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# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*THE Church of the Spirit is always being built. Its power is proportional to the spiritual vitality of the membership, to the measure of apprehension of divine resources, to the depth of insight and grasp of truth, to the prevalence of love and brotherhood, to the character of service, which members exhibit. It possesses no other kind of power and authority than the power and authority of personal lives, formed into a community by the living correspondence with God and acting as human channels and organs of His Life and Spirit.*

—RUFUS M. JONES

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*Toward Understanding China*

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## FRIENDS JOURNAL



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## Toward Understanding China

By CAROLINE HEACOCK SMITH

IF we are to understand China, we must disabuse ourselves of an assortment of ideas, opinions, and attitudes. It is necessary to have a grasp of China's national attitude, some knowledge of how her twentieth century history allowed communism to take hold, and some concept of how communism conforms with the historical Chinese culture. What are the factors in the United States today that prevent our understanding China better?

Shaping China's attitude is her acute awareness of past supremacy, which makes her chafe at her delayed rise to modern power. In past centuries, China was the great empire surrounded by dependencies. The Chinese, historically, referred to their country as "The Middle Kingdom," signifying their central position among the bordering nations which performed "kowtow" to them—Burma, Korea, Indo-China, Thailand, and Tibet. In fact, the Chinese, holding a position in the East comparable to that of the Roman Empire in the West, referred to the nations north of China as the "Northern Barbarians"; those to the south were the "Southern Barbarians," and so on. Americans, and Westerners generally, were known as the "Barbarians of the Western Seas." It is not surprising, then, that the Chinese seek to regain their high position in Asia; their efforts, however, are often viewed as anti-American rather than nationalistic.

Also affecting China's political posture are the political and military failures of her immediate past—failures which rankle more in the light of her earlier pre-eminence. The Chinese were slow in the late nineteenth century to learn new military tactics and to obtain modern Western armaments. While Japan was fast becoming a major military power, the Chinese were still relying on traditional methods of warfare: horseback riding and archery. Failures—among them the Sino-Japanese War and the Boxer Rebellion—make her defensive and supply a background for her nationalistic behavior (for example, her entry into the Korean War, to prove herself).

Also affecting China's political attitude is the resentment against earlier American imperialism in China. Certainly American activities did not equal the imperialism of other Western powers, but some forms of imperialism did exist and are viewed by present-day Chinese as evidence of American bad faith. For example, America participated in the "Unequal Treaties" (one of which prevented China from raising her tariffs over 3 per cent without consent of the Western treaty nations). Americans were a part of the Western settlements which flourished, often at the expense of native Chinese. And certainly America participated in the financial imperialism of the early twentieth century.

Might we not understand China better if more were known  
(Continued on page 393)

Caroline Heacock Smith is a member of the Goose Creek, Va., Monthly Meeting. Now living near Media, Pa., she attends several Meetings in the Philadelphia area.

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# FRIENDS JOURNAL

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

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## Editorial Comments

### *The Vatican Council*

POPE JOHN XXIII, who looks like a jovial country priest, has evinced many a trait indicating a forward looking mind. He was the first Pope to elevate a Negro as well as a Japanese to the high office of Cardinal. He received the Queen of England, the Archbishop of Canterbury, Presiding Bishop Arthur Lichtenberger of the American Episcopal Church, and a Tibetan dignitary. Pope John also decreed that any passages offensive to Jews and other non-Christian groups be deleted from official prayer texts.

The weight of history and the monolithic organization of Catholicism are, indeed, making the forthcoming Vatican Council the event of "immense importance" which Bishop Lichtenberger called it when asking all Episcopalians to pray for its success. It will be the first one since 1870, and its agenda is lacking neither in fullness nor in variety. The expectations of non-Roman churches for a rapprochement between Rome and Protestantism are only in part dictated by the discomfort about the schism which sensitive theologians on both sides consider nothing less than a scandal. Beyond this problem the conditions of our time demand religious decisions of an immediate urgency. The Church has not become "industrialized" enough to satisfy the legitimate spiritual and social needs of labor, especially in Europe and South America. Labor may yet be the crux in the hoped-for reforms. When in 1848 Karl Marx aroused the masses with his *Communist Manifesto*, it took the Church another forty years to produce the first papal encyclical on social questions. On the European Continent it has left an entire generation of workers spiritually unsheltered; their children have become the neo-pagans of our century. The masses of Europe and South America are well aware of clerical indifference to their lot.

### *Maturing Membership*

The reproach levelled against much of Protestantism that the Church is largely identical with the clergy pertains even more to Catholicism. Millions of laymen will have no representation at the Vatican Council, and, of course, women will have no voice in the deliberations. The impenetrable masonry of the Church originated in feudal times. Kings and bishops were brothers in spirit when ruling the ignorant masses from their fortified cas-

tles. The last two centuries have been, however, an unending quest for political freedom. Whether realized or still in the stage of hopes and dreams, these new freedoms reflect upon the religious life. No longer is the layman illiterate or ignorant. Nor will all Catholics obey the priest's directive as to voting. Democracy calls upon free man to assume a responsible position in the community. Inevitably, the modern Catholic wants his Church to take as clear a stand on many critical issues as it so courageously is doing in matters of racial equality. Very few Catholic leaders still dare to defend war as justified if it stands for a "just" cause, as was done in past generations. If and when the Roman Church still expects to be recognized as the only true Church, it must prove this superior wisdom by speaking truth to those in power, not only in Russia but also in the West. Its past claims were draped in the seamless robe of theological and dogmatic argumentation. The future will need a living witness. Verbal references to the Holy Spirit are no longer sufficient.

### *The Permanent Crisis*

During the last few decades the Roman Catholic Church has made remarkable strides in self-correction by admitting some of its past errors and even recognizing its share of guilt in the origin of the Reformation. The Church also knows how much it is indebted to Protestant Biblical research. Now it is beginning to realize that not Protestantism but Moscow's counter-church together with the vast geography of hunger on all continents are the ultimate threats. In Europe it is equally aware of the appalling indifference existing within its ranks, especially in France, Germany, and Italy. The Church knows of its millions of habitual churchgoers, who are spreading over all religious life a climate of mediocrity that might yet spell doom and death to progress. It is no less cognizant of other decay symptoms within its membership, such as the cult of superstitions, the mechanical use of the sacrament of confession, and the overemphasis on financial solicitations.

### *What of the Future?*

Is it too much to hope for a major act of renunciation when the clergy meet in Rome over the catacombs of the early Christians?

The eyes of Protestantism, of Eastern Orthodoxy, and, literally, of the entire world will be upon Rome when the Vatican Council opens on October 11.

Roman Catholicism, like any other denomination, knows that Christ has been crucified many times in Rome and elsewhere by the powers of the state as well as the Church, just as we as individuals have innumerable times betrayed Christ. The Roman Catholic Church takes

pride in having risen from the catacombs. But its Council will amount to little more than a colorful assembly of archangels, unless the Church solemnly vows that in future it will serve God by serving man. In the hearts of the faithful the spirit of the catacombs must remain alive—not as a memory, but as an incandescent light to triumph over darkness and the unscrupulous alienation from God which those are promoting who abuse their power.

## New Member of the Meeting

By GRACE S. YAUKEY

THE young man sat down quietly. He knew almost at once that he had not spoken suitably. Disapproval seemed to him to be in the very air of the large, silent meeting room. He imagined that he could distinguish the waiting that followed his faltering, groping words from the kind of glowing acceptance and wordless praise which usually came hard on the statements of Friends who most often spoke in meeting for worship.

Moments passed; there were rustlings here and coughs there. He withdrew into the secret places of his inmost self. Here none judged, not even God. And God would understand that he had had to speak, though he had no gift of tongues.

Those who interviewed him prior to his becoming a member had told him that to speak in meeting for worship was a serious responsibility. It was one to be undertaken only when it was entirely clear that it had been placed upon one by the finger of Light. One might try to squirm free, to slip from under the necessity of putting his thoughts into words. One might plead nervousness that made him incoherent; might suggest that God would understand that he could act better than he could speak. But when none of these avenues of escape let him pass, then he must speak, they had said, for then one was under the command of a Power beyond himself.

So, this morning, miserable because of the necessity he had felt, and unable to escape, he had risen in the quiet room, aware that eyes were on him and that ears were listening. But the thoughts that had seemed so immeasurably important as they had seized him had come out in stammered phrases, sounding only repetitive, hackneyed, and insignificant. Yet, he had spoken, and the agony was over. What if his relief was mingled with heartbreak because it was clear to him that while he might not have failed God, he appeared to have failed his fellow members?

