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***T**HE seed is above all. In it walk, in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion. And all along ye may see, by faith the mountains were subdued; and the rage of the wicked and his fiery darts were quenched. And though the waves and storms be high, yet our faith will keep you to swim above them, for they are but for a time, and the Truth is without time.*

—GEORGE FOX

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FRIENDS JOURNAL

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Editorial Comments

Refreshing Candor on Religious Issues

THE predominantly Protestant organization Protestants and Other Americans United for Separation of Church and State (POAU), 1633 Massachusetts Avenue, N.W., Washington 6, D. C., hails the year of 1959 as one of "refreshing candor in the discussion of religion and politics." In reviewing events of the last few months, the organization declared, "America is becoming more mature in discussing controversial religious issues, and this is a particularly hopeful sign as the nation approaches another presidential election. In the days of Al Smith, whispering and scandalmongering too often characterized public discussions of religion and the presidency. Thus far in the preconvention campaign, real issues have been discussed with reasonable calm and candor."

Since the organization is often wrongly accused of an anti-Catholic bias, the following statement is all the more remarkable: "The three top citations for refreshing candor in 1959 should go to the Catholic Bishops of the United States for their November statement on birth control, to Bishop James A. Pike of the Episcopal Church for his fearless and analytical reply, and to Senator John F. Kennedy for his statement in March, in which he characterized as unconstitutional the appropriation of public funds for parochial schools."

The organization has consistently defended separation of church and state. It therefore takes this opportunity to commend the Texas Convention of the Southern Baptists, which renounced a government gift of \$3,500,000 for a hospital in Texarkana, Texas, on the ground that the acceptance of such government funds by a sectarian institution would violate the spirit of the First Amendment. The Texas Baptists have set an honorable example for other denominations to follow, an example that honors their historical testimony of independence from political power. POAU's second citation goes to the Department of Justice for asserting federal-tax claims against the wine- and liquor-producing Christian Brothers of California, involving more than \$1,840,000. The Christian Brothers have claimed exemption from these taxes because they considered themselves an

organic part of the church. The third citation goes to the Protestants of Bremond, Texas, who are fighting to recapture their town's public school from a sectarian order which has taken over the school and placed its members on the public payroll. Their suit, now in the county courts, will be carried, if necessary, to the Supreme Court.

Shadows on the Sand in Gaza

The past Christmas season gave Palestine an all too brief and poetic appearance on the overcrowded screen of our memory. We know, of course, that the contemporary picture there lacks most of the sweet associations which the Christmas story conveys. The plight of Palestine's refugees is too insistent to be overlooked. In Gaza, which as ancient Philistia was the setting of Samson's tragedy, 230,000 Palestine refugees live in an area only 25 miles long and four miles wide. They are impatient to go home and resentful; they live in crowded quarters. There are also the 100,000 original residents who are cut off from the rest of the Arab world. The United Nations Relief and Works Agency supplies medical care and education. The Near East Christian Council, of which Christine H. Jones, a Friend, is the Executive Secretary, receives most of its financial support from the American churches. Christine Jones describes vividly the plight of the physically handicapped, the young—that means half of the 230,000 refugees—and the children. Schooling, training opportunities for young men, sewing centers, and various workshops are part of the Gaza Committee's achievements. Christine Jones appeals through the Information Service of the Church World Service (215 Fourth Avenue, New York 3) for clothing and financial assistance, hoping that the March 27 observance of the One Great Day of Sharing will move our hearts to remember the Palestinian refugees.

In Brief

"If I were looking quickly for 50 alcoholics, I would head for the nearest university and search among its faculty," said Dr. C. Nelson, a Philadelphia psychiatrist. The good doctor said that "brilliant" people are the principal victims of alcoholism. He also stressed, in

speaking to temperance leaders, that "total abstinence is the only sure answer to the alcohol problem," and that any use of liquor produces that "rosy-glow" feeling so dangerous to the growth of alcoholism.

A survey just completed by the National Council of Churches indicates that of 16,353 hours and 39 minutes of broadcast time in one week, only 508 hours and 48 minutes or 3.1 per cent of the time was given to sustaining (free) religious broadcasts. In all, 141 commercial

radio and TV stations were studied in 11 major U.S. cities during the week of November 1 to 7, 1959.

Last December a number of parents protested the use by breakfast cereal companies of war toys and symbols on their packages or on enclosed panels. Apparently, the companies in question (Kellogg Company and General Mills) replied in a standard form that such pictures had "great appeal."

Camus: The Rock and the Cross

ALBERT CAMUS died on January 4, 1960, in a senseless automobile accident for which the word "absurd"—to which he had given new currency and meaning—is too tragically appropriate. Other men of letters have died within recent years, some of them, perhaps, greater geniuses. But the death of none has left a wide section of the reading public in his own and other countries with such a sense of personal bereavement. His American translator, Justin O'Brien, wrote aptly in *The New York Times* of January 10 that the news left people "choked with emotion." The emotion was doubtless due partly to the suddenness of the event and the relative youth of its victim. But, more than that, Camus's public mourns in him the loss not merely of a great writer but of a living embodiment of moral values that the modern world is desperately fearful of losing. He was, perhaps more than any other writer of his time, the spokesman of the generation that was young during World War II and is approaching the middle of life in the Nuclear Age.

Camus is also a significant representative—one of the worthiest, because of his unquestionable moral integrity—of that considerable portion of the Western thinking world that has not given its adherence to the Christian faith in any of its institutionalized forms. I suspect that Rufus Jones would have recognized in Camus the familiar type of the man who, having built up in his mind a false image of God, which he rejects, will admit to no religion at all. It must be said that, given his Catholic background and the sharp line that Frenchmen inevitably draw between the "believer" and the "freethinker," no man of Camus's frame of mind could have considered himself in any but the latter camp. Nor, indeed, could most Friends.

