

FRIENDS JOURNAL

Quaker Thought and Life Today

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*I*T is a common heresy and its graves are to be found all over the earth. It is the heresy that says you can kill an idea by killing a man, defeat a principle by defeating a person, bury truth by burying its vehicle. Man may burn his brother at the stake, but he cannot reduce truth to ashes; he may murder his fellow man with a shot in the back, but he does not murder justice; he may slay armies of men, but, as it is written, "truth beareth off the victory."

—ADLAI E. STEVENSON

Civil Disobedience, Yesterday and Today

. by James S. Ayars

Thunderous Silence

. by John Yungblut

Louisville Adult Education Project

. by Dora Rice

"That of God"

. by Arthur J. Vail

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New York Yearly Meeting*

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Off on Her Own

"IT was great to be off on my own," writes Betty Ann McCorkel, a member of Swarthmore (Pa.) Friends Meeting, now in Tanganyika as an AFSC volunteer with Voluntary International Service Assignments (VISA).

Betty Ann and the other VISA workers are serving under the Tanganyika Ministry of Community Development. When her superior officer in the Ministry was asked what Betty Ann's plan of work was to be, she was told that she would be in rural Dodoma working with three clubs and possibly starting others. The first day she was dropped off half way to a village and was told to tell the women's club leader that she would work on the garden. Her first reaction was, "I can't do this all by myself," but she suddenly realized that this was "freedom" and that it was really great to be off on her own.

The work went well. In the morning she walked the two and a half miles to the village and was there by 8 a.m. Only three women were interested, but as the days passed they transplanted a hundred onion plants and the four of them bought the other vegetables they raised, putting the money in the club treasury toward the 75-cent stake needed for opening an account at the post office.

It isn't all work for the VISA volunteer in Tanganyika. One day Betty Ann went to a huge celebration in honor of fifty-one adults who had just learned to read. Everyone came in tribal costumes with spears, etc. Betty Ann was introduced along with the dignitaries. ("This often happens," writes Betty Ann, "because I am usually the only white person present, so they think I must be someone important.") When introduced Betty Ann stood up and shouted "Uhuro, na Maendeleo" (Swahili for "Freedom and Progress"). The crowd shouted back—and Betty Ann was now one of them. Knowing the local language is very important. On the volunteer's first visit to a village the women wonder who this strange girl is with white skin and straight hair, but as Betty Ann greets them in Swahili they grasp her hand warmly.

Besides encouraging the women to plant vegetable gardens Betty Ann is introducing them to the advantages of protein in their diet. Almost nobody eats eggs in this tribe because of the superstition that eggs will make women barren or childbirth more difficult. After Betty Ann showed a group how to cook eggs some of the women courageously tasted them along with their usual diet of ughali (maize flour and water). Thus perhaps an AFSC volunteer will help to achieve a change in diet pattern that will be of benefit to the tribe's health.

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FRIENDS JOURNAL

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Editorial Comments

War for "Freedom"?

THE world knows that the United States is fearless in using its vast military force," says a statement sent by the August sessions of the two Baltimore Yearly Meetings to President Johnson, Senators and Representatives in Congress, and Monthly Meetings within the Yearly Meetings' area. "We appeal that our leaders lead us to equal fearlessness in negotiating for peace."

Amplifying this appeal, the statement points out that, without such positive leadership, the situation in Vietnam may deteriorate into all-out war even worse than was the one in Korea, with escalation leading to nuclear war marked by the "awesome power" of which the President recently spoke—power that could be as disastrous to the people of the United States as to anyone else.

In suggesting that "all efforts be made to arrange a cease-fire and that the Secretary-General of the United Nations be asked to aid in calling an international conference that would negotiate for a neutral Vietnam," these Friends from the Baltimore area are expressing, we believe, a deep concern of Friends and many others everywhere. Newspaper headlines quoting the President and other highly-placed officials as saying "U.S. Ready to Risk War for Freedom" leave us wondering anxiously, as we often have wondered before, just what freedom can be won today by war.

Brigadier General Hugh B. Hester (retired), writing in the August issue of *The Churchman* (Episcopalian), is disturbed by the growing tendency of military officers and of officials of the Departments of State and Defense to assume far-reaching powers and to commit warlike acts without any official declaration of war by Congress. Under these circumstances, he asks, "does not the killing of U.S. military personnel and of Vietnamese constitute murder? . . . What, if anything, distinguishes the cremation of civilians with napalm bombs . . . from the crimes of Hitler's Nazi crematories and other crimes against humanity? . . . Many think it cannot happen here. Many decent Germans thought it couldn't happen there. Nevertheless it did happen there! . . ."

"As the desire of the U.S. power elite for world domination grows," General Hester continues, "the image of the United States as a peace-loving and free society fades

and the propaganda picture of the 'horrible enemy' takes on the mirror image. . . . And so far, the feeling of insecurity of both the rulers and the people has increased with every increase in the military budget. . . . The important thing to note: what happened to Germany under Hitler *can* happen here!"

In short, never was the "no-man-is-an-island" philosophy more apropos than it is right now; what is happening to citizens and military forces in Vietnam is having an increasingly potent effect upon the lives of each of us. Not only is no man an island, but no place on the globe is now far away. Unilateral action by the United States or by Communist China will solve no problems in southeast Asia; it will win no "freedom." Whatever differences exist (and how many of us are clear as to just what they are?) should be referred, as the Baltimore Yearly Meetings suggest, to the peacekeeping forces of the United Nations.

What can individual Friends do? Well, the Friends Committee on National Legislation reminds us that Congressmen really *do* pay attention to well-reasoned communications from their constituents. "A personally written letter is better than a form letter," the Committee quotes one Representative as saying, adding another's comment that "I would much rather have one minister come to me and say . . . 'I believe this to be your best course' than to have a platoon of ministers come in and say 'We represent five million Americans', because I know they don't."

And from a letter to the editor in *The Friend* of London, written by Bertrand Russell and Fenner Brockway, comes the reminder that half a century ago, for voicing political or moral objections to World War I, "69 men died in Britain alone and 39 were driven insane." Today we are much more free to voice our objections to government actions which we consider wrong than were Britain's conscientious objectors of the World War I era; the result of our doing so is not likely to be either death or insanity. All we need is the courage to uphold our principles by expressing a somewhat unpopular viewpoint—that and the energy to overcome the persistent line-of-least-resistance inertia that often keeps many of us from doing what we know we *ought* to do.

