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***F**IX Thou our steps, O
Lord, that we stagger not at
the uneven motions of the
world, but go steadily on our
way, neither censuring our
journey by the weather we
meet, nor turning aside for
anything that may befall us.*

—JOHN AUSTIN

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Editorial Comments

Labor

FEW areas of life and thought have been of late under such persistent scrutiny as labor and its organizations. Few other segments of our national life are as constantly in need of being measured against the fundamental teachings of our Judaeo-Christian tradition. Our faith and its original sources teach us, indeed, how different our ideas about work are from those of ancient or modern paganism. In regard to work God, the Creator, is presented to us in the Old Testament as being superior to the gods of other nations. "There is none like unto thee among the gods, O Lord, nor are there any works like thine" (Ps. 86:8). The Hebrew God is a working God. At His will creation comes into existence; He clothes the lilies, He feeds the birds, and He rests from His labors. Man is constantly reminded of the need for work, and even as insignificant an insect as the ant will instruct man by her industry (Prov. 6:6). Several prophets denounce the idleness of the rich, and a ruler like Saul is reported to have ploughed his fields (1 Sam. 11:5). It is our God-ordained duty to work; work will satisfy our spiritual needs; it will preserve order in the individual and in society. Idleness was as much dreaded in biblical times as unemployment is in modern society.

Work in the New Testament

The New Testament gives meaning to labor by making man the tool in the hands of God; we become fellow workers with Him. Planting, sowing, and reaping—such work is spoken of to designate our task in the kingdom. The critical reader is surprised to see how little the New Testament relates of ordinary work in the sense of daily duty. The apostles, for example, appear like full-time seekers after the kingdom, yet they must somehow have made a living. Work is simply taken for granted; it is one means of bringing about the kingdom, while the order ruling over all our pursuits is one transcending our daily cares and toil. Spiritual perfection was attainable to the later Brother Lawrence working in the kitchen as well as the monk chastising himself in ascetic practices.

New Testament teaching about work pertains to each

individual. It gives no prescription for organizing society in a particular economic system and is applicable to any society, agrarian or industrial. It concerns itself with the duties and welfare of the individual, applying, as it were, an unwritten code for spiritual health to all concerned. An acquisitive society exploiting labor is as much under its censorship as is the worker who takes undue advantage of his position. The world of the New Testament sees the work of both the "master" and the "servant" in its ultimate value for the coming of the kingdom. The merit of work reaches beyond life itself, and "Blessed are the dead . . . for their deeds follow them!" (Rev. 14:13).

The American Scene

With such "touchstone" thoughts in mind, any look at our modern economic conditions will make it at once clear to what degree we have removed ourselves from these basic religious considerations. The former patriarchal relationship between "master" and "servant" is, of course, an anachronism. Most industrial labor is noted for its anonymous relationship between employer and employee. And, similarly, the attitude of much of the worker to his product is becoming increasingly impersonal.

The discredited status of certain labor organizations reflects the vast disorder existing in the thinking of labor, management, and the public. It is no edifying spectacle to watch labor or management act in disregard of the same fundamental Christian principles which we stress on suitable occasions when criticising communism. The Babylonian style of conducting their office for which the Becks and Hoffas have supplied the prototype belies our faith in the principles of democracy and the intelligence of large segments of labor, as well as of those men in management who cooperated from fear or greed with shady union practices. Gone are the days of Sam Gompers, who could rally the American Federation of Labor under the banner of self-protection against exploitation by industry. The public has now to urge labor to protect itself against its own home-grown Pharaohs, who are often the tragic victims of labor's inability to train or counsel its leaders. It is encouraging to see that

the respectable element in organized labor—the majority, as we believe—joins Congress and the public in this call for reform.

By a bizarre twist of history, the Constitution of the atheistic Soviet Union contains biblical reminders about work that are not found in any other modern constitution. Its chapter 1, article 12, expresses the warning, "If any one will not work, let him not eat" (2 Thess. 3:10); it also quotes the reminder that work is expect-

ed from each "according to his ability" (Mt. 25:15).

Whatever the answer may be to the gross abuses of labor's powers or weaknesses or to our unthinking use of work, the worker in high position as well as the manual laborer might well remember the apostolic counsel which says, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2:15).

George Fox and Paul Tillich on Sin

By JOHN H. HOBART

GEORGE FOX in his journal records that he frequently charged the divines of his day with pleading for imperfection and sin. I quote one entry: "... and then did the priests roar up for sin, in their pulpits, and preach up sin, that people said never was the like heard."

The "roaring up" for sin in our own day seems to have reached its peak in the postwar world, with the wide resurgence of a belief in the doctrine of original sin; howbeit, this time with a psychological and existentialist interpretation, to which the term neo-orthodoxy has been applied. In this country Reinhold Niebuhr has made the doctrine of original sin central in his thinking, and developed from it a philosophy of history that is void of any illusions about human benevolence.

Paul Tillich in his recently published *Existence and the Christ*, which is the second volume of his monumental *Systematic Theology*, is the latest to enter the lists to tilt with this vexing problem. Tillich complains that both Catholic and Protestant theologies have become burdened with the idea of sin as deviation from moral laws. This is a concept adequate for the work-a-day world, but apparently not for the nuances of theology. Sin, says Tillich, is man's estrangement from God—perhaps thereby introducing a confusion between cause and effect in the lay mind.

World War II brought out on all sides acts of unspeakable brutality and bestiality, and revealed a depth of sadism in some that can only be classed as pathological. At the same time there were other acts of unselfish and unsung heroism and self-sacrifice, performed both by men in uniform and by civilians, ordinary men and women from all walks of life. The evidence shows that

at no time was there in any sense total depravity in the human scene.

Friends may define sin as moral failure, but to recognize its pervasive presence is not to accept its inevitability; such at least was the faith of George Fox, who insisted that men should seek for themselves "that perfection which was in Christ."

Robert Barclay in his *Apology* expressed a similar thought more cautiously: "... a perfection proportionable and answerable to man's measure"; that is to say, according to the measure of light that has been vouchsafed to us.

