

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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***B**EING religious means asking passionately the question of the meaning of our existence and being willing to receive answers, even if the answers hurt.*

—PAUL TILlich

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## FRIENDS JOURNAL



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## Operation Freedom

**N**EAR the town of Somerville in Fayette County, southwestern Tennessee, 155 people—all Negroes—live in 22 tents. This tent city, "Freedom Village," sprang up last fall after Negroes, for the first time in their lives, had registered to vote.

Because they registered, Negro renters and sharecroppers were evicted by white landowners. The evictees began to camp out with their families in tents, which were sent by individuals and groups when the first news of the evictions appeared in the press. The land belongs to a Negro farmer.

In neighboring Haywood County, where other Negroes were evicted for the same reason, the evicted families found shelter in farm buildings of Negro landowners. This type of shelter was possible here because there are more Negro farm owners in Haywood County than in Fayette County.

On December 30 the Department of Justice in Washington took action which temporarily halted evictions. The charge was violation of the new Civil Rights Act by the white landowners.

In the two counties at the present time there are some 700 families who have been served with eviction papers and are subject to serious boycotts. Some Negro store owners have been forced out of business. Even health services were closed to Negroes.

Churches and other groups across the country shipped in food and clothing. More tents were provided. Operation Freedom, the movement to help these people, is now nationwide. Incorporated under the State of Ohio, the purpose is "to promote brotherhood especially by helping to secure the economic conditions conducive to the free exercise of civil rights." All money contributed to Operation Freedom goes directly to meet the need in Fayette and Haywood Counties; none of it goes to defray expenses of the plan.

Most of the people involved in the boycotts are farmers. To get money in the spring for planting and living until harvest and to pay back in the fall is standard procedure throughout the South, something these farmers have done each year. This year when they went to the banks, the banks said, "No." Boycotts have cut off all former sources of loan money to those who registered. Urgently needed for crop loans is \$250,000.

Contributions to Operation Freedom may be made either as loans (without guarantee of repayment) or as gifts. Gifts, which are tax-deductible, may be sent to the Friends Committee on Race Relations, 160 North 15th Street, Philadelphia 2, Pa.

DOROTHY L. GOUGH

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# FRIENDS JOURNAL

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PHILADELPHIA, APRIL 15, 1961

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## Editorial Comments

### *The Eichmann Trial*

**M**OUNTING tension has characterized announcements pertaining to the trial of Adolf Eichmann in Israel, scheduled to open on April 11. Those who have followed its preparation only superficially have been impressed by the publicity given the case. Over 470 places in the court have been reserved for the press. Transcripts will be distributed in Hebrew, English, Spanish, French, and German. TV broadcasts in the United States have been arranged.

The legal aspects of the trial appear obscure. The defendant was abducted from Argentina, and the suggestion that Eichmann be tried by an international court appeared impractical. What court could feel entitled to handle such a case? Eichmann is almost certain to repeat the standard excuse of all Nazi criminals, that he merely obeyed orders from his superiors. Hitler himself verbally hammered into the minds of his followers that he alone would be responsible before history. With this supreme license to assure them, his underlings calmly committed ghastly excesses, of which the present trial will reveal more details than most of us care to know.

Facts are stubborn roadblocks on the march to progress. It would be unrealistic to ignore Eichmann's past because it is part of one of the most revolting chapters in recent history. The sincerely democratic citizens of Germany are increasingly reminding their government that German youth ought to be very much better informed on the Hitler period.

Eichmann is likely to be sentenced to life imprisonment. A death sentence would move the judges closer to Nazi "justice" than this occasion must ever warrant. "Man's inhumanity to man" should not be perpetuated even through a meticulously conducted trial. But the judges are likely not to listen to advice at this time. The standard argument in favor of capital punishment, deterrence against murder, is in this case more grotesquely futile than ever.

In J. Philip Buskirk the American Friends Service Committee has a full-time representative in Israel who will attend the trial and share with our readers some of his thoughts. He closed a preliminary report by telling

that the recent rainy season in the Negev desert had created a rich vegetation. At the time of the trial, he writes, "the hills will still be green and sprinkled with flowers." May such a reminder of nature's bounty help us in directing our eyes forward when the shadows of the past tempt us to surrender to the lure of yesterday's darkness.

### *The Peace Corps*

The enthusiastic response to President Kennedy's proposal of launching a Peace Corps indicates how eager our young men and women are to give themselves to the service of alleviating physical and intellectual needs abroad and at home. Although procedures for selecting and training applicants are far from complete, the President hopes that by the end of this year 500 or 1,000 members of the Corps will be serving abroad. Ten African, Asian, and South American countries have already expressed an interest in welcoming members of the Peace Corps for projects of teaching languages and work in sanitation, health, and community development. The Department of International Affairs of the National Council of Churches recommends the expansion of the Youth Corps into an international organization under the aegis of the United Nations. It also cautions against identifying the Peace Corps too closely with academic institutions. Young nonacademic people must have an equal chance to participate. The committee suggests that the Peace Corps be renamed International Youth Service and that nationals of the countries inviting it become part of the training personnel. What an historic change it would be if the youth of various nations could meet in peaceful collaboration for the welfare of mankind instead of meeting on battlefields with the intention of killing one another!

The enthusiasm of our young people surprised the many cautious observers here and abroad who had come to consider American youth soft, lacking in idealism, curiosity, and sympathy. There are, however, potential problems that might endanger the success of the Peace Corps. A slow and cautious procedure is advised in view of the primitive or outright tough conditions under which the work may have to be done both at home and



abroad. In order to prepare the young people for some facility in intercommunication, part of the preparatory training consists in the teaching of foreign languages.

Voices from abroad expressing suspicion are not missing. Their negative response to the idea indicates how urgent the need is for injecting into our interna-

tional tensions this note of peaceful service. Must the newspapers of Russia and the United States always be critical of every innovation in the opposing nation? Much of the success of the plan will depend on the spirit and tact of the young people who will be privileged to enter this service.

## *An Attempt to Define God*

**H**OW would you define God? I was recently forced to attempt a definition in a question period before a group of young people.

God is the Creator, the Prime Mover, the Supreme Being of the universe. He always was, He is now and evermore shall be. The scripture speaks of Him as "I am . . ." (Exodus 3:14).

Another beautiful reference in the scripture reads, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalms 90:2). From everlasting to everlasting is a long time. It begins before time began, and it lasts beyond the end of time. Time is an invention of the finite mind because human beings cannot think in terms of the infinite with reference to time, or with reference to space or size.

In an effort to give some concept of the origin of things, the Bible refers to the time "When the morning stars sang together . . ." (Job 38:7). Evidently that was not the beginning, as the morning stars had to be brought into existence before they could sing.

The scripture opens with the phrase, "In the beginning God . . ." (Genesis 1:1). But what happened before the beginning? Evidently nothing, for otherwise it would not have been the beginning. But how could there be nothing and then suddenly something?

Even as we cannot conceive of the beginning, so we cannot conceive of the end of all things. We might say that when all the matter in the universe completes its cycle of radiation and becomes dead and lifeless, the end would be reached; but these lifeless bodies might collide in their heavenly rounds, generating enough heat to start the universe all over again. We might imagine that during eons of time gravity would eventually bring all the heavenly bodies together at one point, and when the fires of radiation had died down, there being no possibility of collision to generate new heat, that the end of all things would be reached. But lifeless matter and God would still be in existence, and so that would not be the end.

In very truth we cannot conceive of either the beginning or the end, and we must postulate God as existing

before, during, and after the utmost stretch of the human mind.

Can we add anything to our definition of God beyond His might and power and His eternal existence? I think we can. The scripture tells us that we are created in the image of God and that we have the capacity to become His sons. Therefore in the highest reaches of man's insights and intuitions there must be something partaking of the nature of God. If man at his best resembles God and can, by any stretch of the imagination, be said to be a son of God, then man at his best gives us some indications of the qualities, characteristics, and nature of God.

There are some things in this world which seem to be wholly satisfying. In the presence of them everything seems to be right. Nothing is lacking; there are no discords or inharmonies, and a perfect, satisfying condition is briefly experienced or at least apprehended by the soul.

One of our great religious figures in the realm of mysticism, Rufus M. Jones, describes such human experiences as infloodings of a sense of the divine, coming to us through the east windows of our souls when, in adoration and deep worship, we open our minds and hearts to Him. These are the times of transfiguration when we catch glimpses of a perfect, completely satisfying state of being.

Such experiences may come while listening to great music which seems to lift us upward to a realm of complete satisfaction, where nothing is lacking and nothing is still to be desired.

The beauty of a painting, of great poetry, of a sunset will sometimes lift the curtain between us and the Elysian fields.

Another means of apprehending the supernal nature of God is through contemplating His perfect love as foreshadowed on the human level by a devoted mother or a self-sacrificing friend.