Thunderous Silence

By JOHN YUNGBLUT

IT is said of a certain master in Zen Buddhism that he knew how to exercise in the presence of his disciples a "thunderous silence" at just the right moment. What is meant, of course, is that his judgment at these times was unerring: he did not attempt to explain the ineffable. The Taoist insight had been: "He who knows does not speak and he who speaks does not know." This very ancient statement concerning the attempt to describe mystical experience has been confirmed by mystics of all religious traditions ever since.

The particular Zen master referred to knew when the time had come to point to something fluid and living rather than to freeze it to death in words. The epithet spoken in commendation of him is a provocative one. There is this quality of "thunderous silence" about all great witnessing. One thinks of the silence of Christ before Pilate. There was also the silence of Christ on the cross. Both silences were "thunderous."

There is a quality of thunderous silence about the statue of Lincoln in the Lincoln Memorial in Washington. I presume that from one point of view all marble statues are equally silent! Nevertheless, it would never occur to one to say that the marble statues of generals charging with drawn sabers that are so prolific in the parks of Washington are characterized by a thunderous silence. They speak of noise and bluster even when they are silent. On the other hand, the posture of Lincoln is one of repose and serenity. It suggests the silence that attends only genuine confidence. Reviewing the soldier heroes in the parks, one feels that he is looking on a form of courage and patriotism belonging to the past, while from the statue of Lincoln one senses a form belonging essentially to the future. I remember seeing a picture of Khrushchev standing bareheaded before that statue. I dare say that any disposition toward saber-rattling was hushed in the presence of that "thunderous silence."

One of the secrets of the extraordinary effectiveness of the sit-in movement at its best, I believe, has been this quality of thunderous silence. Those who participate in it most effectively speak very little; the words they say are of no consequence; but their silence is thunderous. Those who have been so long in the role of servants in the presence of white "masters" now are demanding to be served in places offering public accommodations, and the silence is thunderous.

Not all silence is thunderous; silence may be vapid. There is nothing particularly thunderous about the si-

lence of many moderates and liberals in the presence of injustices which still threaten the social order. There was nothing particularly thunderous about the Negro's silence at times in the past when he grew apathetic in playing out the role of servant which had been thrust upon him. But his silence in the sit-in movement has suddenly assumed extraordinary proportion and power. The prototype who appeared hat in hand at the back door remained in servile silence; the new prototype who is appearing at the front door, subpoena in hand (to recollect Kyle Haselden's image), is characterized by a stentorian silence.

"As a sheep before his shearer is dumb, so he uttered not a word." Isaiah gave the blueprint not only for the Messiah, but for the technique of liberation itself. But the inward posture of this "dumbness" or silence is of the greatest importance. Though "dumb" in the presence of his shearers, the Negro no longer will submit to being shorn of his rights as a man. He is still "dumb," but the silence has become thunderous.

"In Essentials Unity . . ."

Many American Friends are familiar with the motto of *The Friend* of London: "In essentials unity, in non-essentials liberty, in all things charity." How and when did these admirable sentiments originate?

An AFSC staff member recently received the following explanation from Bernard Canter, *The Friend's* editor:

"*The Friend* motto . . . was adopted in January, 1861, and has been in every issue since. When first introduced it was claimed as being from St. Augustine. But later this was challenged. I don't think its origin is quite certain; but the generally accepted view is that it comes out of the Lutheran movement in the days of the Reformation; and that perhaps the earliest use of the phrase was by one Rupertus Meldenius . . . in a small tract printed in Gothenburg in 1626 . . . in Latin . . .

"What is quite certain is that it has nothing whatever to do, in origin, with Quakerism! And I suspect that the original coiner of the phrase had a rather different interpretation in mind from that which readers of *The Friend* are accustomed to give to it. It appears to be the expression of an early groping towards a principle of toleration, at a time when toleration as we understand it was unknown. And I dare say that what Rupertus Meldenius meant by it was roughly: 'On the creedal essentials of the faith, agree or be excommunicated; on minor matters only, think what you like; but we don't burn people at the stake any longer!'" . . .

John Yungblut is director of Quaker House in Atlanta, Georgia, and a member of Atlanta Friends Meeting.

Civil Disobedience, Yesterday and Today

By JAMES S. AYARS

BECAUSE civil disobedience has been much in the news in recent years, it deserves to be better understood than it is—better understood by those who practice it, by those against whom it is practiced, and by those who merely sit and watch.

It has a long history. It began with the first man who stood up to his government and said, "That is an unjust law. I will not obey it."

Civil disobedience is recorded approvingly in the Old Testament; for example, the mother of Moses refused to obey the edict of Pharaoh that male children born to the Hebrews should be thrown into the Nile. There would have been no Moses the prophet if his mother had not followed the leading of her conscience, defied the law, and hidden Moses the infant in the bulrushes.

Civil disobedience is also recorded approvingly in the New Testament: Jesus teaching and healing on the Sabbath; the followers of Jesus plucking and eating wheat on the Sabbath.

One of my favorite examples of civil disobedience is in the Book of Acts. I like it especially because it involved freedom of speech, it was nonviolent, and it was successful.

When Peter and John healed a cripple at the "Beautiful Gate" of the temple in Jerusalem, they did it in the name of Jesus. Their action and their words so aroused the people and angered the Sadducees that the authorities forbade them to mention the name of Jesus again. The answer given by Peter and John is an eloquent declaration for freedom of speech: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The early history of our nation, both before and after the Revolution, is crowded with acts of civil disobedience—some violent, some nonviolent. Civil disobedience by Quakers in New England was nonviolent. It was a protest against a state religion, and some of the Quakers paid for their protest by being hanged. The Boston Tea Party before the Revolution and Shay's Rebellion after were acts of civil disobedience, both violent. Our nation was conceived in liberty and born in civil disobedience. We wrote civil disobedience into our Declaration of Inde-

pendence. "Whenever any Form of Government," we said, "becomes destructive of these ends [that is, life, liberty, and the pursuit of happiness], it is the Right of the People to alter or to abolish it. . . ."

When Henry David Thoreau wrote the essay once called *On the Duty of Civil Disobedience*, now simply *Civil Disobedience*, he was not announcing a new philosophy. He was only putting an old philosophy into new words. He asked the question: "Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator?"

