there may be danger of becoming so involved that it becomes a detriment to spiritual growth."

BLANCHE S. THOMAS

Pride

By JANET STAMM

No wonder man supposed his god not sad
And loving still, determinedly gentle, but proud
And angry, mighty man so pitifully willful
To be hurt, lost, in the deep darkness of his wrath.
For this, I wonder God could reach to touch
And heal him of the prurient infection of his malice
Or ever bring him whole to wisdom and to laughter.

Friends and Their Friends

Pennsylvania, and especially Philadelphia, will celebrate on October 24 the 275th anniversary of William Penn's arrival in the new world. It is a happy coincidence that this date is also Penn's birthday and the twelfth anniversary of the establishment of the United Nations. President Eisenhower has designated October 24 "United Nations Day."

Andrew W. Cordier, Executive Assistant to the Secretary General of the United Nations, is planning to be present at a luncheon at the Warwick Hotel, Philadelphia, which the Mayor's Committee for U.N. Day is arranging. A reception for foreign students is planned jointly by the Mayor's Committee, the International Student House, and the Council for International Visitors; it will be held at the Commercial Museum, Philadelphia, near Convention Hall. There will also be a gala event in the ballroom of Convention Hall, sponsored by the Mayor's Committee. Students from abroad will be guests of the city at this event. A Proclamation of Governor Leader calls the attention of the Commonwealth of Pennsylvania to William Penn's historic contributions.

The Peace Committee of Philadelphia Yearly Meeting, the Pennsylvania Historical and Museum Commission, and the World Affairs Council are supplying information and study material about William Penn for use by the general public, teachers, and students.

Landrum R. Bolling, a member of the Political Science Department of Earlham College, Richmond, Ind., has been named President of Earlham College to succeed Thomas E. Jones at his retirement in 1958. Landrum Bolling is married to Frances Morgan, daughter of Arthur E. and Lucy G. Morgan of Yellow Springs, Ohio.

Landrum Bolling's academic career includes teaching positions at Brown University and Beloit College. He was also engaged in journalistic work in Europe as well as in the United States, and in 1940 was director of the service seminar to Mexico under the Peace Section of the American Friends Service Committee. Recently he has been active in Earlham's Development Program.

A report of the fourth annual conference of the young and very small Hill House Meeting in Ghana speaks neither small nor childishly to some of us who belong to older groups of Friends. Twenty-six Friends and attenders (there are only thirteen Quaker families in the whole country), Africans and Europeans, men and women, participated in "lively, practical, and searching" discussion of the theme, "The Meaning of Independence," selected for this first year of the country's independence and the Meeting's first as a Preparative Meeting. Beneath each of the five topics—freedom, justice, unity, democracy, and peace—the report says, a deeper truth was discovered: "the service in which alone lies freedom; the loving-kindness through which we must express justice; the urgent need in every discouraging situation to find a creative and redemptive way if unity, democracy, and peace are to be achieved." That independence for those in Ghana "must mean

learning to be responsible" and that "responsibility requires that we choose our means and restrict our choice to right means" are indicated as the major conclusion.

Matt H. Thomson, just returned from two years' work with the American Friends Service Committee in India, has been appointed Executive Secretary for the merged regional office of the American Friends Service Committee to be opened in the Dayton, Ohio, area, this fall. Matt Thomson and family are members of the Minneapolis Monthly Meeting of Friends, Iowa Yearly Meeting. The new A.F.S.C. office will cover a four-state area: Ohio, Indiana, Kentucky, and Michigan, combining the work formerly done by regional offices in Richmond, Indiana, and Columbus, Ohio.

For the past two years, Matt Thomson has directed the American Friends Service Committee project at Barpali, in the state of Orissa, India. He administered work in social and technical assistance in a backward area of about forty villages, aimed at helping Indian villagers raise their health, educational, and agricultural standards.