Camus apparently felt compelled to close the door labeled "God" in order to explore in the opposite direction, through the door labeled "life" and "man." There is, in his choice, nothing of the pride of the blasphemer. He nowhere denied the existence of God, but believed that it is impossible to communicate with supernatural

reality or to benefit from what the Christian calls grace. Christian mysticism, to him, meant nothing other than escape from moral responsibility: if men rely on God, they will fail to solve the human problems that confront them.

For his symbol of revolt—which is a matter of doing without God, not of opposing Him—Camus chose the Greek hero Sisyphus, who was condemned to roll a stone to all eternity because of his defiance of the gods. In a youthful essay, "The Myth of Sisyphus," Camus expresses these ideas in a manner that is still undigested. In subsequent works his concepts show greater maturity and his sense of moral responsibility is keener, but the message remains essentially the same.

Camus's hero, unlike his Greek prototype, has made his choice freely. He would not venture into unknown and unknowable realms of metaphysical speculation, but would remain strictly within the human sphere and would accomplish his earthly tasks without hope of supernatural reward. In a way the theme is not new, but Camus gives it a new accent, one particularly suited to our time. The essence of reality is, as he calls it, the absurd—that is, the absurd discrepancy between man's thirst for knowledge and control of his environment, and his inability either to know or to control it. Camus's answer to this dilemma is the opposite of despair: man must, in spite of his limitations, use his faculties to their utmost in a spirit of brotherhood; all ideas of utopia, either earthly or heavenly, are ruled out. The keynote of his thought is sounded in the line from Pindar with which he heads "The Myth of Sisyphus":

Oh, my soul, do not aspire to immortal life,
but exhaust the field of the possible.

The legend of St. Dmitri, which Camus put into the mouth of the main character of his play "The Just Ones," exemplifies the divorce between the earthly and the heavenly kingdoms. St. Dmitri had an appointment with God Himself. On his way he met a peasant whose wagon was stuck in the mud, and he spent a whole hour

helping the peasant. Then he hurried on to his appointment; but God was not there any more.

Sisyphus-Dmitri reappears in Camus's novel *The Plague* in the form of the band of men who take on the apparently hopeless task of saving the city of Oran from the plague. Those men are all quite ordinary: not one of them is a saint, nor even a hero; they simply remain faithful to life and to the human condition. On the other hand, the protagonist of religious faith—the priest Paneloux—has started by recommending inaction and complete, penitent submission to the disaster, which he interprets as a visitation of divine justice. Aroused at last by confrontation with the useless death of a child, he, too, becomes an active member of the rescuing committee. And the plague is defeated—a conclusion that seems to vindicate the ethics of the secularists over those of the man of God. But it is not as simple as that: the causes that reverse the march of the epidemic remain mysterious and beyond the control of the men who so nobly reacted to its challenge. This sense of mystery lifts what would have been a moral tale to the dimensions of an epic. And it suggests that God is not absent.

The Fall must have come as a painful shock to those who had formed a comfortable picture of Camus as the champion of a healthy, optimistic humanism. The antihero, Jean-Baptiste Clamence, whose name ironically evokes the Forerunner, is a former doer-of-good-deeds who, after being forced to confront his own selfishness when he fails to rescue a drowning woman, devotes the rest of his life to unearthing the tawdry side of other men's lives.

The career of this "judge penitent" suggests a travesty of conversion. (At the time when the novel was written, the return of prodigal sons to the church was one of the significant developments in French intellectual life.) The secularist pharisee who hypocritically loved his fellows has become the man-hater who inveigles others into confessions of guilt by confessing his own. The more sins there are to confess, the better; and imaginary sins are preferred to real, because they confuse the issue. By a blanket admission of total guilt, a fiction of total innocence is achieved—the essential thing is to

avoid real judgment. Thus, together with a parody of the doctrine of original sin and the atonement, which may shock some, we are given a clear indication that Camus is now looking beyond the human sphere toward that realm where man is judged.

Clamence has always hated and will always hate God. His overpowering motive both before and after his "fall" has been a desire for power, which stems from a fear of freedom: "At the end of all liberty there is a sentence; that is why liberty is too heavy to carry." Thus, by the curious method of presenting the world through the eyes of an evil man, Camus suggests the obverse of the hell in which his character lives. In the mirror of Clamence's mind, we see the distorted reflections of the world of those other men (among whom one is to include the author) who are resisting the mad rush into iron-bound institutions of self- and mutual-confession presided over by a judge penitent. Those others, out of "respect for men," refuse to acknowledge God overtly, though they love Him secretly; one such is "an atheist novelist who prays every night."

There is a single, puzzling reference to Christ. He is "that other one" who died on the cross. Clamence says that he had to die because he was the guiltiest of all, having caused the death of countless innocent children. By calling Christ "that other one," Clamence reveals himself as the anti-Christ. His accusation against Christ is the supreme example of confusing and reversing values by mixing up the cards, through which Clamence is building his infernal kingdom. Such, it seems to me, is the proper interpretation of this passage, which has caused more than one Christian to indict Camus for blasphemous levity.

The title of the next work of Camus to reach the public (aside from the numerous translations for the theater that took up an increasing amount of his time, perhaps to the detriment of his creative thinking) bore the suggestive title, in the light of the above, of *Exile and the Kingdom*. It is a collection of short stories, two of which, by no means my favorites on other counts, again reflect Camus's religious preoccupations.