His question had been answered a century before by the famous English jurist, Sir William Blackstone: "No laws are binding on the individual subject that assault his person or violate the conscience."

Thoreau maintained that "Unjust laws exist." And then he asked several questions: "Shall we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once? . . . Why is [the government] not more apt to anticipate and provide for reform? . . . Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?"

"If the injustice," he continued, "is part of the necessary friction of the machine of government, let it go, let it go, . . . but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter-friction to stop the machine."

About 1907, Thoreau's essay on civil disobedience came into the hands of Mohandas Gandhi, then a young lawyer living in South Africa. Gandhi was impressed with the rightness of the principle. He studied it. He practiced it—always giving it his own emphasis on nonviolence.

A biographer (Krishnalal Shridharani) gives this explanation of Gandhi's theory of civil disobedience: "Only those who are otherwise willing to obey the law . . . could have a right to practice civil disobedience against unjust laws. It was quite different from the behavior of outlaws, for it was to be practiced openly and after ample notice. It was not likely, therefore, to foster a habit of law-breaking or to create an atmosphere of anarchy. And it was to be resorted to only when all other peaceful means, such as petitions and negotiations and arbitration, had failed to redress the wrong."

Perhaps we are not exaggerating if we say that one lone man living at Concord, Massachusetts, in 1849 played a very important part in the freeing of 350 million people living in India in 1947!

James S. Ayars is technical editor of the Illinois Natural History Survey, a biological research agency of the University of Illinois. He has written four children's books and numerous articles for children and adults, mostly on the natural sciences. He and his wife, author of many books for young people under her maiden name, Rebecca Caudill, recently joined Urbana-Champaign (Ill.) Meeting. This is the substance of an address given over the University of Illinois radio, WILL.

Civil disobedience as most of us think of it now is non-violent. It has been recognized and approved by our Supreme Court. In 1945 the Court said: "The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the State. Throughout the ages, men have suffered death rather than subordinate their allegiance to God to the authority of the State."

Civil disobedience has been recognized and approved by the Society of Friends, as recorded by Harrop Freeman of Cornell University Law School in his chapter on civil liberties in *The Quaker Approach* (1953), wherein he cites the 1948 statement of US Friends, meeting at Richmond, Indiana: "We warmly approve civil disobedience under Divine compulsion as an honorable testimony fully in keeping with the history and practices of Friends."

Civil disobedience at its best has certain strict requirements. (1) It must center unselfishly on a high moral purpose, as the achievement of some basic human right. (2) It must be relevant. The action taken must have a close relationship to the ends sought. (3) It must be practiced openly and after notice of intent has been given. (4) It must be characterized by good will toward the government or persons acted against. (5) It must include a willingness to suffer the consequences—even unto death.

Challenges to the government, says Harrop Freeman, must be undertaken "humbly, after profound heart searching, relying upon God's leading and with a sense of the awfulness of the hour."

To me, civil disobedience is a matter as momentous and as profound as matrimony. Like matrimony, it "is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God."

For Friends, the primary object of worship is to listen rather than to talk; to empty our minds as far as we can of our busy thoughts, replacing them by a strong sense that we are spiritual beings, the children of one Father. We try to open our hearts and wills to God, listening to what He may have to say, whether of reproof, encouragement, comfort or guidance; seeking forgiveness for our failure to live as we would, and strength to overcome our temptations.

Where our way of worship must seem peculiar is that we do not find we have to rely on the spoken word, or on any prearranged program. This does not mean that we regard corporate silence as an end in itself, or that we do not value words which are not mere words, but which arise out of the time, of worship itself. To put it another way, we seek the place where words come from. If we return to our homes knowing that 'the evil in us has been weakened and the good raised up,' we believe that our attempt at worship has not been in vain.

—WILL FOX
Southern Africa Quaker Newsletter

"That of God"

By ARTHUR J. VAIL

IN almost any Quaker gathering someone is likely, sooner or later, to speak of "that of God in every man." The phrase has become a cliché, too often accepted without thought as to its real meaning.

"That of God" is a vague term, hardly susceptible of exact definition. As applied to man, it refers to his feelings, rather than to his conscious thoughts, though the feelings inevitably have a great deal to do with determining both his thoughts and his actions.

What sort of feelings, then, comprise the spirit which we refer to as "that of God"? I think they are the feelings that motivated Jesus: loving-kindness, compassion, identification, forgiveness, moral integrity, sensitivity, farsightedness. Jesus showed these spiritual qualities in such full measure that we think of him as the "Christ," whose power of personality was so great as to change men's lives and thereby to change the course of history.

But no man is totally lacking in these qualities, and in so far as he shows them he demonstrates the "Christ" spirit or "that of God." It is this spirit which we would evoke in ourselves and others because of its transforming power. I am inclined to think that it is the one basic constructive force in human affairs.

If this is true, the prime function of all religion should be to call forth and strengthen the "Christ" in its participants and to provide channels for its expression in individual and group activity. The means by which this spirit may be raised up and strengthened may vary greatly. Meditation, revival meetings, ceremonies, prayer groups, liturgies, sacraments, Bible study, service projects, disciplines, philosophy, etc., will each suffice to bring some type of individual closer to the Christ spirit; whatever does so is valid.

This same Christ spirit shines forth in some measure in the lives and teachings of the founders of all the great religions. That I draw my principal inspiration from Jesus does not mean that I am one whit more Christlike than one who is more influenced by Buddha, Lao-tse, Socrates, or Mohammed. In fact, I frequently see Christ in the human attitudes of the unchurched and of professed atheists. I see Christ in the increased general concern for social welfare and for the economic advancement of the underprivileged. I see him in the worldwide determination to abolish war, in the idealism of youth, in the constant struggle to improve the lot of the sick and suffering. I see him in the lives of some of the great: in

Arthur J. Vail of Fallbrook, California, a retired electro-mechanical engineer, is a member of LaJolla (Calif.) Meeting. He was a birthright member of Moorestown (N.J.) Meeting, but has lived in California most of his adult life.

Gandhi as he made the gesture of forgiveness toward his murderer, in Grenfell's lifetime of ill-paid medical service along the coast of Labrador, in the valiant dignity of Jacqueline Kennedy at her time of grief, in Schweitzer's self-forgetful labors, in Hammarskjöld's dedication to the ideal of world organization.