Also joining the new Regional Office staff will be Jolee Fritz of Muncie, Ind., Norman Keiser of Richmond, Ind., and Glenn Bartoo of Columbus, Ohio. A present employee of the Richmond Regional Office, Harold Hatcher, will continue to maintain the Job Opportunities program in Indianapolis.

For some time Friends in St. Louis, Mo., have felt a concern for the hundred or more Indians who have "resettled" from their reservations to live in St. Louis. Through attending the "All Tribes Club" they learned of the most urgent problems which the Indian newcomers face in the city, especially unemployment and job competition. Because of their poor vocational preparation most Indians can compete only for common labor jobs at a low rate of pay. There is some degree of racial discrimination, but lack of regularity in work performance and occasional drinking also reduce the Indians' chances for employment. They have complaints against "Washington" and the local Resettlement Agent, because some Indians consider the subsistence aid and health insurance inadequate. About 25 per cent of them return to their former reservation. Lester and Suzanne Wicks conclude their interesting report in the September *St. Louis Newsletter* by stating that rural jobs could be a better solution than industrial work. Some Indians experience a "cultural shock" induced by the "violent shift from herding sheep in vast wastelands to tending a clattering machine in a factory."

Lynn Rohrbough, member of Swarthmore, Pa., Meeting, writes on behalf of the Cooperative Recreation Service, Inc., at Delaware, Ohio, that the organization offers to anyone who has sponsored Hungarian refugees free copies of a 24-page songbook entitled *Merry Hours: Favorite Hungarian Folk Songs*. The booklet contains some favorite Hungarian songs in the original and in English translation. The preface and most of the English versions of the songs are by Olcott Sanders, Director of the Information Service of the American Friends Service Committee.

Young families from all over the map of the Friends General Conference were in attendance at the recent Westtown, Pa., Family Institute which the Religious Education Committee arranged. Among the 258 individuals present 120 were children and 138 adults from 6 Yearly Meetings and from 45 Monthly Meetings. There were four families from Washington, D. C., and New Brunswick, N. J.; three from Cleveland, Ohio, Ridge-wood, N. J., and Newtown and Doylestown, Pa.; and two each from Buffalo, N. Y., Cambridge, Mass., Lansdowne and Springfield, Pa., and Montclair, N. J. The professional spread was quite as noteworthy, with eight authors of published books, four members of the American Friends Service Committee staff, two college professors, two trained nurses, and one each of the following: physician, Y.M.C.A. executive, swimming coach, high school teacher, anthropologist, pediatrician, clinical psychologist, printing expert, tuberculosis research worker, county planner, aeronautical engineer, Deputy Health Commissioner of the State of New York. No wonder it was a good institute.

From the *South African Quaker* for August we extract this impression of Henry Cadbury's Swarthmore Lecture at London Yearly Meeting:

I confess I had expected a scholarly but somewhat dry occasion and was accordingly more delighted by his clear-voiced, unhurried, and seemingly effortless treatment of his theme. It would have horrified church dignitaries, if they had attended, to have such an authoritative account of those early Christians who met so informally, who held such widely varying views, and who set such little store by formal membership! He told us several good stories, too, which I fear may not appear in the printed lecture—as for instance the two American bishops who suffered severe headaches after attending a conference together, which was explained when they discovered that accidentally they had exchanged spectacles! He pleaded for a generous recognition of the value of variety in our religious views provided these are deeply felt and sincerely held, and pointed out how both Paul and Fox had to cope with the phenomenon of the overconvinced person. This is a lecture which all of us would do well to read and ponder.

The Friends' School in Hobart, Australia, opens this year with a capacity enrollment of 770, of whom 100 are boarders, according to a report in *The Australian Friend*. The school's Board of Governors has announced purchase of 3½ acres of land adjacent to the new Sports Ground which is being developed at Runnymede, New Town. Realizing that the area provides a possible site for the building of a new Senior School, the Board began negotiations for this purchase toward the end of last year. The Directors of the Rosella Preserving and Manufacturing Company, owners of the property, were interested in the school's plans for the future and agreed to the sale. With the recent purchase of a half acre from the Bayly Estate the total holding of the school in this area is approximately thirteen acres.