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"I ought not to mind what anyone thinks," he told himself in his secret inner retreat. "I had to speak." Sitting there, head bowed, unconscious of others who rose and spoke, unaware of any oblique praise or criticism accorded him as the meeting for worship proceeded, he pursued a mental argument.

"The Society of Friends is not just another denomination with forms and criteria for acceptable speaking," he protested wordlessly with a throat tight with feeling. "It's a way of life—and if we try to formalize it so that it even tends to become a denomination, what is the use of it?" "But organization is necessary to *preserve* the new ideal," his second voice answered. "What is disorganized and entirely free falls apart and disappears. Look at history!"

"I *am* looking at history," the first tortured voice replied, growing stronger. "Jesus had no organization and left no organization. He taught the Way. After he died men set up the organization which all but killed forever what he had taught. That was what made it necessary for new groups to keep going back to origins to take up the Way afresh. That was the reason for the Quakers. . . . *That* is what history says."

"You simply have to have rules and leaders or soon there is nothing left. Even George Fox realized this," the second voice said firmly. "Today, the membership of the Society of Friends is all but at a standstill. We are not growing as a denom—I mean as a Society."

"How do you know?" the other voice cried out. "Who can measure the leaven that spreads through governments and international relations; through young people's groups, homes, and individuals? Who can confine the Way or tabulate it or even say where it is?"

"We will die out as a group and become only a historical record, as other small religious societies have done," the second voice continued.

"The organization may die, will die as it loses its identity, but the spirit cannot die if it is genuine and if it is practiced." The voice which had been so tortured paused, and added with tones of peace and clearness, "In fact, that is the only way it can continue to live."



"You will see or if not you, then your children!" the second voice threw back.

Suddenly, the young man was conscious again of being in the meeting house. He listened to what was going on around him.

The meeting for worship was following a pleasant pattern. Two members rose and spoke in turn, using smooth, round phrases which showed their accustomedness. A glow of appreciation seemed to envelop them. There was a closing silence, and meeting broke.

The young man rose and hurried out, brushing an elderly woman as he went and pausing to apologize. As he went he heard her ask, "Who is that young man? He is the one who spoke, isn't he?" "A very new Friend who doesn't. . . ." He went too swiftly to hear the rest.

He buried himself in the crowd on the street. The Way, the Way! Jesus had preached inappropriately in the synagogues; George Fox, the vision strong upon him, had railed at the steeple houses, and gathered his followers around him in inns or on the streets. The real Society of Friends was a brotherhood, not housed in buildings but in the hearts and lives of men. "I must remember that and cling to that," he told himself as he strode along. "But," he added, and his heart sank again, "that demands so much. For I know that when the Way really commands one's life, it has to come out in action. It would be easier for me who cannot speak to speak well in meeting than to even sincerely try to live by the Way."

He pushed on through the Sunday crowds of the downtown city, leaving their churches and getting into cars to return to their homes in the suburbs; through the poor living near churches and the meeting house who had no such escape. Those who saw him wondered that a young man, white, well-fed, and warmly dressed, should walk along the streets in daylight unseeing because his eyes were blinded by tears.

### Greater Than These

By LESLIE SAVAGE CLARK

Lovely are the sounds of earth:  
The daybreak song of bird,  
Laughter, and carillons at dusk,  
A little child's first word.

Lovely are the sights of earth:  
Mountains crowned with snow,  
Dusky woods with pools, fern-rimmed,  
That deer and foxes know.

Yet far more beautiful are things  
Beyond both ears and eyes—  
The heart's deep love, the mind's far range,  
The spirit's high emprise!

### Walking with Woolman

By KENNETH L. CARROLL

NEARLY two centuries have passed since John Woolman made his foot journeys from New Jersey down into Maryland. In 1766 Woolman traveled the long, hot dusty roads of Delaware and the Eastern Shore of Maryland, and in 1767 and 1768 he made his way down the Western Shore of the Chesapeake Bay to West River to attend the General Meeting of Maryland Friends.

Woolman's love for his fellow creatures led him to this unusual approach in his religious service. In part the foot journeys came from his desire to enter into the mind and feeling of the Negro slaves, just as earlier he lived and traveled among the Indians in order to participate in their experiences and thought. Even stronger, perhaps, was his belief that actions speak louder than words. As he called upon others to put aside luxury and love of ease, he was preaching what he himself was already practicing. Truly he was an "embodied conscience" calling his fellow Christians to a life of love and righteousness.

As a result of Woolman's journeys and his ministry, Friends were awakened increasingly to the evil of slaveholding, and in ever-growing numbers they freed their slaves. Nicholites or "New Quakers," just coming into existence in the 1760's, adopted Woolman's antislavery views as the official position of their Society. Many early Methodists followed suit. Bishop Francis Asbury, active for over thirty years in this same area of America, said in 1778, "I find the more pious part of the people called Quakers are exerting themselves for the liberation of the slaves. This is a very laudable design; and what the Methodists must come to, or, I fear, the Lord will depart from them." Negro slaves were freed by the thousands, so that by the time of the Civil War fifty per cent of the Negroes in Maryland and an even greater percentage of those in Delaware had been freed. The success of Woolman's work here is clearly seen.

What about the slaveowners? From what were they freed? In reading Woolman's *Journal* we see that his concern for the owners was perhaps even greater than for the owned. Love of luxury and desire for selfish gain had caused the slaveholders to forget their duty to their fellow man. Power and wealth stifled their sensitiveness to the hopes, dreams, and aspirations of others, and blinded them to "that of God" in their Negro brothers. Pride, selfishness, love of wealth, and other enemies of the Kingdom crept into their hearts and came to rule them, so that they were no longer free to serve God and to love their

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neighbors as themselves. Woolman's great desire was to free them from the cancerous disease that was eating away at the spiritual life of the individual, the Society, and the nation. His success here, to some degree attested by the great number of manumissions starting in 1767, is much harder to measure.

As the 200th anniversary of the foot journeys approaches, I have thought a great deal about the power found in and expressed through walking. This we see in the life of Gandhi and Vinoba Bhave, in Martin Luther King and his followers in Montgomery, and in the Washington Vigils held by Friends in 1960 and in 1962. At the same time I have also been thinking of the great spiritual needs of our present age. This is an era of materialism and secularism, of anxieties and tensions, of impersonalism and increasing conformity in every aspect of our lives. Quakerism has a real message in all areas where these things are concerned. If we would but open the door for them, spiritual seekers might become finders.

In the light of all these facts it seems in order to suggest a 200th anniversary commemoration of Woolman's journeys. This should not be just a commemoration of the past but a way in which the Society of Friends might speak to the people of today. A planning committee drawn from Philadelphia Yearly Meeting, the two Baltimore Yearly Meetings, the John Woolman Association, and the Young Friends Committee of North America might be set up to explore the possibilities. The follow-

ing suggestions might be combined with still unthought-of projects to make this an effective means of outreach:

(1) Meetings all over the country (and especially those in the "Woolman area" of New Jersey, Delaware, Maryland, and Pennsylvania) might schedule study groups to discuss Woolman's *Journal* and essays. This study would help all of us deepen the life of our local Meetings, thereby increasing our ability to help others.

(2) Meetings along the route that Woolman took from Mount Holly should be encouraged to have special meetings in which the Quaker message would be given public expression. Perhaps well-known Friends might be persuaded to visit a number of these meetings for this purpose.

(3) Public meetings might be scheduled in those towns and cities which Woolman visited where no Meetings exist today.

(4) Young Friends might be encouraged to retrace on foot Woolman's journey (either for part or the whole of the distance).

(5) Local Friends might wish to join in the foot pilgrimage, going a short part of the distance with the marchers.

(6) The Quaker Youth Pilgrimage, held in England several times lately, might be scheduled for America in 1966, so that young British Friends might join in the walk (before or after General Conference). Such a visit would also be of value to local Young Friends in the Meetings along the way.

## Some Friendly Thoughts on Fallout

By BETTY TAKAHASHI

THE whole matter of nuclear fallout is as yet largely a big unknown, and for that reason alone a cause for uneasiness and fear. This fear causes us to push the subject into some hole in the back of our minds, force down the cover, and jam it tight. But somehow the cover does not always fit tightly enough, and the fear and unease come slipping out unbidden when we least expect them. We watch our children happily at play, and suddenly wonder whether they will live to grow up. We hear of the tragedy of a stillborn babe, or of a friend who has leukemia, and we wonder, "Was it caused by fallout?" The school children bring home pamphlets on shelter construction.

All this time, on the just and the unjust alike, the fallout comes quietly down.

Betty Takahashi is a former teacher, public health educator, and missionary to Japan. She and her husband, Dr. Yasuo Takahashi, a psychiatrist, are members of Sandy Spring Monthly Meeting, Md. They have three children.