I also see this of God in hundreds of people I meet in

ordinary living: in the friendship of neighbors, in the kindness of the casually met, in those who give freely of time and effort for community projects, in integration workers and peace marchers. I really think the Christ spirit, constructive and powerful, is more in evidence today than at any previous time in history. Friends do well to speak to "that of God" in every person.

Louisville Adult Education Project

By DORA RICE

THIS is a success story—not of an individual, but of our local Community Relations Committee of the American Friends Service Committee.

The committee consists of five Louisville Friends and five concerned citizens representing different groups in our community. Last December we learned that the County School Board (which does not cover the Louisville public schools) conducts adult evening classes in: (1) basic education for students who did not finish fifth grade; (2) high-school education, leading to high-school-equivalency certificates for qualifying students after eighteen weeks; and (3) vocational training. This program is financed by a \$25 tuition fee (in many cases paid by civic organizations) and by government funds. The city of Louisville, however, had no similar program, although the need for adult education to combat unemployment and underemployment were very real. Therefore our committee decided to inaugurate one.

It was our good fortune to have on our committee three members highly qualified for this project: Mansir Tydings (a Friend), executive director of the Louisville Commission on Human Relations and chairman of the Committee on Spiritual and Moral Values of the Kentucky State Department of Education; Bettie Taylor, assistant principal of our soon-to-be-integrated (we hope) Negro high school; and David Gittleman, a lawyer representing Jewish organizations but possessing a most Quakerly approach. Without these three committee members the realization of our ambitious project might never have been realized.

Our program has developed continued friendly and effective cooperation among four governmental agencies: the Louisville Board of Education, which took on the responsibility for setting up the school; the Kentucky State Board of Education, which advised us and which provides government funds for part of the teachers' salaries;

the Louisville Human Relations Commission, whose part in the project will be described later; and the Kentucky Employment Service, which helps with advice for the project and the individual students. Also cooperating are a number of civic organizations, as well as a specially organized Citizens Advisory Council chaired by our committee member David Gittleman.

When we started intensive work in January our first step was to acquaint ourselves thoroughly with the county's adult education program, the supervisor of which was most helpful and enthusiastic about our project. The next step was a survey of city areas to determine where unemployment is highest and the educational level lowest. (The Lincoln Foundation paid for this survey, which became the basis for our suggestion for the adult school's location.)

Next the Education Committee of the Louisville Human Relations Commission invited our AFSC subcommittee to present our concern to the Commission's members, who include the superintendent of Louisville's public schools and the director of the Kentucky Employment Service. There were some tense moments at the start of this meeting at City Hall. The Louisville Board of Education had a policy which opposed the idea of high-school-equivalency certificates. The director of the Employment Service, however, realized how decisive it was for adults who never had finished high school to obtain this certificate. Our concern was presented by our committee member David Gittleman, whose winning way of "friendly persuasion" convinced the superintendent and awakened great interest in our proposal in all members of the Education Committee. The outcome of the lively meeting was that our AFSC committee was requested to explore every detail relevant to our proposed adult-education school and then to report back.

To fulfill this request it was necessary for members of our committee to have many conferences with the State Board of Education, the local Board, and the Employment Service, as well as with industries and civic organizations, regarding a grant-in-aid fund for students who could not pay the \$25 tuition. When our report was pre-

Dora Rice, a member of Louisville (Ky.) Meeting, is chairman of the Louisville AFSC's Community Relations Committee and a member of that city's Human Relations Council. A social worker in her native Germany, she has practiced professional physiotherapy since coming to this country in 1941. Her first contact with Friends came about in 1936 when she sent her son to a Quaker school in Holland.

sented in April it was unanimously accepted by the Education Committee. Subsequently the superintendent of Louisville's public schools set June 9 as the opening date for a pilot project, for which we hoped to be able to recruit up to two hundred students.

Our next step was to establish a Citizens Advisory Council, with members (mostly from the predominantly Negro neighborhood of the proposed school) representing civic groups, churches, and educators. Here again we had the good fortune to find outstanding persons: a beloved housing administrator with great influence, a popular minister, a priest, the principal of the day school in whose building the evening school was to be established, and others. The joint meeting of our committee with the Citizens Council, whose members shared our enthusiasm for our project, started with a short introduction in Friends' ways and a period of silence—new to our new friends, but very well received.

We decided to recruit students by distributing fliers through schools and churches and to have members of the Citizens Council ask churches and civic organizations to contribute to the grant-in-aid fund. (We were greatly helped by excellent newspaper coverage, including five editorials in the *Louisville Courier Journal*.) The school board then selected an outstanding principal who, in cooperation with our committee member Bettie Taylor, chose for the school an integrated staff of twenty highly qualified teachers. Projects in four more schools are planned for September.

Here are some figures. Enrollment (instead of the expected 200): 407, of whom 117 are men, 290 women. Average age: 33. Married: 321. Number of children of students: 1,359. (This is important because of the positive influence these parents' attitudes toward education will have on their children.) Number now employed: 225. Enrolled in basic-education classes: 52; in high-school education: 355. Paying the full cost of tuition themselves: 267. Partial payments: 46. Requiring grants for full amount: 100.

The fund for grants is oversubscribed. Negro churches and civic organizations contributed over a thousand dollars. One industrial plant pays tuition for twenty employees.

Dropout figures of up to 40 per cent were predicted. The actual figure after ten weeks was only 5 per cent. There is great eagerness to benefit from this opportunity, called by one student (a fifty-year-old cleaning woman who had had only four grades of schooling) "The best thing that ever happened in Lonisville."

May it not be . . . that the important thing about a search is not in finding answers but in the strength and satisfaction one gains in seeking them?

—FLOYD SCHMOE

The Need for Color-Blindness

By BETSY NAGHSKI

THIRTY years ago a girl named Nina Reeves was attending the country high school in southern Lancaster County with me. She was a jolly type to have around—a bit on the plump side, but with a smile and a friendly word for everyone, and with such an infectious giggle that we loved to say things just to get her laughing. She was also good at sports, and I can still see her smashing the soft ball for a three-bagger or a home run. Of course she was either one of the captains to choose sides or else one of the first to be chosen by the others.

It was the custom at our little Pennsylvania school for the senior class to take a trip to Washington in the spring. Nina worked hard with the rest of the nineteen class members to raise money for the trip. We sold candy every day at the noon recess and at basketball games; our parents helped us have a chicken-corn-soup supper in the fall; and we all paid class dues to collect enough to rent a bus for the trip.