Arriving from western Australia for the school opening were Graham and Margaret Hodgkin with their daughter Marie Ann. Graham Hodgkin will serve on the science staff of the school while Alec Nightingale, Senior Science Master, is absent on leave overseas.

From a letter from Bruce L. Pearson in Osaka, Japan, dated September 17, 1957:

This morning's paper contained the disheartening news that the United States is planning another series of nuclear weapons tests next April in the Pacific. One Japanese newspaper commentator has already raised the question: "Is the job of spreading fear and working havoc to mankind the job of a Christian country like America?" What a difficult task it is to present the Christian message here in such circumstances! I hope the [Philadelphia] Japan Committee will continue to do what it can to dissuade our government from conducting the tests. It was during the disastrous test of 1954 that we crossed the Pacific on our way to Japan, and it seems a shame that we must make the return trip four years later under the same unhappy circumstances.

Wilfred Howarth has been appointed by the American Friends Service Committee to serve as teacher of mechanics in Barpali, India, for two years beginning September 20, 1957. Born in Canada, he now lives in Fort Collins, Colo., and is a member of Yellow Springs, Ohio, Monthly Meeting (Indiana Yearly Meeting). He did his alternate service as a forestry worker in Alberta, Canada. In 1945 he was released from this to work with the Friends Ambulance Unit in China for two years. During 1947-48 he served with the A.F.S.C. relief program in Finland. He completed a four-year program of study in industrial arts at Colorado State University this year.

His wife, Mary, and three children will go to India with him for the two-year term of service.

The Friends Service Association at the William Penn Center, Fallsington, Pa., announces the appointment of Ralph B. Dwinell as Program Director. Formerly Personnel Director at the Philadelphia State Hospital, Ralph Dwinell comes to his new assignment with a broad background of experience. A graduate of Dartmouth College and Yale Divinity School, he has also studied at the School of Oriental Studies in Cairo, Egypt, and at the Yale School of Education. His employment in the field of education has included teaching at George School and the American University at Cairo, as well as several other public and private schools. His social service experience has included association with the Dartmouth Christian Association and the Executive Directorship of the Associated Junior Work Camps, Incorporated.

Ralph Dwinell is a member of Middletown Monthly Meeting, Langhorne, Pa.

Mary B. Newman won election on July 2 as a representative from Cambridge to the Massachusetts legislature. This is a post she has held once before.

BIRTHS

BROSIOUS—On September 15, to Charles and Jane Strawn Brosius, their second son, named **THOMAS KENT BROSIOUS**. He is a birthright member of London Grove Monthly Meeting, Pa.

DURGIN—On September 9, to Ralph and Margaret Durgin, their third child, **STEPHEN LORING DURGIN**. He is a birthright member of Gwynedd Monthly Meeting, Pa.

EMERY—On July 25, to Arthur and Carolyn Johnson Emery, a son, **MARK BRIAN EMERY**. His sister, Sandra, and his parents are members of Bear Creek Monthly Meeting (Conservative), Earlham, Iowa.

PEEL—On August 22, to Robert G. and Kaye Kirk Peel of Cazenovia, N. Y., a daughter, **MARTHA-ANN PEEL**. Her mother and maternal grandparents, Nelson L. and Katharine L. Kirk, are former members of Willistown Monthly Meeting, Pa.

SHAUDYS—On September 6, in Columbus, Ohio, to Edgar T. and Elizabeth Ann Shaudys, their second child, a son, named **JONATHAN TOWNSEND SHAUDYS**. His father and paternal grandparents, Vincent P. and Anna K. Shaudys, are members of Makefield Monthly Meeting, Pa.

