

# FRIENDS JOURNAL

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*W*HAT Christianity needs is that it shall be filled to overflowing with the spirit of Jesus, and in the strength of that spiritualize itself into a living religion of inwardness and love, such as its destined purpose should make it. Only as such can it become the leaven in the spiritual life of mankind.

—ALBERT SCHWEITZER

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## FRIENDS JOURNAL



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## Martin Luther King and Freedom

"GOD is interested in the freedom of the whole human race," said Martin Luther King. Looking at him, the impression of his earnestness suddenly alive in their hearts, hundreds of people at Lincoln University felt his spiritual leading. Or, more perceptively, they felt God leading through him.

Lincoln University is the oldest Negro seat of higher learning and now the first of its kind to be integrated. The pleasant summer beauty of its situation in Pennsylvania's Chester County contrasted sharply with Rev. King's pleas for the world's sufferers, such as he saw among the hungry masses of India, and for the men who support freedom in this country.

"At this moment there are more than 65 people in jail in Jackson, Mississippi," he reminded his audience, speaking of the Freedom Riders. He believes that this nonviolent method is necessary now, not later. This nonviolence asks men to stand in the light of conscience. To men throughout the nation, as well as at the scene of crisis, this nonviolence brings about new consciousness of our historic morality, new depth and meaning to our education.

And nonviolence also asks that Americans make new clarifications of law. Martin Luther King has been asking that the President exercise his powers, particularly that of executive order, to end unjust discriminatory practices in the nation.

Integration by executive order would be "a second emancipation proclamation." Rev. King, who is head of the Southern Christian Leadership Conference, added: "Such a creative and forthright move on the part of the President would serve as a great beacon light of hope to millions of disinherited people. It would convince people all over the world that we are dead serious in our commitment to the democratic ideal."

No man can listen to Martin Luther King and doubt the deep, unselfish brotherliness or the Christianity that motivates him. He speaks not so much of racial struggle as of God's leading of men. He is thoroughly committed to the City of God—which must be, in love's equality, the contemporary City of Men as well. "We must keep our world perspective," he declared, having quoted John Donne's "No man is an island, entire of itself . . . I am involved in mankind." His hope is that by the method of nonviolence we Americans may be able to teach the world that a new way of life is come: that we must live to be nonviolent, or be nonexistent. "As men of

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# FRIENDS JOURNAL

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## Editorial Comments

### *Membership in the World Council of Churches*

EVER since the World Council of Churches adopted its membership formula in the 1948 Assembly at Amsterdam, Friends have felt uneasy about their affiliation with the Council. The formula then adopted and still in force reads as follows: "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." When Friends were invited to join the World Council, this creedal statement, as well as the apprehension that we might have to yield to related Church traditions, caused considerable discussion abroad and in the United States. Friends in England decided not to join the World Council. The Five Years Meeting saw no barrier in the creedal statement and accepted it without reservation. Friends General Conference is within the fold of the World Council. But two Yearly Meetings belonging to the Conference are still debating whether Friends General Conference should be a member in the National Council. The wide divergencies of theological opinions within Quakerism will always cause varying reactions to the quoted creedal statement.

This existing uneasiness is likely to increase as a result of changes proposed for the WCC membership formula. At the forthcoming New Delhi Assembly, November 18 to December 6, the World Council will submit to its members the following new formula: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

The changes proposed are, then, the following: (1) The word "accept" has been replaced by "confess." (2) The term "our Lord Jesus Christ" is to be replaced by "the Lord Jesus Christ." (3) The phrase "according to the Scriptures" is newly added. (4) The trinitarian character of the creed is stressed.

It is, of course, as yet uncertain whether the Assembly will adopt a new formula of such a restrictive and exclusive nature. Friends, at any rate, will watch developments with more than ordinary interest. The assurance formerly given that we could interpret the membership

formula as liberally as we saw fit can hardly apply any longer to this much more rigid text.

The ex-cathedra severity of the formula would continue to exclude a number of Churches whose dedication to their faith and the practice of high Christian standards have never been doubted. We know that the changes proposed have been lying around in the overloaded hoppers of theologians for some years, and it is entirely thinkable that suggestions of an even more drastic formulation may exist. We can only regret that a sizable group among our church leaders still insists on considering Christian beliefs to be primarily a system of thought. Is our sick world to be cured by the ostentatiously "healthy" thinking of orthodox theologians?

The great peril of our time is poised inside Christendom as well as outside. Our duty is a dual one, to stem the formidable destruction which communism is undertaking and to win back the millions of nominal Christians who long ago consigned religion to the attic of indifference. Many of them became alienated from organized faith because of creeds, formulae, and feeble ceremonies. Others are still clinging to the antiquated skepticism of the last century, which doubted whether there is a God. We take much more seriously those doubters whose uncertainty as to whether God is a loving or a punishing and severe Father amounts to spiritual torment. They unfortunately have a vast store of material in contemporary history to give substance to their doubts. The problem, then, is for every member of the Christian Church, believing wholeheartedly in God's all-inclusive love, to transmit that love by his own way of living. Theological formulations, especially when they are exclusive, cannot evoke the final act of assent in a skeptic. The witness of a sincere believer may achieve such a consent. We are confident that many in the clergy regard the Church as more than a service station in the vastly growing road system of the Kingdom, where one may get a free theological map assuring safe arrival. The purpose of the Church is to bring the reality of God's love, wisdom, and power into human lives. This is not the time to take refuge from the pressing urgencies of our age in a consciously hallowed verbalism. At New Delhi we shall have new members, the Russian Orthodox probably being the most welcome. We have a new Church literature. We



also have a new and better trained clergy. Now we must have new life. We must have a new Church intent on creating it. Then, and only then, may we hope to work toward the glory of God, of which the final sentence of the new membership formula speaks. But the new life must come first.

All of mankind has suffered from the miseries of war, hate, and a godlessness that has made broad inroads on Christendom itself. When the Assembly meets at New Delhi, the eyes of a hungry, seething, and largely non-Christian continent will be upon it. Asia and the entire world expect a prophetic message of illumination. It ought to raise our sights above yesterday's self-assured dogmatism.

### Children at the Ocean's Edge

(Cape May, New Jersey)

By WINIFRED RAWLINS

These smallest ones, ocean-wet fat limbs glistening  
Like young sportive porpoises, rivaling the iridescence  
Of the ever-turning and returning waves  
Curling at the tide's edge,  
Belong here, are closest to the sea-mother,  
Our common womb, being so lately propelled  
From their own warm fastnesses.  
How they lift welcoming hands  
To the now drawing away, now streaming back  
Play of the spun silver of this element without form!  
Then lift from the retaining sand  
Curious and nostalgic shapes unimagined on dry land:  
Fragments of broken shells, coverings  
For crabs' backs, empty habitations  
Of somewhere-fled sea-beings,  
Suffused with the tenderest colors, the echoes of dawn  
skies  
And opening buds, yet with a new configuration  
Wrought by the sea alone.

What is this sea change  
Within which hide undreamed of delights of the eye?  
The children run to the moment of the incoming  
breakers,  
Then falter and turn with home-coming cries;  
Their eonlong history woos them back to the shore;  
Fully human, they belong now this side the waves'  
breaking.

For whose eyes then are the deep ocean delights,  
The tremulous color, the prolific play of the forms  
Displayed in the sea's silences, its twilight valleys?

The cosmos has other children, unborn to man

Yet flesh of her dust; to them also she gave eyes  
Painfully fashioned for them through immeasurable time;  
And to some she gave eyes kin to the salt silences  
To penetrate the dark avenues of their world,  
The soft deeps of their home.

Heedless down the centuries the child porpoises play;  
Through nameless afternoons  
Their arching backs flash where the waves and the air  
meet;  
Wordless, as those other children, they invite the ecstatic  
foam  
Which caresses their bodies, leaping in the sunlight  
Given back by their gleaming limbs;  
Then, different for ever from the land-children of men,  
They plunge into their primordial world,  
Cleaving their liquid firmament,  
Eyes glowing as they swim from wonder to wonder,  
Responding and praising, the beholders of their hidden  
universe,  
Adams undispossessed.

### Cottonwood Tree

By DOROTHY MAXWELL

Imagine sunlight captured,  
molten,  
pressed in sheets of thinnest foil,  
cut in heart shapes,  
hung by supple stems to silvery branches,  
lifted incessantly by the autumn wind,  
always dancing.

That is my neighbor's cottonwood tree.

### The New Quaker Witness

By REBECCA M. OSBORN

We here who sit in silence do not come  
To justify the practices of Friends,  
To speak of old concerns and bygone trends  
While present knowledge leaves us strangely dumb.  
We must assess such recent facts as these:  
That few today boast of our nation's power,  
But fear instead an awful, final hour;  
That hatred, once called sin, may be disease;  
That simple-living folk can be most cruel,  
That some born into wealth draw very near  
To truth; that prejudice is hooded fear;  
That there may be a yet *more golden* rule.