It seems to me that Fox was intuitively aware that an excessive preoccupation with the problem of personal sin exhibits a basic morbidity and is not the path leading to any saving grace. Rather does it engender a sort of moral hypochondria, which has the effect of paralyzing the power for good in its victims. The Christian responsibility is not acquitted by avoiding personal sin at all costs; such an approach is altogether too negative. Evil in one place cannot be overcome by the mere absence of evil in another; as hate can only be overcome by love, so evil must be overcome by a good which carries a positive value. The Christian has, therefore, a creative responsibility. George Fox saw this clearly in his vision of the ocean of light and love overcoming the ocean of darkness.

For Paul Tillich man's search for release from sin is the quest for the "New Being," sought for in history or transcendently, as it were, from above. Here again I find George Fox, and Quaker witness generally, more explicit. The quickening of the soul, with a rising of the new man, is a fact of Quaker experience, expressed in the doctrine of the "Inner Light" or "Christ within." Robert Barclay writes: "This is that Christ within, which we are heard so much to speak and declare of, everywhere preaching him up, and exhorting people to believe

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in the light, and obey it, that they may come to know Christ in them, to deliver them from all sin."

That there is much wickedness in the world we do not doubt, but there is also much good. The issue resolves itself into which has the greater potential in any view of the purpose of creation. The Quaker knows, or should know, where he stands upon this important question. Let us remember that the highest to which human nature can attain, all the intellectual, moral, and spiritual qualities of the greatest human being, are just as much a part of the human complement as those ignoble traits which for the moment may appear to have the ascendancy.

Is the Moderate Drinker a Problem?

By WILLARD TOMLINSON

FOR twenty-five years the Philadelphia Yearly Meeting Temperance Committee has sent a speaker to the elementary schools of Philadelphia with a message of total abstinence, health, and safety interwoven with a short entertainment. We evaluated this program last spring and found it effective. Our speaker, James Killip, receives as many as five hundred letters a month from the children, many of whom write years afterward of the benefit derived from his talk. The Committee is now searching for a vehicle through which our message may be delivered to students in junior high schools.

We have not recently made a clear statement of our ideas on the function of schools in temperance education. We have noted a stirring change over the land these past few years. Textbooks have been re-edited, as in Florida; up-to-date courses have been set up as in Oregon and New Hampshire; teachers have been informed and motivated by attending summer seminars on alcoholism at Loma Linda, California, at Juniata College, Pennsylvania, at Washington, D. C., and at Yale University. More recently, Dr. Roger Williams at the University of Texas has discovered a very effective treatment through vitamin-fortified dietary therapy for alcoholics who do not respond to anything else. Almost daily, new scientific information becomes available.

Is the school in a democracy responsible for instructing the young on the use and abuse of beverage alcohol? Almost every state has a statute requiring such instruction, but the execution of the law leaves much to be desired.

Should we back away from education about beverage alcohol because it is controversial? Our schools discuss juvenile delinquency, labor problems, correctional prob-

lems, and public health. Why should they skip beverage alcohol? Or why teach it so ambivalently that the youngsters are completely stunned at their first fraternity weekend party? Hundreds of thousands of young people run into a heart-rending emotional upheaval when they have to decide whether or not to "go along with the crowd." Can our educators leave this to chance or to the big advertisers?

In the Committee's judgment, we must consider fundamentals in a more positive manner. To a large degree, alcoholism is a reaction to reality by escape. Our teachers need to face common frustrations *with* their pupils in a forthright manner that can lead to a more abundant life.

We can distinguish three main groups of adults: (1) total dries, about 39 million; (2) total wets, about 18 million; (3) moderates, about 45 million.

It is our conviction that we need to concentrate on the good folks who say: "It's most important for me to set an example of self-control for moderation." Or, "If they didn't use beverage alcohol, they would do something else just as bad or worse." Or, "I'm for moderation, the golden mean. Jesus turned water into wine. I don't pretend to be better than He was."

The moderates sound so convincing and so disarming. And they are the ones most youngsters want to be like. No one tries to be an alcoholic. It is the moderate imbiber, however, who not only supports the brewers and distillers and thus makes bigger advertising possible but also influences others to start drinking moderately—some of whom cannot take it and get into trouble. According to the Mayo Clinic, three out of ten cannot drink safely. And it may take up to twenty years for the trouble to develop, Dr. A. C. Ivy of the University of Illinois reports.

Let us see that 45 million moderate drinkers understand that sad fact. Here are three questions for a "moderate":

1. Take driving a car, for example. If you give the nondrinker an accident rate of 1, then the moderate drinker carries an accident rate of 3.2 (National Safety Council). Is that the moderate's idea of good citizenship?

2. The more parents there are who drink moderately, the more of the children will drink; four times as many children of drinking parents drink beverage alcohol as do children of abstaining parents (Hofstra College Report). Is this the moderate's idea of good stewardship?

3. Dr. Robert Seliger, prominent Johns Hopkins psychiatrist, is our authority for the next statement, "Social drinkers as a group cause more trouble of all kinds than true alcoholics." Do the moderates really want to be a part of our national "problem"?

Our basic job is to understand why people drink and

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then to substitute something more satisfying and useful in our struggle for happiness. But, you say, which shall the schools teach, moderation or total abstinence? That looks like an almost insoluble conflict.

Let's try going back to first principles. According to the Yale research group, the four chief causes of the use of beverage alcohol are desire to escape, tensions, immaturity, and need for approval. What would seem to be indicated, then, is the teaching of sound living habits—facing situations rather than running away from them, reducing tensions or learning to live with tensions, accepting responsibilities that are ours at each age, seeking approval by doing what ought to be done, with less attention to such external, competitive awards as marks and victories.

With this emphasis, the Temperance Committee would find it desirable to work more closely with the Religious Education Committee and the Family Relations Committee and with local Overseers. Alcoholism is not in a compartment by itself. If it hinders our having a safe, sound, and sober world, let us look for a united approach: church, school, college, health authority, research, citizen leaders, parent-teachers' association leaders, the Woman's Christian Temperance Union, safety engineers, and others. These agencies should go to work here just as they have done in York and Doylestown, Pennsylvania, in Florida, Ohio, and Oregon, through the formation of a citizens' committee. To give our young people the built-in gyroscopes they need will require an all-round, community effort over many years.