It is time for some serious soul-searching among Friends. What steps can be taken now to ensure that when man reaches the stars within the very near future, he will do so as a living creation of God rather than as particles of atomic dust?

Most expert opinion seems to agree that shelters would be of little use in an atomic war, either in an area directly hit or in surrounding territory for a number of miles, depending on the size and type of explosion, atmospheric conditions, surface winds, and other unknowns. There is some chance—no one can say with certainty how great the chance—that in a few isolated areas shelters might be temporarily protective. The existence of hundreds of thousands of shelters would by no means ensure the existence of their millions of inhabitants in event of an atomic holocaust. Merely refusing to build a shelter, on the other hand, will not in itself serve as a magic charm to ward off nuclear conflict.

Friends have long believed there is "that of God" in

every man, to which we may speak. Why, then, do we speak only hesitantly, or in whispers, or, be it mentioned in shame, not at all? It is time for our voices to be heard, speaking in strong, clear conviction that "The earth is the Lord's . . . and they that dwell therein."

Our speech must not be limited to negations and protests, but must be extended to include practical suggestions, dreams, and projects so tremendous that they will spark the imagination and the hope of our fellow men. They must lift our vision to God's future for us, and so provide for that breakthrough, that miracle, the conversion of our world society from ways and thoughts which lead repeatedly to war, to ways and thoughts which lead to peace and dynamic brotherhood.

With possibly a few exceptions, the man who stocks his fallout shelter with a shotgun does not really want to shoot his neighbor. He simply sees no other way. Very few draftees, or even generals, wish for war, though it may hold its attractions for them. The statesmen, the legislators who threaten, bluster, and build up military might probably do not really feel they know the answers.

Let us then not waste our time bemoaning or belittling those who are doing their best as they see it, foolish or wrong as that "best" may seem. Let us instead devote ourselves without reserve, without stint, to the bigger, compelling task at hand—the task that will not wait. Let us seek, find, and believe in the *better* ways. And let us, once finding, then devote ourselves without reserve, without stint, to selling these ways to others.

There are several things we might do to begin. We might voluntarily tax ourselves one per cent of our family incomes, sending this to the American Friends Service Committee or to a special committee, to be used solely to bring together on a regular basis in a retreat, or an institute, as many as possible of the world's most creative thinkers and of the world's most spiritually sensitive, to search diligently together for practical alternatives to war and to the present policies of distrust and threat. Making it possible for such a group to come together would admittedly not be an easy task. Simultaneous translation would be necessary; sleeping and eating accommodations would be necessary; transportation and arrangements would be necessary. The informal discussions might bring forth fresh insight. Wherever men come together in God's presence, seeking wholeheartedly for answers, for directions, for solutions, surely He will not withhold help.

We might also plan a concerted campaign to have added to our national budget each year an amount equal to the amount allocated for military purposes, whatever that amount may be, the money to be used solely for nonmilitary, far-reaching, humanitarian purposes. It

might well go, for example, toward a world-wide effort to lower basic illiteracy, or to decrease malaria, or to establish universities or hospitals in every nation, or to develop the world's food supply, or to combat mental illness. We should not think this kind of campaign impossible or even unreasonable.

A nation-wide magazine, (*Life*, November 10, 1961), has maintained that military spending could be doubled, with no great threat to the national economy. A selling campaign has begun in this direction. Should we not begin ours? To administer this program, we might add an officer of Cabinet rank: Secretary of Peace. As ways opened, this Secretary might be given other responsibilities in working for world harmony.

We must begin, personally and in our Meetings and communities, to think and discuss thoroughly, and unflinchingly, and prayerfully. Let us not only think and discuss; let us also act—with wisdom, with courage, with love, and with faith. The stars of the heavens are within our reach; so is the brotherhood of man.

## The School Prayer Decision

By ALAN REEVE HUNT

WHEN the Supreme Court of the United States decided, at the very end of its term last June, that the State of New York could not constitutionally prescribe a prayer for its public schools, religious and political leaders promptly attacked the court in terms that call to mind the aftermath of the school desegregation case in 1954. (Some critics, in fact, were explicit in linking the two decisions: "They put the Negroes in the schools and now they've taken God out.") Leaders of the Roman Catholic Church and spokesmen for a number of Protestant organizations charged that the court was hostile to religion, or that the decision at least evidenced the increasing secularization of American life.

The case arose in the New York community of New Hyde Park, where five parents of children enrolled in the public schools brought suit to stop the recitation of a prayer written and recommended for use in the schools by the State Board of Regents. The prayer was designed to be inoffensive. It read: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessings upon us, our parents, our teachers, and our country." No child was required to join in saying the prayer, or even to remain in the room while it was being recited. But the parents (two were Jewish, one a Unitarian, one a member of the Ethical Culture Society, and one a non-believer) contended that the use of the prayer was unconstitutional, and the Supreme Court (one Justice dissenting) agreed. Specifically, the court held that whether the non-believers or the unwilling were required to recite it or not, the intro-

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duction of an official prayer into the public schools violated the First Amendment's mandate that Church and State shall be separate.

I believe that the decision was sound as a matter of constitutional law, and I believe that Friends who understand it will be led to support it.

The First Amendment, Article I of the Bill of Rights, provides in part that "Congress shall make no law respecting an establishment of religion; nor prohibiting the free exercise thereof." There are two distinct ideas here. The first idea is freedom *from* a religion established by government ("no establishment"). The second idea is freedom *to* worship as one chooses ("free exercise"). To the men who wrote the Amendment—against the background of an established church which made freedom of worship impossible—these two ideas together spelled religious freedom. Today it is often said that the two principles are incompatible. For instance, critics of the Supreme Court decision say that its effect was to prohibit the free exercise of religion by the great majority of pupils in New York schools. But is it not clear that the court made the only choice consistent with maximum religious freedom for all? Its decision in no way affects the free exercise of religion by anyone in any place outside of the public school classroom. What the decision does do is to free all pupils (not simply those whose parents protested) from religion imposed by the state. The restriction on what appears to be the desire of a majority is insignificant; the freedom granted to all is highly significant. To the charge that the court is favoring a minority at the expense of the majority there are two answers. First, the Bill of Rights was adopted with the expectation that it would bring about precisely that result. Second, today's majority may be tomorrow's minority. When you begin composing official prayers, where do you stop? James Madison, principal draftsman of the First Amendment, said: ". . . who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects." But if there is any real conflict between the twin ideas expressed in the First Amendment, and if the court *did* in fact prefer "no establishment" over "free exercise," Friends have good reason to be sympathetic. Members of our Society who lived (or died in prison) in seventeenth-century England, or in those colonies where the inhabitants adopted the very policies from which they were supposed to be fleeing, have left ample testimony as to what an established church meant to them, including among other things the official *Book of Common Prayer*. Nor should Friends, as a minority religious group, and particularly as a group with deep-seated reservations about ritual, feel that true religion is the loser when the government's prayer is banished from the public schools. To the contrary, I believe that Friends, on the basis both of their tradition and their testimonies, can only unite with the court's conclusions that "The establishment clause . . . stands as an expression of principle on the part of the founders of our Constitution that religion is too personal, too sacred, too holy, to permit its 'unhallowed perversion' by a civil magistrate. . . .

It is neither sacrilegious nor anti-religious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance."

## New York Yearly Meeting

By PEARL HALL

N EARLY 500 Friends gathered at Silver Bay, July 27 to August 3, for the 267th Session of the New York Yearly Meeting. Many Friends remarked that, although there had been knotty problems, crowded sessions, and the luxury of much speaking, a spirit of unity was evident.

The opening words of the first meeting for worship on Friday evening were, "Speak to Israel, O Lord, that she go forward." Variations of these words were often heard in the ensuing sessions.

David O. Stanfield, Secretary of the Board of Christian Stewardship of the Five Years Meeting, gave the devotional messages each morning on the theme, "In Response to God's Love." These talks made the never-failing love of God more real and were also a challenge to the concrete obedience which such love evokes. Frequently, queries such as "Are our Friends Meetings redemptive fellowships?" were laid before Friends. "Do we take in our arms those who have made bad mistakes and are in real trouble?" "Can Friends explain away their preoccupation with material security and their lack of generosity in the face of their heritage of simplicity and social concern?" "Do we have clear glass windows that give a wide view of world need, or do we have mirrors—glass covered with silver—that reflect only ourselves," "What has happened to the fire in our souls? Does the experience of Christ burn within us so that we get excited to give the good news?"

As Friends faced problems and undertakings they encouraged one another with phrases such as these: "Friends are more adept at building bridges than walls." "Let us never assume we can catch God or Jesus Christ in any set of words." "We, as Quakers, are called to an athletic simplicity if we hope to remain in the stream of God's revelation." "There is no built-in guarantee that our little Society will survive unless we find very soon the way to be a redemptive body."