Those not among us wait for us to speak  
But not until we *see* the truth we seek.

## Relationships

WHEN John Donne asserts that "no man is an island," he cannot at the same time say with equal truth that each of us *is* an island, surrounded by the unknown in ourselves, in others, and in God. But it may be that this sense of the infinite reaches of the unknown keeps us alive, growing, becoming, and gives meaning and purpose to the determined search for Reality.

We know that all life is involved in relationships; to improve the quality of them becomes the ultimate endeavor.

First, what is my relationship with myself? Am I sincere in this interior search and honest enough to accept what may be discovered? "Know thyself" is a basic directive at the heart of all the great world religions. In some form it has been in their sacred writings and on the lips of their leaders and teachers since history began.

Ignorance of the quality of one's own unique identity may be the reason for much frustration and discouragement. We measure ourselves by others; we are fretted by anxiety over our personal ineffectiveness, and we endeavor desperately to live up to the projections put upon us by others. There can be danger, of course, in too much introversion, and it is not difficult to detect the tendency in others. But there is such freedom in honest appraisal, such peace in real acceptance of the truth as revealed to the honest seeker, that one cannot doubt the importance of deep attention to the acquiring of inner knowledge. Sincerely attempted, it will be rewarded by authentic insights sooner or later. Nor do we travel this long way alone. We have help from the experience of others, from the rich treasure in books of devotion, biography, psychology, fiction, and poetry. Most potent of all—to those who can use it—is prayer.

At intervals we can test our own progress by watching our reactions to recurring situations. Am I less sensitive to hurt vanity? Do I react more reasonably and with less violence when I am thwarted on my chosen way? Am I more able truly to put myself in another's place, to *feel* him from within, and to accept my own failures, as well as his, with an understanding heart? How do others generally react to me? Theodor Reik says in *Listening with the Third Ear*, "The nature of an individual's unconscious motives is revealed by the effect of his actions and behavior upon others." One may see oneself in the mirror of another's face.

Second, what is my relationship with others? Our relationships with others occupy us most of the time. But it is impossible to separate the search for inner knowledge from the interaction that constantly takes place between people. "Reality between people is the

basis for freedom." That is indeed a challenging statement. How much reality between people is there? And, by the same token, how much freedom?

We all long really to *meet* another; to feel that quick, spontaneous, inner awareness of the quality of another's spirit; to *speak* to another with warmth, freedom, and the assurance of being understood. These sudden and beautiful meetings are all too rare. They are, I think, the gifts of the spirit, undeserved graces which alight upon us, as does love, destined not necessarily to last long but to be remembered always. In our desire for freedom and reality in relationships with others, we need, I think, to be watchful of the obstacles we place in the way of this fulfillment. Life flows freely when the barriers are down. Possessiveness, prejudice, self-will—let us remove them as far as in us lies. Then, unafraid, we can move toward another in confidence and love.

Imagination needs cultivation. I am not sure it is possible fully and deeply to care for another without a good measure of imagination. It may be that the evident capacity of some more than others to love widely and sincerely is rooted in the degree to which this quality is developed. John Saltmarsh is quoted in the words, "The more we love those who are not as we are, the more we love as God loves, and not as men."

Third, what is my relationship with God? Has it changed with the years? Has it matured as have other areas in my life, and become more receptive? In a world intensely aware of material values—where "success," at least in the West, means recognition, status, comfort, and security—the intangible, the "something other" recedes farther and farther from the daily encounter with life. Doubts of its ultimate value, or even of its reality, assail us, and in moments of disillusionment we face the stark fear that we may have founded our faith on a mistake or a myth. But doubts are common to all. Jesus himself was assailed by them, as we know from the story of the temptations. And in his resolving of these doubts (dark days and nights of struggle it took), we have our answer.

The great realities are the intangibles—faith, hope, gaiety, courage, love. On these life is founded. Evil destroys itself; ultimately the good is triumphant. It is in such a world we live. On such a philosophy we build our hopes; on such premises we dare to undertake the glorious risk of living. "God is like Jesus," says Reinhold Niebuhr. Finite minds fail before the concept of God, but Jesus we are able more easily to compass. We need constantly the warm, human touch of the clear-sighted Christ if we are not to quail before the abstractions, becoming either indifferent or hopeless.

There are positive avenues of renewal open to us, which we may travel according to our need or our ability. There is the company of others who are seeking as we are. There are the records of great lives, the saints and founders of religions. For Christians, of course, there is the Bible. And there is prayer.

Small groups of kindred spirits with a common objective are the life-nourishing cells in the organism of the Church and of society at large.

Seek such a group, or start one, and a new relationship will have been born, one with infinite possibilities. Our Meetings need just such innovators and experimenters with ideas. There are discussion groups; prayer groups; study groups; and creative groups devoted to writing, painting, singing, and sewing. If in every Meeting there could also be even one such cell devoted to preparation for the meeting for worship, I believe the quality of our Meetings would be so changed and heightened that they would draw eager, searching souls into attendance and membership. Directed study under guidance, solitary reading, or discussion based on interest in the saints and seers of history, centering our conscious inquiry on the meaning of God to these different peoples and indi-

viduals, can clarify our own conception. Is God so real to me that I stake my life upon Him? Am I determined never to substitute learning *about* Him for learning *from* Him? The mind alone cannot accomplish the ultimate experience of Presence, the sense of Reality. The feelings and emotions are deeply involved here, and prayer is the threshold through which one may enter the holy place.

There are many kinds of prayer. "Pray as you can and not as you can't," we have been advised. Each one of us must discover his own need and how to meet it. Perhaps we may not call this mental and spiritual exercise "prayer." That word may inhibit us for various reasons. But surely whatever takes us closer to that clarification and simplicity which are identical with "purity of intention," called by any name or none, fulfills a deep and searching need. "God dwells wherever man lets Him in," and many will let Him in through the way of prayer.

As the quality of my relationship with myself, with others, and with God grows clearer and insights deepen, Reality is realized, and freedom is born.

RACHEL R. CADBURY

## Can There Be an Alternative to War Taxes?

THE bill proposed by Friends in Claremont, California, for transfer of income taxes paid by those opposed to war into the United Nations Children's Fund (UNICEF) came to the attention of Pittsburgh Friends just as sympathy was being aroused in Pennsylvania for a farmer who refused to pay social security taxes. His small Amish sect does not believe in insurance. The Internal Revenue Service seized his horses. Bills have since been sponsored by Senators and Representatives of both parties to exempt such objectors, citing the precedent of exemption from military duty. The future of the bills is uncertain.

The Pittsburgh Meeting adopted a statement pointing out that the same precedent would be an argument for the Claremont proposal, but little support has been found from the newspaper writers and members of Congress who defended the Amish. In reply to the suggestion that conscientious citizens should have a right to "vote with their tax dollars" for alternatives to war, Senator Joseph S. Clark wrote that this "would cause great harm to our country's fiscal system."

He may have anticipated that those "voting" in such a way would be much more numerous than the members of small sects or groups, since many who do not think of themselves as pacifists might agree that there is a dangerous disproportion between the national expenditures

for military threats and for the winning of world friendship.

The Claremont statement expressed hope that there would be a net gain to UNICEF, even if Congress eliminated its own twelve-million-dollar appropriation. Perhaps no one thought of the possibility that if designated payments exceeded the appropriation for one fund such as UNICEF, Congress could transfer the surplus to other nonmilitary objects, approximating a quarter of the national budget. Some of us have always, in a sense, agreed with Senator Clark that the place to vote is at the ballot box and with public opinion, for if the number who prefer a different use for their taxes reached 25 or even three to five per cent of the voters, they could have a significant bipartisan influence on Congress.

Nevertheless, members of Congress might admit that they are vulnerable to pressure induced by mass emotion, and might see the value of a built-in corrective: a genuine, unmanipulated transfer of objectors' taxes. The Amish situation has brought reaffirmation in high places of the precedent set by alternatives to armed service. In the grave matter of taxpayers who are willing to give but not to take life in defense of freedom, there is precedent for an exception to routine budgetary rules.

The Claremont bill, better as a proof of sincerity than the questionnaire method used by draft boards



(who are no experts in theology), calls for tax payments that are five per cent greater than the computed tax and for publication of names. The latter we could achieve now without waiting for an act of Congress. Willingness to take an unpopular stand before one's community is a surer test of conscience than any judicial inquisition. And it is exactly the thing needed if we are to influence opinion.