Some time in May, when the principal told us that we had the money and that he was making arrangements for the bus and for two nights in a Washington hotel, he said that Nina could not go with us. You see, Nina was a Negro girl, and thirty years ago Washington hotels were segregated so that she could not stay with us. We were sorry. We were *very* sorry. And someone made the generous suggestion that we refund Nina's share of the class funds, since she could not go with us. We considered that we had been quite noble and thoughtful about the whole thing. But I wonder. . . .

After I left Lancaster County for boarding school, college, and married life I lost contact with high-school classmates until our twenty-fifth reunion several years ago, when friends told me that Nina had married and had had a cute little girl, but that in a fire that had swept through their small frame house one night her husband and baby had been burned to death and she herself had been badly crippled. By the latest edition of the alumni directory I see that she too is dead now.

In the last few years I have often thought of Nina and of her tragic life. The rest of us had such a wonderful three days in Washington. Even today I see Mount Vernon and Arlington through a golden haze and feel again the breathless anticipation of a fifteen-year-old when visiting the majestic buildings of our capital. I admit that

Betsy Naghski, formerly a member of Little Britain (Pa.) Meeting, is a graduate of George School and Earlham College who joined the Roman Catholic Church upon her marriage in 1942. She is an attender at Chestnut Hill (Philadelphia) Meeting and for fifteen years has been a Girl Scout leader. This brief talk was given to the girls in a Scout encampment near Washington just before enactment of the Civil Rights Act.

we thought very little of Nina at the time. We did not consider fully how utterly unfair it was to reward a girl for hard work, for the ability to finish high school, by preventing her from visiting the capital of her country with her classmates for no reason except that she was

born with a brown skin!

So this is why I feel very strongly that we must become color-blind to make the new Civil Rights Act really work. We must learn to judge people by their character and abilities, and be oblivious to the color of their skin.

Meeting of Friends World Committee

By ALFRED STEFFERUD

THE ninth triennial meeting of the Friends World Committee for Consultation in Waterford, Ireland, July 21-28, was previewed as primarily a conference for business, but the gathering of 165 Friends from forty-two Yearly Meetings in twenty-five countries was much more than that. It was a time of worship and inspiration, of cross-pollination of hopes and experiences, of rededication to old testimonies and new challenges, and of vision of action to come.

The closing minute summed up the spirit: "As we have worshipped and worked together, we have felt the blessed spirit of our Lord among us. We have been refreshed. Our purpose has been to face with honesty both our spiritual and our temporal problems. It has been a time of listening and sharing, and a spirit of loving understanding has prevailed. We return to our home Meetings with increased desire to be better demonstrators of Christ's way of love."

That spirit prevailed also in eight long business sessions in which much was accomplished.

Friends accepted an invitation to hold at Guilford College, North Carolina, in 1967, the Fourth World Conference of Friends, sponsored by the Friends World Committee. Much preliminary planning was done at Waterford for this gathering, which a thousand Quakers are expected to attend. (The period 1965-1972 has been designated for observance of the 300th anniversary of the arrival of Friends in North Carolina.)

The meeting approved a suggestion that a group of Friends prepare a statement on peace to be circulated for wide study before the 1967 Conference. Social and human conditions have changed since 1661, when Friends declared to Charles II that "We utterly deny all outward wars and strife and fightings with outward weapons. . . ." The need today is to be guided by the Holy Spirit as to action which can rightly be taken by individual followers of Christ in their personal lives—action which expresses positively in terms of daily living the Christian spirit of human brotherhood toward men and women of all races.

On a day that Irish newspapers reported at length

Alfred Stefferud is a member of the Friends Meeting of Washington, D. C., and of the Friends World Committee.

racial disturbances in the United States the Committee reaffirmed in a spirit of deep humility "our long-held testimony against attitudes, practices, and laws which, contrary to the Christian concept of brotherhood, make distinctions based on race, color, class, sex, creed, political affiliation, or national origin." It called on Friends "in every part of the world and of every race and nationality to carry out this testimony in their personal lives and in the life of their Meetings."

As one would expect of a truly *world* committee, the deliberations had a global, universal depth and extension. Funds have been contributed to help Friends in Seoul, Korea, to obtain a property suitable for their use, and the Committee gave its loving encouragement to the continued growth and strengthening of Quakerism in Korea. The responsibilities and opportunities in international cooperation through the Quaker United Nations Program were considered at length in reports and discussions. The part Friends have had in the World Council of Churches and at the Vatican Councils was set forth. Ecumenicity came up for consideration time and again. The formation of Australia Yearly Meeting and New Zealand Yearly Meeting was welcomed as another sign of the extension of Quakerism, as was the attendance of representatives of three American Yearly Meetings that did not exist when the F.W.C.C. held its eighth meeting in Kenya three years ago.

Concerns and reports of the work and witness of Friends in Europe, Africa, Ireland, Australasia, the Far East, and America were presented in five sessions, sometimes with music, sometimes in accents and tongues foreign to Americans, but always with a prayerful intensity and a hopeful outlook that, besides putting new obligations on us, often gave us reassurance of an awareness and deep understanding of problems beyond our usual ken.

So profound, so thought-provoking, so measured in approach were addresses by Maurice Creasey, Yukio Irie, and Douglas Steere on the creative center of Quakerism and by Thomas Bodine and Wilmer Cooper on "The Meaning of Membership in the Religious Society of Friends" and "Leadership in the Society of Friends," respectively, that no summary can do them justice. It is

hoped that they will be printed for wide distribution. Here, though, are some quotations that give a hint of their messages:

"We must make every man a God-fearing and God-loving man instead of a piteous, man-fearing, number-fearing, money-fearing, force-fearing, science-fearing, death-fearing, desire-bound, desire-stricken, self-imprisoned, restless man. We must make every man a religious man in the real sense of the word. We must make him find his own soul and make him really free as an individual." (Yukio Irie, Japan Yearly Meeting.)

"A Quaker leader must possess and manifest charismatic qualities of life and spirit if he is to qualify as a responsible and respected leader." (A. Wilmer Cooper, dean of the Earlham School of Religion.)