Ministry and Counsel recognized the urgent need for deepening, educating, and vitalizing Meetings generally and also for making the meeting for worship relevant to everyday life. The separations between Friends, between Friends and their young people, between the Meeting and those of its number who were in trouble of any kind, are a real concern. The revival of Quaker principles and faith could possibly be fostered by periodic study retreats of Clerks within the Quarterly Meetings. Closely allied to the work of Ministry and Counsel was that of the Faith and Beliefs Committee actively engaged in producing the new Discipline of the New York Yearly Meeting. It distributed at the sessions a preliminary draft of

Pearl Hall is co-director with Francis Hall of Powell House, Conference and Retreat Center of the New York Yearly Meeting, and is a member of the New York Monthly Meeting.



Part I, a prospectus of the entire Discipline together with the text in varying stages of completion. Constituent Meetings are asked to study, revise, and return their comments not later than March, 1963. Meetings were admonished to "consider ideas—not idiom, content—not commas."

One gets the impression that Friends enjoy a unity in action that springs from a common spirit, but that they have not yet found facility in communication about that spirit which unifies them. This was evident in the long and serious consideration which followed the recommendation of the Interfaith Relations Committee that this Yearly Meeting join with other Yearly Meetings of Friends General Conference in approving membership in the National Council of Churches. In the end it was decided to consider this proposal again in 1963 after a study of the proposed modification of the membership basis which the Friends General Conference would include in its application to the National Council.

New York Yearly Meeting is active in various building projects; these include a Nursing Wing for the McCutcheon Home; three boys' dormitories at Oakwood School, one of which is already in use; the restoration and furnishing of the Elsie K. Powell House at Old Chatham, and its incorporation as a separate organization at present under the supervision of New York Meeting. Friends World College is still a matter for further exploration.

Prison, peace, temperance and health education, the care for migrant workers, Indian mission, religious education, Kenya and Jamaica Friends, AFSC, Friends General Conference, Five Years Meeting, and other causes and committees, reveal the social interests and action of a very large section of Friends. Each cause reiterated an appeal for the talent, time, and toil of every Quaker as well as for financial support. As a visiting Friend remarked, she had always thought of the U.S. as a land of limitless resources, but she finds it a land of limitless appeals.

The Junior Yearly Meeting centered itself around a concern for peace. Its 178 members with 36 counselors were extremely busy beating "swords into ploughshares." A two-act play "Destination—Moscow" (inspired by the peace walkers) and a penetrating questionnaire on "What Quakers Believe about Pacifism" stimulated the whole Yearly Meeting.

Paul Pfuetze's closing message laid upon the Meeting a challenge to become a Society that embodies the spirit of an eternally loving God. It should be one which, though not always successful, is always faithful to the will of God—a renewed fellowship, forgiven and forgiving, that welcomes every seeker after truth, and says wholeheartedly, "Come in, come all the way in."

Among visiting Friends who contributed to the Meeting in numerous informing and inspiring ways were Barbara Priestman, Executive Secretary of the Jamaica Yearly Meeting; William Bacon Evans, Raymond Wilson, J. Barnard Walton, and Anna Curtis, who on Thursday afternoon celebrated her 80th birthday with those who had been entertained by her stories for the past forty years.

The sessions adjourned to meet again at Silver Bay, July 26 to August 2, 1963, with George Corwin as Clerk.

## Toward Understanding China

(Continued from page 386)

of the twentieth century background that led to the establishment of communism? By the early 1900's Confucianism, which in its social, political, and economic forms had ruled China for hundreds of years, had begun to break down in the face of twentieth century demands. Politically, the decentralized Confucian government could not move the whole country forward. Economically, the Confucian total reliance on the rural populace did not permit industrialization. Socially, the Confucian family system did not fit a mobile, industrial society.

Another factor in the rise of the present Chinese People's Republic (not Communist China) was the weakness of Chiang Kai-shek's nationalist party. His party, the Kuomintang, showed initial strength in the 1920's and early 1930's. But, backed primarily by the coastal bankers and merchants, warlords and gentry, the Kuomintang did not obtain grass-roots support among the peasants, and alienated the intelligentsia as well. Further, the failure of the Kuomintang to deal effectively with the land problem must certainly be counted as one of the causes for the rise of Chinese communism. It is possible, however, that the Kuomintang might have stemmed the Communist tide if it had not been further weakened by the Japanese invasion of World War II.

The aftermath of World War II, with its political chaos, the disintegration of the social order, and economic stagnation also favored the rise of the Communists. China became infected with hysteria (an un-Chinese emotion). The only solution, it was believed, would be some total political system to remedy all the political, economic, and social ills of the coun-

*The enemy is any man in the pulpit who by his words and acts encourages his congregation to believe that the main purpose of the church or the synagogue is to provide social respectability for its members. He talks about the sacredness of life but he never relates that concept to the real and specific threats that exist today to such sacredness. He identifies himself as a man of God but feels no urge to speak out against the situation in which the nature of man is likely to be altered and cheapened, the genetic integrity of man punctured, and distant generations condemned to a lower species. He is a dispenser of balm rather than an awakener of conscience. He is preoccupied with the need to provide personal peace of mind rather than to create a blazing sense of restlessness to set things right. He is an enemy because the crisis today is as much a spiritual crisis as it is a political one.*

*At a time when everything we are and everything we have are in jeopardy, it may help to know the faces of the enemy.*

*From Norman Cousins, IN PLACE OF FOLLY  
(Washington Square Press, New York City, 1962;  
by permission.)*

try. It is not surprising, then, that communism possessed appeal for the Chinese. For not only did it offer a complete ideology, but its development in Russia provided the do-it-yourself blueprint that the practical Chinese sought.

If the historical period leading to communism is understood, we would do well to know how closely communism in China today tallies with historical Chinese patterns. In political terms, Chinese communism, while probably more authoritarian than any earlier Chinese government, does conform to the old Confucian idea of a ruling group set over the mass of the people. The Chinese are more accustomed to benevolent authoritarianism than to egalitarianism or democracy. It might even be said that the change in rule from a Confucian scholar-official to a Communist boss was not great. Economically, Communist control over the national economy can be compared to the Confucian government's control of national finances. As to law and civil rights, Communist legal procedures are not new for the Chinese, long accustomed to the use of law to ensure political stability rather than to protect individual rights. Socially, the Communist subordination of the individual to the state compares in some respects to the earlier Confucian subordination of the individual to his family and the social order. And, culturally speaking, it might be ventured that communism would conform better to a great landlocked, monolithic Confucian state than it would, for example, to Japan and its diversity of groups and values.

It might be argued that nonetheless a number of factors in the United States operate against our complete understanding of China. Perhaps our national ties with Chiang Kai-shek prevent Americans from seeing the realities of Communist China. Possibly our present nonrecognition of China and our refusal to allow travel there preclude a thorough knowledge of China. Do not such groups as the China Lobby and the Committee for One Million make a minimal effort to create a better understanding of present-day China?

The foregoing comments on China stem from my reflections on a workshop entitled "Toward Dialogue with China," sponsored by the Young Friends Committee of North America. The workshop was held from June 12 to June 17 in the Ann Arbor, Mich., Friends Center. Twenty-five young people, mostly Friends, attended the sessions. The speakers, many of them Friends and nationally known experts on China affairs, included Jackson Bailey of Earlham College, Eugene Boardman of the University of Wisconsin, Derk Bodde of the University of Pennsylvania, Elise Boulding of Ann Arbor, Alex Eckstein of the University of Michigan, Lewis Hoskins of Earlham College, Ida Pruitt of Philadelphia, Edward Snyder of the Friends Committee on National Legislation, and Joseph Yager, Director of the Office of East Asian Affairs of the U.S. Department of State.

Sessions in the workshop, designed to prepare participants for contact with China, included the following: "Is Dialogue Possible?" "The Background for the Dialogue," "Issues in the Dialogue," and "Avenues Toward Dialogue."

The workshop was inspired by the concern among Young Friends that contact and informed interchange among peoples must be at the root of peace-making efforts. Just as the Young

Friends Russian Exchange in 1955 constituted an early attempt at dialogue between the two nations, so should Young Friends initiate interchange between mainland Chinese and Americans, despite current barriers. Young Friends hope that the workshop and similar efforts will help to provide them with an ever-deepening understanding of modern China.

The Young Friends China Program includes study groups, research on foreign policy issues, Chinese language studies for individual Friends, exploration of possibilities for correspondence and contact, and a China newsletter. One result of the workshop was the initiation of a scholarship fund for those interested in studying the Chinese language. Information may be obtained from Richard Taylor, 625 Haydock Lane, Haverford, Pa.