"The Renegade," subtitled "A Confused Mind," is

WHEN early Friends "thee'd" and "thou'd" each other they were being peculiar, because they asserted that no man was worthy of special tokens of respect. If modern Friends thee and thou each other, they are asserting that only Friends are worthy of special tokens of intimacy and affection. We should therefore welcome those little protests that come from time to time on such matters as the naming of the days of the week and the effort demanded to understand such mysteries as "First Day, 2nd Day of 3rd Month." Or the revulsion someone suddenly expresses over our refusal to use the harmless egalitarian "Mr.," with the attendant effort of learning two names before we dare address one person.

—HAROLD LOUKES, *The Castle and the Field*, Swarthmore Lecture, 1959

one of the most unmitigated visions of hell that Camus has produced. In it we participate directly in the agonizing surrender of a missionary priest to the forces of evil. He had set out to convert a tribe of satanic people who had built for themselves a city of salt in the desert. He had chosen them particularly because the task would be difficult. But it was they who had triumphed, overpowering him through a process of hypnotism and torture that had included cutting out his tongue. His one ambition, now, is to kill the priest who is being sent out to replace him, and to hasten the victory of evil. He has two brief moments of regret. His thoughts linger on "the just one," the "Lord of kindness," but he thrusts these thoughts away. Then, a tongue, which seems to be trying to replace the one that has been cut out, tries to formulate these words: "If you consent to die for hatred and power, who then will forgive us?" But evil cuts him down as a handful of salt is thrust into his mouth.

Like Clamence, the renegade priest has always been totally motivated by the thirst for power; and his religious fervor, like the humanitarianism of the former, has never been anything but a travesty of love. It is noteworthy that both men never essentially change. Both hate not only God but man, and evaluate him at his worst. Both shrug off the possibility of the triumph of good—and yet they are not quite sure. . . . No, no, Clamence reassures himself; it will never come to pass, because no man will ever consent to die for another.

To answer him, Camus calls upon the hero of his youth—Sysiphus. In "The Stone That Grows," the inhabitants of a South American town are devotees of a syncretic Christian possession cult; when the appointed bearer of their ritual stone has spent his strength in a Christian-Dionysian orgy, it is a man with no formulated religious beliefs, a foreigner newly arrived, who shoulders their burden for them. Thus the Kingdom in Exile will be slowly built by the patient, prosaic work of humble men who, without crying, "Lord, Lord," carry their rocks, which are beginning to look hauntingly like crosses; and carry not only their own, but those of their fellows. Camus is no theologian, but is it too much to suggest that the atonement—so ironically travestied in Clamence's double talk about guilt and innocence—is here seen in its concrete reality?

One awaits with interest the publication of the fragments of the novel that Camus's premature death did not permit him to complete. It was perhaps to be expected that this enigmatic man should leave us without the final key to his thought. His profound influence on the thinking of other writers—and not only writers, but

men and women in many walks of life—can already be felt, and is bound to grow. He owes this influence largely to the fact that he refused to live on borrowed light, but could say truly, with George Fox, "These things I knew experimentally."

VIRGINIA B. GUNN

The Inner Light

By LILIAN S. JARRETT

The future through the present finds its birth. The inner light, God's spirit in our heart,
May work as in those days of old when Jesus walked the earth,
Like miracles of showing unto sightless eyes his ways of truth and love.
Will ye be his disciples, too, my friends, and try to do as Jesus years ago,
Healing the sickened spirit and the blind with words of hope for heaven here and heaven yet to come?
He leads us by the hand and says, "Be cleansed."
Where is our heaven? Upon this beauteous earth of ours if we search,
Within our human hearts of flesh and blood it folds its wings,
Awaiting love's sweet breath, whose magic touch alone can wake to life on earth the joy of peace,
Upon whose shining wings of light we pass at length on through the growing glories of the vast unknown.

Spiritual Thirst

By FRANCIS D. HOLE

Worship is felt like the pulse or the breath,
Beyond printed page's fossil-like death.
Therefore we sit, expectantly feeling
The source of all writing, the way of all healing,
Sensing fulfillment and impending trial,
Blessedly drinking, yet athirst all the while.

Winter

By DOROTHY B. WINN

So now the earth is cold and still.
No genesis, no fruit
Is part of this quiescent time.
The seed pod and the shoot
Are dormant, while the sap runs low
In every living root.
All nature slumbers, far and wide,
Beneath a great white tide.

Food for the Soul

AH, that is food for the soul," we often say with pleasure. What is it, this food for the soul? Many things. And why should we eat of them? If we nourish our souls properly, they are growing, not only in childhood, as our bodies do, but all our lives.

Daily bread for the soul is found in living silences, those times when we small creatures let go our struggling wills and let God slip in. There is the silent prayer at dawn, when we greet the new day with eagerness to labor with God in forwarding His plan. There is the silence before bread and meat, a moment to refind, if we have wandered, the day's path on which we have set out. There are the small silences throughout the day, when our hearts whisper words of love and worship, when our souls receive His love. In one special hour there is time alone for meditation and reading, the source of the main spiritual nourishment of the day. It is meaty, unhurried, peaceful. And finally, at sunset, we bow down in silent thanksgiving. These are the silences that nourish the soul and bring it strength and vitality.

There are also dreams that feed the soul—a moment to gaze on a newborn child, when the years of his lifetime are gathered into a timeless dream of wonder. There is the dream that comes when one reads a great poem, and the imagination sweeps the soul off to thrilling heights of splendor. There is the same flight of fancy in a concerto, a chorale, a Rodin, a Millet—joys made of dreams to nourish the soul and make it free.

There is the food of Nature to be sought out and taken in great gulps of screaming winds or small snatches of puffy clouds. There are the feasts of autumn scarlets, golds, and saffron hues. There are the delicacies of a hummingbird flight, the breath of sweet fern, one perfect iris. The soul takes on the colors of Nature's fruits, and here its serenity is nourished. For it is in Nature that one feels the hand of God rotating the earth, placing the stars, and changing the seasons—birth, growth, fullness, death, rebirth, serenely following over and over and over.