"We welcome anyone who wants to be a follower of Jesus. We welcome everyone, including the sinners and the outcasts. All are welcome. The criterion is intent. The applicant must want to be a follower of Jesus, to seek truth, and to live according to the revelation he receives

... Quakers are called to be perfect. A little bit of sinning will not do. . . . More is expected of Quakers than of other folk." (Thomas R. Bodine, New England Yearly Meeting.)

And, finally, a reminder from Dirk H. Meynen of Netherlands Yearly Meeting: "We are all grateful for the vision which in 1937 gave the Society of Friends a Friends World Committee. May we hope that, with the active support and cooperation of all Yearly Meetings in the future planning and in the carrying out of these plans, the World Committee may become a Friends World Committee for Consultation and Action?"

And a benediction from Douglas V. Steere, chairman-designate of the F.W.C.C.: "To remain, for the time being, a modest, flexible body which seeks to avoid all duplication and to make full use of existing resources, but to go fearlessly forward in lifting the vision of the Society of Friends to its world outreach and responsibility, and in meeting the needs that it finds, would seem to me to be the destiny of our frail but gallant enterprise."

New York Yearly Meeting

By PEARL HALL

MORE than five hundred Friends gathered at Silver Bay, July 24-31, for the 269th session of New York Yearly Meeting. From the beginning of their sessions Friends were aware that there was "wailing in the streets" of Rochester and New York City, that another church was burned in Mississippi even as they sat together, and that the "ocean of darkness and death" was an imminent experience.

Both Colin Bell's opening address and Tom Purdy's closing one carried the message that halfway Quakerism is not good enough. In the morning meetings for worship James Stein and other Friends spoke prophetically: set justice on her feet again; let integrity flow down like a mighty stream; decency, good will, mediocrity are insufficient; we must be purged of smugness and hidden lies. Friends could not escape realization that they, too, were not clear of guilt for the travesties of today.

Yet there were always voices reminding us that over the dark and death there was light and love and that we were called to hold up the light of Christ. The light will shine in our hearts, showing us our sins, healing us and bringing us into fellowship, revealing to us our tasks, and empowering us to do what we could not do. "Walking in the Light" might well have been our theme song, for as we sat in meetings for business and meetings for worship, soberly seeking answers to our involvement as Friends, we could hear children singing:

Walk in the light, wherever you may be,
Walk in the light, wherever you may be,
In my old leather breeches and shaggy, shaggy locks,
I am walking in the glory of the light, said Fox.

Pearl Hall is a member of the staff of Powell House, New York Yearly Meeting's conference and retreat center at Old Chatham, N. Y.

(Fifteen six-year-olds sang this for us in the auditorium one day.) There were two hundred in the Junior Yearly Meeting; seventy-three of these were high-school young people concerned with the subject, "A Faith to Live By."

We were encouraged by cables from the Friends World Committee's Meeting in Ireland and from a number of New York Friends who were in Kenya. We were not unmindful of William Bacon Evans, who in years past often had "brought us to laugh ourselves into wisdom." His sound advice helped us in these sessions, as well.

The scope of New York Friends' concerns and services is indicated in the nature of many reports. More than a thousand attenders at the World's Fair have visited historic Flushing Meeting House and its exhibit illustrating the history and current activities of Quakers in America. (This open house will continue through 1964 and 1965.)

Powell House, the conference and retreat center at Old Chatham, is ever more deeply embedded in the Yearly Meeting's ongoing program, having served as the center for all committees at some time during the year and having become a regular gathering ground for youth. Significant occasions have been four sessions on "The Basis of Our Fellowship" sponsored by Ministry and Counsel; these were designed to gather into a search for deeper unity Friends who are separated both geographically and in their approach to faith.

All rejoiced that Oakwood School has been the recipient of a generous gift of \$100,000 annually over a period of twenty years from the estate of Ethelyn McKenny. Appreciation was felt also for the million-dollar Broadman Library on War and Peace that recently has been given to the projected Friends World College.

Donald and Rae Burgess of Jamaica, where Donald is headmaster of the Happy Grove School (a Friends' project on the east coast, 92 miles from Cuba), described the uphill work of education in the poorest section of the island, where the going wage is a dollar a day and where 20 per cent are unemployed, the birthrate is the highest in the world, and only 10 per cent ever attain high-school education.

Committees on social concerns are setting up one-day regional institutes with the purpose of promoting vital participation of Monthly Meetings in the problems of prison reform and of addiction to alcohol, tobacco, barbiturates, tranquilizers, etc. The Gerontology Committee received a fine response to the question of usefulness of older people in the life of Meetings.

Friends labored long with the question, "What can we do when we are confronted with the malicious burning of churches?" The Yearly Meeting approved sending a Friend to Mississippi immediately to make a preliminary survey as to specific areas where Friends can help in the reconstruction of churches and as to ways to enlist the cooperative labor of both Negro and white churches. Funds were given to enlarge the work of national and regional committees on race relations.

Another significant step in the life of the New York Yearly Meeting was the adoption of Part I (on Faith) of the new Discipline, to be used and lived with for three years, at the end of which time it will be evaluated. This represents the completion of five years of work by the Faith and Beliefs Committee. The sections on Practice and Procedure were completed in 1961. One Friend remarked: "In this Yearly Meeting we are one year closer to perfect unity. Mental images that divide us are being faced and the invisible wall broken through. We still need to travel a troubled road, but the Light is there. Walk in the Light."

Book Reviews

FOR LOVE OF SOME ISLANDS. By FLOYD SCHMOE. Harper & Row, New York, 1964. 226 pages. \$5.00

This is the story of a summer spent by a Quaker naturalist and his family among the San Juan Islands of Puget Sound. It is also more than that, for it combines intimate accounts of many of the area's forms of wildlife, high and low, marine and terrestrial, fossil and living, with narrative of the adventures encountered on sea and land during the months the Schmoes were afloat on their unique houseboat, complete with picture window in the bottom and floodlights to illuminate the plant and animal life below. Illustrated with photographs and with sketches by the author, it is truly comprehensive in subject matter covered.

Though this book could have been written only by a Friend and a biologist, it would be unjust to give the impression that it is merely an autobiographical naturalist's tale of one season's adventures. It also serves as the author's vehicle for posing questions—many of them with truly profound implications—concerning the very nature of life, its origins, and its final destiny. These are not questions most scientists dare raise in public, and no claim is made that answers have been arrived

at in any orthodox scientific sense, but the deep problems posed clearly occupy the author's mind.