The next major undertaking will be a China Seminar in Washington in the spring of 1963.

## Books

**THE RICH HERITAGE OF QUAKERISM.** By WALTER R. WILLIAMS. William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1962. 279 pages. \$4.00

I do not know Walter R. Williams. From the brief biographical sketch on the dust cover of his book, one thinks of him as essentially a kindly and sincere Christian gentleman. Nevertheless, he is capable of making harsh judgments about the work of others with which he is not in sympathy, saying, for example, that certain institutes sponsored by the American Friends Service Committee "constitute a disservice to the kingdom of God, and to human freedom." I notice also the attempt to depreciate the intrinsically Quaker concern of Woodbrooke, in England, and of Pendle Hill, in Wallingford, Pa. He writes ". . . these institutions have such limited areas of concern (primarily with social problems, international relations, and religion in general) that many American Yearly Meetings would not be ready to call their graduates to positions of leadership." Pendle Hill, of course, not being a degree-granting institution, has no graduates. The areas of concern Walter Williams lists as being typical I would characterize as broad rather than limited and, moreover, they are among the important traditional concerns of Friends, truly part of the rich heritage of Quakerism.

One cannot help wondering what purpose Walter Williams had in mind in writing this book. It certainly adds nothing to our knowledge and understanding of Quakerism or of Quaker history. In no sense can it be thought of as a substitute for the older and more scholarly Quaker histories from which Walter Williams has selected, sometimes not quite accurately, most of his facts. One can only conclude that the writer is of the opinion that none of these other works on Quakerism have dealt justly with the evangelical branches of the Society, which represent more than sixty percent of the 122,000 Quakers in America today.

The Statement of Faith, as subscribed to by the Association of Evangelical Friends, is given in full, the only one quoted, under the heading of "Doctrinal Statements" of Friends. The weakness of the evangelical position as put forward in this book is that it gives the uninformed reader no clues to those

emphases that differentiate Quakerism from most other Protestant denominations. Certainly there is no intimation of that broad-minded tolerance and respect for individual differences in the interpretation of genuine religious experience which is at the heart of the genius of Quakerism.

Walter Williams' book may present the official position of Evangelical Friends; it is certainly not their most enlightened outlook as I have met with it in individual members of the Five Years Meeting whom it has been my privilege to know and call friends.

JOHN H. HOBART

**NEW FRONTIERS FOR AMERICAN YOUTH.** By MAURICE L. ALBERTSON, ANDREW E. RICE, and PAULINE E. BIRKY. Public Affairs Press, Washington, D. C., 1961. 212 pages. \$4.50

Furnishing an early perspective on the Peace Corps, this book is of special interest to Friends, not only because a number of our young men and women are joining the Corps, but also because the new government agency represents one of the forward steps in peacemaking and service to others. Friends will note with pleasure nine references to the American Friends Service Committee, six to the Church of the Brethren, and two to the Mennonite service work.

There is information on organization and operation, on objectives, on qualifications for volunteers and for leaders, and on terms and conditions of service. A splendid bibliography refers to primary sources. A few cartoons indicate the way the Peace Corps has spoken to the world's peoples.

Any program as dynamic as the Peace Corps will have changes, both desirable and inevitable, but the fundamental objectives of the agency are likely to remain about the same, and are carefully set forth in this book. Those who are familiar with Quaker service, and are convinced that it is possible for youth of today to make a positive contribution to the world, may have a few goose-pimples as this book unfolds a Friends service ideal that has been taken up by government.

GEORGE C. HARDIN

**CONSTRAINT BY COPYRIGHT.** By M. B. SCHNAPPER. Public Affairs Press, Washington, D. C., 1961. 154 pages. \$3.75

A disturbing but little-known trend among government employees and agencies has been their use of copyrighting. The best-known example was that of Admiral H. G. Rickover, who had his public speeches copyrighted and would not permit Public Affairs Press to quote so much as a sentence from them. Less well-known are other cases, such as the copyrighting of publications of the Antibiotics Division of the Food and Drug Administration by its Director, Dr. Welch; official military histories printed by the Government Printing Office and copyrighted by Army officers; and Atomic Energy Reports copyrighted by staff members of the Atomic Energy Commission. When pressed about the problem, Sam B. Warner, the Register of Copyright, responded, "While Section 7 (now Section 8) of the Copyright Act prohibits copyright on government publications, it does not define what constitutes such publications" (letter dated March 17, 1945). This small book discusses this

problem as it relates both to the law which forbids the practice and to the public, which has a right to free access to government publications.

WALTER N. SOUTH, II

**THE NOISE OF SOLEMN ASSEMBLIES, *Christian Commitment and the Religious Establishment in America.*** By PETER L. BERGER. Doubleday and Company, Inc., Garden City, N. Y., 1961. 189 pages. \$1.75

As a Christian and a sociologist Mr. Berger has a double interest in the American Protestant establishment. He is concerned both with its role in American life and the essential relevance and truth of its teachings. His dual approach merges in the conviction that, as an integral part of the social structure, religion becomes "a naïve credulity in the ideologies of the *status quo*." In its preference for the vanishing rural and small-town way of life, American Protestantism has, moreover, lost both social relevance and religious credibility. As a Christian of firm conviction Mr. Berger finds in this loss "an offense against the integrity of the Christian commitment." His solution is clear and forceful. As in the days of Thomism and the Protestant Reformation, he asks that the complacency of non-commitment be replaced by "toughness and passion"; by a "relentless intellectual honesty," which will lead to revelation and commitment in both the social and religious spheres.

PETER E. STEWARD

**THE STAINED GLASS JUNGLE.** By GREGORY WILSON. Doubleday and Company, New York, 1962. 399 pages. \$5.95

Chicanery in church politics and the ambivalence felt by the minister aware of both his "image" and his fallibility is the theme of this melodramatic novel fraught with cliché and wrought without art by Gregory Wilson. This recitation of the moral peregrinations of a young minister is finally stopped when his mistress conveniently commits suicide and when his colleagues reward him with an inscribed watch for something or other. One feels embarrassed for the Methodist clergyman who wrote the book, but relieved that he used a pseudonym.

JANE TUPPER HUBBEN

**FREEDOM AND CATHOLIC POWER IN SPAIN AND PORTUGAL; *an American interpretation.*** By PAUL BLANSHARD. Beacon Press, Boston, Mass., 1962. 300 pages. \$3.95

Although it may appear that Spain is primarily of political interest to the United States, it is a fact that the country's religious structure is so closely intertwined with its political life that the two aspects cannot be separated. Paul Blanshard's acute studies of political Catholicism in the United States and Ireland yielded such rich and impartial material that the reader is justified in expecting a similarly satisfying study of Spain and Portugal.

The present book amply proves that "Catholicism is the fascist form of Christianity," as Coudenhove-Kalergi once remarked. The appallingly medieval form of Spanish church life receives full support from Franco's reactionary government. In order to fight communism we ally ourselves with fascism, a most questionable strategy in the service of democracy.

Needless to say, local as well as national politics and education in Spain are directed by this rigid union of church and



state. But the church also has enormous economic power and the risks of nonconformists are extraordinary, including, of course, those working in the field of book and magazine publishing. Spain's non-Catholic population, amounting to less than 90,000, is subject to constant persecution and police surveillance. The high rate of prostitution, so typical of Catholic countries, and the low participation of large segments of the population in religious life of the Church are proof of widespread hypocrisy and cynicism. In the light of Catholic demands in the United States those parts of the book dealing with the financial policies of the church in drawing on the tax resources of Spain are of special interest to any United States citizen.

Paul Blanshard has not omitted to record the resistance against this greed and the attempts of a few Catholic leaders to create justice and strive for a true religious community.

This is a dramatic yet calm study, highly to be recommended.

W. H.

### Letters to the Editor

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

An example of church and state relationship more harmful than prayers in school is, in my opinion, the financial dependence of the church upon the state in our chaplain system.

By all means let chaplains provide spiritual food for the armed forces, but let their salaries be paid by their originating churches and synagogues. Let their uniforms, if any, be a religious habit. And if, like Thomas Paine, they wish to march or otherwise share the life of the men, let it be as volunteers and not under military orders.

The piper-payer notoriously calls the tune. How can a church "kept" by the military keep its spiritual purity and independence?

What kind of a legal test case could be brought to protest this non-separation? Here is a problem for lawyer readers interested in reducing the influence of the military and restoring the churches to spiritual power.

Bernardsville, N. J.