Pain is the bitter spice that strengthens the soul and makes it kind, for when we have known pain, we understand. This food will find its way unsought to our table, and we must learn to use it wisely.

And when we have eaten of pain, we will seek joy to hide the bitter taste. With dancing and singing, with laughing and flute playing we will feed our souls with the sweets of gaiety and happiness. We must seek out our friends daily with smiling faces and be gay, for there is much sorrow to be balanced with joy.

Surely, we must think carefully what we feed our souls. We must beware of poisoned foods. The modern cult of ugliness, cruelty, and violence shrivels the soul. What are the thoughts that fill our minds? Are they helping us grow? "... whatsoever things are true, ... honest, ... just, ... pure, ... lovely, ... of good report; if there be any virtue, and if there be any praise, think on these things," and let us not fill our minds with ugliness. The conscious cultivation of beauty, dreams, and silence, of joy as a balance to pain, will nourish our souls until they are so radiantly healthy that all we do will shine with a pure and steady light.

ALISON DAVIS

Letter from India

WITH three of the large Indian universities now closed indefinitely because of student indiscipline, the growing disorganization of educational policies and institutions is at last being recognized at top level for what it is, a major national difficulty. During the past year in Calcutta I have participated in four student seminars and in several work camps, the first three dealing indirectly with this matter and the last tackling it explicitly. Our subjects have been, starting with the earliest, "Modern Democracy and the Conscious Cooperation of Intelligent Citizens," "The Role of Youth in Social Welfare Work," "Students' Use of Leisure Time," and, finally, "Student Unrest," and it is through these that I have gained my impressions.

The universities are greatly overcrowded, the quality of the teaching is by no means up to earlier standards, and there is nothing sure about the students' employment after graduation. Parents are for the most part indifferent. Communist politicians are active inside the universities and out, and most fantastic of all are the widespread phenomena of student strikes and mass exits from examination halls if an examination is not to the liking of the students.

The President of India at a recent convocation has said, "There is too much stress on rights in our country. Every section of the people is not only anxious to claim but also to enforce its rights, while in the midst of the resultant noise the call of duty is either forgotten or relegated to a position of insignificance." And the fact seems to be that the students under the Communist or pro-Communist leading of the student unions have begun to think of themselves as a class, inevitably opposed to teachers and to authority and quickly ready to take direct action.

All this has been called a "crisis of character," with roots lying throughout the whole society. Dishonesty

and cynicism are in the air, and it is certainly true that the students are more sinned against than sinning. But to say this does not help very much, and it has been our effort in the seminars to point out the positive possibilities of the situation as it stands and with all the existing wrongheadedness of overcentralized procedures, external examiners, neglect of personal contact, and exposure to unscrupulous politicians. The idea of education has given place to the need to pass an examination in order to gain status, if not a job.

The question might be asked: Just who of the hundreds of thousands of students are these that attend our seminars? I asked this question of one of our seminar leaders, a Professor of Economics in Calcutta University. I was told they are by no means the best, for the best are in politics—and "politics" in this context means communism. Needless to say, we do not draw—nor do we wish to—the politicians, for the seminars make the underlying assumptions of democracy: not whether we shall have it, but how we shall have it. And this alone is not an idle question. I was told, for example, by a young enthusiast that India is now the world's showpiece of democracy, and in another connection he stated equally emphatically that the minority must be "annihilated" by the majority. This view of democracy as a mechanical matter of counting noses is widely prevalent, while what I take to be the fundamental tenet of democracy—that the rights of the minority be preserved by the majority—could easily be lost sight of. At present, however, the trouble is almost the reverse, a failure of self-control.

We do have good discussions. The need is voiced for a new ideal to replace the ideal of independence. Both awareness of the baneful effects of deplorable cinemas and magazines and a real hunger for the blessings of character and self-discipline are apparent. There is at the same time a determination not to submit automatically to imposed judgments or arbitrary decisions, though there is perhaps a less notable discrimination in the matter when such a judgment is imposed by the student union. Widespread is the view that a screening process for university entrants should be enforced so that undesirable elements can be weeded out at the start. Students, of course, are well aware of the shortcomings of their own parents and of their failure to take an interest in their education, and parent-teacher associations are frequently advocated. The appalling shortcomings and dishonesty in university administration are very rightly an object of attack. One often thinks during all of this turmoil of Mahatma Gandhi's advocacy of basic education, that is, practical education

given in small and widely scattered schools and colleges, designed to make the student self-sufficient both economically and morally. In Calcutta today the great thing is to become a clerk, preferably in government service. It cannot be doubted that, as in other ways, present Indian leadership has moved away from Gandhi, while maintaining still a game of make-believe with the sayings of the great man. This hypocrisy, too, is noted by the students.

To what does all this add up? The President, who is much closer to Gandhi than Mr. Nehru, went on to add: "The plant of democracy, whether one looks upon it as indigenous or exotic, has nowhere grown without careful nursing. The system which democracy has come to represent is the most complicated political fabric one can think of, which in respect of utility and durability is unrivaled in many ways. . . . We believe in the dignity of the individual as much as in the upholding of the rights of the society in which he lives. . . . We want every individual to contribute to the building up of the state according to his or her ability, and at the same time we are anxious that the state underwrite a suitable standard of living. . . . For the achievement of these aims the democratic way is best suited. . . ." Here in a nutshell is the problem and its potentially contradictory terms. Add to it the prospect of 520 millions in 1980, and we have the major elements of the next decade in India. Probably future seminars will take up these awe-inspiring matters. We hope not so much to find answers in words as to prepare ourselves for answers by deeds.