The aim should be the development of a mature personality, one that is tuned to live more abundantly. Life needs more joy, not less, more constructive, and fewer destructive, satisfactions. In such a life, John Barleycorn will not be much of a problem.

The Temperance Committee seeks your support of such an all-out effort. Perhaps we should change the name from Temperance to something more appropriate, such as the Committee on More Abundant Living or the Healthy Mind and Body Committee. We need your ideas, your comments, and your support.

Annual Meeting of Friends Journal Associates

THE Annual Meeting of the Friends Journal Associates was held on Tuesday, October 29, 1957, at 5:30 p.m. in the Cherry Street Room, 1515 Cherry Street, Philadelphia, Pa. One of the two co-chairmen, Benjamin Burdsall, presided. Following the report of the Nominating Committee, the following officers to serve the Associates for the year 1958 were named and approved: co-chairmen, Benjamin R. Burdsall and Daniel D. Test, Jr.; secretary, Emma C. Flaherty; treasurer, Harold

W. Flitcraft. The suggestion of Daniel D. Test, Jr., that there should be only one chairman after the 1958 meeting, was approved.

The names of the six members of the Associates to serve as members of the Friends Publishing Corporation for three years are: Eleanor S. Clarke, Barbara L. Curtis, Daniel D. Test, Jr., Lydia F. Taylor, Willis H. Satterthwaite, and Edward W. Evans. These are all reappointments. The Nominating Committee for 1958 consists of the following Friends: Barbara L. Curtis, Catharine J. Cadbury, Carol P. Brainerd, and Harold Watson.

William Hubben gave some interesting information on the state of FRIENDS JOURNAL. The number of Associates has increased from 774 to 781, although the total of contributions has decreased from \$7,523.00 in 1955-56 to \$6,869.25 in 1956-57. Some Friends forget to make their regular contribution, and our membership also has some losses by death. The cost of producing the JOURNAL is increasing, and the need for more funds is ever present. Beginning January 1, 1958, the printing cost alone, exclusive of paper and postage, will amount to \$405.00 per week. Letters are sent to Meetings and interested Friends in an effort to increase the number of subscribers. On October 18, 1957, there were 5,143 paid subscriptions. We need the interest and support of all Friends.

We were informed that since the office staff of the JOURNAL is rather small, to meet regular deadlines can be difficult. The suggestion was approved that during the months of July and August the paper be published every two weeks. This will make it possible for the staff members to have much-needed summer vacations; it may also bring about a saving of \$1,000 or more. The group expressed great interest in the suggestion, and a number of expressions were heard; the consensus appeared to be that the final decision should be a flexible one, the number of issues and pages to be left to the Board of Managers.

In an effort to improve the paper, about 1,600 questionnaires were mailed to subscribers to solicit their opinion concerning articles published in the JOURNAL and general editorial policies. The replies were felt to be encouraging and enlightening.

The question was raised whether there would be any promotional value if some of our annual meetings were held in various places in the Philadelphia area. Some of the nearby Meetings would welcome us. The question was left to the Board for further study. Friday is the preferred weekday.

The suggestion that we invite the public to the evening lecture was approved; this may be an avenue for some promotional work. The broader basis upon which we operate seems to be of value.

After a pleasantly arranged supper in Friends' Select School, the Associates and visitors assembled at 7:30 p.m., again in the Cherry Street Room, to hear Moses Bailey, Nettleton Professor of the Old Testament at Hartford Theological Seminary, speak on "The Dead Sea Scrolls." The Scrolls have given us new and exciting information about a monastic group believed by some to have been the Essenes, although this is not certain. They contain a great variety of writing,

such as military and vindictive books and a Manual of Discipline. John the Baptist's strict way of life has been attributed to Essene influences. In the case of Jesus, however, many differences from the Essenes exist side by side with conspicuous similarities. We do not know exactly who these people of the Scrolls were, but we do know that the Scrolls are very old, probably some older than others. One Scroll was scratched on copper; a few lines were transcribed telling of the location of various things of value, 600 bars of silver, etc. The people of the Scrolls apparently did not teach love and forgiveness; they dealt harshly with those who betrayed the Holy Covenant. The Scrolls refer to a war of the Sons of Light with the Sons of Darkness. The Sons of Light were supposed to win. A small fort near the finding place of the Scrolls indicated the place had been used by these people; there was also an old cistern nearby. These people used the water for their ritual bathing; their meals were serious religious events. A sense of intimate fellowship, a strong faith in the Law and the Scriptures, in reward and punishment after life, and in fortitude in upholding faith—all these elements are present in the teaching of the Essenes and of Jesus.

Dr. Moses Bailey's approach was one of caution and conservatism. His address was most interesting and will stimulate further reading.

EMMA C. FLAHERTY, *Secretary*

Christmas Books for Children

Picture-Book Age

The Tale of Tiny Tutak, by Hanna Wiig; illustrated by Svein Skauge (Lippincott, \$1.25). This is a tiny book that can be held comfortably in small hands. Pictures on every page illustrate the adventures of a courageous little Eskimo and the animals who share his cold world.

The Ill-tempered Tiger, by Jane Miller (Lippincott, \$2.00). A three- and a six-year-old asked to have this amusing story read and reread. Delightful indoctrination on the virtue of going to bed early.

Kevin, by Mary Chalmers (Harper, \$2.50). A charming combination of whimsical fantasy and pure love of nature. A country rabbit visits the city, making friends with a cat and a gardener, in whose company everyday happenings become adventures.

Up and Over the Hill, by Norma Simon (Lippincott, \$2.50). A small child's happiness in taking a walk is simply and realistically described.

A Busy Day for Chris, by Velma Isley (Lippincott, \$2.25). This year's alphabet book has pleasant pictures with accompanying verse by the same artist.

Over and Over, by C. Zolotow; pictures by Garth Williams (Harper, \$2.75). Little girls everywhere will want this beautiful book read to them over and over. The pictures of each holiday are full of the warmth and wonder that a child feels in the marvel of recurring seasons and their special days.