In a sense this search for answers is what the book is really about. There is not one word of preachment in it, yet the whole is a beautiful sermon. Friend and naturalist alike will learn much and find much to ponder. There is reverence for life, beautifully expressed, and there is also wonderful, earthy humanity. One glimpses intimately the family life of the Schmoes clan, as well as the devious stages in the development of a certain species of tapeworm. The book is that diverse and catholic! It is a delight to read: exciting, informative, revealing, and true.

The book would be appreciably improved if it included a map of the area showing the places visited or discussed; as it is, the frequent accounts of itineraries are meaningless to all who are unfamiliar with the region. But this is a minor fault compared with the contagious love of the far Northwest which the author has poured into every page. Those who go there will find healing for body, mind, and spirit; those who cannot, may well find it between the covers of this book.

JOHN W. CADBURY, 3RD

OBSERVER IN ROME. By ROBERT MCAFEE BROWN. Doubleday, Garden City, New York, 1964. 251 pages. \$4.95

In factual, vivid fashion Robert Brown, official observer for the World Alliance of Presbyterian Churches, portrays the problems, personalities, and achievements of the Second Session (September-December, 1963) of Vatican Council II, providing insight and interpretation of high value for the Third Session, now about to begin.

Renewal of the Roman Catholic Church is, Professor Brown says, "by all odds the most important topic the Council will deal with. Other matters, such as religious liberty, may have more immediate impact, but nothing in the long run is as basic as further reflection by Roman Catholicism about its own inner reality." Vatican I (1870) established the "one-man rule" of papal infallibility. Vatican II has done something entirely different. In a dramatic session last October 30 it committed itself to the view that authority in the church was given not only to Peter (and his successor, the bishop of Rome) but to all the apostles (and their successors, the other bishops). It is pope and bishops who hold rule in the church, Robert Brown explains, and neither can be properly understood without the other. This does not resolve difficulties of Friends and others concerning infallibility, but it is a major example of a new outlook which may lead to the "updating" of the church for which Pope John originally asked.

This book will help all non-Catholics to see the validity of Karl Barth's question as he looks at the Catholic Church today: "What if we should discover that the voice of the Good Shepherd should find a clearer echo over there than among us?"

A. BURNS CHALMERS

BASEBALL HAS DONE IT. By JACKIE ROBINSON, edited by CHARLES DEXTER. Lippincott, Philadelphia, 1964. 216 pages. \$2.95

This exceedingly readable book has behind it the authority of successful accomplishment in the field of racial integra-

tion in baseball. At the outset the author comments: "It's not so much about hits, runs, and errors on the diamond as about hits, runs, and errors in real life."

I myself once had the pleasure of conferring with Jackie Robinson in his office in New York, where he is vice president of the Chock Full O'Nuts Corporation. My errand was to brief him for participation on the lecturing staff of a high-school-age conference of the American Friends Service Committee. He said that he had accepted our invitation because since retiring from baseball he intended to devote his spare time and energy to America's teen-agers. (More recently he has extended his concern to integration in general.)

Sports have done more than all the angry speeches to prove that democracy can work. This account of how integration was accomplished in baseball illustrates how it can be achieved everywhere in the land. Branch Rickey, one-time manager of the Brooklyn Dodgers, found in Jackie Robinson a man of such character that, placed in a situation in which no one else had been placed, he could bear the taunts, threats, and insults of bigots without fighting back. "Don't allow incidents to happen" was the policy.

The major Negro baseball stars have responded to Robinson's questions about their individual experiences more freely than they would to any newspaper reporter. They reveal that total integration is the only cure for the disease of hatred which is now afflicting America.

The book's conclusion is the testimony of Branch Rickey, the innovator who initiated Jackie Robinson in 1945 with the Dodgers' Montreal club. "I would make no change in my policies," says Rickey, "if I had to do it all over again. . . . Integration in baseball will never be completed until there is integration everywhere. . . . The big challenge to the Negro today is to fight for the right to be equal and then to qualify as an equal."

ANNA BRINTON

DEATH OF A MYTH. By KYLE HASELDEN. Friendship Press, New York, 1964. 175 pages. Paperback, \$1.75

Death of a Myth presents a clear and concise resumé of the characteristics and aspirations of the five and a half million Spanish-Americans in the United States. It is successful in exposing many of the myths that have stereotyped these people, who compose the largest ethnic group in this country with other than English as a mother tongue. The author claims that 80 per cent of Spanish-Americans have no church affiliation and hence present a challenge to the Protestant churches.

RICHARD FERREE SMITH

PROTESTANT CONCEPTS OF CHURCH AND STATE.

By THOMAS G. SANDERS. Holt, Rinehart, and Winston, New York, 1964. 339 pp. \$7.50

Dr. Sanders, assistant professor of Religious Studies at Brown University, sees church-state separation as an ethical issue, rather than a political one. He is not so much concerned with the legal interpretation of our Constitution as he is with determining what role religion should play in our society.

His book reviews in detail the history of major Protestant sects and their views on church-state relations. In his conclusion, Dr. Sanders suggests that "transformationism," which

holds that the state and its institutions must *somehow* accommodate religion, offers a solution for the future. In condensed form, his reasoning is this: the state represents the people; people have religious beliefs; therefore the institutions of the state should reflect those beliefs.

The author's history of the major Protestant sects is very scholarly (although the chapter on "Quaker pacifism" may not please everyone), but his conclusions raise serious questions. For example, if our secular institutions should reflect ethical order and the existence of God, *whose* concepts of ethics and of deity are to prevail? Dr. Sanders seems to believe that we can arrive at a pluralistic solution.

Before reinterpreting the American Constitution to accommodate faith, which the author sees as perfectly reasonable, many people will want to know how religion (in the generic sense) can be introduced by the state without violation of individual conscience. In the opinion of this reviewer, Dr. Sanders has not really come to grips with this question.

GUSTAV GUMPERT

Friends and Their Friends

Charles A. Wells, Newtown (Pa.) Friend and editor-publisher of *Between the Lines*, whose lecture series was one of the features of the recent Friends General Conference at Cape May (FRIENDS JOURNAL, August 1), may now be heard on a series of fifteen-minute tapes for radio broadcasting. The series, called "The Truth Seekers," was launched and incorporated recently by a group of laymen who wanted to provide a constructive, spiritually motivated program to combat prevailing influences in radio and television. Tapes on themes of current interest are distributed to radio stations on a public service basis under local sponsorship. Meetings and other groups may become sponsors at modest cost. Full information on obtaining the tapes and promoting their use on local radio stations may be secured from Wells Radio-TV Project, Inc., Box 143, Princeton, N. J.