Foreign help in India is certainly needed. What help can Quakers give? Would it not be possible that when an individual feels moved to make his way in India, his local Meeting could support him until he found his niche? Personal contact is the gift that Quakers as such might best be expected to offer. Facing here a "crisis of character" is the gift most needed.

BENJAMIN POLK

British Bookshelf

(Continued from page 66)

The last two books are about the most serious problem of our time, disarmament. Charles Carter in a very short booklet, *Some Economic Problems of Disarmament*, has written of economic and social difficulties which would automatically arise after any scheme of disarmament was put into operation. He suggests ways of meeting the chaotic conditions of unemployment and trade depression. There is much to think about here, and it forms a good introduction to Philip Noel Baker's book, *The Arms Race*.

This has already been reviewed in your columns, but

deserves constant attention. It is undoubtedly the most challenging book of the year. The writer has spent most of his life actively working in international affairs and campaigns for world disarmament. His great experience and distinguished service inspire the book. We owe him more than we can measure for a book of economic, political, and military significance. It could prove the blueprint for negotiations for lasting peace, when "the end of war, so long overdue" is finally reached.

ALICE B. THORNE

About Our Authors

Alice B. Thorne writes her article on recent British Quaker publications at our invitation. She will keep our readers informed in a similar way from time to time during the year. She lives at Carr End, Jordans Way, Beaconsfield, Bucks., England. Books and pamphlets mentioned in the article may be ordered from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa.

Virginia B. Gunn, a member of Central Philadelphia Monthly Meeting, teaches French at Friends Select School, Philadelphia. She was brought up in France and in 1945-46 she worked for the U.S. Information Service in Paris. She is a graduate of Swarthmore College.

A letter by Alison Davis says, "I live in Hampton, Conn., where my life is filled with country living on a small farm, with village activities (such as serving as a member of the School Board), and with looking after my professor husband and two medium-sized children. I am a graduate of the Lincoln School, Providence, R. I., and the American Friends Service Committee work camp program. I attend the Storrs Meeting at the University of Connecticut."

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

Friends and Their Friends

Horace and Rebecca Alexander sailed for Bombay on January 8. They will be in India and Pakistan for three months.

Rajah Gopal, a teacher of world religions at Friends Central School, Philadelphia, and Lansdowne, Pa., Friends School, has returned to India after six years in Mexico, Canada, and the United States. He hopes to put into practice a few ideas gathered here which would help the village people of his own country.

Francis C. Anscombe is the author of *I Have Called You Friends*, a story of Quakerism in North Carolina (380 pages). Clothbound, it is available at \$5.00 a copy from the Christopher Publishing House, 1140 Columbus Avenue, Boston 20, Mass.

Five names should be added to the list of 77 people arrested for demonstrations outside Harrington Rocket Base near Kettering, England, on January 2. (See page 54 of the FRIENDS JOURNAL for January 23, 1960.) The 82 Direct Action demonstrators, according to information in *The Friend*, London, for January 15, "went free from the County Hall, Northampton, on January 6, having been 'conditionally discharged.' The magistrates, over whom Mr. J. T. H. Pettit presided, took this course after defending counsel (Mr. Greville Janner) had told them that the great majority of the accused would not consent to enter into a signed undertaking not to repeat the acts for which they had been arrested.

"The decision means that, although the 82 had pleaded guilty to obstructing the police in the course of their duty, a conviction was not recorded against them; but that if the present offence were to be repeated the present case would be taken into consideration. . . .

"The magistrates applied their decision to the whole body of the accused, despite their awareness that nine of them had been arrested in the similar demonstrations near Swaffham, Norfolk, in 1958.

"As compared with the six hours and 45 minutes of the hearing at Swaffham on December 29, 1958, when 47 rocket-base demonstrators were in court, the similar proceedings at Northampton were more expeditious. They lasted only 50 minutes, despite the fact that this time there were so many more accused persons, that, instead of their appearing in the dock or otherwise on the floor of the court, they filled the public gallery, and a gallery designed for the grand jury at Assizes, while the 'public' was crowded into a confined space below them. Mr. Janner suggested that never before in the history of English courts had so large a body of people faced a hearing together at one time. . . .

"In his speech for the 82 accused Mr. Janner thanked the court for its arrangements for expediting their hearing, and suggested that it was one of the most extraordinary cases to come before an English court. Here were 82 persons, united and speaking with one voice; having done what they believed to be right and in accordance with conscience; a representative section, he claimed, of the British public, including housewives, schoolteachers, a builder's laborer, an Anglican priest, a retired health visitor and a writer. They were all estimable persons, all holding views with great strength and sincerity, and pressing those views with a complete disregard of their personal comfort and safety. . . ."

The above excerpts are taken from the article "Demonstrators in Court in Northampton." Jack Mongar, who writes "Harrington—By a Friend Who Participated" in the same issue, calls on Friends "to ponder deeply on what we did at Harrington. It was a radical protest against the preparation for war that becomes ever more reckless."

The first of a series of five area conferences for Overseers was held at Kennett Square Meeting, Pa., on January 10. Fifty-one persons from 21 Meetings attended. These sessions are sponsored by the Friends Peace Committee, Philadelphia,

and grew out of the question, "When people apply for membership, are Overseers by-passing the peace testimony?" Henry J. Cadbury, speaker at the first meeting, set in perspective the historic role of Overseers as related to the peace testimony and connected it to their role today and tomorrow. Round tables provided opportunity for discussion in small groups, dealing with the threefold question: "What responsibility relative to the peace testimony have Overseers toward (a) those applying for membership, including transfers? (b) Nonmember attenders? (c) Members, especially young people?"

These are delegated meetings, with appointments made by the Committee of Overseers in each Monthly Meeting. The Chairmen of Meeting Peace Committees are also invited.