As shown by many cases of war-tax refusers who have had property seized, there may be no real alternative to the payment of a required number of dollars by those of a certain income level. Some write a protest on their tax returns, but this kind of protest, like the secret ballot, is far from enough. As John Sykes pointed out in his book on *The Quakers: A New Look at Their Place in Society*, the prosperity and bourgeois status of the Quakers after their years of persecution silenced them in more ways than one. And they are not more silenced than thousands of their natural allies, unknown and isolated, having other religious or nontheistic backgrounds. It is not a Hamlet's conscience that "makes cowards of us all," but the structure of society with its oligarchy or power elite controlling most forms of employment and mass media.

Yet is the failure to act entirely cowardice? In urban areas, where the lightning glare of publicity strikes unpredictably but where most persons have no more close acquaintances than in a village, a strong argument can be made for not wearing a garb or label or taking part in peace marches. I envy and respect the nonviolent actionists who have cut or never assumed economic ties that limit free speech. Even scoffers tend to respect their courage, while the "isolated unknown" learn of those to whom they can go and ask questions. The public as a whole, however, never understands how the nonviolent actionists arrived at such foolhardy notions, and forgets them as quickly as the day's headlines; and the outer circles of those who superficially know them—including employers and patrons—may henceforth remember them with suspicion, though without fair inquiry. But if these should read or hear even as much as I have written, they might be won to a slight tolerance or sympathy, and the curiosity to learn more.

I have spoken of the unpredictability of publicity. Often with a great tightening of nerve we write a letter to a paper and wait trembling for brickbats to follow its appearance—and the editor does not print it. Who knows? He may be as much afraid of us as we are of him. Or he may think that a few repetitions writers represent no one but themselves.

We can write for Friends and peace publications with not one chance in a million that the world's people and

their leaders will see what we write. But we need to practice writing and explaining the reasons for our convictions. It is relatively not too hard to win tolerance and recognition of our American right to be different. It takes longer to give either the religious or the historical-political-economic background of *why we are different*: why we abstain from war preparations and urge others to join us.

There is not space in this article for an example. But why should not each Meeting, each local peace group, write its own statement, secure signatures from as many sympathizers as possible, and distribute copies? The actionists do not always take time for reasoning or for a dignified approach that will persuade people to hear their reasons. But they are right: reasoning is not enough. It takes the combination of reason and personal courage; it takes individual decisions which do not wait for either our own or enemy governments to disarm. We can rarely escape taxes, but we can speak.

JOHN C. WEAVER

### Letter from India

**C**ALCUTTA is India's largest and most neglected city. It is difficult to be utterly rational about its vast social and economic problems, for the overtones of feeling in this sad and happy city, even for one who speaks no Bengali, must surely find their place.

Calcutta and Bengal have perhaps the richest recent background of any part of India. Certainly Calcutta was the most dramatic and fascinating of capitals during the long British period. The old color prints of spacious Georgian streets and parks dotted with exotic retinues of English and Indian nabobs carry high romance when seen through foreign eyes. But those were also the years when Bengal lost its native prosperity and its sound indigenous economy. Later, during the times of Ramakrishna and Vivekananda, and of Rabindranath Tagore, Calcutta was the center of a vigorous religious and cultural renaissance. Today, after the removal of the capital to Delhi, a disastrous partition of Bengal, and an uncontrollable influx of poverty-stricken villagers, Calcutta is a city of tensions and decay.

Yet for India as a whole Calcutta is still the key city: the focus of steel and coal and heavy industrial trading; of tea and jute, which are India's largest exports; and of Communist efforts to subvert the subcontinent. It will not be wise of the government of India in Delhi to forget that Calcutta, whether anyone likes it or not, occupies this key national position. Calcutta is not merely the capital of a now small and politically awkward state; it is a potential major national asset.

Or it could become, on the other hand, the starting point of a national decline.

A recent economic survey gives some characteristic statistics. About a quarter of Calcutta's population are married men who have migrated to the city without their households, earning for the most part about \$30 a month. The proportion of women in Calcutta is very low, about 35 per cent of the adult population. About 40 per cent of all earners in the city are small traders employed in distributive services, while 16 per cent are in manufacturing operations. About one third of all earners do unskilled manual work.

Money incomes have recently been rising, but real per capita income has declined about four per cent in the last three years. This is not to say that the rich have been getting richer. The poor, on the contrary, have slightly improved their position in terms of real per capita income, and over-all unemployment has been declining. But the difficult point remains that educated young people have the greatest hardship, and their position is not improving.

Housing is deplorable, only about seven per cent of the households having even minimum facilities such as a bathroom, water tap, kitchen, and toilet. Thirty per cent of the single men literally have no accommodation whatever.

Migrants who have settled in Calcutta as a result of the Hindu-Muslim disturbances form 17 per cent of the total population. They are in general comparatively well-educated, and at the same time find it more difficult to rehabilitate themselves. The total figure for migrants who have come to Calcutta since 1935 (including the 17 per cent mentioned above) is 45-50 per cent of the total population, and the in-migration, except that due to communal disturbances, is increasing.

The overall population growth since 1950 (Greater Calcutta now numbers about six and one half million) averages about five per cent per year. It has been estimated that an investment in productive capital and minimum housing of about \$800 million in five years will be required if the city is merely to keep pace with the growing demand for employment—quite apart from the improvement of existing conditions.

Geographically the city's location makes bad matters worse, as water supply and drainage are at best excessively difficult, and the existing facilities, such as they are, have seriously deteriorated. The condition of the port is critical, for the silting of the Hooghly River channels seems under present conditions to be nearly impossible to check. The city remains an endemic center for cholera and typhoid.

Beyond all these statistics is the fairly typical case

of about 30 laborers renting a hut for their living, each having their own few possessions. Since there is obviously no room for even a fraction of them inside at the same time, they take turns, dividing among themselves the time for cooking, eating, and sleeping.

A prosperous countryside would solve most of the city's problems automatically because there would no longer be in-migration. Calcutta, then, is a city of unrest and poverty; of processions and traffic congestion; of caste and of beggars both real and professional; of heat, of smoke, and of dirt; a city of social division and animosity, and of civic neglect. We are often asked by sympathetic foreigners how we can bear to live here, seeing every day the misery and the poverty. But being absent from Calcutta does not make the misery and the poverty any less real.

It is necessary to point out these things before trying to tell of one's affection for the city, especially if one is a foreigner writing for fellow countrymen.

How is it the city can be loved, as it truly is, by many millions? It is a proud city, aware of its key role, past and present. It is the spiritual and physical home of poets, scholars, musicians, and scientists of distinction.

Here one seldom feels that anonymous quality of the big city, though the city is huge enough. Human relationships tend to be intensely personal, and first and last it is people that we love. Driving the other day on a busy thoroughfare, I saw a small boy confidently walk straight in front of a car, his hand held up, and the car promptly and obediently stopped to let him pass. Humanity is well in control of the machine. The sacred bulls and the milk cows lounge in Calcutta's Wall Street in front of the doors of the largest business house of India.

Recently the city was called by an unsympathetic Delhi an overgrown village. If true, this quality may be partly a virtue. At all events, it is a horizontal city, and should remain one. New York's pattern has no place here. When the proposed new developments are taken up, they should take the form of garden cities lying as far out as possible. The influx of population into the city should be stopped, and a recognized and for once effective city government must be given real control.

I keep hoping that it will be possible for Friends either in America or Britain to find the resources to establish a full-time Quaker Center here. The memories of the old Center on Upper Wood Street are very much alive even now. There is much that can be done. Young people especially want a place for action, discussion, and study, facilities which are not at all now afforded by either the huge University or their overcrowded homes.

Even now a fine and very active group of voluntary



work campers are participating in clean-up programs in the slums, road building in nearby villages, and even house building. Parallel with and overlapping this work are the discussions held by a group of young people who have organized themselves into seminars, sometimes in conjunction with the Ramakrishna Mission, sometimes in conjunction with Gandhian organizations. Slowly the discussion group is acquiring a study library.

Meeting at the small room which now calls itself the "Friends Center" is a meeting for worship, which I fear varies constantly in size. But all of these details are enough to show that full-time Quaker workers in Calcutta would soon find their place in the life of the city. Let us hope that a way can be found.