Beginning-School Age

Little Bear, by E. H. Minarik; pictures by M. Sendak (Harper, \$2.50). At last an excellent first reader is available.

Little Bear's four adventures are such fun to read that they will appeal to any small child and a six-year-old will be proud to say, "This is a book I can read."

Twenty-one Children, by V. H. Ormsby (Lippincott, \$2.75). In gay pictures and rhythmic language twenty elementary school children work and play together. One four-year-old said, "I just love this book."

The Different Twins, by M. Barker (Lippincott, \$2.50). I think the appeal of this book would be limited to twins or to children who know identical twins with distinct personalities.

Mr. Charlie's Camping Trip, by E. and C. Hurd (Lippincott, \$2.00). Just the kind of story little boys like best! For eight days straight, five-year-old Jimmy picked Mr. Charlie for his bedtime read-aloud book. And by day, he packed Mr. Charlie's truck, assembled his camping kit, put up his tent, caught his fish, and lived and relived the whole adventure right with him.

Eleanor Farjeon's Poems for Children (Lippincott, \$3.00), have a folk-song quality and a flavor remindful of Milne and Dorothy Aldis. They will appeal to children of all ages.

Bible Children, by Pelagie Doane (Lippincott, \$2.85). If it is considered desirable to read Old Testament stories to young children, these ten, rewritten and prettily illustrated by Mrs. Doane, are a fine selection.

"Middle Age"

Three Promises to You, by Munro Leaf (Lippincott, \$2.00). Herein are photographs of the United Nations building and of the members in session. "That there shall be no war, fair treatment for all human beings, and better living for everybody sharing what we know" is made vivid by Munro Leaf's typical stick figures. One ten-year-old was asked to read this book aloud to her class.

Caboose on the Roof, by J. S. Ayars; illustrated by B. Hodgell (Abelard-Schuman, \$2.50). A fine train story for boys, but more than that, this is a warmhearted story to read aloud to all the family.

Tiger's Chance, by Jan Henry; drawings by H. Knight (Harcourt, Brace, \$2.75). Eight-year-old Jennifer and her sophisticated parents inherit a Royal Putjar tiger skin. A series of escapades follow, in which humor and magic abound.

Hello, Mrs. Piggle-Wiggle, by Betty MacDonald; drawings by H. Knight (Lippincott, \$2.50). Children who are show-offs, crybabies, bullies, and slowpokes are not sent to a psychiatrist but are cured by Mrs. Piggle-Wiggle's magic powder.

The Lost Dragon of Wessex, by G. Bowers; illustrated by C. Geer (Oxford University Press, \$3.00). Legend and history are intertwined as Wulf seeks service under King Alfred. A well-written romance.

Tor and Azor, by M. Crowley; pictures by V. Reed (Oxford University Press, \$2.75). How Tor gets over his Norway pain, makes friends with Azor, finds a piece of ambergris, and washes the cow to get ready for Glad Yule result in a good wholesome story. It should prove a favorite for reading aloud.

The Honest Dollar, by D. Simpson; illustrated by D. B. Morse (Lippincott, \$2.75). A most excellent story about a big family on an island off the coast of Maine.

Canadian Summer, written and illustrated by Hilda van Stockum (Viking, \$2.75). A big family's contentment and their enjoyment of the Laurentian Mountains interlace the many adventures in this splendid book, worthy of being read aloud.

Teen-Age and Up

Suddenly the Sun, by Eleanor Hull (Friendship Press, \$1.50). This biography of the Takahashis will appeal to Friends, not only because of the "beloved Shizuko," but for its history of Friends Girls School.

The House of Sixty Fathers, by M. DeJong; illustrated by M. Seudak (Harper, \$2.50). The suffering caused by war is shown in the story of Tien Pao and his pig, who are eventually befriended by sixty American soldiers. I consider DeJong one of our best writers for children and young people. Do not miss his *Wheel on the School*, a Newberry Award book.

Kenny, written and illustrated by E. Harper Johnson (Holt, \$3.00). A good interracial story for boys and a good introduction to Africa.

And the Waters Prevailed, by D. M. Barringer; illustrated by P. A. Hutchinson (Dutton, \$3.00). To prove his manhood an adolescent Stone Age boy had to set off into the wilderness naked, unarmed, alone, and return in the skin of an animal he himself killed. An unusually moving story for either sex.

I Couldn't Help Laughing (Lippincott, \$3.50). Funny stories by such authors as Tarkington, Thurber, Leacock, C. Day, chosen and prefaced by Ogden Nash.

The Year Without a Santa Claus, by P. McGinley; pictures by K. Werth (Lippincott, \$3.00). So delightfully gay and humorous is this book in verse, it will be beloved by all the family, young and old.

The Spirit of Christmas, by Henry Van Dyke; illustrated by Victor de Pauw (Scribner, \$1.50). It is a joy to have this little book, long out of print, available in such a pleasant format. In it are three essays and two prayers.

JOSEPHINE M. BENTON

Preparation for Membership in the East Africa Yearly Meeting

By BENJAMIN S. NGAIRA

AFRICA has for a long time been called the Dark Continent, not necessarily because of its dark-skinned occupants but because so little was known of its interior. Even after the first Western boat (of Vasco da Gama) entered Mombasa in the fifteenth century, it was several centuries before the first missionaries to pioneer into Kenya arrived bringing the "good news."

In 1902 Arthur Chilson, Edgar Hole, and Willis Hotchkiss, the first Quaker missionaries, arrived at Mombasa and made their way up country to Lake Victoria and from there to what was then called North Kavirondo District, among the tribes of the Luhia Bantu peoples.

Benjamin S. Ngaira is Administrative Secretary (Clerk) of East Africa Yearly Meeting, set up in 1946 as an indigenous African assembly and now numbering 28,000 members; with attenders included, the enrollment is well over 50,000. He is also a Vice-Chairman of the Friends World Committee for Consultation. This spring he studied at Woodbrooke College, England.

After trying one place after another the pioneers selected a place in the forest of Tiriki Location near the river Gologoli and close to the boundary with the warlike Nandi tribe. This was to be Kaimosi, the center of Friends work in Kenya.