When our minds range at will throughout the extent of human knowledge, including history, literature, anthropology, geology, mathematics, science, and astronomy, from the earliest known facts and before them in imagination, flitting about from the prehistoric to the posthistoric and from the infinitesimally small to billions of light years out into space, we can dimly glimpse something of

the enormity of God's infinite intelligence and power.

From contemplating such things we conclude that love, beauty, goodness, kindness, supreme intelligence, power, might, majesty, and glory must all be comprehended in our definition of God.

HOWARD E. KERSHNER

## AFSC Material Aids Program

### *The Big Rug*

*That so many of the poor should suffer from cold  
what can we do to prevent?*

*To bring warmth to a single body is not much use.  
I wish I had a big rug ten thousand feet long,  
Which at one time could cover up every inch of  
the City.*

**I**N the 1959-60 fiscal year the Material Aids Program of the American Friends Service Committee concentrated on drives for blankets for 250,000 Algerian refugees, and many times we wished it were possible to have a blanket big enough to cover all the refugees in North Africa. Generous response in cash and articles to our urgent appeals for blankets enabled the Service Committee to ship over 65,000 blankets, afghans, and quilts (gifts-in-kind and purchased) to the needy Algerian refugees in Tunisia and Morocco during the year ending September 30, 1960.

During the year we were able to ship to North Africa 95 donated sewing machines, together with 17 purchased ones, totaling 112. Sewing centers are now open in North Africa, and we are busily shipping much needed yard goods so that refugee girls and women who are learning to use sewing machines can make garments for themselves as well as for fellow refugees.

The fiscal year just ended was the first time since the end of World War II in which the AFSC has operated from only one export-packing and shipping center. Responses from individuals, groups, and manufacturers have been heartwarming, and we were able to ship 20 per cent over the goal. In the month of May the Philadelphia warehouse received 105,000 pounds, which was the highest income per month since the Hungarian emergency period. Our small staff had to spend many muscle hours just to handle the incoming shipments.

This year was the first since Pasadena and San Francisco ceased to exist as export centers, but through the untiring effort of the people of the West Coast and because of the generous cooperation of the trucking indus-

tries, over 53,000 pounds were shipped on a gratis basis across the continent to Philadelphia. Collection centers in New York, Cambridge, Greenwich, Worcester, High Point, Des Moines, Richmond, and Washington, as well as other smaller but equally energetic centers and Friends Meetings, continue to do an excellent job in providing us with carefully selected relief supplies. Here again the valuable contribution of many trucking firms which haul much of our material free or on a reduced rate over long distances is very much appreciated and should not be overlooked.

## Annual Report of the AFSC

**T**HE American Friends Service Committee spent more than \$4,838,490 in its fiscal year ending October 1, 1960, for world-wide projects in international service, international affairs, peace education, youth service, and community relations. The Committee said in its *Annual Report* that over \$3,407,000 was contributed in cash by individuals, foundations, and corporations through the national office and 11 regional offices throughout the country. Other income included material aids and surplus food valued at \$1,243,357.

More than \$2,023,000 was spent for relief programs among 250,000 Algerian refugees in Tunisia and Morocco as well as displaced persons in Europe and Hong Kong, and social and technical assistance in Africa and other countries. Over \$515,000 worth of United States surplus food was distributed overseas by the Committee.

In his introduction to the Committee's *Annual Report*, Harold Evans, Chairman, said the organization's goals for this year include an effort to "see more clearly the needs of a distraught and fearful world and to meet such of them as lie within our scope and abilities, to be more sensitive and courageous, and to work more effectively with all men of good will to establish peace and justice in the world."

Among the Committee's programs in international relations were conferences on world affairs for diplomats and seminars for students. A student seminar was held in Leningrad by the AFSC and the Committee for Youth Organizations of the Soviet Union. The AFSC selected 20 participants, including 12 Americans. The Soviet Union selected the same number. A reciprocal seminar will be held in the United States this summer.

Peace-education work of the Committee was conducted through the publication of literature, speakers, institutes, and summer camps, and contacts through Friends Meetings and Churches. In its youth programs the AFSC arranged exchange projects between 252 elementary and secondary schools in the United States and abroad.

School desegregation, merit employment, housing, and work among American Indians were major concerns in AFSC Community Relations programs. The Committee relocated 47 Prince Edward County, Virginia, high school students in integrated schools. These students were among the 1,700 Negro children denied public education when Prince Edward County closed its schools to avoid desegregation.

"The Big Rug," written about 822 A.D., is printed with the permission of Alfred A. Knopf, Inc., from *Translations from the Chinese* by Arthur Waley, illustrated by Cyrus Le Roy Baldridge. Copyright 1919, 1941, by Alfred A. Knopf, Inc.

## Encounter with Herman Kahn

"QUAKERS have been irresponsible for not putting large amounts of money into the research and analysis of nonviolence and the power of love." These words, paraphrased from discussions with Herman Kahn, one of the leading military analysts of the United States, were both a shock and a challenge to many of the American Friends Service Committee staff and committee members attending the Roundup of Peace Education Secretaries early in January, 1961. The statement was a shock because it points out something many of us do not want to admit, that we feel our pacifism more than we think it.

We were challenged because even though Kahn is one of the leading players among the "war games" intellectuals, he believes nonviolence should be studied carefully. His recent book, *On Thermonuclear War* (Princeton University Press, 1960; \$10), has been widely reviewed. He is with the Physics Division of the Rand Corporation, a firm engaged primarily in weapons and strategy research for the Air Force.

The ideas of Herman Kahn are attracting much attention because instead of regarding thermonuclear war as "unthinkable," he believes the probabilities are high we will be engaged in one relatively soon, and must therefore be prepared to so fight it that we can win, while holding casualties to under 20 million. His book reveals the vast contrast in policies and programs that such a premise would require in comparison to a dictum such as that of President Eisenhower, "There is no alternative to peace."

There is good reason to be sharply critical of Kahn's analysis because the limit of the attack he assumes is well below the level of possibility. Why should the attack be limited to an effort to destroy our 53 metropolitan areas when really efficient use of thermonuclear bombs could practically destroy everything in the nation, as well as release a chain of events which would represent a world catastrophe? (For further details of these possibilities see Harrison Brown and James Real, *Community of Fear*, Center for the Study of Democratic Institutions, Santa Barbara, California, 1960, single copies free; and Norman Cousins, *In Place of Folly*, Harper and Brothers, New York, 1961.) And if this potential is not enough, there is yet CBR warfare (chemical-bacteriological-radiological warfare). Beyond this is a Doomsday Machine so powerful it could destroy all life on the planet, an achievement not beyond the range of scientific possibility, according to Kahn.

Why should a man whose professional life is that of a weapons system analyst and much of whose time

is spent with generals and industrialists accept an invitation to spend a day with some 50 representatives of the AFSC? Perhaps the following sentences from his book partially answer the question: "While the main theme . . . is that we cannot afford to ignore the military problem . . . , there is a coequal theme. . . . This theme is that the purely military solutions to our security problems are likely to be grossly inadequate in the long run, and may prove to be so in the short run." In his discussions with us he emphasized that the crisis now confronting the world is so serious that all possible nonmilitary alternatives must be explored, even that of pacifism. So far in the cold war the pacifists have had for Kahn mainly a "nuisance value" since by their alerting the general public to the dangers of present military weapons, he is aided in his efforts to check the arms race and place some limits on the destructiveness of thermonuclear war.

Herman Kahn is not alone among those who recognize that deterrence has run its course. President Kennedy made this clear before his inaugural address. The U.N. General Assembly has given strong voice to the necessity of general disarmament. Last October *Armed Forces Management* editorially supported an article entitled "Is Defense Failing Its Mission?" In late January industrial and military leaders of Philadelphia were told that the military effort of containment had failed.

Some who heard Kahn or have read his book may not concur in my belief in the man's urgent sincerity to halt the arms race and eventually to develop world government. How can he be sincere about such issues and yet radiate jocularity while discussing war-casualty possibilities of 50 million in a language that abounds with phrases—second strike capacity, counterforce as insurance, etc.—more applicable to parlor games than to thermonuclear war? In arguing for his sincerity, I note that he urges upon the military the necessity of arms control while warning that this leads to disarmament and world government; that he charges the federal government with irresponsibility for not researching intensively on possible nonmilitary alternatives to the cold war; that he believes the U.S. has made no real effort to halt the arms race since the failure of the Baruch Plan prior to 1950. The following lines from his book should make clear that he is not a follower of the late John Foster Dulles's doctrine of "massive retaliation": ". . . if the President's anger abates long enough for him to consider the situation [after an enemy thermonuclear attack], he will realize that there is no way to undo the damage that is done and that *revenge may*



*appear to make less sense than trying to make the best of a bad situation"* (italics Kahn's).