Meetings are held on Sunday afternoons from 3 to 5:30. The second meeting was held at Swarthmore, Pa., on January 24. The remaining meetings are scheduled at Newtown, Pa., on February 7; at Woodbury, N. J., on February 21; and at Central Philadelphia on March 6. Persons especially interested may confer with their Meeting's Overseers relative to appointment.

ANN RUTH SCHABACKER

Letters to the Editor

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

Howard Kershner writes you, taking exception to two meetings sponsored by the Service Committee, at which Russian Communist speakers were presented. Depending entirely on his report, I would like to ask Howard Kershner if it does not seem to him of paramount importance to world peace that American people should come to some better understanding of the Russians and their theories than we now have? He is right, of course, that the promoters of such meetings should take care to avoid giving the impression that Friends endorse communism. There are ways of being objective. It is not in the tradition of Friends or of Christians to back away from unpleasant tasks that need to be done, for fear of being defiled. Let's try to overcome our enemies by making them our friends. To do so, we must first understand them. There is "that of God in every man."

Tacoma, Wash.

STANLEY T. SHAW

I am inclined to agree in part with Howard Kershner, writing in the FRIENDS JOURNAL of January 9. The Communist holds no concept of Christian ethics or morality, and therefore to lie or deceive is no sin against his conscience, if he has one.

I am not, however, against all intercourse with the Communists. Meeting them on a basis of good will, exchanging cultural accomplishments is a healthy relationship, if it is kept on a basis of respect and understanding.

On the other hand, I am not in sympathy with the view expressed by Colin W. Bell. I am well aware that the Service Committee is a self-perpetuating corporation and that a large number of those employed are not Friends, although many

do join later. But when I joined the Haverford Unit in 1917, I was under the impression that it was representing the ideals and testimonies of the Society of Friends. And I am quite sure that Rufus Jones, Henry Cadbury, Henry Scattergood, Charles Evans, Wilbur Thomas, and a host of other leading Friends of that time thought the same thing. I believe, also, that most of the members of the Haverford Unit felt the same way. It seems to me that the Service Committee needs the spiritual motivation of the Society of Friends, and some of the regional branches are, I believe, operated on that basis.

Seattle, Wash.

BENJAMIN A. DARLING

In the January 16 issue of the FRIENDS JOURNAL it was heartening to read the questions posed by Carl Wise in "What Is a Friend?" alongside the revolutionary proposal of Robert Leach in his "Letter from Geneva." Coincidentally, John Sykes wrestles with identical points in *The Quakers—A New Look at Their Place in Society* (Wingate, London, 1958). "If we want governments to give more for economic development in Asia and elsewhere, if we feel the public has funds to spare, we should, as a Society, do something drastic ourselves." Robert Leach's proposal of a "token investment" to the tune of 10 million dollars from Philadelphia Yearly Meeting to a U.N. Save the Human Race Fund struck me as "something drastic."

Sykes charts the course of Quaker history to show the Society within society and shows that when Friends become secure and wealthy, they become cautious, ingrown, and unlikely to do something drastic. The saving grace of the Society always lay with individual members, those who continually wrestle with divine revelation while yet extending a cup of water in Christ's name. Within our Society some have abandoned the water while others are mute about naming Christ.

To walk that delicate line between service to God and service to man, individual Friends must strive to carry a cup of water while wrestling with an angel. In order to help the human race, we must start healing work within our broken Society. Something as drastic as this would make a token of 10 million dollars from one Yearly Meeting an easy task.

Philadelphia, Pa.

NANCY K. NEGELSPACH

The issue of January 16 is a particularly challenging and helpful one; many questions come to mind, but I will confine my comments to the question raised by Robert Leach as to why the Letters to the Editor section has had so little meat in it. I have three answers:

(1) Many Friends simply do not want to think deeply. They do not want to be challenged, and therefore they bring pressure on our poor Editor to stop the Letters.

(2) Letters are cut by the Editor without any indication that they have been cut. Few of us can be as brief, concise, and to the point as we should like, and some editing is certainly in order; however, the way in which it has been done has not encouraged thoughtful letters.

(3) We as a nation tend to place the maintenance of

our standard of living above the hunger of our brothers at home and abroad, and do not want to face this question.

The "Letter from Geneva" deserves reading and rereading.
Mickleton, N. J. HENRY W. RIDGWAY

I wish to express my appreciation of the articles by Carl Wise and William Maier in the FRIENDS JOURNAL of January 16. The questions which both have raised are, I feel sure, among those which occur to many thoughtful Friends. It is good to see them asked openly in print.

I have often wished to be part of a small group in which questions such as Carl Wise has raised, and many additional ones of the same nature, could be earnestly and honestly discussed. And I wish to add a question to those posed by William Maier: If all the people in the United States followed Friendly principles, such as living within their incomes, buying only what they needed and could pay for without incurring debt, etc., what effect would this have upon income from industrial investments of individual Friends or Friends Meetings? It is difficult indeed to separate ourselves from the world as it is. And it is humbling to realize that we owe many things to many people whose principles we may not approve or care to follow.

Black Mountain, N. C.

GRACE T. NEAL

The recent article by William Morris Maier (January 16) on "Friends and Investments" should evoke some valuable examination. I am sure that few Friends would doubt the complexity of the investment market. But we should not either discount the effort or dismiss the motive behind such a concern as important as how we are going to invest our money consistent with our beliefs. I feel sure that the problem of investments of money was as complex to John Woolman in the 1750's as it is to us in the 1960's, but John Woolman knew "cumber" by its works.