What problems were the missionaries faced with in endeavoring to present the Gospel? How were they to be understood, having no knowledge of the language? Which of the existing practices, customs, and taboos were they eventually to discourage and how were they to help the people change their ideas from their deeply rooted beliefs and their fear of spirits and all the superstitions of the day to the simple message of the saving power of Christ, as presented by Friends?

The slower course of procedure seemed the best choice. As soon as the missionaries knew enough of the language they set out to prepare attenders for membership.

As the influence of Friends spread to other parts of the district and Meetings became established, the church elders, men and women who had themselves received preparative instruction, started preparing others for membership. Up to this day the practice exists and, as far as can be foreseen, will continue to be the procedure of the Yearly Meeting, though, no doubt, the quality and quantity of the material covered in this connection will continually need revision and improvement.

The five hundred Preparative Meetings of the Yearly Meeting are grouped into bigger groups called the Half-Monthly Meetings (*Kumi na tano*). These are in turn regrouped to form Monthly Meetings (*Livugane lio mweli*).

The "first stage" attenders are prepared at the Half-Monthly Meeting level. An appointed elder takes charge of the class, which gathers at least once a week for at least six months. The instruction given covers a wide area, including the following topics: acquaintance with certain Scripture references; Christian principles in general; neighborly living; Friends beliefs and way of life; old practices, customs, and beliefs from the Christian point of view; the responsibilities of a Christian to his or her church. It should be noted that this time of preparation is only arranged for those who during their period as attenders have professed to have fully accepted the Christian faith. In the case of attenders who have come from other denominations, the church elders decide at what stage of preparation they should come in.

When the period of training is over, those who have stood by their faith are officially received by their Monthly Meetings as "first stage" members.

After a period of at least six months has elapsed the first stage members either apply, or in some cases are recommended, for a further preparative stage lasting another six months. The normal period of attaining full membership is about two years. At the end of the last period the candidates are interviewed, one by one, by the Yearly Meeting Superintendents before being finally received as full members of the Society of Friends.

The nature of the questions put to the candidates is something like the following: (1) What does it mean to surrender one's life to Christ? (2) What message in the Scriptures seems most to appeal to your condition? (3) As a Christian what are your duties to the church, to your neighbor, to one who dis-

likes you, to the suffering and needy? (4) What are some of the important Quaker beliefs?

Through the system of preparing members the East African Friends have and are establishing a tradition of the form of Quakerism which speaks to their condition as African Friends. Moreover, through the intervisitation which has in recent years been on the increase between East Africa Yearly Meeting and other Yearly Meetings and Friends groups, the African Friends are now much encouraged to feel they are an integral part of the world family of Friends. The Yearly Meeting feels greatly indebted to the offices of the Five Years Meeting in Richmond, Indiana, and to the Friends World Committee as well as to London Yearly Meeting and to various individuals, without whose efforts this development would not have been possible.

It would not be enough to close this without expressing, on behalf of the Yearly Meeting, our deepest gratitude to all the missionaries who have toiled and who are toiling in East Africa on our behalf.

Books

MAN SEEKS THE DIVINE. By EDWIN A. BURTT. Harper & Brothers, New York, 1957. 562 pages. \$6.50

Edwin A. Burtt has been Professor of Philosophy at Cornell since 1941. He has been at the center of the Friends Meeting there. He has written *Types of Religious Philosophy*, and has collected *The Teachings of the Compassionate Buddha*. Now comes his masterwork. From the earliest stirrings among the primitives, through the fascinating variations of human history, he traces the religious impulse. At the end he dares to answer the question which most such experts seek to evade, "Whither is World Religion tending?" He sees two fixed points along the orbit of faith: Gandhi's pacifism and Fromm's psychotherapy.

A mere hint like this may tempt many to read the last chapter first. But this will not be a disservice for such a book. For the crystal-clear argument of the conclusion will drive minds back over the crystal-clear history which precedes it.

Man Seeks the Divine is an excellent solution for a man who is seeking the perfect holiday present. Even the price, \$6.50, will have its own unobtrusive way of demonstrating that this purchase was not merely a lighthearted whim but instead a deep test of friendly devotion.

BERNARD CLAUSEN

THE MAP WITHIN THE MIND. By GERHARD FRIEDRICH. Exposition Press, New York, 1957. 64 pages. \$2.50

As the title poem suggests, these poems are a search for a guide to the world within and without us. The central symbol, the map within the mind, is the key to the meaning of the book as a whole. This image is used to describe and suggest the nature and function of that guide. The individual poems deal more with the outer world than with the inner. There is none of that tortured self-analysis which passes for a description of the inner world in much modern verse. There is also little of the mood of protest and contempt for a culture that

ignores such poetic values. Instead people and places are described with delight, tempered with wit and sympathy.

We have become so accustomed to the probing of the modern mind into our fears, discontents, and diseases that we are apt to label work that does not exploit these items of our consciousness as rather shallow. It is all a question of the map within the mind. Poetry that helps us understand what our inner maps often neglect is rare these days. This is why Gerhard Friedrich's book is significant.

HELEN FOWLER

ALBERT SCHWEITZER: THE STORY OF HIS LIFE. By JEAN PIERHAL. The Philosophical Library, New York, 1957. 160 pages. \$3.00

If there exists anyone who has read neither Schweitzer's autobiographical works nor any of the numerous books that have been written about him this book may be a good introduction to one of the greatest lives of our time. In a pedestrian sort of way it traces the life of the many-faceted theologian-philosopher-musician-physician-author from birth to the present, with considerable detail (presumably drawn from Schweitzer's own works) about the early years but scant attention to more recent decades.

For a work of its type there are a number of curious omissions. The book has no index, no adequate identification of much of the source material, and no indication of its author's background or qualifications beyond the single line, "This is a version of *Albert Schweitzer: Das Leben eines guten Menschen*." It does offer, however, a number of excellent illustrations, and in its frankly worshipful account of Schweitzer's amazingly versatile career it provides lesser mortals with an inspiring example of human potentialities at their best. Though much of the writing tends to be stilted and lifeless, that dealing with Schweitzer's trials and occasional joys during his pioneering days in the jungle hospital at Lambaréné have a quiet charm and humor.