My own response to Kahn is hardly that of one reviewer to his book: "To be blunt, his book made me ashamed that we are fellow countrymen" (*The Nation*, January 14, 1961). It seems to me he has pursued his premise of the military approach to the limit and, while not rejecting it, vigorously urges the study of other approaches.

Thus I am encouraged and challenged by the opening quotation of this article. My doubts are not that love and nonviolence will be found of little worth in the prevention of conflict and in conflict-resolution. My

doubts are whether those of us who advocate a pacifistic, nonviolent approach to conflict are willing (1) to recognize that the effort to develop a more peaceable world order will require the continuous employment of dedicated intellectuals, (2) to launch our belief in the power of love into the stream of public attention by breaking through our own "respectability barrier," and (3) to bridge our own ideological gulfs sufficiently to amass the funds required to support the necessary research and action.

We are challenged to develop and support peace research. To refuse is to be convicted of Herman Kahn's charge of irresponsibility.

ROScoe GIFFIN

## The State of the Committee

*At the Annual Report Meeting of the American Friends Service Committee, held on January 14, 1961, in Philadelphia, Colin Bell spoke on "The State of the Committee." The AFSC, like the Society of Friends, he said, is a movement rather than an institution. He emphasized the need for "sensitive, mutual search for truth and understanding," for service joined to "vested disinterests," and for essaying "great adventures in communication where fear and hate, ignorance, self-seeking, and prejudice create gross estrangements." The following is an excerpt from the address.*

THE American Friends Service Committee is a peace organization. I will go further and say that it is a pacifist organization, not in the narrow and negative sense in which that word is often used, but in the sense that we are a community impelled by the conviction that it is God's will for men to establish a nonviolent world order, to do no grievous hurt to the personality of other sons of God or prepare to do so, but to believe in the practical relevance of love, as revealed by Jesus, to the affairs of life. At the recent Quaker vigil in Washington one observer's comment was: "If their philosophy really worked, it would be ideal. But I think if Jesus were alive today he might have to change some of his ideas." We do not subscribe to the theory implicit in this remark, that we have entered the post-Christian era, in which, if Jesus came among us again, he would have to be converted.

The AFSC is, moreover, a patriotic organization. Here is another word which has been despoiled and

distorted. True patriotism, I believe, is rooted in a deep love of one's community and an intense determination to see its unique and finest values expressed and implemented for mankind's benefit. It is a determination which goes hand in hand with a clear-eyed appraisal of the ways in which these values are being sustained or debased, a preparedness to live those values and work for them, and a recognition that other sincere appraisals may reach different conclusions. It faces the fact that no human community has a monopoly on virtue—or on vice. In these senses I believe that our AFSC community is composed of people who are living out their patriotism with great conviction.

Finally, the AFSC is a medium of communication, usually small-scale rather than mass, but at its best deep communication. We live in a world which is always improving the techniques for contact and communication, but in which communication itself is constantly breaking down, with terrifying results. I believe that every one of our projects should create an occasion for deep communication—for greater understanding in a mutual search for unfolding truth. Whenever we cease to communicate deeply, for whatever reason, we fail of a basic purpose. . . .

And you must help us to do all in love, so that our successes may be fruitful and our failures not wholly profitless. In this connection it is well to remember Harold Loukes's statement: "An act of love that fails is just as much a part of the divine life as an act of love that succeeds, for love is measured by its own fulness, not by its reception."

COLIN BELL

## Starting a First-day School in a University Community

**W**HEN a small Meeting with forty members and attenders takes upon itself the responsibility of building a meeting house, it is not, and should not be, solely for the purpose of acquiring an attractive physical plant. It would be untruthful to say that our beautiful yet simple meeting house in Durham, North Carolina, is not a joy to us, but its significance and purpose extend far beyond its external appearance. At the time of its dedication Douglas Steere challenged us "to make this, our meeting room, a place where all men might gather and feel no artificially erected human barriers."

We have, naturally, stressed the fact that our meeting for worship is open to all regardless of race or creed. At present we have no Negro members, largely because in the area are many excellent Negro churches in which Negroes are responsibly involved and find satisfaction. But many Negroes and members of other races attend our discussion groups, scheduled at present irregularly on First-day evenings, and we reciprocate by attending similar meetings at their churches.

This kind of exchange, which has been mutually beneficial, is not enough. We must look to the future. And how can we do that except through our children? They are our most important and meaningful natural resource, and I wish we might add, our most highly prized. As a nation we are not primarily motivated in our attitude towards education by pride in the potentialities of our children. We in the South are peculiarly obtuse to the situation, blinded as we are by our worship of tradition and clinging tenaciously to the mores of a past era at a time when the world is changing with incredible speed.

It took the Communists to disturb our calm complacency. The motivation here, unfortunately, was more a competitive threat to our arms production than a conscientious search for the best method of developing our young people. Quakers, with their emphasis on education of the heart as well as the mind, have a real responsibility in this area.

It was the intention of members of Durham Meeting from the beginning to have a First-day school. None of us had had training in religious education, and all were at a loss as to how to go about starting a First-day school. Our first step was to seek help from a person with competence in this area. We sought advice from Dr. Wally Reichenberg-Hackett of the Duke University Psychology Department, who was associated with the Duke Nursery School and other schools and kindergartens around Durham. She was immediately sympathetic and interested in our problem. At our next meeting she cheered us with

the statement, "I believe we have just the girl you are looking for, and if interested, she would be the best person you could get to start your First-day school." Anne Corpening, a senior at Duke, a Methodist and interested in the problems of her church, came to us with enthusiasm and a sense of adventure that infected us all. This attitude, combined with the cheerful cooperation of parents and others, helped to make a success of our First-day school.

During the first year our juvenile population was very sparse. Only five children, aged three to nine, attended regularly. With such an age range, it was impossible to attempt a very ambitious or strictly religious program. Anne very skillfully combined nature walks and talks, Bible stories, and simple elementary course books for First-day school with a lot of stress on creative expression. Effort was also made to have the children understand and appreciate silent meditation. This understanding comes quite naturally to some, while others find it difficult. The children became a closely knit group, seeing one another not only on First-days but at intervals in their homes during the week. By the end of the first year we felt that we had made a good start but that progress is never a certainty without constant vigilance.

In September, 1957, we had the first Quaker marriage in our new meeting house when Anne and Norman Morrison spoke their vows. They left almost immediately for a year in Scotland and Edinburgh University. Norman finished his ministerial training at Western Seminary in Pittsburgh and then returned to North Carolina, where they were called to organize and guide the small Quaker group in Charlotte.

Before leaving, Anne assured us that others would be available to replace her. She referred us to the Reverend Arthur Brandenburg, Chaplain to the Methodist students, who proved helpful. This time we sought two teachers since our small number of children had slightly increased and we wished to divide them into two groups. Shade Rnshing, a junior from Eldorado, Arkansas, was approached first. Finally the welcome answer came: "I was surprised but very happy to receive your letter after arriving home for a short vacation. I was grateful for your invitation to teach the First-day school. Anne has often told me of the joy she found in teaching the children, and I have wanted so much to have that experience."

Lynette Jackson, a senior student from Chicago, answered our second request: "When Shady told me enthusiastically that she was asked to be one of your First-day school teachers, I was wishing I could be the other. So your letter, of course, was a pleasant surprise."

Although Lynette graduated in 1958, Shady stayed on with us another year. During the summer, after com-



pleting two years, she wrote: "I shall always be thankful for the moments of quietness and communion which I experienced with the children in the First-day school and with you in the meeting. Never before had I really learned how to be quiet in my heart, nor had I known the joy and peace which come in the quiet communion with Him and with others. I am glad to have seen the Friends' outlook on life—their closeness and love within the family, their active concern over social evils, their practice of real brotherhood, and their peace within the heart . . . perhaps I have told you this before, but I wish to mention it again. Lynette once said, 'When you are talking to Friends, you know that they are really listening,' and she is right."

Friends have a great tradition. A good reputation is a hard taskmaster. Are we continuing to meet the challenge?

SUSAN GOWER SMITH

### Letter from London

**H**OLIDAYS provide an opportunity of going to other Meetings and even, perhaps, of seeing the Society of Friends with fresh eyes.

A few weeks ago I visited a small country town. My friend and I were made welcome at meeting—understandably so as we swelled the attendance by 50 per cent. There were only four others present. The holiday season had reduced numbers, but the Meeting is normally small, and one admires the faithfulness of those who keep such groups going.

On my next bit of holiday I went one Sunday morning to one of the wool towns in the Midlands, where the Anglican churches are easily spotted on account of their great stone spires. Not so the meeting house, which was tucked away in a back street. It is, however, a friendly neighborhood, and seeing me look somewhat lost, two of the inhabitants came over to direct me, all unasked. To reach the meeting house I must pass the Salvation Army, and the Full Gospel Church of the Assemblies of God (not a well-known denomination in this country). The

latter was well advertised with large, brightly colored posters announcing rallies and revivalist meetings.