MARRIAGES

BRANSON-BRADDOCK—On September 7, at the Friends Meeting House in Waynesville, Ohio, **WILHELMINA BRADDOCK**, daughter of Raymond and Sara Braddock of Waynesville, and **BYRON MONROE BRANSON**, son of Byron Russell and Bessie Phipps Branson of Guilford, N. C. Byron is a member of Baltimore Monthly Meeting, Homewood, and Wilhelmina of Miami Monthly Meeting, Waynesville. The couple will reside near Cincinnati.

FURNAS-BRAY—On August 31, at the Friends Meeting House in Waynesville, Ohio, under the care of Miami, Ohio, Monthly Meeting, **ARIZONA BRAY**, daughter of William S. and Hestel Bray, and **ROY ELI FURNAS**, son of Eli and the late Elizabeth Furnas. Both bride and groom are members of Miami Monthly Meeting. They will reside on the old farm homestead near Waynesville.

KNIGHT-CARPENTER—On September 7, in the Salem, N. J., Meeting House, **BARBARA ANN CARPENTER**, daughter of John S. Carpenter, Sr., and the late Mildred W. Carpenter, and **DONALD STEWART KNIGHT, JR.**, son of Mr. and Mrs. Donald S. Knight of Roslyn, Pa. The bride and bridegroom are members of Salem Monthly Meeting. They will live in Abington, Pa.

SCHWANTES-PORTER—On September 7, in the First Baptist Church in White Plains, N. Y., **HELEN LOUISE PORTER**, daughter of Mr. and Mrs. Kenneth W. Porter of Davison, Mich., and **ROGER A. SCHWANTES**, son of Paul and Glad Schwantes, members of Purchase Meeting, N. Y. The couple are living at 55 Davis Street, White Plains.

DEATHS

COPE—On July 28, at his home in West Grove, Pa., **CALEB DARLINGTON COPE**, in the 90th year of his age. He was a lifelong member of West Grove Monthly Meeting. He is survived by his wife, Emma Brown Cope, and one daughter, Esther Cope, at home.

FOULKE—On August 26, in the Catskill Mountains, **EDWARD**

FOULKE, of Ambler, Pa. He is survived by his wife, Mary Staples Foulke, two sons, David and Hugh, and a brother, Thomas A. Foulke. He was a member of Upper Dublin Monthly Meeting, Pa.

Coming Events

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

OCTOBER

5—William Jeanes Memorial Library, Plymouth Meeting, Pa., Open House and Community Art Exhibit, 11 a.m. to 4 p.m. Plant, book, and bake sale. Luncheon served.

5-6—New York Yearly Meeting, Annual Institute of the Committee on Indian Affairs, at Clinton Corners, N. Y., Meeting House. For details, see issue of September 28.

6—Brooklyn, N. Y., Schermerhorn Street Meeting House, 100th Anniversary: 10 a.m., First-day School; 11 a.m., meeting for worship; luncheon will be served. All invited.

6—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "What Is the Bible?" The general topic for the year is "The Bible and the Common Reader."

6—Jeanes Hospital, Philadelphia, Pa., horse show on grounds of the Huntingdon Valley Riders and Drivers Club, 10:30 a.m.

6—Merion Friends Community Forum, at Merion Friends School, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: Moses Bailey, Nettleton Professor of the Old Testament, Hartford Theological Seminary, "New Lights on the Old Testament."

6—New York Meeting, Open House, in the cafeteria of the meeting house, 221 East 15th Street, New York City, 3:30 to 6:30 p.m. About 4 p.m., Brenda Bailey, of Quaker House, New York, "Friends Work with the United Nations."

6—Willistown Meeting, Goshen Road west of White Horse, Pa., 10:30 a.m., William Hubben will speak on "The Character of the New Testament."

11-13—Friends World Committee, American Section and Fellowship Council, Semiannual Meeting, in the Minneapolis, Minn., Meeting House. For details, see issue of September 28.