FRANCES WILLIAMS BROWIN

Exchange Students Write

(Continued from p. 754)

had deepened this resentment. During John's stay in our house, he got to know one of "these Americans." John's views must have impressed him. Since that time his attitude toward foreigners has changed completely. Only the other day he told me that we should regard every foreigner as an individual, not as a type of person whom we know all about before we even see him and not as a criminal charged with all the mistakes which his country made in the course of her history. Do you see this enormous change? It is especially important that the older generations lose their prejudices toward other nations. These older generations in particular are still opposed to any kind of international cooperation such as the unification of Europe or the United Nations. More than ever I believe now that exchange students from other countries can do marvels in this regard.

Friends and Their Friends

The Prison Committee of the Pacific Southwest Regional Office of the American Friends Service Committee has been working for more than two years to establish a Halfway House for parolees and men recently released from prison.

Its purpose is to provide an environment where gradual change may take place from the directed and organized conditions of prison to the stress of the life on the outside. The necessary finances to begin the project have been raised, and a house has been purchased. It is large enough to house ten men guests, with room for hobbies and living. In addition, there are separate director's quarters, and the director may have an office in the house.

The house is located on a main Los Angeles boulevard in a pleasant rooming house and apartment area which is slightly interracial. Applications for director are being considered. Requirements for the office include training in psychology, sociology, and kindred subjects equal to two years of college, plus practical experience in human relations such as social work, teaching, or psychological practice. The director should be motivated by a simple and profound faith in a power greater than man.

Elizabeth Steiner of Claremont Meeting is Prison Committee chairman. Harold Leader, chairman of the project, interviews prospective directors. Friends interested or having suggestions of potential directors should address Harold Leader at the A.F.S.C. Office, P. O. Box 966M, Pasadena, California.

Finn Friis, Quaker International Affairs Representative in Vienna, attended the first General Conference of the International Atomic Energy Agency as an observer. The invitation of the IAEA was extended to the Friends World Committee for Consultation because of its recognized consultative status with the Economic and Social Council of the United Nations. Procedure for granting permanent consultative status

to nongovernmental organizations has not yet been determined by the IAEA.

American, British, and Canadian Quaker groups urged on November 7 each of the 82 delegations to the United Nations to "work actively for unanimous Assembly action looking toward renewed disarmament negotiations." Signers of the 82 identical telegrams were the International Quaker Team at the United Nations, the American Friends Service Committee, the British Friends Peace Committee, and the Canadian Friends Service Committee.

The appeal called for a suspension of nuclear weapons testing, for the cessation of production of nuclear weapons, and for the elimination of A and H weapon stockpiles. The Quaker groups proposed that outer space devices be used only for peaceful purposes. The telegrams called for effective inspection and control of disarmament steps. Savings to governments should be used to raise the living standards of mankind. Each delegation was asked to support the current proposal before the United Nations which would set up an educational campaign on the urgent need for disarmament.

The Wilmington College Board of Trustees gave its approval to the discontinuing of the degree of Bachelor of Science in Education with the 1958 commencement. The discontinuance of the B.S. in Education degree will in no way affect the certification of undergraduates, but it will increase the courses in literature, language, and cultural subjects that candidates for teaching certificates will be expected to take. It is the feeling of the board that teachers should have as broad cultural background as students preparing for other professions, and this step will decidedly improve the quality of the program offered to prospective teachers. In announcing this change, the Board of Trustees also announced that the college will move toward the establishment of a master's program for teacher education.

Please Order Early

In commemoration of John Greenleaf Whittier's 150th birthday, we shall publish on December 7 a four-page illustrated supplement containing an article by Anna Brinton, "Most Winning Spokesman of the Moral Life," and one by Howard W. Hintz, "Whittier, Quaker Liberal and Reformer," as well as representative selections from the Quaker poet's work.

This supplement will serve private reading and study as well as the purposes of First-day Schools that wish to devote a session to the memory of the Quaker poet.

Reprints of the four-page illustrated supplement will be available for ten cents a piece in quantities of no less than ten. Please enclose one dollar with your order to eliminate book keeping.

Friends Journal

1515 Cherry Street
Philadelphia 2, Pa.

Friends World Committee, American Section and Fellowship Council, is offering a Christmas play, *The Star in Rome*, by Frank Carpenter, Editor of the *Round the World Quaker Letters*. This play is about children in the Christian world a century after the crucifixion of Christ. Mimeographed copies are available at 30 cents each from the Committee's office, 20 South 12th Street, Philadelphia 7, Pa. The play is excellent for reading to children or for use as part of a Christmas program.

An example of the small Meeting in a suburban area which is coming into discussion as desirable from several points of view is the South Suburban Friends Group in Illinois. It is a small unaffiliated Meeting of some ten families, who meet at 11 a.m. every Sunday in the Park Forest Nursery School in Park Forest, a small community about thirty miles south of Chicago, near Chicago Heights. This group currently is discussing affiliation with one of the established Yearly Meetings or with the Friends World Committee.

Quaker artists and their friends in this country might take note of a project of their fellows in England, as reported by Ben Vincent, chairman of the Quaker Fellowship of the Arts, in the *London Friend*:

The Fellowship possesses a number of pictures selected from those shown at our annual shows at Friends House. These may be borrowed by Friends Meetings and would make a pleasant adornment of entrance halls and social rooms. . . .

The fund from which these pictures were brought was started by Barrow Cadbury. It would be a delightful thing if others would contribute to it until we have enough to assemble a really wide selection of works by Quaker artists for loan. Friends who wish to promote the arts within the Society are invited to become members of the Fellowship, or to send donations to our general funds.

Elmore Jackson, on leave from the directorship of the Quaker United Nations Program in New York, has been appointed American Friends Service Committee representative in the Middle East for a ten-month period. His wife, Elizabeth Jackson, was appointed to assist in the work. The Jacksons will explore project possibilities in the area and will be available to represent the interests of other A.F.S.C. programs there, such as material aids, seminars, work camps, and conferences for diplomats. They will travel in Jordan, Egypt, Syria, and Iraq and make their headquarters in Beirut, Lebanon.