BENJAMIN POLK

### VISA: An Exciting Quaker Investment

**H**ISTORY is repeating itself, but in a new form. Not since World War I has the American Friends Service Committee sent abroad large numbers of young volunteers for an extended period of service. But by October, 1961, just a year after it was initiated, VISA (Voluntary International Service Assignments) will have volunteers on assignment as follows: India, one field director and his wife, seven volunteers; Pakistan, one field director and his wife (appointed jointly with the Friends Service Council as regular Centers staff), three volunteers; Tanganyika, one field director and his wife, 12 volunteers; Guatemala, one field director and his wife, four volunteers, plus two Latin American volunteers appointed by the Mexican Friends Service Committee; Haiti, one field director and his wife, five volunteers (possibly six); Germany, one field director (a School Affiliation Service appointee), six volunteers; France, one field director (a School Affiliation Service appointee), one volunteer; U.S.A., two volunteers—a total of 12 field directors and spouses and 40 volunteers. Of the field directors and wives, eight are pacifists, and four are undecided. Seven are Friends. Of the 15 men volunteers, ten are pacifists (for eight of whom VISA is a channel for alternative service), and five are not pacifists. Of the 25 women, 14 are pacifists, seven are undecided, and four are not pacifists. The average age of the VISA volunteers is 23; the most common age is 22 (16 are 22).

In 1917, when there were emergency conditions of starvation and physical destruction in France, Germany, and elsewhere in Europe, the AFSC was founded to provide a channel of service for concerned conscientious objectors. Today there is a different sort of emergency, an emergency of intergroup tension, both within the U.S.A. and between nations, tension which can lead to our destruction. Overseas, as a nation we have given generously of our money for relief and rehabilitation (since the war over fifty billion dollars from the government; over two billion dollars from private agencies). But this has not been enough. We must give more understanding and give more people to serve and to learn. We should be

especially concerned to express our good will and encouragement to emerging peoples and nations.

Those who have met with the young VISA volunteers have been deeply impressed with their vigor, skill, good humor, depth of concern, and high motivation. As their concerns and commitment are tested and deepened through their two years of service with VISA, we feel certain that the sources of strength available to the AFSC and to our Society will be increased.

And what do these young people go out to do? VISA has been able to fill, or seeks soon to fill, jobs for a teacher of science, teacher of English, children's recreation helper, builder, worker with cooperatives, handicrafts worker and teacher, electrical engineer, mechanical engineer, animal husbandry worker, first aid teacher, library organizer, farmer, rural extension worker, vegetable gardener, doctor's assistant or hospital assistant, carpenter, sports organizer, community development worker, worker with men's or women's clubs, prenatal-care worker, child-care worker, road builder, domestic science worker and teacher, community water systems specialist, reforestation worker, and youth worker.

But the specific job is only part of it. VISA volunteers go out to learn, to seek to understand, to try to identify themselves with the lives and viewpoints of those with whom they live and work. From such identification comes real understanding, real sharing, and a mutual teaching. Such an approach is too rare today. It is one to which these young VISA volunteers are committed. They will return after two years to make both the United States and Friends the richer for their service.

ERIC W. JOHNSON

### Friends in East Berlin

**W**E arrived in West Berlin a week after the eastern sector had been sealed off from the western sectors of the city by the East German authorities to stem the flow of refugees. There was an atmosphere of tension and suspense, but we were determined to attend Berlin Meeting held in the eastern sector, the first since the new barriers were erected. German Friends have been steadfast in maintaining their witness of unity and fellowship over the years, and our hostess, an active member, encouraged us to go with her.

The morning was fine, and our slight feeling of apprehension was lightened by the impressive views down Berlin's great, wide avenues and by the buildings constructed by internationally famous architects in the Tiergarten district. Here we alighted from our bus to take the surface railway "S" Bahn (under East German control and still running between East and West Berlin).

We had been advised not to take a camera or foreign currency—especially East German currency—and only a small amount of West German currency for our fares. This advice proved to be wise. At the subway station Friedrichstrasse, everyone had to leave the train, show his passes, and walk through a cordon of East German police, mostly young men between 18 and 23 years, and wait in silence to have passes, purses, and luggage thoroughly examined, as though crossing the frontier

into a hostile country. The young men were not unfriendly to us as foreigners, and we and our German Friend were allowed to pass. The West Germans who can still pluck up courage are able to cross from the western to the eastern sector, but this requires courage and restraint, and they feel it humiliating to have to submit to these measures.

Many of the Berlin Friends are now older, and some come in to meeting from the outer suburbs of the eastern sector. There are some younger, newer attenders who have lived in the Eastern Zone and who are able to make a valuable contribution towards that objective but discerning attitude for which German Friends in Berlin have struggled and indeed suffered over the years.

There were about 30 Friends present. Besides ourselves from Canada, there were a few young people from a Mennonite work camp in the west sector who had made a special effort to attend.

The atmosphere in the Meeting was troubled and tense, reminiscent of Meetings in previous times of great political crisis. One Friend prayed for a peaceful solution; we brought messages of love and greetings; and Margarethe Lachmund read a prepared letter to Friends Everywhere, calling on them to do all they could to help resolve the Berlin situation by peaceful means and reminding all to keep themselves free from bitterness and hatred. Telephone messages of greetings and encouragement had been received from Friends in many parts of Western Germany and from Eastern Germany.

How do thinking German Friends see the present situation? It is clear to all that from the point of view of the East German government the drain on manpower from the East could not continue. Many people in the Eastern Zone and East Berlin will be depressed and fearful because they realize that they are now cut off completely from the West. The West Berliners, on the other hand, are apprehensive about possible future developments for which no definite political indications at present exist. Until now, though people in East Germany and East Berlin were conscious of living under the Communist regime, they knew that the door to the West remained open for contact with free West Berlin, for the purchase of papers and books, to see exhibitions and partake in the free development of that culture of which many feel themselves to be a part, and, above all, to talk in freedom with their friends and relatives. All they have now is the regulated social security provided by a socialist state.

The door which has now been closed and through which the refugees streamed acted as a safety valve to pent-up emotions and enabled Germans from both sides to reach out across the barriers and to help one another. This psychological factor made it possible for many to continue living and trying to find a way of mutual understanding in the hope of gradually creating a new way of life which contained valuable elements of both.

The closure of the door is a real tragedy for those who had worked in this way and now practically excludes the possibility of doing so. In the future, life for those in the East will change from a difficult one to a suffering one. For this

reason it was so important for us to see Friends and others we met, though we appreciate that Friends are only a small part of this complex situation.

Those whose life and future depend on a peaceful resolution of the present crisis will have to bear the daily burden of the new measures, physically and mentally. We who live away from this personal involvement must play a part for them in seeking a way out which takes into consideration the points mentioned here. This is essential for the peace of the world and necessary for the daily lives of the people of Berlin, both in the East as well as in the West.

Fritz and Kathleen Hertzberg

#### *Letter from Berlin Friends*

(Following is a translation of the letter from Berlin Friends present at the first meeting for worship held after the closing of the boundaries between East and West Berlin. The meeting was held in the Quäker Büro in East Berlin on Sunday, August 20, 1961. Twenty-three names were signed to the letter.)

Gathered in the quiet of our meeting for worship in the Quaker Center [in the eastern sector of Berlin], worried and anxious as we are about the present and the future and conscious of our fellowship with all of you, we send all Friends and friends of the Friends our sincere greetings.

May we all be granted the spiritual strength to remain free from bitterness and hatred, wherever we may be, in the East or in the West of our City of Berlin or of our country. May we grasp every opportunity of helping people in physical or mental distress and of doing all we can to spread the spirit of reconciliation, trust, and hope in our distraught country.

### **Baltimore Yearly Meetings**

**B**ALTIMORE Yearly Meetings, Homewood and Stony Run, met in some joint and some concurrent sessions, August 4 to 9, 1961, at Western Maryland College, Westminster, Md. Repeatedly emphasized was the theme of communication.

Young Friends were impressed by the problem of communication between people of different generations, races, and nations, as they participated with older Friends in a panel led by Mary Esther McWhirter and pondered the addresses by Albert Bigelow and by Millicent Carey McIntosh. This was the 15th annual Carey Memorial Lecture, established by Millicent Carey McIntosh to honor her parents. The business sessions of Young Friends and the fun-filled talent show brought experiences in fellowship.

Junior Yearly Meeting, studying our Indian American neighbors by suitable activities, including service projects, expressed in music, folk dancing, and creative drama a refrain many times picked up by their elders: "God forbid that I should judge any man until I have walked two moons in his moccasins."

Dorothy M. Hutchinson accented another recurring theme, that the contemplative and practical aspects of our lives, like breathing in and breathing out, are both essential.

Dorothy Gilbert Thorne sensitively spoke on Quaker poetry, and feelingly read favorite selections.

Bernard Clausen, leading morning devotions, stressed the power of understanding and love.

The State of the Meeting report emphasized the value of the "silent sermons" in our meetings for worship; those who speak must be sure their message is appropriate to the spirit of worship.