12—Beliefs into Action, joint Quaker conference on "Rediscovering America," in the meeting house, Race Street west of 15th Street, Philadelphia, 9:30 a.m. to 5:30 p.m. For details, see issue of September 28.

13—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "The Hebrew People."

13—Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia, Adult Conference Class, 10 a.m.: Howard G. Taylor, Jr., "Quakers and the Christian Church."

19—Jeanes Hospital, Breakfast, at Stapeley, on the hospital grounds, Central and Hartel Avenues, Fox Chase, Philadelphia, 8:30 a.m. to 4 p.m.

19—Western Quarterly Meeting, at Fallowfield Meeting House, Ercildoune, on Route 82, south of Coatesville, Pa., 10 a.m.

REGULAR MEETINGS

ARIZONA

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

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

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. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

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

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 8-0629.

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

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

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

ILLINOIS

CHICAGO—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.

IOWA

DES MOINES — Friends Meeting, 2920 Thirtieth Street, South entrance. Worship, 10 a.m.; classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting for worship and First-day school, 10:30 a.m. on Sundays at Neighborhood House, 428 South First Street. Telephone TWInbrook 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MASSACHUSETTS

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.

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

MICHIGAN

ANN ARBOR—Meeting for worship at the Friends Center, 1416 Hill Street, 10:45 a.m. Telephone NOrmandy 2-9890.

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOwnsend 5-4036.

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.

NEW MEXICO

SANTA FE — Meeting for worship each First-day at 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Robert Plettenberg, Clerk.

NEW YORK

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

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 each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

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

SCARSDALE—Scarsdale Friends Meeting, 133 Popham Road. Meeting for worship, First-days at 11 a.m. Clerk, Frances B. Compter, 17 Hazleton Drive, White Plains, New York.

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

TOLEDO — Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

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 Central Bureau, 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 Wain 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, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

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 8-6418.

UTAH

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

VIRGINIA

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

LINCOLN—Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—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.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

AVAILABLE

TWO ROOMS FOR FRIENDS at the Estaugh in Haddonfield. If interested write Mrs. Roland W. Leeds, Kresson Road, Haddonfield, N. J.

GUEST HOUSE NEAR MOORESTOWN, owned, operated by Friends. Single or double rooms, good meals, congenial companions. Folder: Rebecca Haines, Masonville, N. J.; BELmont 5-5575.

ROOMS with running water, for permanent or transient guests. Telephone Philadelphia, Pa., Market 7-2025.

A FEW DESIRABLE ROOMS in Trenton Friends Boarding Home. If interested please communicate with Mrs. Benjamin Satterthwaite, 1818 Riverside Drive, Trenton 8, N. J.

ATTRACTIVE DETACHED APARTMENT at Friends Boarding Home, Newtown, Pa., available October 1; ideal for retired couple. Man needed for part-time work at the Home. For information write T. D. Paxson, 1050 Woods Road, Southampton, Pa.

WANTED

UNFURNISHED APARTMENT, Swarthmore, Pa., or vicinity; convenient suburban location for retired professional woman. Box 97, Swarthmore, Pa.

HOUSEKEEPER for father and two small children, Moorestown, N. J. Live in; private room, two baths. Permanent position; references. Box 58, Friends Journal.

HOUSEKEEPER-COMPANION for elderly woman in Moorestown, N. J. Must have pleasant disposition and be good cook. No washing or heavy cleaning. Good home for right person. Telephone BELmont 5-0230, or write Box H152, Friends Journal.

COMPANION-HOUSEKEEPER for couple in Lansdowne, Pa.; live in. Beautiful home; no laundry; cleaning woman comes once a week. Box L5, Friends Journal.

OCCUPATIONAL THERAPIST urgently needed at Friends Hospital, Philadelphia 24. Five-day week, paid holidays; room and meals optional. Write Mildred Knipe, OT Director.

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For further information or applications please write:

J. Kirk Russell, Director of Admissions

Westtown School, Westtown, Pa.