There are numerous areas of investment which do not conflict with Friendly principles. Friends could, in fact, aid their Society immensely if they would consider a possible Quaker investment company to finance construction of meeting houses. There is a need for several millions of dollars within the Friends General Conference—money that will be put to good use in providing a home for our new Meetings besides earning adequate profit for the investor.

I personally would suggest that Friends who find that an inheritance develops into an instrument for the discounting of our historic testimonies, or a weakening of personal faith in God as expressed in our Christian teachings, should then give such monies to charity.

Merchantville, N. J.

DAVID NEWLANDS

Considering the kind of investment that is least contaminated by the lack of brotherly love, allow me to recommend consumers cooperation. Investors get only bank interest, but they have the advantage of being both owners and buyers, and in control of the business. Profits after rent and interest

go partly to a saving to buyers on the cost of goods and partly to building up capital.

The system has been going for a hundred years with great success in England, and it has been adopted in many other countries. The Farm Bureau and its allied societies in America make great savings for farmers and help to hinder profiteering by other business.

It is hard to get attention given to the natural law stated by Jesus that you cannot serve God and riches, but Quakers seem to be thinking on that line.

Oxford, Pa.

A. CRAIG

Coming Events

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

JANUARY

31—Abington Meeting, Jenkintown, Pa., Adult Class, 10 a.m.: Ruth E. Durr, "Whittier."

31—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: George Willoughby, "Christian Pacifism, 1960."

31—Lecture at Willistown Meeting, Goshen Road north of Route 3, two miles from Edgemont, Pa., 7:30 p.m.: Douglas M. Deane, Secretary for Work with Refugees and Migrants, YMCA World Alliance, Geneva, Switzerland, "The World Refugee Year."

FEBRUARY

1—Fifth in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: Margaret Gibbins and Sigrid Lund, "Friends and the World." The event is under the auspices of the La Jolla Meeting, Calif.

2—Address at Haverford College, Haverford, Pa., in Roberts Hall, 7:15 p.m.: John Scott, foreign correspondent, author, special assistant to the publisher of *Time* magazine, "The Soviet Empire."

4 to 7—Second Friends Seminar on Indian Affairs at Albuquerque, N. Mex., sponsored by the Associated Executive Committee of Friends on Indian Affairs, the American Friends Service Committee, and the Friends Committee on National Legislation. Speakers are listed on page 45, column two, of the issue for January 16, 1960.

4 and 11—Talks for parents at Haddonfield Monthly Meeting, N. J., 8 p.m.: Josephine Benton, "How to Introduce Young Children to the Religious Life."

5—Talk at 1515 Cherry Street, Philadelphia, 7:30 p.m.: Maria Combetti, a Friend living in Florence, Italy, Secretary of the Friends of the Friends, Italy, "Welfare Work in Italy." Refreshments.

5, 6—"Quaker Dialogue" at Manhasset Meeting, N. Y., sponsored by the Advancement Committee of Friends General Conference: three two-hour sessions with Rachel Davis Dubois, applying "group conversation" method to "The Meeting for Worship" (Friday, 8 p.m., Fred Flynn's home), "The Meeting for Business" (Saturday, 10 a.m., meeting house), "Our Outreach into the Community" (Saturday, 2 p.m., preceded by a box luncheon).

6—Concord Quarterly Meeting at High Street Meeting House, West Chester, Pa. Worship and business, 10:30 a.m.; lunch provided, 12:30 p.m.; at 2 p.m., a panel presentation of "Friends First-day Schools" by members of constituent Meetings who are directly engaged in this work.

6, 7—Midwinter Conference of Philadelphia Young Friends at London Grove Meeting House, Pa. Theme, "Simplicity and Temperance." Worship, discussion, recreation; speakers, Mildred Young, W. G. Burchkel, Tom Brown. Cost, \$4.00 (exchange students, free). Send registrations by February 2 to the Young Friends Office, 1515 Cherry Street, Philadelphia 2, Pa.

7—Frankford Monthly Meeting, Penn and Orthodox Streets, Philadelphia, Adult Class, 11:30 a.m.: Howard H. Brinton, "The Place of the Book of Discipline in the Society of Friends."

7—Swarthmore Friends Forum, Swarthmore, Pa., Meeting, 9:45 a.m.: first of four talks concerning governments and the social order, by Edward G. Janosik, Associate Professor of Political Science at the University of Pennsylvania, "Governments in Delaware County and Community Needs."

7—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m.: Ralph A. Rose, member of the Friends Meeting of Washington, D. C., with many years of service with the American Friends Service Committee and Friends World Committee, author, "Seeds of War in Our Own Lives."

8—Last in a series of six lecture and discussion sessions at Westminster College Center, 5075 Campanille Drive, San Diego, Calif., 8 p.m.: "The Experience of Worship." The series is under the auspices of La Jolla Meeting, Calif.

9—Community Meeting, Meeting House, Plymouth Meeting, Pa., Germantown Pike and Butler Pike, 8 p.m.: Dorothy Hutchinson, "The Individual Christian and International Relations." The talk is part of Friends participation in the Nation-wide Program of Education and Action for Peace of the National Council of Churches.

12—Friends Fellowship House Forum, Reading, Pa., 8 p.m.: T. Y. Rogers, Jr., "Race Relations; North and South."

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

13—Burlington Quarterly Meeting at Trenton, N. J., 1:30 p.m.

13—Caln Quarterly Meeting at Coatesville, Pa., 10 a.m.

MARRIAGES

PRUITT-JULIARD—On December 27, 1959, at Merion Meeting, Pa., FRANCE I. JULIARD, a member of Merion Meeting, daughter of Andre L. Juliard and the late Denise M. Juliard, and DEAN G. PRUITT, a member of Radnor Meeting, Pa., son of Dudley and Grace Pruitt. The couple will be residing in Evanston, Illinois, where Dean is a research social psychologist in the field of international relations at Northwestern University.