BETTY KINDLEBERGER STONE

Dorothea Blom's article, "That of Evil in Every Man" (June 15 issue), interested me very much. It expressed beautifully and thus made meaningful many ideas that have hung loosely, like cobwebs, in my mind. Our great need is to know and understand ourselves and thus in turn to understand others. To accomplish this we must seek and find our own "subtle and refined evil" which we, so complacently and compulsively, seek to hide both from ourselves and from others. Just as the darkness of night helps us to see the stars, so our recognition of evil in ourselves and others helps us to recognize and appreciate "that of God in every man." Life is neither black nor white nor even gray, but rather it is made up of myriad colors, kinds, and kindreds. All have meaning and give purpose to our life, would we but recognize their value.

Durham, N. C.

SUSAN GOWER SMITH

I should like to commend Alexander C. Purdy's excellent "Rethinking the Meaning of Prayer."

Quakers, surely, should have great sympathy with the Supreme Court, which has the difficult historic and continuing task of defining the boundaries between religion and state.

Therefore, I hope that we will question the words of Norman Vincent Peale, who shouts alarm about an "anti-religious movement." In the September *Reader's Digest*, he says: "They want to eliminate the tradition of swearing on the Bible. They want to do away with school prayers—indeed, one group in New York has already succeeded in getting the U. S. Supreme Court to outlaw, through a narrowly legalistic interpretation of the Constitution, the simple, non-sectarian prayer with which many of the state's public school children began each day."

A far better way of beginning each school day is cited in the same *Reader's Digest*, which quotes from the *Washington Post*: "Would it be possible and acceptable to those of varying views to have each school day commence with a quiet moment that would still the tumult of the playground and start a day of study? On each morning, could not each child turn silently to reflection, meditation or prayer, in conformity with the articles of his own faith or the instruction and wishes of his own parents? Surely such an interlude could give no offense to anyone and it might give solace to many."

Honey Brook, Pa.

SAM BRADLEY

The deplorable methods used by real estate "blockbusters" have been receiving new publicity recently. The tactics of playing on racial fears to make a profit are common in Philadelphia and other cities. (See, for example, the July 14-21 *Saturday Evening Post*.)

The person who has some understanding of present housing conditions for minorities will realize that the blockbuster's methods are possible only because of the racially discriminatory housing market and the fears, prejudices, and misapprehensions which affect so much of the white population.

Friends Suburban Housing and the housing program of the Yearly Meeting Race Relations Committee have been working to end the housing discrimination on which the blockbuster's methods feed. These programs have received some wonderful support, but the majority of Friends have unfortunately not got fully behind them nor taken positive initiatives on their own to promote housing integration.

Until we and others list our homes for sale to any qualified buyer and make positive efforts to welcome minorities to our communities, the blockbusters will continue to reap their ill-gotten gains.

Philadelphia, Pa.

RICHARD K. TAYLOR

The article by Mary G. Cary, of June 15, 1962, on "Some Groups in the Current Peace Movement," contains an error. The War Resisters League has membership and holds local meetings. With WRL, as with other peace groups, during war membership grows and local groups are formed, but after the war has passed and the minds of men and women are set on a peaceful life, membership drops, and the activity of the

local group weakens, at times to zero. I write this as one who is on the National Executive Committee of the WRL and has been a member for twenty-five years.

Bronx, N. Y.

DAVID BERKINGOFF

The review of "Some Groups in the Current Peace Movement" by Mary G. Cary was most timely (FRIENDS JOURNAL, June 15, 1962).

Friends should be urged, however, to examine very carefully the aims and objectives of each group and specific activity which they are asked to support. We are currently faced with a situation in which some very well-known pacifists are involved and which, in my view, could prove a serious embarrassment to the entire pacifist movement. I refer to the "World Peace Brigade" sponsored by the CNVA, which was complimentarily reviewed by Mary Cary.

The emphasis of this body is on nonviolent action. When questioned about the objectives of the "Peace Brigade" program in the proposed action in connection with Northern Rhodesia, A. J. Muste wrote me as follows: "I do not have time, nor indeed do I personally have the detailed information about the eastern and southern African situation. . . . Our general position is the same as that of the African Bureau (in London). We are also in touch here in New York with the American Committee on Africa. . . ."

Here then is an action contemplated in support of a partisan political organization and without any knowledge on the part of the leaders of the "Peace Brigade" of the situation in the part of the world where they plan to interfere.

The "Peace Brigade" contemplates a "nonviolent march from Tanganyika into Rhodesia. "Nonviolent" action is thus contemplated in order to invade another country, violate the integrity of its frontiers, and probably provoke an act on the part of the border guards which could embarrass the government of Rhodesia.

I wish to appeal to all Friends, attenders, and pacifists to withdraw their support from the "Peace Brigade" altogether and to scrutinize very carefully all projects supported or sponsored by CNVA.

Summit, N. J.

ROBERT S. STEINBOCK

(The article by Mary G. Cary in no way purported to support or oppose any of the peace organizations listed. Its purpose was to give factual information.—Editors.)

In sending in my renewal, I wish to express my deep appreciation of the article in a recent issue by Dr. Burgess concerning the cigarette evil. In this writer's lifetime, by the use of untold billions in advertising in newspapers, magazines, radio and TV, the cigarette companies have accomplished these three things: 1. Made cigarette smoking by men acceptable, socially and in a business way. A half century ago, an employer would have hesitated to have one of his employees smoke the "coffin nails." 2. Made smokers of a large and intelligent group of our women folks. What a disgrace to see a young mother with a baby in her arms and smoking a cigarette. Grandmothers, too, look worse in my view. 3. Made smokers of our high

school boys and girls. To read the ads and listen to the commercials, no sophisticated youngster should fail to smoke cigarettes on any and all occasions.

How soon the cigarette companies will start on the grade school youngsters, I do not know, but obviously the TV commercials and many of the programs indicate that the cigarette is an accepted and necessary part of life.

In addition to the health menace, cigarettes probably cause 50 per cent of our fire losses, which stagger the imagination and threaten the stability of our economy.

I hope Friends General Conference will make war on the cigarette evil.

Kansas City, Missouri

CLYDE L. CLEAVER

The cold war is fought over the attitude toward riches. Russians oppose riches and aim to destroy the institution all over the world. The American government defends riches—that is, the use of private property to be able to live without work.

The word mammon remains untranslated in our English Bibles, but Jerome, the translator of the Bible from Greek into Latin said of it, "Riches, that is; for in the heathen tongue of the Syrians, riches are called mammon." The English dictionaries support that meaning, so it would seem that we are serving mammon but the Russians are not.

Oxford, Pa.

ARCHIE CRAIG

## Friends and Their Friends

All Friends and their friends are invited to attend the Ninth Annual Jeanes Fair to be held on Saturday, September 15th, on the grounds of Jeanes Hospital, Hasbrook and Hartel Avenues, from 10 a.m. to 8 p.m.

There will be sandwiches, cakes, candy, soft drinks, hot beverages, ice cream, lemon sticks, apple sticks, a merchandise tent with pantry supplies, aprons, books, cards and wrapping gifts, handkerchiefs and the authentic Quaker Dolls—Susanua and Jonathan.

A chicken barbecue will be held from 4 to 7 p.m. and a musical program from noon until 7 o'clock.

Edita Morris, author of the novel *The Flowers of Hiroshima* (Viking, 1959), has received in Paris the 1961 Prix Albert Schweitzer. The book is the first translated work by a foreigner to win the prize. Edita Morris will use the award, 5,000 francs (about \$1,000), to aid survivors of Hiroshima. A review of the book may be found on page 18 of our issue for January 9, 1960.

Some 150 people attended a meeting at Friends House, London, on August 2, 1962, to hear leaders of the World Peace Brigade for Nonviolent Action. Speakers included Jayaprakash Narayan of India, Michael Scott of London, A. J. Muste and Bayard Rustin of the U. S. A., Helga Tempel of Germany, Horace Alexander, and Barnaby Martin, Secretary of the Bri-

gade's office at 6 Endsleigh Street, London, WC1, England. The meeting was chaired by Donald Groom.

The relinquishing of exclusive publishing rights to the Revised Standard Version of the Bible by Thomas Nelson and Sons on October 1 is welcome news to those who have wanted a less expensive edition and a choice of text commentaries. Five other publishers will now share the copyright. The Nelson firm underwrote much of the cost of preparing the Revised Standard Version, and their edition has not been regarded as overpriced. But some of the new editions will sell for as little as \$2.25, and cheaper ones may follow. A variety of annotations and Bible helps will also be available.

For persons who like to follow a planned program in their reading of the Scriptures, the American Bible Society publishes every year a schedule of suggested daily Bible readings.