The Committee continues its programs in Israel, which includes a community center and work camps, directed by William Channel.

The Jacksons, with their daughter, Gail, expect to arrive in Lebanon in November after brief stops in London, Paris, Geneva, and Athens.

Letters to the Editor

As a young lad, a hirthright member of the Religious Society of Friends, I was discriminated against by the Y.M.C.A., whose admission requirements at that time classified me as non-Christian. The wound healed, but left a scar which becomes tender whenever I hear of any ecclesiastical hierarchy attempting to veritably screen the souls of men by resorting to a man-made creedal shibboleth or "password."

New York City

C. MARSHALL TAYLOR

I look with pleasure on the concern of Kenneth Ives as he outlines ways for the furthering of the Society of Friends. Certainly we can look forward to the use of mass media, including both television and motion picture. Perhaps we will some day see a film on Penn or Hicks or Fox as impressive as *Martin Luther*. Certainly we need men and women who, as secretaries or as traveling aides from the Yearly Meeting, help us to keep in touch, one with another, and to make known all that we would witness.

Let us look confidently forward to these things. But, now

and in each coming now, let us remember: each of us is a minister. Each of us is obligated, by the love within us, to lead others in the Light, in the Way. In this day of growing fear and fearful depersonalization, we must be friends and yet more friendly friends. There must be conviction which is first of all personal, and deep as the individual spirit.

Let us find ways for many to come, and for one and one to come. And may we let others come freely, lest they think we are haughty in the ways we hold dear.

If we are the People of the Way, we will grow, I believe.

Honeybrook, Pa.

SAM BRADLEY

If any readers of this Journal are feeling a sense of superiority after reading about segregation in the South, those persons should read two articles in the *Saturday Evening Post* of October 12 and 19 on "The Negro in the North." These reports of investigations tell a gloomy story of segregation in the North, especially housing segregation. This is a problem that is swelling in size and in probable or prospective danger—in the North.

Swarthmore, Pa.

J. RUSSELL SMITH

Paul Blanshard, Jr., points out two different standards of conduct. One is conscience, obedience to the will of God as we have been taught it. Then there is the other guide, brotherly love. Love, controlling intelligence, is the natural development of the will to live, which governs individuals, then families, then clans, and will eventually govern all mankind. That is what we pray for. Love, not virtue, is its own reward. God is love. Loyalty to God demands it.

Oxford, Pa.

ARCHIE CRAIG

The author of an article in the *FRIENDS JOURNAL* of October 5 notes the decline of Quakers in America, and then he goes on to recommend the very measures which will cause them to become extinct. Can you imagine George Fox hiring someone to run a Friends activity? Can you imagine John Woolman, if he were here, learning what or how to preach from a tape recorder? Modern advertising and business techniques may serve a men's fraternal organization well enough, but can they be expected to aid a sagging religious movement? I think not.

The early Quakers proclaimed that religion is a deep and moving experience of the soul; it is a direct meeting of man with his God. The Quakers will again convince others when they again listen to the creative voice within and when they again express its teachings with their lives.

Friends do not need to become more attractive to our commercial society; instead, they need to become more inspirational to it. Moreover, the love and tolerance, the preaching, and the social concern which have been the visible effects of the Quaker religious experience still need to be conveyed "by hand."

New Brunswick, N. J.

BRUCE WATSON

BIRTHS

BOARDMAN—On October 26, in Madison, Wis., to Eugene and Elizabeth Boardman, a son, BENJAMIN JELINEK BOARDMAN. All members of the Boardman family belong to Madison Monthly Meeting. The baby's brothers and sisters are Susan, Sarah, Christopher, Erika, and Andrew.

WARING—On October 14, in Cambridge, Mass., to Thomas and Theodora E. Waring, their fifth child and third daughter, LYDIA STEWART WARING. Her grandparents are Katherine M. and the late Howard Elkinton and Bernard Gilpin and Grace Warner Waring, all of Germantown, Pa. Lydia and her parents are members of Doylestown Monthly Meeting, Pa.

ADOPTION

SUTTON—On September 27, PETER MARSHALL SUTTON, aged 20 months, a second child of Marshall and Virginia Sutton, members of Baltimore Monthly Meeting, Stony Run.

MARRIAGE

PASCHALL-HEPBRON—On October 25, in Wesley Chapel, Rock Hall, Md., LAURA LEE HEPBRON, daughter of Mr. and Mrs. Percy M. Hepbron, Rock Hall, Md., and HENRY MORRIS PASCHALL, III, son of Mary Lees Paschall, Rock Hall, and the late H. Morris Paschall, Jr., formerly of Wilmington, Del. The groom and his mother are members of Wilmington, Del., Monthly Meeting. The couple will live at 3601 Greenway, Baltimore, Md.

DEATHS

DUTTON—On September 1, in the Osteopathic Hospital, Norristown, Pa., after a long illness, RANDAL P. DUTTON, aged 88. He was a lifelong member of Newtown Square Monthly Meeting, Pa., and lived near Newtown Square all his life. He is survived by a daughter, Edna L. Dutton, a son, T. Dilwyn Dutton of Washington, D. C., two grandchildren, and five great-grandchildren. He was one who enjoyed life and had a great many friends.

HARVEY—On November 12, at Radnor, Pa., EMILY B. HARVEY, aged 79, a member of Valley Meeting, Pa., the widow of John S. C. Harvey. She is survived by her daughter, Anna Harvey Jones, one son, Thomas B. Harvey, ten grandchildren, and six great-grandchildren. During her active life as a Friend she was also especially interested in the Women's International League, the Women's Medical College Hospital, Philadelphia, the Delaware County TB Association, the Radnor League of Women Voters, and the Philadelphia Orchestra.

MCDOWELL—On November 12, at Friends Home, Newtown, Pa., HARRIETT COX MCDOWELL, widow of Dr. Charles McDowell, in her 91st year. For most of her life she was an active member of New York Monthly Meeting, serving on many committees, notably that of The Penington, and she was for twenty-four years a member of the Board of Managers of Swarthmore College. In June of this year she attended her seventieth class reunion at Swarthmore, when the endowment of the Charles and Harriett Cox McDowell Professorship of Philosophy and Religion was announced by President Courtney Smith.