The meeting house I sought was typical of its period—it was built in 1819—peaceful and retiring, standing back from the road at the end of a stone-flagged path. On both sides of the path was a colorful border of flowers and beyond that, well-trimmed grass, especially green this rainy summer, dotted with rows of simple gravestones. The meeting house was built of the brown ironstone of the district and had a pillared entrance. Inside, the cloakrooms and lavatories had been modernized, but the place of worship had probably changed little. Its walls were paneled, the floor was of stone, and the Elders' bench was on a slightly raised area. The windows were so high that only the branches of a tree and the sky might distract the worshippers.

About twenty of us met there, all reasonably well clad and well educated, friendly to one another, and no doubt ready enough to help people outside our Society. But how remote the Meeting seemed, not only in geographical position but in spirit from the hurly-burly of the world! I do not quarrel with having a place of retirement. But do we ever really come out of it? I do not mean to imply that this Meeting was any less live than the majority. For all I know, it may make a vigorous contribution to Friends' concerns. But do we, in any of our Meetings, meet the needs of our neighbors? In this materialist age perhaps Friends refrain from buying the biggest cars and the newest model in television sets, but while two thirds of the world's people go hungry and while our governments pile up deadly weapons, we rarely question our right to a car of sorts and to other amenities.

At least some London Young Friends are looking for a new pattern of living. In the July issue of the *Young Quaker* a letter tells of the decision of a few Young Friends to get rooms together, possibly with a communal kitchen and a room for visitors. They will meet each day for worship and possibly for a meal together. One evening a week will be set aside for worship-fellowship, Bible study, and discussion together. Further than that

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**T**HE Church of Christ is on the march. It is nowhere at home. It depends on no historical institutions and on no political system of liberty. It knows about the sovereign freedom of its Lord, who continually creates new opportunities and situations, even on the ruins of what had been dear to our fathers and to ourselves. He liberates the souls, ears, and minds of his people and makes them at home wherever he is. He may prompt his believers to revolt against many institutions and systems, but he also may help his people to work joyfully under new circumstances which may be at first frightening, and yet full of promise for the future. This joyful understanding of new opportunities has nothing to do with uncritical naivete. It is more critical but also more creative than the observers from outside may be ready to admit.—JOSEF L. HROMADKA, *Theology Between Yesterday and Tomorrow*, The Westminster Press, Philadelphia, 1957

they have not planned; but results may be far-reaching, and they ask for our prayers.

I wrote this article yesterday afternoon, sitting on a hillside on several thicknesses of raincoat as "the clouds return after the rain" this year. In the evening, as I was returning to London by train, I read the FRIENDS JOURNAL of July 23. It contains a longer and a shorter passage from Mildred Binns Young's Pendle Hill Pamphlet, *Another Will Gird You*. Let me remind you of what she says with much directness: "... there is no compromise we can make with worldliness, if we hope to offer a central ministry to the need of our time."

JOAN HEWITT

### The Quaker Southern Africa Fund for Interracial Work

THE Quaker Southern Africa Fund for Interracial Work was started in 1953 to promote work of a reconciliatory nature in the field of race relations in South Africa, particularly work in which Friends were engaged. Its object was to provide a means for Friends outside South Africa to play a part in the South African situation.

The idea was approved by Friends Service Council (London) and the American Friends Service Committee. A committee was set up in South Africa to act as trustee for contributions. A total of about \$7,500 has been disbursed, but contributions have fallen lately, and only about £1,062 is now in hand. Here is a brief account of the work which has been supported:

*David Landau Community Center:* The Center promotes the health and education of a community of some 10,000 Indians who live in acute poverty in Durban. There are preschool and play groups for very tiny children and a nursery school. Feeding schemes are run for children and the needy. With ten voluntary Indian helpers, the groups cater for several hundred children. An Indian women's circle investigates home conditions and raises funds.

The salary of a full-time worker, who is the main-spring of all these activities, has been partly paid by our Funds, helped at first by the Friends Service Council and later by the Frederick Merttens Trust in England. It does not seem possible to continue these payments unless further support for the Fund is forthcoming.

Much needed buildings are planned at a cost of £14,000. The Center's Committee has raised £6,000 and does not seem able to get any further. To keep the Center going at all is an endless struggle.

*Indian Women's Literacy Association:* Groups with voluntary teachers were started in Durban by an English

Friend, Olive Gibson. The help of the Fund enabled a full-time worker to be engaged, but when our contributions came to an end last year, she had to leave. Voluntary workers are keeping the classes going on a reduced scale.

In many cases the Association has provided the first contact between the Indian women and women of another race. Both groups have made friends across the color line and have learned to appreciate something of each other's way of life, problems, and outlook.

*Meyrick Bennett Child Guidance Clinic:* Also in Durban, this child and family guidance unit for all racial groups is under the direction of the University of Natal but depends for its support largely on public subscriptions. A Friend is a lecturer on the staff.

The Center promotes the mental and emotional health of children adversely affected. It provides group activities and remedial services and builds up the family as a stabilizing and creative influence through parents' discussion groups, lectures, library facilities, and counselling. Most of the parents cannot afford to contribute anything for the services received, so that finances are in a state of crisis.

The Quaker member of staff has decided, in view of the need, to be content with two-thirds of the salary he received last year. Even so, there is only sufficient in prospect for the first half of 1960.

*Wilgespruit Fellowship Center near Johannesburg:* Unique in South Africa, since it is the only ecumenical center open to all races in this land of vanishing contacts, Wilgespruit builds bridges across the barriers of both doctrine and color. By means of meetings of ministers, by corporate worship, residential conferences, and work camps, people are brought together in understanding. A Friend is on the management committee.

*Other Grants:* Donations have been made to three work camps. The feeding of African school children has been supported. An African woman has been enabled to complete her diploma of education at Fort Hare University College, having already obtained a degree there. A girl at Inanda Seminary, one of the few remaining nongovernment schools for Africans, has been assisted with fees.

Before it was closed by the government, a grant was made to Adams Mission; others were made to Bulawayo and Cape Town Meetings for interracial cultural work in which Friends are engaged; another was made to an African Community Center and a crèche for nonwhite children. A grant was made to Salisbury Meeting House, now opened, where much is hoped for interracial work.

Fuller reports of all the activities mentioned are available on request to those interested, as also is a

financial statement regarding the Fund itself. There are practically no administrative costs so that donations are applied almost in full to the projects.

*Future of the Fund:* The Fund was not designed to relieve individual Meetings of responsibility for social work; in fact, all are carrying out work of this kind in their own areas. Since the national emergency arose, Friends in Cape Town, Durban, and Pietermaritzburg have helped to set up committees for relief of distress among the dependants of detainees, and of those killed or injured in the disturbances. Others are in touch with the Sharpeville relief committee.

While such work makes a more immediate appeal, the work we have outlined above does not cease. All the projects need funds, and we wish we could give them really substantial support—much greater than in the past, in fact—for our help has been insufficient.

We commend to you the work of the Fund as a reconciling force in this divided land.

W. SCARNELL LEAN

## For Our Children

### The Hampers

EACH of the hampers at the AFSC warehouse at 23rd and Arch Streets, Philadelphia, has a face, with one eye open, one shut, a long, straight nose, and a forelock.

All day long the hampers are busy. Jackets and shirts and trousers for men go into one. Warm dresses and coats and sweaters for women go into another. Still another holds baby things. Then there's one into which woolen and cotton remnants go. Blankets and afghans and quilts get piled into the last hamper down the line. Volunteers empty the hampers as fast as they are filled, folding each garment carefully to go into the baling machine.

Out in the front room other hampers hold shoes. Barrels are stuffed with soap and with sewing supplies. Oh, it's a busy place at the warehouse!

Not long ago there was an especially busy day when the hampers were filled and emptied so many times that everyone nearly lost count. Then the lights were put out, doors were locked, and the warehouse became very quiet. Almost at once the woman hamper gave a great sigh.

"I've been filled half a dozen times today," she said.

"Well, I've been emptied only twice," the blanket hamper murmured.

"No one has emptied me at all," growled the man hamper. "I haven't been filled up once today."

"Well, I'm not even half full, and I'm the most important hamper in the warehouse," said the boy hamper. "I should have been filled and emptied several times today."

"What makes you think you're the most important one?" growled the blanket hamper. "I'm pretty important myself. If it weren't for me the refugees would all catch cold and die."

"Well, someone said that we seem to get plenty of clothing for women, but *never* enough for boys. So I am the most important hamper in the warehouse."

"I don't think you are at all," said the girl hamper. "Girls have to wear clothes, too, and besides, I think the *blanket* hamper is the most important one. It must be dreadful to be cold at night."

"Oh, go to sleep," said the man hamper. "It's quiet now, and we can have a good rest tonight and be ready for work tomorrow."