The schedule for 1963 is now ready. It is in convenient bookmark form, and lists a reading for every day throughout the calendar year. It can be ordered from the American Bible Society, 450 Park Avenue, New York 22, N. Y. Just ask for the "1963 Daily Bible Reading Schedule" and a single copy will be sent to you free. Quantities are available for 2¢ each or 60¢ per hundred.

A new literary award, made by Leary's Book Store, Philadelphia, Pa., was presented this year for the first time to author Laurence Lafore in recognition of his first novel, *Learner's Permit*, published by Doubleday and Company, Inc. The author, professor of history at Swarthmore College, Swarthmore, Pa., is co-author of a textbook, *Modern Europe*, and has also written serious and humorous articles for *Harper's* and *Reader's Digest*. The new Leary's Literary Award is a silver tray and a prize of \$100.

Friends General Conference has published a collection of 14 plays to be performed by children of First-day School classes. The title of the collection is *Peaceful Heroes*; its author is Rosalie Regen, who for many years has worked with the New York Junior Yearly Meeting in presenting the plays. They will prove an invaluable aid in the teaching of Quaker history and ideals. The price of the 189-page volume is \$1.25.

Friends General Conference has also published the 1962 Rufus M. Jones Lecture *The Holy Spirit and Christian Education* by Randolph C. Miller (20 pages; twenty cents).

The Peace Corps is welcoming applications from senior citizens. Those who are about to retire, have a usable vocational skill, and are physically fit might enjoy sharing their skill with those living in one of the countries of Africa; the Near, Middle, or Far East; or Latin America. Married couples are acceptable only if both husband and wife possess a usable skill and have no minor dependents. For further information or a volunteer questionnaire, write to Peace Corps, Senior Manpower Recruitment, Washington 25, D.C.

Two more recent expeditions in remote caves along the western shore of the Dead Sea have turned up the largest collection so far of first-century documents in the Holy Land. The 64-item collection, which includes parchment fragments of Numbers and of Psalms, as well as clothing, a Roman jug, stools and other furniture, is rated as second in importance to the Dead Sea Scrolls. Many of the documents are dated, covering the years 88 to 135 A.D., and deal with the last rebellion of the Jews against the Romans. Yigael Yadin, Professor of Archeology at the Hebrew University of Jerusalem, said in a speech made in New York City on October 31 that these dates are most significant, providing "a firm basis for evaluating the Dead Sea Scrolls on paleographic grounds."

According to *The Friend*, London, some sixteen Friends from various countries were among the delegates and observers who attended the recent World Congress for General Disarmament and Peace in Moscow. They came as representatives of various pacifist and anti-nuclear organizations. Most of them signed at the end a statement which read as follows:

We, the undersigned, individual participants in the World Congress for General Disarmament and Peace and members of the Society of Friends (Quakers), hope that a place will be found in the report for the following concern.

Much has been said about the material and physical losses caused by war. Much has been said of the material benefits which would accrue from the release of manpower, materials, and wealth which would follow disarmament.

But we feel that the loss of man's spiritual dignity, of the guilt devolving on all of us who would allow anyone to press a button in our name, is of vital concern also, and we would appeal to all peoples of all nations to work for the release of the vast spiritual forces for good which would be the result of complete disarmament.

Among the attenders Stuart Innerst is listed as a United States citizen. Barbara Reynolds is listed as having come from Japan. Of the other attenders six came from the United Kingdom, one from Italy, two from Sweden, and two from Finland.

Early this fall two projects of the Religious Education Committee of the Philadelphia Yearly Meeting will coincide: the publication of a new *Curriculum Handbook* and the annual Teacher Training Workshops.

On September 29 teachers of junior high and senior high First-day School classes will meet at 1515 Cherry Street, Philadelphia, in an all-day session, while the workshop for teachers of pre-school through sixth grade will be held at the same address on the following Saturday, October 6. Consideration of the value and use of the *Curriculum Handbook* as a guide in deciding what to teach in First-day Schools will be presented to the workshops by Gertrude Marshall and Janet Schroeder, two members of the committee who prepared the handbook.

With the cooperation of the Yearly Meeting Library and the Friends Bookstore, a display of the materials in the *Curriculum Handbook* will be available for browsing, borrowing, or purchasing.



Collier's paperbacks have just published *Dostoevsky, Kierkegaard, Nietzsche, and Kafka* by William Hubben, Editor of FRIENDS JOURNAL. The book is an introduction to religious existentialism and is a reprint of an earlier book entitled *Four Prophets of Our Destiny*. The book had undergone four printings.

Blanche W. Shaffer has started her work as General Secretary of the Friends World Committee for Consultation. Her office address is Woodbrooke, Selly Oak, Birmingham 29, England.

Sylvan E. and Myrtle M. Wallen, members of Central Philadelphia Monthly Meeting, have edited the *Quaker Date Book for 1963*. They were fortunate in finding two previously unpublished pictures of Rufus M. Jones to include in this collection for the centennial year of his birth. The Friends Book Store in Philadelphia and the Friends Book and Supply House in Richmond, Ind., are the distributors of this annual Quaker calendar. The price is \$1.50.

New York Yearly Meeting decided at its July 27-August 3 session at Silver Bay to continue its Peace Institute, with the instruction to "work diligently toward an implementation of the peace testimony." A steering committee under the co-chairmanship of Howard Carey and Victor Paschkis was appointed. Friends of the Yearly Meeting are encouraged to contribute one percent of their income toward a Peace Fund to finance the work of the Institute. Further information can be obtained from Victor Paschkis, 501 West 123rd Street, Apt. 19G, New York 27, N. Y.

Geoffrey M. Wilson, a British Friend now living in Washington, D. C., has been appointed Vice President of the International Bank for Reconstruction and Development (World Bank), effective September 15, according to the August 16 *New York Times*. He formerly served as financial attaché in the British Embassy in Washington, and was the bank's representative in the negotiations between India and Pakistan that led to the signing of the Indus Water Treaty in 1960. He is the brother of Roger C. Wilson, former chairman of Friends Service Council in London.

The Vatican Council convened by Pope John XXIII is to meet in Rome for a lengthy session beginning on October 11. The Friends World Committee for Consultation is among a number of non-Catholic bodies who have been invited to send observers. Committee members have welcomed this opportunity to make friendly and informal contacts with the Roman Catholic Church, believing that such contacts may prove helpful in promoting mutual understanding. They have, therefore, asked Richard K. Ullmann to be the FWCC observer for the first month of the Council. Friends will remember Richard Ullmann's article "No East Nor West" in the August 1, 1962, issue of FRIENDS JOURNAL; it was based on his address at this year's Friends General Conference.

Church World Service, overseas relief and rehabilitation agency of major Protestant and Eastern Orthodox churches in the United States, has appointed L. Brett White to serve as a material aid associate in the Near East.

Brett White will report to the Near East Christian Council Committee for Refugee Work, a regional Christian body, and will be responsible for the NECCCRW material aid program for Palestinian refugees and Bedouin groups.

He is no stranger to the problems of refugees, having taken an active part in the Hungarian refugee resettlement program as a member of Wilton Monthly Meeting, Conn.

Formerly a resident of Bethel, Conn., Brett White has lived in St. Petersburg, Fla., in recent years. He and his wife Theodora and four young daughters will make their home in Jerusalem, Jordan.

Barrington Dunbar, a member of the 57th Street Monthly Meeting, Chicago, has joined the staff of Mobilization for Youth, Inc., in New York City. The new experimental program for the prevention and control of delinquency has resulted from two years of planning, study, and research which was financed by the National Institute of Mental Health of the United States Public Health Service, Department of Health, Education and Welfare.

Mobilization for Youth is a community oriented project, using as its laboratory an urban residential area on the east side of New York City. The extensive project of action and research emphasizes programs in the following areas: the world of work, education, community organization, services to individuals and families, and group services.

The John Woolman Press, Inc. (4002 North Capitol Avenue, Indianapolis, Ind.) has published the following booklets: *Forward with the Spirit* by E. Daryl Kent (24 pages; no price listed); *Early Settlement of Friends in the Miami Valley* by Luke Smith Mote (53 pages; \$1.50); *A List of All Friends Meetings That Exist or Ever Have Existed in Indiana* by Willard Heiss (85 pages; \$2.00); *Honey Creek Monthly Meeting of Friends—Abstract of Records*, compiled by Willard Heiss (26 pages; \$1.50); *Early Friends in Grant County* by Elwood O. Ellis (26 pages; \$1.50).

#### BIRTHS

PEARSON—On August 29, to Bruce and Kathy Pearson of Lanthorn Meeting, Indianapolis, Ind., their first child, a daughter, SARAH ELAINE.

WALSH—On August 15, to Peter G. and Claire Holcombe Walsh, members of Providence Monthly Meeting, Media, Pa., a son, DAVID WALSH, their third child.