TAYLOR—On November 11, after a brief illness, C. MARSHALL TAYLOR, of Montclair, N. J., at the age of 73. He is survived by his wife, Jane Bentley Taylor. The burial took place on the Wil-listown, Pa., Meeting burial grounds on November 14. A memorial meeting will be held at Montclair Meeting House, Park and Gordonhurst Avenue, on November 23, at 2 p.m.

C. Marshall Taylor was the treasurer of the New York firm of J. Kennedy Sinclair, Inc., and a member of the John Greenleaf Whittier Club at Haverhill, Mass. He was widely known for his interest in Whittier and had been aiding in the preparations for the 150th anniversary celebration of the poet's birth in December.

UNDERWOOD—On November 15, J. HARRIS UNDERWOOD, of Woodbury, N. J., at the age of 81. He is survived by his wife, Althea Clark Underwood, a daughter, Dorothy U. Livezey, and two grandchildren. He was a member of Woodbury Monthly Meeting.

Coming Events

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

NOVEMBER

23—Yardley, Pa., Monthly Meeting, Old-fashioned Country Fair, benefit Yardley Meeting Building Fund, at the meeting house, 51 N. Main Street, 3-7 p.m. On sale: clothing, white elephants, food, toys and novelties, handwork, hand-hooked rugs. Supper and snacks by the men. Children's games and free baby sitting. For further information: Mrs. J. M. Trimmer, HY 3-3534.

24—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Auna K. Stimson, "The Tragedy of Saul."

24—Warrington Quarterly Meeting, at Menallen Meeting House, Flora Dale, Pa.: 10:30 a.m., Ministry and Counsel; 11, meeting for worship; 1:30 p.m., business session; 2:30, conference, Katharine and Albert Simon, "Quaker Building for Quaker Homes."

24—West Chester, Pa., at the North High Street meeting house, 8 p.m.: Dan Wilson, Director of Pendle Hill, "The Holy Spirit and the Meeting for Worship."

25—Friends Historical Society Annual Meeting, at the meeting house, 20 South 12th Street, Philadelphia, 8 p.m. Whittier anniversary speakers: E. Sculley Bradley, "Whittier—Poet of Purpose"; J. Welfred Holmes, "Whittier As a Social Reformer."

29—Bucks Quarterly Meeting on Worship and Ministry, at the Middletown Meeting House, Langhorne, Pa., 8 p.m., preceded by covered dish supper at 6:30.

29—December 1—Friends Southwest Conference, at Camp Choyeh, Livingston, Tex. For further information write the Clerk, Lida G. Helson, 1508 A. Gaston Avenue, Austin 3, Tex.

30—Bucks Quarterly Meeting, at the Makefield Meeting House, near Dolington, Pa.: 10 a.m., meeting for worship; 11, meeting for business; 12:30 p.m., box lunch (beverage and dessert provided); 2 p.m., forum, "Friends and the Whole Church."

DECEMBER

1—Kennett, Pa., Monthly Meeting, Cornerstone Ceremony at the site of the new meeting house, Union and Sickles Streets, immediately following Family Day (10-11:30 a.m.) at the meeting house on East State Street.

1—Millville-Muncy Quarterly Meeting, at Millville Meeting House, Pa., 10 a.m.

2—Philadelphia Quarterly Meeting on Worship and Ministry, at 20 South 12th Street, 4 p.m.

3—Philadelphia Quarterly Meeting, at the meeting house, 4th and Arch Streets, Philadelphia: 4 p.m., worship and meeting for business; 6:30, supper; 7:30, E. Raymond Wilson, "American Foreign Policy as Viewed from the Far East," with slides.

6—Friends Hospital Christmas Sale, Roosevelt Boulevard and Adams Avenue, Philadelphia, 10 a.m. to 5 p.m. Wide variety of articles made by patients at bargain prices. Tea at 4:00.

7—Haddonfield Quarterly Meeting, at Moorestown, N. J., Meeting House, 3 p.m.

7—Haverford Quarterly Meeting, at the Haverford, Pa.; Meeting House, Buck Lane: 1:30 p.m., planning session, Clerks of Monthly Meeting Committees on Worship and Ministry; 2:00, Quarterly Meeting on Worship and Ministry, annual reports; 4:00, adults, meeting for worship; 5:00, adults, business meeting; 6:15, supper (provided); 7:15, adults, Jane A. Rittenhouse, "Friends Work in Japan," with colored slides. Young people—4-6:15 p.m.: preschool and kindergarten, stories and games; grades 1-3 and 4-6, "Green Circle," with Gladys Rawlins; grades 7-9, Michiko Ohta, young Japanese student; grades 10 and up, movie *Diano* and discussion; 7:15 p.m.: under grade 7, stories; grade 7 and up, square dancing, with refreshments.

7—Salem Quarterly Meeting, at Mickleton, N. J., Meeting House, 10:30 a.m.

REGULAR MEETINGS

ARIZONA

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

CALIFORNIA

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

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

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

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

COLORADO

DENVER—Mountain View Meeting. Children's meeting, 10 a.m., meeting for worship, 10:45 a.m. at 2026 South Williams. Clerk, 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 8-6829.

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.

INDIANA

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

MASSACHUSETTS

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

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

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

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MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone TOWNSEND 5-4086.

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.

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 YORK

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

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

NEW YORK—Meetings for worship 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, 8:30 p.m.

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.

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 Waln Streets, 11 a.m. Green Street, 45 West School House Lane, 11 a.m.

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

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

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

TENNESSEE

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

TEXAS

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

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

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

UTAH

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

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MATRON for The Barclay Home, West Chester, Pa. State age, experience, salary expected. Telephone Owen 6-2720 or write Box B16, Friends Journal.

HOUSEMOTHER, middle-aged motherly woman, for twelve normal school age girls in Friends home for children near Philadelphia. Box F12, Friends Journal.

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