"I'm not tired," said the remnant hamper. "I haven't been emptied once today. I wish I'd get filled to the brim with yard goods so that refugees can learn to make their own clothing."

"I've always wanted to look in the front room, where the shoe hampers are, and where the soap barrels smell so good, and the sewing bins are bulging over," said the girl hamper.

"I'd rather see in the office," said the boy hamper, "where the telephones ring and the typewriters clack away all day."

Just then an enormous truck thundered out Arch Street, and the warehouse trembled. The boy hamper felt himself jolted loose from the corner where he stood. Very slowly at first, but then faster and faster he went rolling down the aisle.

"Oh, look!" he shouted. "I'm moving! Come, let's go exploring!" As another trailer rumbled down 23rd Street, one hamper after another was shaken free, and they all rolled along in a hamper parade inside the warehouse.

"What's this?" asked the baby hamper, as they passed the scales.

"That's where the packages get weighed," said an old one.

"I want to get weighed," said the little hamper.

"You're only half filled," said the old one. "Wait till you are full."

"No, I want to get weighed now," whined the baby hamper, and with a hop and a skip just as a fire engine went by, the baby hamper hunched its front rollers up onto the scales.

"Now you've done it," said the old one. "Let's see you get yourself down again."

"Oh, I'm stuck!" The little hamper began to cry. "I can't get up or down. What shall I do?"

"It's not as bad as all that," said the woman hamper. "Let's jolt him loose."

So they all jammed themselves together in a long line



and banged into the scales, and sure enough, the baby hamper bounced free.

"What will they think when they find us out of place in the morning?" asked the girl hamper.

But most of the hampers were already half asleep, with at least one eye closed.

When the office force arrived the next morning, someone said, "We certainly left this place in a mess last night. Look at this! The hampers are lined up out here in the front room!"

Then someone in the office asked, "Whoever put the boy hamper in here? It's wedged so tightly I can't get it out."

"We went exploring," the boy hamper answered. But he said it so quietly no one heard him, and no one would have understood hamper talk, anyway.

If you will visit the warehouse sometime, you can decide for yourself which of the hampers you think is really the most important one.

KATHERINE HUNN KARSNER

## Books

**THE SPIRIT'S PILGRIMAGE.** By MADELEINE SLADE. Coward-McCann, Inc., New York, 1960. 318 pages. \$5.75

In 1934 Madeleine Slade was in England as Gandhi's emissary, and when she was ready to return to India, Gandhi wired her to wait for Charles Andrews' arrival. With a month to spare, she came to America. At the FOR conference that October, her tall figure, wrapped in *khadi*, dominated the scene. She had the eyes of a sibyl, and her words were a call to self-abnegation, poverty, and celibacy. We who saw and heard her there could hardly have guessed that this woman had still many years of struggle to go through on account of restlessness and a recurring feeling, as she says repeatedly in this book, that she was not "expressing herself" in her work. Once in her great inward turmoil, she "took silence" for fifteen months and emerged strengthened but not healed.

A member of an upper-class English family, she had joined Gandhi's movement in 1925. Gandhi, recognizing a simple, passionate soul with a capacity for devotion, trained her with loving but rigorous care. She worked year upon year in remote villages, promoting the *khadi* program and other village development. She was repeatedly in jail, and often ill with malaria. Sometimes Gandhi permitted her the joy of acting as bodyguard and housekeeper to him, and in 1931 she accompanied him to London for the Round Table Conference.

Ten years after his death, she gave up attempts to carry out Gandhian village work under the Free Indian government, and retreated to a little cottage in the Himalayas. The final paragraphs of her autobiography indicate that there the way to peace seems at last to be opening before her. This is a moving personal story of vocation, set within the great story of Gandhi's struggle for Indian freedom.

MILDRED B. YOUNG

**SOLDIERS OF THE WORD, The Story of the American Bible Society.** By JOHN M. GIBSON. Philosophical Library, New York, 1958. 294 pages. \$3.75

Anyone interested in the Bible, in American history, or in one of the earliest successful attempts at cooperation among American Protestant denominations will complete a reading of this account with respect and admiration for the American Bible Society. The effort to "encourage a wider circulation of the Holy Scriptures, without note or comment," was not only daring for its time (1816) but singularly successful. The phrase "without note or comment" may give the reader pause. While it seems clear that the Bible Society published its Bibles without any printed word of comment, in actual practice it is apparent that distribution must have been made with many promises, enticements, and, if we are to draw a logical conclusion, even threats. Somewhere in the history the colporteurs became a part of the distribution machinery. The American Bible Society, apparently, held itself blameless for anything that happened before the printed book was placed in the hands of a potential reader.

Many Friends will be annoyed by the book's insistence upon calling the Bible "God's Way" and the "Word of God"; at first glance this appears to have been done on every page.

The first three presidents of the new organization were personally acquainted with George Washington, and in 1912 James Wood, "a long-time Vice President and a highly esteemed member of the Society of Friends (Five Years Meeting)," was elected to this high office.

There are many instances of astonishing accomplishment. How to make the Bible available to the blind was being considered as early as 1835. In 1840 the Society was struggling with an edition in Chinese, trying to meet denominational demands that the English version be literally translated, when, for example, there was no Chinese word to convey an entirely unknown idea of baptism. Throughout the book American history comes alive, and often from an unfamiliar viewpoint.

This triumphant account of how the Bible in whole and in part has been translated into well over a thousand languages and dialects, understood by about 90 per cent of the world's population, is required reading for the Bible student.

SYLVAN E. WALLEN

**INDIANS AND OTHER AMERICANS, Two Ways of Life Meet.** By HAROLD E. FEY and D'ARCY McNICKLE. Harper and Brothers, New York, 1959. 220 pages. \$3.75

More than any previous book, this book shows understanding of the Indian people and is capable of being helpful to the reader in comprehending what has happened to Indians in their contact with the dominant white group.

Quotations from firsthand sources help trace the near destruction of all vestiges of Indian culture. Often central to this process was the taking of Indian land, the source of Indian livelihood and basic to much of Indian culture.

As Harold Fey said in another publication, we have tried nearly everything in our relations with the Indians, including

enslavement, extermination, making them over in our own image, and isolation; not one of them worked. "The only policy we have not tried consistently, determinedly, and on a large scale," he added, "is the policy of study of Indian heritage, respect for the Indian as an individual and for his social groupings as essential to his way of life, and persistent, long-term cooperation on the basis of a good life for both races."

The authors make a strong plea for such a program. Convincing current examples of what Indians can and may still do are drawn from the Cherokee of North Carolina and the Navajo of the Southwest. Each group has responded remarkably to the challenge to undertake the principal responsibility for the planning and management of its affairs. The authors maintain that other Indian groups, if afforded the necessary resources and authority, could make the same impressive adjustments.

LAWRENCE E. LINDLEY

### About Our Authors

Dorothy L. Gough is a member of the Race Relations Committee of Philadelphia Yearly Meeting and secretary to writers in the American Friends Service Committee Information Service.

Howard E. Kershner is a member of Montclair Meeting, N. J., and former Clerk of New York Yearly Meeting. He is well-known as President of the Christian Freedom Foundation, founder and Editor of *Christian Economics*, radio commentator, and newspaper columnist.

"AFSC Material Aids Program" is part of Annual Report No. 20. The complete report includes further details about gifts-in-kind and the work of volunteers across the United States, as well as plans for the 1960-61 fiscal year.

Roscoe Giffin is Director of Economics of Disarmament Program of the Peace Education in the United States Division, American Friends Service Committee.

Colin Bell is Executive Secretary of the American Friends Service Committee.

Susan Gower Smith is a member of Durham Monthly Meeting, North Carolina.

Joan Hewitt is a settlement worker at Lady Margaret Hall Settlement, London, and for many years was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

W. Scarnell Lean is Secretary-Treasurer of the Quaker Southern Africa Fund for Interracial Work. The report was signed also by V. Audrey Hoole, Clerk of Southern Africa Yearly Meeting; F. Will Fox, American Friends Service Committee representative; Bunty Biggs, Friends Service Council (London) representative; and Shelagh Towert, Southern Africa Yearly Meeting representative.

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting.

## Friends and Their Friends

Clarence E. Pickett, Executive Secretary Emeritus of the American Friends Service Committee, has accepted service on the National Advisory Council of the federal government's new Youth Peace Corps Program. This Council, under Vice-President Lyndon Johnson and Justice William O. Douglas, will give "guidance and counsel in the development of its activities," according to a recent White House announcement, and will assist the director, R. Sargent Shriver. Council members are a broadly representative group, including many persons from the field of education, and others from communications, the arts, and industry.

David Henry, a member of Cambridge Meeting, Mass., returned to Africa in mid-February to work out further details in connection with the plans for bringing 200 African students to the United States next fall to study in American colleges.