In the joint business sessions, Friends House, "a residential community for the elderly," was authorized in the name of both Yearly Meetings as a project adjacent to Sandy Spring Friends School. The School, with an overflowing enrollment, will open in September, 1961. A new joint committee was set up to look into ways to facilitate study in the United States by East African students. The sessions approved in principle a Friends World Conference in the United States in 1967.

Aided by the efforts of an "all-star" committee chaired by LaVerne H. Forbush, Baltimore Yearly Meeting, Stony Run, made substantial progress in the revision of its Discipline. Progress in improving Camp Catocin was reported. Appreciation was extended to Theodore H. and Naomi M. Mattheiss, and to Erna I. Gordieyeff. Bliss Forbush, Presiding Clerk, will serve for another year.

In Sunday morning round tables Friends explored selected interests. Josephine M. Benton led an animated Quaker conversation centered on William Penn's statement, "True godliness does not take us out of the world." Balance of the contemplative and the active is needed; living one's religion is more important than talking about it. Helen Campbell of Ireland Yearly Meeting, who endeared herself to us all, thoughtfully led on preparation for worship. Clark Vincent, emphasizing the beauty of variety, the creativeness of differences, urged each person to make his unique contribution, noting that daily experience is the start for understanding international differences. David Stanfield called us to examine our scale of values and to consider the supreme "one-way" love which is the grace of God. Dorothy M. Hutchinson stated that the basis of Friends social concerns is the "within-ness" of God: i.e., Friends undertake reforms because of inner conviction. Law as a substitute for war can succeed only by common consent; therefore each citizen must educate himself and act appropriately.

Other visitors who contributed in various ways were Benjamin Wegesa and Grace Mugone of East Africa Yearly Meeting, Glenn Reese, Norman Young, Howard H. Thorne, Stuart Innerst, Marshall O. and Virginia R. Sutton, Sue Mattock, Lawrence McK. Miller, Jr., Caroline N. Jacob, and Arthur C. Jackson. Ten Yearly Meetings and similar bodies, other than those of Baltimore, were represented by 23 Friends. The total registration was 464, 39 more than in 1960. Thirty non-Friends were present. There were 293 adult Friends, 30 Young Friends, 15 Hi-Q's and 73 in Junior Yearly Meeting, making a total, with visiting Friends, of 434 Friends. Of these, 138 members of the two Yearly Meetings attended full time.

The report of the two Baltimore Yearly Meetings is the collated work of Thornton Brown, Margaret Cloos, Ruth A. Etter, Marycarolyn Green, Elizabeth S. Grey, Edna P. Legg, Margaret L. Matthews, Margaret H. Sanderson, Trudi Schutz, Constance S. Trees, Claire Walker, and Lucile White.

## Martin Luther King

(Continued from page 370)

good will, I call upon you to be involved participants."

Reminding his audience that they should not be "well-adjusted" to our civilization and thereby forget the dynamic of our culture, the American dream, Martin Luther King emphasized that the truths which America holds to be self-evident are for *all* men. All the people, including each individual, are granted certain inalienable rights. These rights are not granted by government; they are God-given. "Every man is an heir of worthfulness. We cannot catalogue human nature. . . . But great men have come to remind us of our potential to implement the great dream."

"We must continue creative protest," he said. "I see no other way to move from an old order into a new order. We must get rid of the illusion that time will work out our social problems for us. And we must not suppose that education, without regulative law, will be sufficient to ensure a new society. We are challenged to be first-class citizens in a first-class country. We are challenged to bring reality to the American dream. We must be concerned for each other."

Having seen the homelessness, poverty, and hunger of 365 millions of India's 400 million people, he was not content to let that way of living rest as the way of the world. He reminded us of the food surpluses that we spend millions to store. "Maybe we spend too much on military bases abroad," he said, "instead of spending on bases of hope and mutual understanding." If every man is indeed a true heir of worthfulness, we must seek together a first-class world for both the colored man and the white man.

Evident in all that Rev. King says is his hope that men can be freed from fear. The Negro freed from fear is a new man in the South. The citizen freed from fear is, on this world stage, just the man to find great new potentials.

In his book *Stride toward Freedom*, Martin Luther King referred hopefully to Arnold Toynbee's thought that maybe the Negro would be the one to give a new spiritual dynamic to Western civilization. Toynbee's recent advice to European and Asian settlers in Africa was: "Make peace with thine adversary quickly while thou art in the way with him." Both Martin Luther King and the historian Toynbee ask men to renew the vision, generosity, and courage inherent in this gospel passage—and in Christian culture, when it is realized.

SAM BRADLEY



### About Our Authors

Sam Bradley, a member of Sadsbury Monthly Meeting, Pa., is Visiting Lecturer in English at Lincoln University, a focal point for integration and the education of Africans (leaders of Ghana and Nigeria were educated there). Sam Bradley has published poetry this summer in *Prairie Schooner*, *Western Humanities Review*, *The Humanist*, *Epos*, *Approach*, *Mutiny*, *Phylon*, *New York Herald Tribune*, and elsewhere.

Rachel R. Cadbury is a member of Moorestown Meeting, N. J. She has written a number of articles and the lesson outline *The Choice before Us*. In the fall of 1960 she led a retreat at Pendle Hill, Wallingford, Pa., where the theme, "Relationships," could be given a more amplified treatment than is possible in a single short article.

John C. Weaver, a member of Pittsburgh Meeting, Pa., is Director of the Allegheny Roundtable, which conducts radio forums and TV discussions of current problems.

Benjamin Polk, our regular correspondent for India, is a Friend living in Calcutta. An architect, he has been engaged in projects for the governments of India, Burma, and Pakistan. Some of his work has been accorded national recognition.

Eric Johnson is on leave for a year from Germantown Friends School, Philadelphia, and is serving as Director of the Voluntary International Service Assignments program of the American Friends Service Committee.

Fritz and Kathleen Hertzberg wrote the article "Friends in East Berlin" at the request of Margarethe Lachmund after long discussion with her and other Friends in Berlin. Kathleen Hertzberg, originally an English Friend, was in charge of the Germany desk of the Friends Service Council, London, after World War II and was FSC representative in Berlin during the blockade. Fritz Hertzberg is a doctor of German origin. Their home is now in Dunbarton, Ontario, Canada.

### Friends and Their Friends

Edith Jones, Head Cataloguer at the Macalester College Library, St. Paul, Minn., and an active Friend, is to be congratulated for her sturdy health and youthful spirit. She is in her eighties now and still carries a full work load. She walks to work every day and even was on time during one of the heaviest snowdrifts last March, when the college had to cancel classes for the day. Since 1952, when she attended the Friends World Conference at Oxford, England, she has traveled to the Near East, France, Russia, and Kenya. In 1960 she went to Alaska, and this summer she was in Mexico and Panama. Wherever possible, she visits Friends Meetings, institutions, or individual Friends. *Ad multos annos!*

Hartford Monthly Meeting, 144 South Quaker Lane, West Hartford, Conn., has published an informative four-page pamphlet *The Conduct of Funerals for Friends*. Although it refers of necessity to local conditions, it will interest Friends generally.

Dr. James H. Thorpe of the 36th T. A. C. Hospital, APO 132, New York, sends word that his wife, Helene Smith Thorpe, has become a Diplomate of the American Board of Pediatrics. They are members of Rochester Monthly Meeting, N. Y.

Visits to Poughkeepsie industries and to the county fair, meetings with community leaders, and a tour of the Roosevelt Library and Museum at Hyde Park were on the program of the international seminar held August 22 to September 8 under auspices of the American Friends Service Committee at the Oakwood School, Poughkeepsie, N. Y.

By mutual agreement, the seminars included 12 Soviet and 12 American graduate students, and similar participants from other countries invited in equal numbers by the Soviet and American sides. Eleven from other countries participated—two from France and one each from Chile, Denmark, England, Hungary, India, Japan, Nyasaland, Sierra Leone, and Yugoslavia. Themes and discussion topics dealing with youth in the world today were determined by mutual agreement. All discussions were private.

After the seminar concluded, the participants set off on a ten-day tour of American cities as guests of the AFSC. They divided into three groups, one to visit Boston; another, Philadelphia; and the third, Durham, N. C. They were reunited for two days at Washington, D. C., and then spent three days touring New York City.

Professor Vadim Sobakin of the Moscow Institute of International Relations and Yuri Verchenko of the U.S.S.R. Committee of Youth Organizations were the Soviet discussion leaders at the seminar. Professor Kenneth Boulding of the University of Michigan and Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, were the American discussion leaders. Leon Grulow, Editor of *The Current Digest of the Soviet Press*, published at Columbia University, was Chairman of the seminar. Nora Booth, head of the Service Committee's International Conferences and Seminars, directed the Poughkeepsie meeting.