REED-HATHAWAY—On December 26, 1959, in the Dover, N. H., Meeting House, EVA HATHAWAY, daughter of Mrs. Harold R. Frink of Newington, N. H., and GORDON E. REED, son of Mr. and Mrs. Erwin C. Reed of Conway, Mass. This was the first wedding to take place in this Meeting for 63 years. The parents of John Greenleaf Whittier were also married there in 1804.

SCHNEIDER-SWAIN—On December 27, 1959, in the Fall Creek Meeting House near Pendleton, Indiana, SUE CAROL SWAIN,

daughter of Charles E. and Helen Swain, 626 East 46th Street, Indianapolis, and LT. DAVID EDWARD SCHNEIDER, son of Mrs. Charles T. Ketz of Clearwater, Florida, and the late Edward G. Schneider. The bride and groom are now living in Aberdeen, Maryland. The bride, a member of Fall Creek Monthly Meeting, is the granddaughter of George and Elizabeth Hardy Swain, who celebrated their 61st wedding anniversary on December 28, 1959.

DEATHS

CARPENTER—On December 20, 1959, following a weeklong hospitalization, in Philadelphia, FLORENCE RIGGS CARPENTER of Philadelphia, Pa., aged 76 years, wife of the late Charles E. Carpenter, Sr. She is survived by a son, Charles E. Carpenter, Jr., and two grandsons of Poughkeepsie, N. Y.; and a sister, Margaret H. R. Augur of Fanwood, N. J. A service in Philadelphia on December 23 was followed by interment and a memorial meeting at the Sandy Spring, Md., Meeting on January 9, 1960.

SATTERTHWAITE—On December 22, 1959, E. BURTON SATTERTHWAITE, aged 86 years, a birthright member of Horsham Monthly Meeting, Pa. For many years he was active in Meeting and community affairs.

Dr. Otto E. T. Von der Heyde

Dr. Otto E. T. Von der Heyde of Hollidaysburg, Pa., and member of Dunning Creek Monthly Meeting of Friends, Fishertown, Pa., passed away on January 1, 1960. Dr. Von der Heyde was the son of Dr. Hans and Sophie Von der Heyde, and was born in Constantinople, Turkey, May 15, 1874.

He became a convinced member of Dunning Creek Meeting in May, 1942, and remained active in Meeting affairs until recent years, when limited physical activity caused irregular attendance. Surviving is his wife, the former Bertha Sheeder, also a member of this Meeting.

His sincere interest and thoughtful observations on current world affairs as related to our personal religious life will be greatly missed by his associates in Dunning Creek Meeting.

J. ROBERT MILLER, Clerk
Dunning Creek Meeting

Corrections: Karen Ann Leiter (born July 3, 1959) and Barbara Smith (born September 15, 1959) are children of attenders at the First-day school of Horsham Meeting, Pa., not members of Horsham Meeting.

H. Bennett Coates was Clerk of Baltimore Yearly Meeting, Stony Run, Committee on Ministry and Counsel (not Philadelphia).

MEETING ADVERTISEMENTS

ARIZONA

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

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 8-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

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

SAN FRANCISCO—Meetings for worship,

First-days, 11 a.m., 2160 Lake Street.

COLORADO

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

CONNECTICUT

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

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2333.

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

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

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk. Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTTERFIELD 8-3066.

IOWA

DES MOINES—South entrance, 2020 30th

Street; worship, 10 a.m., classes, 11 a.m.

LOUISIANA

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

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

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

MICHIGAN

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

MINNESOTA

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.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome. Arthur J. Stratton, Clerk.

NEW MEXICO

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., 1272 Delaware Ave.; phone EL 0252.

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
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri.)

9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 3601 Victory Parkway. Telephone Lucile Knight, Clerk, at EA 1-2769.

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

PENNSYLVANIA

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

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

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermald Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 26th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Myrtle Nash, FA 3-6574.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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

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

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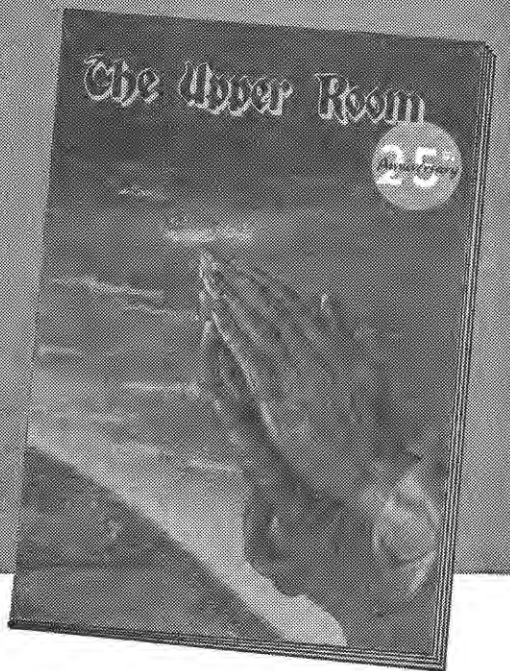
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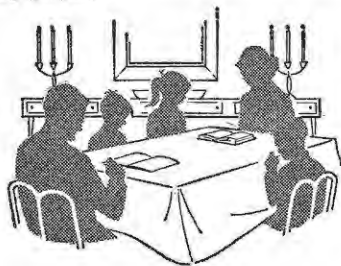


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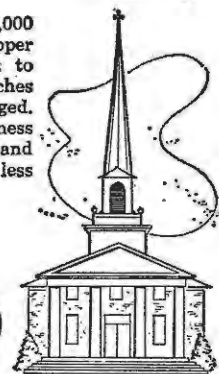
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