The Third National Conference of Friends on Race Relations is scheduled to meet at Earlham College, June 19 to 24, 1961. This will be a working conference dealing with such problems as housing, employment, voting, school desegregation, public accommodation, and recreation. Monthly Meetings were requested to assess the present racial situation as viewed by their members and make a report to the Planning Committee by April 1. Monthly Meetings are also invited to nominate persons whom they recommend as attenders. A limit of 200 has been set. Documents for study in advance and printed programs will be available in the spring.

This conference is being sponsored by a subcommittee operating under the Friends World Committee, American Section and Fellowship Council, Inc., 152-A North 15th Street, Philadelphia 2, Pa., and the Midwest Office of the Friends World Committee at Wilmington, Ohio.

John F. Gummere, Headmaster of William Penn Charter School, Philadelphia, has been elected President of the Headmasters Association. Membership is limited to 100 heads of schools, nation-wide—75 from independent schools and 25 from public schools. The Treasurer is Wilmot R. Jones, Friends School, Wilmington, Del. A member of the Executive Committee is Richard H. McFeely, George School.

The Middle Atlantic Region of the American Friends Service Committee will have its Institute of International Relations (with special programs for children, high school, and college groups) at Sunnybrook Camp and Conference Grounds, Echo Lake, Pa. (in the heart of the Pocono Mountains), June 23 to 30, 1961. The speakers include Anna Brinton, Richard Gregg, Stewart Meacham, A. J. Muste, Eleanor Roosevelt, I. F. Stone, Norman Thomas, Elizabeth Gray Vining, and Norman Whitney, with Robert Gilmore serving as Dean. For further information write to Nick Paster, Middle Atlantic Region, AFSC, 1500 Race Street, Philadelphia 2, Pa.

Two representatives of the American Friends Service Committee left on March 22 for Moscow to visit schools related to the Quaker Committee's School Affiliation Service program. They were Richard H. McFeely, Principal of George School, Bucks County, Pa., and Joel Babcock Hayden, a teacher at the Meeting School in Rindge, N. H.

The two men expected to meet with teachers and students in classes and assemblies. Richard McFeely said, "It is our hope that we will be able to encourage further exchanges of classroom materials and projects between American and Russian schools. We expect also to have opportunities to discuss American life and our school systems."

A total of 252 elementary and secondary schools in the United States and abroad have established partnerships under the School Affiliation Service program. Among the other countries are England, France, Germany, Southern Rhodesia, Mexico, Japan, Italy, Belgium. Last year 66 students and seven teachers took part in exchanges.

In 1955 the AFSC sent a mission of six persons to the Soviet Union for a month's visit. Other exchanges have included the visit by three American scientists to the Soviet Union and a return visit by three Soviet scientists. Among the Americans who went to the Soviet Union under AFSC sponsorship was Dr. Joseph Stokes, Jr., a Philadelphia pediatrician.

A \$100,000-gift to Earlham College by Dr. and Mrs. Glen Levin Swiggett of Washington, D. C., will be used by the College to establish the Bain-Swiggett Chair of English Language and Literature. In keeping with the donors' wishes, the Bain-Swiggett Chair of English Language and Literature will be held by the Chairman of the English Department.

A 40-minute long-playing (33 $\frac{1}{3}$  r.p.m.) record, "They Chose Freedom," telling what happened when Negroes registered to vote in Fayette and Haywood Counties, Tenn., is available at \$3.00 (postpaid) from Operation Freedom, 1111 Dayton Street, Cincinnati 14, Ohio. Several people who live in these two counties tell firsthand what has taken place. A leaflet accompanying the record gives some of the background and describes the way Operation Freedom is trying to help. It is hoped some will acquire the record who will be able to play it to groups of listeners. See also the article "Operation Freedom" in this issue.

Bear Creek Quarterly Meeting of Iowa Yearly Meeting, Conservative, met for a significant session on March 4, 1961, at the Bear Creek Meeting House near Earlham, Iowa. This session was the first quarterly meeting to be held after the admission of Des Moines Valley Monthly Meeting into membership. Representatives were present from both the Des Moines and Ames Meetings composing Des Moines Valley Monthly Meeting. Other Meetings of the quarter which were represented were Bear Creek, Paullina, and South River near Ackworth. The meeting for worship, the meeting for business, and the potluck dinner following were all satisfactory times of fellowship and sharing.

HERBERT STANDING

## Reprints

Since August 1, 1960, a total of 23,500 copies of reprints of material taken from the FRIENDS JOURNAL have been made. These reprints, intended for mass circulation, were as follows:

"The Basis of the Quaker Heritage" by Bliss Forbush .....	3,000 copies
"Building Meetings for the Society of Friends" by Mary S. Patterson (including the accompanying "Editorial Comments") ....	500 copies
<i>The Courier</i> .....	4,000 copies
"The AFSC and the World Refugee Year" by Richard F. Smith .....	14,000 copies
"The Peace Testimony and the Monthly Meeting" by Lawrence McK. Miller, Jr. ....	1,500 copies
"Characteristics of a Mature Person" .....	500 copies

In addition, several periodicals reprinted material, as follows:  
*Magazine We*: "Characteristics of a Mature Person"

*Vriendenkring*: "What Comes First?" by Mildred B. Young and "What Friends Today Can Learn from John Woolman" by A. Burns Chalmers

*Canadian Friend*: "Behind the Arms Stalemate" by Elmore Jackson and "How Much Is Enough?" by Mildred B. Young  
*New Zealand Friends Newsletter*: Editorial Comments on "Religious Communication"

*Friendly Way* (India): "Can the Rich Identify with the Poor?" by Robert S. Vogel

*West Chester Daily Local News*, Pennsylvania: "Some Ancient Florentine Welfare Institutions" by Maria Comberti  
 Oxford University Press also included "The Find" by Harriet Plimpton in the volume of poetry *Out of the North*.

## New Meeting House in Coral Gables, Florida

On Sunday, February 26, 1961, Friends of the Miami Meeting, Florida, dedicated their new meeting house at 1185 Sunset Road, Coral Gables, Florida.

For over 60 years, ever since New Jersey farmers came to the South to experiment with growing vegetables for the Northern markets, groups of Friends have been holding meetings for worship during the winter season in rented rooms and in homes. It was not until March 5, 1950, that the group was officially organized, with 23 founding members, as the Miami Meeting of the Religious Society of Friends, under the care of the American Friends Fellowship Council and with the help of Leslie D. and Blanche W. Shaffer.

Since that time we have met continuously, summer and winter. As we were strengthened by new members, we decided to buy lots in 1954, hoping to be able to build a meeting house of our own. This hope has now been realized. An architect who had a Quaker background understood what our small group wanted and combined Quaker simplicity with the needs of modern life in tropical Florida. The meeting house contains a room for worship which can seat about a hundred, three classrooms, one of which can be used as a library, a kitchen with a pass-through into the classrooms for suppers, all opening into a screened inner patio for social gatherings.



Our property is quite near U.S. Route 1 and the University of Miami. The South Miami Bus Line passes our door.

The date of dedication was planned to coincide with the time that Barnard and Jesse Walton would be with us for their annual visit. Over 150 attended, including representatives from Orlando and Palm Beach Meetings and others from as far away as New England and Western Canada. Now that we have a permanent address for our Meeting, we hope to welcome many Friends from the North.

BEULAH H. PARRY

## Letters to the Editor

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

I think it truly amazing that even one Friend, like your correspondent C. Wilfred Conard (February 15), could regret that "some members feel it right to participate in so-called 'peace marches,' 'vigils' in front of public offices and in like demonstrations, especially when the name of Friends is used as a sort of endorsement." Agnes Hole in the same issue questions in behalf of a Wisconsin Meeting whether sacrilege was committed in organizing support for a political candidate of known worth, by calling a group together to this end, in the meeting room following worship.

Shades of George Fox! His brand of Quakerism led him to what today would be regarded as outrageous and unlawful direct action against the "steeple houses" on First-days especially, and during and at once following public worship, also.

The temptation of quietism is always that it will carry over into the outward peace of inaction and repose, which is not at all the inner peace which passeth understanding. When the Friends begin refusing to endorse any movement or method valid for casting out evil, I hope they will adjourn *sine die*.

Tacoma 7, Wash.

STANLEY T. SHAW

I was shocked to read Horace Mather Lippincott's letter in the March 1 issue of the JOURNAL. He believes we are "evil people and a menace to society" because we believe in pacifism. How can one belong to the Society of Friends and hold such a belief?

I regret I cannot belong to the Society of Friends because the nearest meeting house is 200 miles away. I enlisted in the Medical Corps of the Army in 1940 because I did not believe in killing. As one Japanese Friend stated, "If half the world were Quakers, what a wonderful place this would be to live in!"

Farmington, N. Mex.

W. JACK VAUGHAN

Horace Mather Lippincott in his letter (March 1 issue) speaks of the dedication of Friends to freedom of conscience; yet he condemns as "evil people and a menace to society" those whose conscience prohibits them from taking up arms.