Friends who collect china plates decorated with a meeting house or historic scene will be interested in this item from the February *Messenger*, which is sponsored by the Representative Meeting of Philadelphia Yearly Meeting and edited by Richmond P. Miller: "Radnor Meeting House, Elfreth's Alley, Carpenters' Hall, and the East Prospect of Philadelphia from the Jersey Shore are among the historic scenes that have been executed in the new 'Philadelphia Dinnerware Collection.' Josiah Wedgwood and Sons, Inc., the English firm, developed this china design in collaboration with the Historical Society of Pennsylvania. John Wanamaker's china department [Philadelphia] has an attractive display of this new set, which is a handsome addition to the commemorative plates of Meeting House scenes that are collectors' favorites. The same prints and lithographs have also been put into a 'Philadelphia' fabric manufactured by the Kandell Manufacturing Company of New York City."

The Board of Managers of Pendle Hill is unanimously opposing the latest proposed location of the Mid-Delaware County expressway through Nether Providence Township. The proposed route would slice through the 18 acres of the Quaker study center's property, destroy most of its eight buildings, including a new \$100,000 dormitory and a recently-purchased \$50,000 retreat center. D. Robert Yarnall, Honorary Chairman of the Board of Managers, declared, "We could not survive this new route." It was pointed out that this highway would terminate Pendle Hill's program of courses in Bible study, Quaker faith and practice, Christian and other religious literature, and the arts.

The Board directed a special committee to carry its concern to officials in Harrisburg and Washington. Edmund Jones, a member of the Board of Managers and spokesman for the committee, pointed out that the Managers were much interested in seeing this whole area, including Swarthmore, Wallingford, Rose Valley, and Moylan, "preserved as a complete whole instead of being divided by the Blue Route," which he described as "a Chinese Wall that would split these communities in two." "Since Pendle Hill serves the whole Philadelphia area," he added, "the Board is well aware of the importance of an improved highway system and believes that sound engineering and financial planning should determine the location of this important expressway."

The American Friends Service Committee has announced the appointment of Ralph B. Johnson to its cooperatives' program in Jordan. Ralph Johnson and his family left New York on August 30 for Amman, the capital of Jordan.

This AFSC program, initiated at the request of the Jordanian government, works with the Jordan Cooperative Central Union, a nongovernmental federation of cooperative societies, and with the Department of Cooperatives of the Jordan Ministry of Social Affairs. It seeks to encourage and promote cooperative societies in Jordan as an important self-help measure for the social and economic well-being of that country.

Ralph Johnson's responsibility will be to assist the Arab farmers in organizing an agency through which they may obtain needed credit at reasonable terms for their agricultural requirements. The proposed agency will also supervise the improvement of over-all farming methods.

Ralph Johnson is on a two-year leave of absence from his position as County Supervisor for the Salem County Farmers Home Administration office in Woodstown, N. J. He is a graduate of the State University of New York's College of Forestry at Syracuse University.

Among the many books dealing with the Dead Sea Scrolls, Friends will be especially interested in *The Treasure of the Cooper Scroll* by J. M. Allegro (Routledge and Kegan Paul, London; 35s.). This scroll was opened by a Friend, H. Wright Baker of Mount Street, Manchester Meeting, England. The process of opening the scroll is fully described and illustrated, says the *London Friend* of October 7, 1960. The book is a companion to *The People of the Dead Sea Scroll* by the same author, also published by Routledge (30s.).

"Janet Murray," according to the Washington, D. C., *Newsletter* for July, "received the superior service award of the Department of Agriculture for 'superior research and leadership in the development and application of statistical methods to the collection, analysis, and interpretation of data on household food consumption and dietary methods.'"

The Board of Trustees of Pacific Oaks Friends School at its May meeting decided to shorten the name to "Pacific Oaks" and to add as a printed subheading, "founded by Friends." The school, which began in 1945, in its earlier years included a nursery school, junior college, and adult education program. Later the junior college moved away, and a teacher education program began, which since 1959 awards a B.S. degree and makes possible interinstitutional M.A.'s through Occidental College and Claremont Graduate School. James G. Green, President of the Board of Trustees, is quoted in the June *Friends Bulletin* of Pacific Yearly Meeting as saying, "We anticipate there will be a college, children's school, and community services. We hope to be able to show our continuing respect for our Friends heritage."

At the public hearings concerning the Peace Corps Bill S. 2000, which the Senate Foreign Relations Committee held in June, Louis W. Schneider of the AFSC read a statement from which we quote the following paragraph: "... The future success of the Peace Corps in promoting world peace and friendship depends in part on the motivation of the volunteers; it depends fully as much on the attitude of the nation in supporting this important new effort. This support must be given in positive rather than negative terms; it must reflect a concern to help rather than a determination to beat others in a race for ideological support. Fewer and fewer people doubt any longer that the survival of man today depends on our turning to nonviolent measures to relieve the tensions which divide the world. Such measures include very practical efforts such as proposed for the Peace Corps. The rapid emergence of many new nations in the world reflects the aspiration of hundreds of millions of people to satisfy their needs which arise out of the most dire conditions of poverty and ignorance. . . ."

Race relations tapes are available for loan from the National Conference on Race Relations held at Earlham College, June 19 to 24, 1961. The keynote address by Colin W. Bell and a summary of the Conference by David H. Scull are available to local groups. Please write the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa., or the Friends World Committee, Midwest Office, Wilmington College, Wilmington, Ohio.

Rochester Meeting, N. Y., has recently acquired a meeting house at 41 Westminster Road, Rochester 7, N. Y. A few years ago the Meeting sold Friends Greenwood House. While looking for a suitable place to purchase, the group has been meeting at Colgate-Rochester Divinity School.



Pendle Hill courses during the fall term, September 29 to December 15, will be open to a limited number of nonresidents who attend on a regular basis. "Spiritual Problems in Modern Literature" will be the main seminar topic, led by Paul Lacey on Wednesday afternoons and evenings. The work of three poets, Gerard Manley Hopkins, William Butler Yeats, and T. S. Eliot, will form the core of study and discussion. Paul Lacey taught in the English Department of Earlham College before joining the Pendle Hill staff.

Howard Brinton's course on "The Faith and Practice of the Society of Friends" will be offered on Tuesday afternoons. Mary Morrison's seminar in "The Gospels" meets Tuesday and Friday mornings. Mildred Young's new course on "The Disciplined Life" will touch the creative processes of such men as John Woolman, Rainer Maria Rilke, and Peter Maurin. It will be held Monday afternoons.

Richard Stenhouse, a new Pendle Hill staff member, will guide a seminar on "The Way of Love in Situations of Tension" on Thursday evenings. Most recently a Professor of Philosophy and Religion at Paine College in Augusta, Ga., Richard Stenhouse will include his experiences in the sit-in movement in his course.

Advance registration is required for the courses, together with a tuition charge per course of \$15.00. Address inquiries to the Secretary, Pendle Hill, Wallingford, Pennsylvania.

Pendle Hill's traditional Monday night lectures, which are open to the public without charge, will be given this fall by Willis Weatherford, Associate Professor of Economics at Swarthmore College. He will speak on "Christian Ethics as Related to Social Problems" on five consecutive Monday evenings, October 2 to 30, at 7:30 in the Pendle Hill Barn.

The Committee on Christian Unity of Friends General Conference has mailed to all of the Monthly Meetings within the Conference a copy of the study booklet entitled *Jesus Christ, The Light of the World*, issued by the World Council of Churches in preparation for the Third Assembly in New Delhi, India, November, 1961. Meetings are invited to purchase additional copies for adult study.

Raymond Wilson of Philadelphia Yearly Meeting will attend the World Council Assembly as the official delegate of Friends General Conference. Free copies of reprints of an article by Howard Brinton entitled "The World Council and the Creedless Church" are available from the Conference office, 1515 Cherry Street, Philadelphia 2, Pa.

Mary Jennings, a member of Southampton, Pa., Meeting, a graduate of George School, Class of 1959, and a student at Reed College, Portland, Oregon, for the past two years, was in the Soviet Union for the month of August with the University of Michigan Slavic Language Study Tour. This group of 20 students was selected from various colleges on a nation-wide basis for the ten-week summer course, six weeks of which was spent in residence at Ann Arbor. Three instructors accompanied the students, who departed August 4, flying via Amsterdam to visit Moscow, Leningrad, and Odessa, and returning via Copenhagen. Mary expects to continue her

studies at the University of Michigan, where her mother, Dr. Jean Jennings, is an instructor in the Medical School, Department of Pediatrics. This winter Mary will live with the family of an Orthodox Russian priest, including his daughter, who is working on her doctorate, and a small granddaughter who speaks only Russian.