#### MARRIAGE

ZIMMERMAN-BONNER—On July 21, at Byberry Monthly Meeting, Philadelphia, Pa., under the care of the Meeting, ELIZABETH RHEA BONNER and ROY HARVEY ZIMMERMAN.

#### DEATHS

COPPOCK—On June 16, after a long illness, LUELLA WEST COPPOCK, widow of Walter J. Coppock, at her home in Orinda, California, at age 72. She was a member of Media Monthly Meeting, Pa.

**JOHNS**—On August 6, suddenly, in Jasper Park, Alberta, Canada, **ELEANOR JANNEY JOHNS**, aged 72, a member of Providence Monthly Meeting, Media, Pa., and the widow of the late Walter R. Johns, Sr.

**THOMAS**—On August 4, **GILBERT E. THOMAS**, aged 82, at his home in Barnesville, Ohio, the husband of Blanche Schofield Thomas. He was formerly Superintendent of Friends Boarding School, Barnesville, Ohio.

## 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

15—Haverford Quarterly Meeting, at Valley Meeting House, Old Eagle School Road, north of Rt. 202, west of King of Prussia. (Detour through Devon and over Rt. 363 may be necessary.) Discussion of Friends testimonies, 3 p.m. Meeting for worship, 4:15 p.m. Business meeting, 5 p.m. Supper, 6 p.m. Talk by Dorothy Cooper, consultant to ad hoc committee on care of the aging.

15—Peace Fair sponsored by the Peace Committee of Little Britain Monthly Meeting, at Oakryn, Pa., Grange Hall, on Route 272, Little Britain Township, Lancaster County, Pa. For details: Esther N. Wood, Peach Bottom, Pa.

15—Jeanes Hospital Fair, Hospital grounds, Hasbrook and Har-tel Avenues, Philadelphia, Pa., 10 a.m. to 8 p.m. Entertainment, shopping mart, etc. Lunch will be served 4 to 7 p.m.

16—Semiannual meeting for worship at Plumstead Meeting House, Gardenville, Pa., 3 p.m., under the care of Buckingham Monthly Meeting, Pa. The meeting house is a mile and a half east of Danboro on Point Pleasant Road.

16—Baltimore Quarterly Meetings (Stony Run and Homewood) in joint session at Sandy Spring Meeting House, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Conference, 1:30 p.m., Raymond Wilson. Business meeting will follow.

16—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch served. Meeting for business and conference session in the afternoon.

21 to 23—Meeting Workers Institute at Pendle Hill. Friday dinner 6 p.m. through midday dinner Sunday. \$15 per person. Registration (\$5.00) should be made early.

22—Shrewsbury and Plainfield Half-Yearly Meeting at Manasquan, N. J., Meeting House, at 10:30 a.m.

22—Fellowship program sponsored by Baltimore Yearly Meeting, Stony Run, at Oxford Meeting House, Oxford, Pa., 11:30 a.m., box lunch. 1-3 p.m., period for reading and meditation. 3-4 p.m., discussion period. All Friends are invited.

22 and 23—Fellowship weekend, sponsored by Haddonfield, N. J., Monthly Meeting, at Camp Darkwater.

23—John Woolman Lecture, Friends Meeting House, Mt. Holly, N. J., 3 p.m. Lecturer: Dr. Leon H. Sullivan, Pastor of the Zion Baptist Church, Philadelphia, Pa.

25—Philadelphia Quarterly Meeting at Friends Meeting House, Fourth and Arch Streets, Philadelphia, Pa. Meeting on Worship and Ministry, 3:30 p.m. Worship and meeting for business, 5 p.m. Supper (\$1.50), 6:15 p.m. Kindly exercise care in making reservations; if necessary to cancel, call SH 7-3584. At 7:15 p.m. William Channel, Director of the Overseas Refugee Program, AFSC, will speak on "The Algerian Refugee Program."

29—Religious Education Training Institute at Stony Run Meeting House, Baltimore, Md., at 10 a.m.

29—Workshop for teachers of junior high and senior high First-day School classes. 9:30 a.m. to 3 p.m., 1515 Cherry Street, Philadelphia, Pa. Theme: "Creative Learning."

### OCTOBER

6—Workshop for teachers of pre-school through sixth grade First-day School classes. 9:30 a.m. to 3 p.m., 1515 Cherry Street, Philadelphia, Pa. Theme: "What and How to Teach."

6—Annual Autumn Fair at Buckingham, Pa., Meeting, Route 202, Lahaska, Pa., 10:30 a.m. to 3:30 p.m. Luncheon served in the gymnasium of Friends School, adjoining the meeting house grounds. On sale: handmade quilts, homemade goodies, secondhand books, remnants, jewelry, plants, odd furniture, handmade leather articles; for children: pony rides, games, and booths of interest.

20—Western Quarterly Meeting, at London Grove, Pa., 9 a.m.

20-21—A Retreat at the John Woolman Memorial, Mount Holly, N. J. Anyone may arrive during Saturday, October 20 (or the night before), and stay through until Sunday afternoon. Overnight and meal accommodations on cost basis. For further information write to Samuel and Clarissa Cooper, 99 Branch Street, Mount Holly, N. J.

21—Southern Half-Yearly Meeting, at Camden Monthly Meeting, Del., west of Route 13, 11 a.m.

27—Chester Quarterly Meeting, at Media Monthly Meeting, Pa., 3 p.m.

## 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. Cleo Cox, Clerk, 4788 North 24th Place, Phoenix.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Ellisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6078.

### CALIFORNIA

**CLAREMONT**—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 886 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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

**PASADENA**—528 E. 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**—Meeting for worship, First-days, 11 a.m., 2160 Lake Street.

### COLORADO

**BOULDER**—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.

**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.

### DELAWARE

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

### 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**—Regular Meetings for Worship discontinued until Sept. Info. on intermittent Meetings—call OR 7-0457.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and first-day school, 11 a.m.

**JACKSONVILLE**—344 W. 17th St. 11 a.m., Meeting & Sunday School. Phone 389-4345.

**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 Street, Lake Worth. Telephone: 585-8060.

**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 3-5357.

## ILLINOIS

**CHICAGO**—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

## INDIANA

**EVANSVILLE**—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-8103; after 4 p.m., HA 2-8723.

**INDIANAPOLIS** — Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8077.

## 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 6-0389.

## MASSACHUSETTS

**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6888.

**SOUTH YARMOUTH, CAPE COD**—Worship and First-day school every Sunday 10 a.m.

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

**WESTPORT**—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

**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 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

## MINNESOTA

**MINNEAPOLIS** — Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 6-0272.

**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.

## MISSOURI

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

## NEBRASKA

**LINCOLN**—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

## NEW HAMPSHIRE

**DOVER** — Meeting for worship 11 a.m., Sundays Old Dover Meeting House, Central Avenue opposite Trakey Street. Eleanor Dryer, Durham, 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, 10:30 a.m., worship, 11 a.m., Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 10 a.m., from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 85 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

**MOORESTOWN** — Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

**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, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. 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 3-6242.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX2-8645.

**CLINTON**—Meeting Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**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 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

**SCARSDALE**—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

## 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, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

## OHIO

**E. CINCINNATI**—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

**N. COLUMBUS**—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

## PENNSYLVANIA

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

**HAVERTFORD**—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 Ter-

race, 1½ 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, 20 South 12th Street. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts. First- and Fifth-days. Frankford, Penn. & Orthodox Sts. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

**PROVIDENCE**—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

**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.

**UNIONTOWN**—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

## TENNESSEE

**KNOXVILLE**—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

**MEMPHIS** — Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-74615.

## TEXAS

**AUSTIN** — Worship, Sundays, 11 a.m., First-day school, 10 a.m., 8014 Washington Square. 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 2-1840.

**HOUSTON** — Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACkson 8-6413.

## VIRGINIA

**CHARLOTTESVILLE** — Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

**McLEAN**—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

## WASHINGTON

**BELLEVUE**—Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

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WOMAN, QUAKER, RECENTLY REACHED (USUAL) RETIREMENT AGE, 35 years experience in responsible social work positions, now interested in developing living plan for giving service in one of Friends activities or concerns. Plan needs to be at least on subsistence level. Desires to relocate in general area Washington, Philadelphia, New York City. References are good. Have strong feeling life experience has brought values which should be useful. Write Box B 242, Friends Journal.

**WANTED**

CAFETERIA MANAGER to operate school lunch room and kitchen. Five days a week, one meal daily, during school year. Job includes planning, purchasing, preparation, serving. William Penn Charter School, Philadelphia, Pa. VI 4-3460.

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

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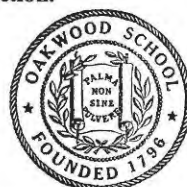
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