It is also difficult to understand how to correlate the statement that because "we have had a war every twenty years . . . obviously our peace testimony is wrong, or our methods are." Could it be that we are losing whatever small influence the

Society of Friends has toward the deterrence of war because we, as a religious group and as individuals, are becoming more conformist and thus our testimonies have lost the impact they once had on the public and on our membership?

Philadelphia, Pa.

M. ERNEST GARDNER

After reading the recent letters by Horace Lippincott and Robert Hentz on the Friends peace testimony, I have seriously asked myself if perhaps I had not better resign from what I had thought was the Religious Society of Friends. Ten years ago, as a starry-eyed pacifist, I wandered into my first Friends Meeting in Chicago. After a year's attendance, I became a Friend, thinking I had found at last a religious home where Jesus' words meant what they said. Now, ten years later, I wonder if perhaps I did not wander into the wrong place. It seems that many Friends consider the Sermon on the Mount embarrassing, and would not consider Jesus or George Fox quite proper if they were alive today. Three hundred years is a long time, but it seems an adequate period for straying from the message. As it was 300 years from Jesus to Constantine, so has it been 300 years from George Fox to us.

Pittsburgh, Pa.

JAMES B. OSGOOD

I must have been aware of the "editorial revision if too long" proviso in the "Letters" column. Nevertheless, I am sorry that the revision of my response [in the issue of March 15] to Friend Conard's letter conveyed an arrogant, uncharitable tone that was the opposite of my intention.

Income taxes are withheld from my pay. I am a constant prey to violent and unloving thoughts, words, and deeds in my personal relationships. I am troubled by these facts, but I lack divine Grace or simply moral courage to do anything about it.

The main point of my letter was in the unpublished last paragraph: "I think the search for truth compels us to give His Satanic Majesty his due, and to admit that of Evil in every man, including

Levittown, N. Y.

JOHN H. DAVENPORT

## Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

### APRIL

15—Western Quarterly Meeting at New Garden, Pa., 10 a.m. and 1:30 p.m. Worship and Ministry meeting, 9 a.m. In the afternoon George Willoughby of the American Friends Service Committee, recently returned from India and the Middle East, will tell of his impressions and experiences. Lunch served; baby sitting and child care provided.

15—Concert by Lincoln University Glee Club at Wrightstown Monthly Meeting, Bucks County, Pa., 8 p.m.

16—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: James F. Walker, "Friends World Committee."

16—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lawrence McK. Miller, Jr., "The Meeting for Worship Held in Life and Power." At 2 p.m., special

meeting on "How to Improve Our Sunday Morning Hour of Worship."

16—Green Street Meeting, 45 West School House Lane, Philadelphia, Conference Class, 10 a.m.: Lucy Carner, Lary Groth, "Methods of Working for Peace."

16—Merion Friends Community Forum, 615 Montgomery Avenue, Merion, Pa., 8 p.m.: the Honorable Catherine May, Member of Congress from the State of Washington, "Selling Freedom to the World."

19—Conference for Parents and First-day School Teachers at Wrightstown Meeting House, Pa., 9:45 a.m. to 3 p.m. Theme, "Quakers Look at the Bible." For reservations for lunch and care of preschool children, contact Margaret Rown, Wrightstown, Pa.; telephone, WOrth 8-3103.

21—Elizabeth Fry Lecture at the Friends Meeting House, 221 East 15th Street, New York City, 8 p.m.: Austin H. McCormick, Executive Director of the Osborne Association and Professor of Criminology Emeritus, University of California, "The Modern Application of Pioneer Penology." The event is sponsored by the Continuation Committee of the Friends Conference on Crime and the Treatment of Offenders, the New York Friends Center Committee on Social Rehabilitation, and the Prison Committee of New York Yearly Meeting.

21, 22—"The Vocation of Being a Friend—Alternatives to Conformity," Spring Conference of New York Yearly Meeting, at the Friends Meeting, Shrewsbury, N. J. Thomas B. Harvey will lead the Friday evening and Saturday afternoon sessions, and six resource persons the Saturday morning workshops. For details see page 145 of our issue for April 1, 1961.

22—Third Friends High School Institute at Westbury, N. Y., Friends Center. Theme, "Crime and Punishment: Our Responsibility to the Offender against Society." For details see page 123 of the issue for March 15.

23—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Richmond P. Miller, "Friends and the San Francisco Challenge."

23—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Roscoe Giffin, "The Economics of Disarmament."

23—Green Street Meeting, 45 West School House Lane, Philadelphia, Conference Class, 10 a.m.: Esther Holmes Jones, "Friends and the United Nations."

23—Chester Quarterly Meeting on Worship and Ministry at Springfield Meeting, Old Springfield and Sproul Roads, north of State Road, Pa., 3 p.m.

23—At Providence Meeting House, Media, Pa., 7:30 p.m.: Hugh Moore, George Oye, Clarence Pickett, Frank and Pat Hunt, "The History and Work of the Friends Service Committee."

25—78th Annual Meeting of the Indian Rights Association at the Parish House, First Unitarian Church, 2125 Chestnut Street, Philadelphia, 7:45 p.m. Principal speaker, D'Arcy McNickle, Director of American Indian Development, Inc. Exhibit and sale of Indian handicrafts. Dinner (\$2.50) at 6:15 p.m.; make reservation by April 20 at the Indian Rights Association, 1505 Race Street, Philadelphia 2.

27—Program of Folk Dancing and Music at International House, 140 North 15th Street, Philadelphia, 8 p.m. Come and get acquainted with our visitors and newcomers from overseas.

29—Disarmament Conference on "The United Nations and the Prerequisites of Disarmament," at Wilmington College, Ohio, beginning at 9 a.m. Speakers: William Epstein, Edmund Gullion, Raymond Wilson, Kenneth Boulding. Discussion groups under resource leaders. Nine Friends organizations are sponsors of the conference.

29—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Nora Booth will report on the work for peace and reduction of international tensions being conducted by the AFSC in conferences for diplomats and in student seminars.

29, 30—Calm Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa. Registration, 2 p.m., Saturday.

30—Central Philadelphia Meeting, Race Street west of 15th,

Conference Class, 11:40 a.m.: Kenneth Cuthbertson, "Friends and the Uncommitted."

30—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ernest and Amy Kurkjian will report on their trips to Washington, D. C., and about the vigil before Franklin Institute in February.

30—Observance of the Centennial of the First Meeting for Worship, at the 15th Street Meeting House (221 East 15th Street), New York City. Meeting for worship, 11 a.m.; lunch in the cafeteria, 12:15 p.m.; at 2 p.m., reliving some of the history: "Growing Up in the Meeting House" by Nancy Liddell; taped message from Mary R. Haines, now 100 years old; address by Leonard Kenworthy, followed by refreshments in the Seminary gymnasium.

30—Concert by Singing City Choir, conducted by Elaine Brown, at Friends Central School, Overbrook, Pa., 3 p.m., for benefit of the Choir and the Friends Neighborhood Guild, Philadelphia. Donation, adults, \$1.25; children, 75 cents.

30—Third of four conferences at Newtown Meeting, Pa. Box supper, 6 p.m. Speaker at 7 p.m.: Ira De A. Reid, Professor of Sociology at Haverford College, "The Quaker Witness to a Cosmic Scare."

## MAY

2—Annual Open Meeting of the Family Relations Committee at Race Street Meeting House, Philadelphia, 7:30 p.m. Topic, "Communication vs. Isolation within the Meeting." Panel, Audrey Knewstubb, Lawrence McK. Miller, Jr., Margaret Moore, and Eleanor Richie, with Dr. Howard Wood as moderator; they will consider well-established efforts to avoid isolation. It is hoped all Meetings of Philadelphia Yearly Meeting will send representatives.

5 to 9—New Zealand General Meeting at Friends School, Wanganui, New Zealand.

6—Concord Quarterly Meeting at Wilmington, Del., 10:30 a.m.

7—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Howard H. Brinton, "Friends and the Non-Christian World."

7—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Ludwig Meyer will lead on "The Ethical Issues in the Economic Impact of Defense Spending and Disarmament" by Emile Renoit.

11—Fritchley General Meeting at Fritchley, near Derbyshire, England.

12 to 14—Denmark Yearly Meeting at Quaker Centre, Vendersgade 29, IV, Copenhagen K, Denmark.

12 to 14—Meeting of Friends Associated Executive Committee on Indian Affairs at Greensboro, N. C. Hosts, Spring Garden Meeting Friends. A report of the recent session of a group of Friends with Secretary of the Interior Stewart Udall and his "Task Force" on Indian Affairs will be presented. Address further inquiries to the Field Secretary, Lela Mills, R. D. 3, Indianapolis 41, Indiana.

13—Abington Quarterly Meeting at Gwynedd, Pa., 11 a.m.