Both the World Council of Churches and the Roman Catholic Church have been invited to send observers to the first Pan-Orthodox meeting, September 24 to October 1, on the Island of Rhodes, Greece. It will be the first such meeting of Orthodox leaders in over 30 years. His Eminence Maximos, Metropolitan of Sardes, said that relations with other churches will be a major agenda item for the Rhodes meeting. He said Orthodox churches have had an increasingly good relationship with the World Council and many of its member churches, particularly the Old Catholic and Anglican, and that he could foresee the day "in the very near future" when all the independent Orthodox churches now outside the WCC would be members. The major ones in this category are the Orthodox churches of Russia, Bulgaria, Rumania, and Yugoslavia. Both the Russian and Rumanian churches have announced their application for membership, and the Bulgarian church will send observers to the WCC's Third Assembly in November, in New Delhi, India.

"Stand Still in the Light" by Howard H. Brinton has been included in a new collection of 27 sermons and meditations, *In the Unity of the Faith* (187 pages; \$3.00), recently published by the Christian Education Press, 1505 Race Street, Philadelphia 2, Pa. Edwin T. Dahlberg, former President of the National Council of Churches and well-known to Friends, has contributed a foreword to the volume, in which he says, "All these sermons strike the ecumenical note. They make us conscious of 'Christian responsibility on a changing planet.'" "Stand Still in the Light" was reprinted from the FRIENDS JOURNAL of October 24, 1959, and was originally given as an address by Howard H. Brinton at Twelfth Street Meeting House, Philadelphia, on March 5, 1959.

### *Friends and the White House Conference*

The newly published report of the Conference of January, 1961, on our nation's older people is an inspiration to all interested in the care of aging Friends. The medical profession has lengthened the life span. Nurses are giving us good care. Nursing and boarding homes, with proper diets, are making life comfortable for older patients and guests. Employers are cooperating with our state and federal governments to insure us a reasonable income upon retirement. All churches are offering loving and understanding attention to their communicants.

It is enlightening to read, not only in this Conference Report, but in other publications and treatises, of the understanding of our problems. Early backgrounds and life experiences influence our behavior and our emotional reactions in later life. Queer characteristics are being treated appropriately.

Friends can participate in this program of present-day love



and understanding, as has been spoken to in sessions of Philadelphia Yearly Meeting over the years. We fortunately have Committees which are concerned to give service of this type.

As directed by Philadelphia Yearly Meeting, Minute No. 52, *Proceedings, 1961*, steps are being taken, with the help of a qualified Friend, to coordinate our activities for aging Friends. Financial and other matters are under careful consideration. If present plans materialize, we can all rest assured that older Friends may expect the service that reflects the new ways of the deep understanding of the emotional and spiritual problems with which we are surrounded.

RICHARD CADBURY

## Letters to the Editor

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

We are endeavoring to raise funds for a simple meeting house for a group of African pastoral Friends living in Kampala, Uganda. They came from Friends Africa Mission at Kaimosi in Kenya, and have settled here; some hold responsible jobs. The group is a living one, with a burning wish for their own building, which their pastor has done his utmost to attain for over six years. So far £1,160 has been collected, but work cannot start until more has been found. Any sum would be much appreciated, sent through the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa.

P.O. Box 262,  
Kampala, Uganda

KATHARINE MILLER, Clerk  
to London Yearly Meeting  
Friends in Uganda

The letter from Francis D. Hole in FRIENDS JOURNAL for August 1, 1961, relative to the possibilities of the Philadelphia Arch Street Meeting as a Friends Center, kindles the imagination of anyone who is at all interested in Quaker outreach.

The whole Philadelphia Mall project is one which has been carefully planned, and which reflects the dignified aspects of early American life. The meeting house itself has been open to visitors for some time and has attracted numerous tourists. What a wonderful opportunity lies here for letting thousands of people know that Quakerism is not something which died with the Revolution! The Arch Street Meeting, with limited funds, has done what it could to provide visitors with information, though the residential "Centre" has had to be closed. If this project could be supported and maintained on a larger scale, the location is perfect for a new Center, as outlined by Francis Hole; and, in addition, a modernized book store would be an opportunity for serving the public. A quiet reading room for tired visitors, supplied with Quaker pamphlets and a place to look at them, would be a pleasant retreat—with occasional showings of such films as the recent "Language of Faces."

In short, the idea of a Quaker Center in connection with the Arch Street Meeting is so appropriate that if the way for outreach isn't open here, I fear it never will be.

Haverford, Pa.

ADA CAMPBELL ROSE

I was delighted to see Bliss Forbush's article, "Faith Cabin Libraries," in the FRIENDS JOURNAL for August 1. I think I introduced Friends to the Faith Cabin Libraries by an article in the *Friends Intelligencer* 15 or 20 years ago. A few years later Josephine Benton gave us up-to-date information. Now Bliss Forbush has actually visited William Buffington and two of his libraries.

I know that Friends have increasingly supported the Libraries ever since my introductory article. I hope they will increasingly support them now. There is still a long waiting list of Negro communities which desire Libraries.

Bliss Forbush's article says, "Books should be sent by freight." Does he mean that they should be sent *only* by freight—only in such large quantities that freight is necessary? Down the years I have sent many packages, always by mail, and have induced other individuals to do the same. I presume that packages by mail will still be acceptable, but I cannot help wondering whether there may have been a change in policy.

New York, N. Y.

ANNA L. CURTIS

It would seem from statistics published concerning letters received by government personalities that far too few persons use this democratic prerogative. Many of us have the impression that our government does not always take into consideration an important minority of clear-thinking people: those who do not want to be railroaded into war, for instance.

If we have any true concern for the conduct of our country at home and abroad we should take the trouble to write our Congressmen and President, admonishing them to maintain peace and happiness, at home by following our Bill of Rights and upholding Civil Liberties, and abroad by negotiating in each and every case.

I am sure many of us feel that true negotiation must be made in a state of truce—not armed truce, such as we seem to think is possible today. This "big-stick" policy is the greatest deterrent to peace that we have in spite of arguments to the contrary. If we have lost friends, it is because of this fallacious thinking.

Let us not sit back while newspapers, radio, and TV blare out their foregone conclusions that all U.S. citizens think "standing up and fighting for our rights" is the best and only way to preserve our freedoms.

Such language now being used in every quarter is part of the conditioning to which we are being subjected in order to make us accept the necessity for war.

War is unthinkable for those with certain religious or ethical convictions. But war is unthinkable also for those who judge everything from what they call a practical standpoint, because no one can win a war today.

Winter Park, Fla.

FANNY VENTADOUR

## 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.)

### SEPTEMBER

16—Haverford Quarterly Meeting at Willistown, Pa. Meeting for worship and business, 3:30 p.m.; book forum, Josephine Benton and

others. All invited, supper reservations necessary. Ham supper, 6 p.m.; at 7:15 p.m., Lawrence McK. Miller, Jr., reporting on the Friends World Committee Meeting, held in Kenya, East Africa, and the sessions of the International Association for Liberal Christianity and Religious Freedom, held in Davos, Switzerland.

16—Philadelphia Quarterly Meeting at Race Street Meeting House, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m.; worship and business, 4 p.m.; supper at International House, 5:45 p.m. (\$1.50); at 7:15 p.m., Roscoe Giffin, Director of Economics of Disarmament Program, AFSC, "The Humanization of Nations."

17—Baltimore Quarterly Meetings, Homewood and Stony Run, at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11 a.m.; lunch served; conference, 1:30 p.m., Howard Brinton. Business meeting will follow.

17—Buckingham Meeting, Pa., begins its winter schedule. First-day school, 10 a.m.; meeting for worship, 11 a.m.

17—Address at Gwynedd, Pa., Meeting, 2 p.m., by Albert Bigelow, ex-Navy Captain, Captain of the *Golden Rule*, artist, and author. This is the annual meeting of the Race Relations Committee, Philadelphia Yearly Meeting. All invited.

23 to October 7—Group Study on "The Teachings of Jesus" at Powell House near Old Chatham, N. Y. Principal leader, John Levy, member of San Francisco Meeting, experienced leader of Sequoia Seminars, Calif., Sharmon method. Cost, \$52. Seminar sponsored by Religious Education and Advancement Committees and Meeting on Ministry and Counsel, New York Yearly Meeting.

24—Annual Meeting of the John Woolman Memorial Association in the Mount Holly, N. J., Meeting House, Main and Garden Streets, 3 p.m.: Norman J. Whitney, "The Wisdom That Is Pure in the Experience of Today." Tea served at the Memorial, 99 Branch Street, after the meeting.

24—Semiannual meeting for worship at Plumstead Meeting House, Pa., 3 p.m., under care of Buckingham Monthly Meeting, Pa. Plumstead Meeting House is located near Gardenville, Pa., a mile and a half east of Dauboro on Point Pleasant Road.