13—Burlington Quarterly Meeting at Princeton, N. J., 4 p.m.

14—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Adult Class, 10 a.m.: Spencer Cox, "Fair, Foul or Funny," a look at the issue of obscenity as viewed by courts, police, sociologists, and parents.

14—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Gertrude Traubel, "Walt Whitman as a Son, a Patriot, and a Prophet."

Coming: 1961 Family Institute at Haverford College, Haverford, Pa., June 30 to July 3. Theme, "The Art of Loving" ("You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength," and "you shall love your neighbor as yourself.") Main speakers: Dr. Robert Murphy, Jean Fairfax, and Norman Whitney. Chairman of the conference, Dorcas Ensor; Chairman of the children's program, Katharine Way. For further information contact the Religious Education Committee, Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

## DEATHS

**BACON**—On March 4, **ELLIS W. BACON**, at his home in Wallingford, Pa. Born April 27, 1874, he was a birthright member of Green Street Monthly Meeting, Philadelphia. He was for many years an active and valued member of Providence Meeting, Pa., where a memorial service was held on March 7. He was Clerk of the Philadelphia (Race Street) Yearly Meeting Committee of Ministry and Counsel for several years.

Ellis Bacon was Vice President, Treasurer, and Director of the Division of Medical Publications of the J. B. Lippincott Company, Philadelphia. He joined the firm as a young man and served it during his entire business career of over 60 years. His dedication, wisdom, and kindness made him esteemed and loved not only in the Society of Friends, but also in his wider associations in the community and business world.

Surviving are his wife, Helen Comly Bacon; three sons, Thomas S. of Dallas, Texas, Robert C. of Lake Placid, N. Y., and Edmund N., Executive Director of the Philadelphia City Planning Commission; a daughter, Lydia B. Shimp of Springfield, Pa.; and fourteen grandchildren.

**BROWN**—On January 6, at the Loudoun County Hospital, Va., **LILLIAN BIRDSALL BROWN**, in her 82nd year. She was a birthright member of the Society of Friends, daughter of the late David Howell and Ruth Hanna Smith Birdsall and widow of the late Edwin Mahlon Brown. She established a hatchery on her farm near Purcellville, Va., many years ago. Surviving are two sons, Howell S.

Brown, on the home farm at Purcellville, Va., and Delbert F. Brown of Richmond, Va.; one daughter, Elizabeth Brown of Bethesda, Md.; and two grandchildren. Funeral services were held from Goose Creek Meeting House, Lincoln, Va., with interment in the Lincoln Cemetery.

**BROWNBAC**—On March 3, **JESSE TAYLOR BROWNBAC, JR.**, a member of Gwynedd Monthly Meeting, Pa., at the age of 42 years. He was a birthright member of the Society of Friends. Surviving are his wife, Viola H. Brownback; a son, George T. Brownback; his mother, Tacy H. Brownback; and a sister, Mary H. Brownback.

**SUPLEE**—On March 10, after an illness of two months, **FREDERICK P. SUPLEE, JR.**, 48 years of age. Surviving are his wife, Grace Elizabeth Suplee; his parents, Frederick P. and Susan S. Suplee of West Chester, Pa., now members of Goshen Monthly Meeting, Pa.; two brothers, Edward B. and J. Reed Suplee, and a sister, Elizabeth S. Fisher.

**WURTS**—On February 18, **ANNA HUTCHINSON WURTS**, in her 83rd year, a lifelong member of New York Monthly Meeting. She attended Friends Seminary, New York City, and graduated from Swarthmore College in 1903. She was active all her adult life in Friends groups, including work for the American Friends Service Committee, Friends General Conference, and committees of New York Yearly Meeting. For many years she served as Trustee for two Friends schools in the care of New York Monthly Meeting. A memorial service was held in 15th Street Meeting House, New York City, on February 26.

## MEETING ADVERTISEMENTS

## ARIZONA

**PHOENIX**—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Shirley Hilfinger, Clerk, 1002 East Palmaritas Drive.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elsie T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

## CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 838 S. Hamilton Blvd., Pomona, California.

**LA JOLLA**—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

**LOS ANGELES**—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

**PALO ALTO**—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

**PASADENA**—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SAN FRANCISCO**—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

## COLORADO

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

## CONNECTICUT

**HARTFORD**—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

## DISTRICT OF COLUMBIA

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

## FLORIDA

**DAYTONA BEACH**—Meeting, 11 a.m., First-days at 800 North Halifax Drive. Information, Sarah Belle George, CL 2-2333.

**GAINESVILLE**—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

**JACKSONVILLE**—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 816 E. Marks St., Orlando; MI 7-8025.

**PALM BEACH**—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

**ST. PETERSBURG**—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

## GEORGIA

**ATLANTA**—Meeting for worship and First-day school at 10 a.m. 1834 Fairview Road, N.E., Atlanta 6. Phone DR 3-7836. Phern Stanley, Clerk, Phone DR 3-5357.

## ILLINOIS

**CHICAGO**—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker

House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERFIELD 8-8066.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

**INDIANAPOLIS**—Lantern Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone AX 1-8877.

## IOWA

**DES MOINES**—South entrance, 2920 80th Street, worship, 10 a.m.; classes, 11 a.m.

## LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0359.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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



**MICHIGAN**

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10:15 a.m., worship, 11:00 a.m. Telephone WE 4-0273, evenings.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

**MINNESOTA**

**MINNEAPOLIS**—Church Street, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

**NEW JERSEY**

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

**DOVER**—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., First-day, First-day school, 9:45 a.m., Lake Street.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**NEW MEXICO**

**ALBUQUERQUE**—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

**NEW YORK**

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone NF 4-8214.

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

**NEW YORK**—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan  
22 Washington Sq. N.  
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187-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th floor  
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery 162 Warburton Ave. Hastings-on-Hudson, N. Y.

**SYRACUSE**—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

**OHIO**

**CINCINNATI**—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10918 Magnolia Drive, TU 4-2695.

**PENNSYLVANIA**

**HARRISBURG**—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.  
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

**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, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

**TEXAS**

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Otto Hofmann, Clerk, HI 2-2238.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6418.

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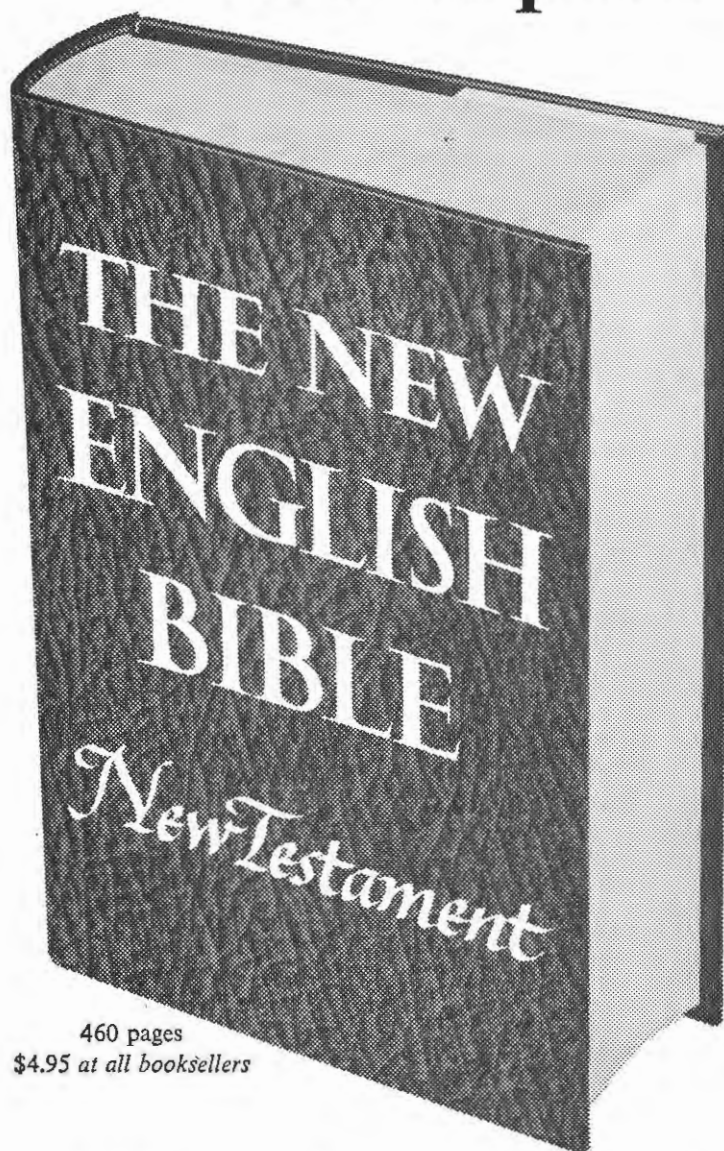
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