29 to October 1—Meeting of the Central Committee of Friends General Conference at Miami Meeting, Waynesville, Ohio. Some 75 or more Friends will be in attendance.

30—Fall Teacher Training School at 1515 Cherry Street, Philadelphia, for First-day school teachers of preschool through grade six, First-day school superintendents, Religious Education Committee members, 9:45 a.m. to 3:15 p.m. Theme, "From Beauty to Belief." Participating, Evelyn G. Young, Marion F. T. Johnson, Blanche P. Zimmerman, Anne C. Reid, Helen Kirk Atkinson. Display. Sponsored by Religious Education Committee, Philadelphia Yearly Meeting.

#### OCTOBER

7—Workshop for Leaders of Youth Fellowship Groups and Teachers of Junior and Senior High School First-day School Classes, at 1515 Cherry Street, Philadelphia, 9:30 a.m. to 3:30 p.m., sponsored by the Religious Education Committee and Young Friends Movement, Philadelphia Yearly Meeting. Theme, "Teen-age Latchstrings." Participating, John Nicholson and Betty Ellis. Materials on display.

12—Fritchley General Meeting at Fritchley, near Derby, England.

15—Southern Half-Yearly Meeting at Camden, Del., 11 a.m.

#### MEETING ADVERTISEMENTS

##### ARIZONA

**PHOENIX**—Sundays, 9 a.m., during summer months, meeting for worship and First-day school. Adult study, 10:15 a.m. 17th and Glendale Avenue. Shirley Hillinger, Clerk. 1002 East Palmaritas Drive.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship 10 a.m., Elisha 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, 836 S. Hamilton Blvd., Pomona, California.

**LA JOLLA**—Meeting, 11 a.m., 7380 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 El Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

**SACRAMENTO**—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

##### COLORADO

**BOULDER**—Meeting for worship at 10 a.m., 1825 Upland; Clerk: HI 2-3647.

#### BIRTHS

**COOK**—On August 18, to Rodney and Mary Clarke Cook, a member of Swarthmore Meeting, Pa., a daughter, **PATRICIA CLARKE COOK**, grandchild of William and Eleanor Stabler Clarke and 35th great-grandchild of Ida Stabler.

**GOODWIN**—On May 17, at Fairbanks, Alaska, to Peter Alan and Janice Long Goodwin, a son, **BRAD ALAN GOODWIN**. The father is a member of Wrightstown Monthly Meeting, Pa.

**PENNOCK**—On June 23, to Edward T. and Agnes Snyder Pennock of Wilmington, Del., a third child and second son, **EDWARD SNYDER PENNOCK**. The family are members of Wilmington, Del., Meeting.

**SATTERTHWAITE**—On July 31, at Wycombe, Pa., to Walter B. and Karen H. Satterthwaite, a daughter, **ANNA SATTERTHWAITE**. The family are members of Wrightstown Monthly Meeting, Pa.

**THORPE**—On August 7, to James Hancock and Helene Smith Thorpe, a second son and fifth child, **CHRISTOPHER HANCOCK THORPE**. His family are members of Rochester Meeting, N. Y.

#### MARRIAGES

**BASS-McKEAN**—On August 10, at Wrightstown Meeting, Pa., and under the care of that Meeting, **MARTHA McKEAN** of New Hope, Pa., a member of Wrightstown Monthly Meeting, Pa., and **NORMAN H. BASS** of Jackson Heights, N. Y.

**HORODYSKY-FINLEY**—On June 24, at the home of the bride in Pennington, N. J., and under the care of Chesterfield Monthly Meeting, N. J., **DOROTHY MILLER FINLEY**, a member of Chesterfield Monthly Meeting, and **DANIEL HORODYSKY** of Clifton, N. J. They will reside in Pennington, N. J.

**HOWE-STEFAERO**—On June 24, at the Meeting House, State College, Pa., **KATHRYN STEFAERO** of Frackville, Pa., and **RICHARD HILDRETH HOWE**, a member of Shrewsbury Monthly Meeting, N. J. They are living in Williamsport, Pa.

**SCULL-STEWART**—On August 19, at North and Southampton Reformed Church, Churchville, Pa., **DIANA STEWART** and **ROBERT SCULL**, a member of Wrightstown Monthly Meeting, Pa.

#### DEATHS

**BUFFINGTON**—On August 15, **EDNA POWNALL BUFFINGTON**, wife of Albert L. Buffington of Swarthmore, Pa., and a member of Swarthmore Meeting, Pa.

**CLARK**—On August 28, at Street, Somerset, England, **ROGER CLARK**, husband of Sarah Bancroft Clark, aged 90 years.

**HICKS**—On August 20, **MORRIS LEVICK HICKS**, husband of Marjorie Schumacher Hicks of Swarthmore, Pa., and a member of Swarthmore Meeting, Pa.

**PENNOCK**—On June 26, **ROGER PENNOCK** of Fort Lauderdale, Fla., and formerly of Medford, N. J., husband of Mary Tatnall Pennock and a member of Germantown Monthly Meeting, Coulter Street, Philadelphia.

**RUHLMAN**—On August 16, **CASSEL R. RUHLMAN** of Pennington, N. J., aged 76 years, husband of the late Ada T. Atkinson Ruhlman, and a member of Trenton Preparative Meeting, Chesterfield Monthly Meeting, N. J.

**SCHWARZ**—On July 25, after a brief illness, **HENNY SCHWARZ** of Graz, Austria, aged 87 years. She was a member of the Monthly Meeting in Vienna.



**DENVER**—Mountain View Meeting, 10:45 a.m., 2028 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 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

**JACKSONVILLE**—Meeting for worship, 11 a.m. 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., 316 E. Marks St., Orlando; MI 7-3025.

**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. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5857.

### 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 8-3066.

### 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**—Lanethorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

### IOWA

**DES MOINES**—South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

### LOUISIANA

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0339.

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

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

### MINNESOTA

**MINNEAPOLIS**—Twin Cities, unpro-

grammed 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 6-9875.

### MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-8958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

### NEBRASKA

**LINCOLN**—Meeting for worship and First-day school, 10 a.m., in members' homes. Visitors call 488-2245, 488-9288, or 423-4518.

### NEW HAMPSHIRE

**HANOVER**—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

### 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.

**SEAVILLE**—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

### 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., 72 N. Parade; phone NF 4-3214.

**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.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 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, 9:30 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.

### NORTH CAROLINA

**CHAPEL HILL**—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

**CHARLOTTE**—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. Friends Center, 2039 Vail Avenue; phone ED 2-1347.

### 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., 10916 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, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**MEDIA**—125 West Third Street. Meeting for worship at 11 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, 20 South 12th Street. 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 Walnut Streets, 11 a.m. Green St., 45 W. School House L., 10:15 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., 609 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 8-6413.

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CONTRIBUTIONS, LARGE OR SMALL, cash and kind, to help the Sandy Spring Friends School get "all set" for its opening day, September 27, 1961. Details and catalog on request. Gifts tax-deductible. Sam Legg, Headmaster, Sandy Spring, Md. Telephone: Walker 4-9132.

UNUSUAL OPPORTUNITY for woman under 65, who would like living in the hills 8½ miles above Harrisburg, Pa., as Companion-Homemaker for two retired women, of broad interests. Must be able to drive a car. Address Box S-209, Friends Journal.

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With Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call VI 4-8809 between 8 and 10 a.m.

With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

Books on Family Relations can be borrowed through Philadelphia Yearly Meeting office.

**SOMETHING NEW**

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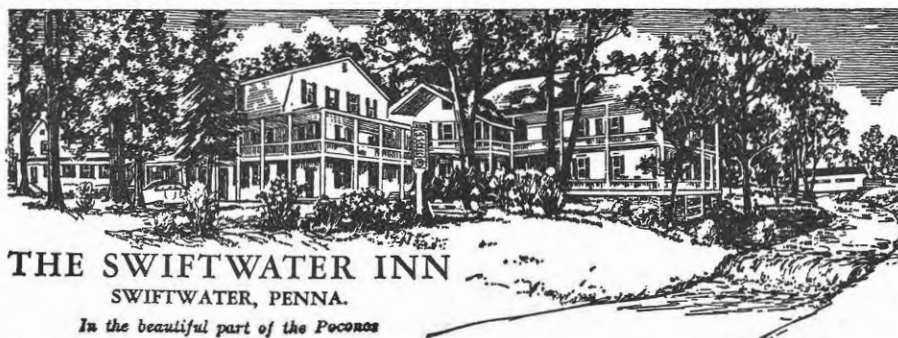
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GRADES  
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Box 350, George School, Bucks County, Pennsylvania