Floyd Schmoe, author of *For Love of Some Islands* (reviewed elsewhere in this issue), was honored recently by the Pacific Northwest Booksellers' Association for writing the "best Pacific Northwest nonfiction book" of the year. The book has headed best-seller lists in that area. A member of University Meeting in Seattle, Wash., Floyd Schmoe has long been associated with the Friends World Committee, the American Friends Service Committee, and Friends' work in the Orient.

From Deer Isle, Maine, comes word of the holding on August 9 of what our correspondent believes to have been the first Friends meeting on the island, although there may have been some in connection with a work-camp project in the middle 1940's. Attending this pioneering meeting were Ernest and Esther Weed of Boston, with three members of their family; David G. Paul of Philadelphia (clerk of Philadelphia Yearly Meeting; and Phyllis K. Sellers of Stonington, Maine, a member of Amawalk (N. Y.) Meeting. Although only seven persons were present, they represented five different states.

Quaker House in Atlanta, Georgia, was cited recently by the National Council of Churches as an example of the worldwide trend toward service projects in the field of voluntary service instead of the traditional manual-labor work-camp programs. (Quaker House's projects in tutoring, adult literacy, recreation, and the arts were described in "Triple Revolution in Atlanta" in the July 1 FRIENDS JOURNAL.)

More than a thousand students have been involved this past summer in these new types of service projects in work camps sponsored by the World Council of Churches in twenty-six countries throughout Europe, Asia, Africa, and North and South America.

Salisbury Monthly Meeting in Southern Rhodesia has established a special fund as a memorial to Elizabeth ("Bickie") Tatum, American Friends Service Committee staff member who was killed in an automobile accident in Tanganyika last May (FRIENDS JOURNAL, June 1). Donations may be sent to May Petty, 8 Cheryl Court, Cheryl Road, Avondale, Salisbury, Southern Rhodesia.

A memorial fund in the form of a scholarship or library has also been proposed by the YWCA and other groups with whom Bickie Tatum worked in Salisbury. The clerk of Salisbury Meeting, Kay Drisen (No. 2 Derry Circle, Avondale, Salisbury), has assumed responsibility for channeling contributions to this fund.

One of the Kenya government's important diplomatic assignments is now held by Solomon Adagala, a member of East Africa Yearly Meeting. Working with Burudi Nabwera, Kenya's ambassador to the United Nations, his responsibility is to supervise Kenya's students in the United States. At present there are 1200 such students—more than from any other African state. Fifty of them are Friends.

The executive committee of the World Council of Churches, meeting in Tutzing, Germany, at the end of July, issued a statement on "The Churches in the Present Race Conflict" pointing out the tendency of "many people living where there is no mixture of races to pass judgment on others elsewhere and to assume in themselves a freedom from prejudice which may be only a lack of temptation to express it."

"We deplore," says the committee's statement, "the actions of those who, by opposing new and greater patterns of racial relationships are the cause of some outbreaks of violence. We equally deplore the explosions of extreme violence which result in part from age-old frustrations and grievances. But these disorders should not make Christians waver in their commitment to the fight against discrimination and prejudice. On the contrary, such disorder should make them all the more aware of the urgency of social reconciliation and reconstruction and lead them to redouble their efforts. We record our appreciation for the courage and devotion shown by many people, including Christian pastors. Young people, of all races, have often led others by their courage and resource."

Robert McAfee Brown, whose book, *Observer in Rome*, is reviewed in this issue, spent four days in August in jail in Tallahassee, Florida, in company with eight other men: three white Protestant clergymen, three Negro clergymen, and two Jewish rabbis. Their sentence (for a civil rights protest in 1961) was originally for sixty days, but was reduced to four days when Tallahassee city officials realized that a higher court was almost certain to reverse the case. "During our time in jail," writes Robert McAfee Brown, "we were sustained by a tremendous wave of support that came from Protestants, Catholics and Jews, and demonstrated that on the issue of civil rights we can unambiguously make common cause together."

A Jack-o-Lantern Jumping Jack, a Gingerbread Turkey Greeting Card, and Friendly Beggars are among the service projects featured in the American Friends Service Committee's new 18-page packet, *Friendly Things to Do*, October-November. Ideas for celebrating the Divali Festival include invitations, decorations, games, songs, and a story, "The Gupta Family Celebrates Divali." Chapatties, India Chicken Curry, and Sesame Seed Penuche are among the recipes which can be easily followed in any American kitchen.

Days of Discovery, October-November—an 18-page companion packet—gives detailed directions for a variety of local service projects ranging from "A Winter Bouquet" to "An Advent Ribbon Gift." A brief playlet about William Penn, recipes for Hallowe'en and Thanksgiving party refreshments, games with a seasonal slant, and a Thanksgiving Ceremonial are followed by notations about Columbus Day, United Nations Day, and Succoth.

Priced at 25 cents each, these packets may be obtained from the Children's Program, American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19102.

Quaker Youth Pilgrimage, 1965

The Friends World Committee, American Section and Fellowship Council, announces a Quaker Youth Pilgrimage and work camp in Northwest England in the summer of 1965 for high-school-age young Friends who are in the eleventh and twelfth grades during the 1964-65 school year. Similar pilgrimages occurred in 1959, 1961, and 1963.

Under expert leadership these young people will spend two weeks in Northwest England, studying the early history of the Society of Friends and visiting historic Quaker places like Swarthmoor Hall, Firbank Fell, and Pendle Hill. After this they will go to a work camp (on the continent of Europe) involving hard physical work and a rugged schedule. The total time required for American participants will be approximately five weeks, beginning around July 20, 1965. It is hoped that seven boys and seven girls, selected from the North American hemisphere, will be joined by fourteen other young Friends from Europe. The cost will be \$750 per person. Some scholarship help is available.

Applications, which may be secured from Friends World Committee (152-A North Fifteenth Street, Philadelphia 2) must be filed by November 20, 1964.

One by one the bastions fall. The board of trustees of William Penn College in Iowa, a Quaker institution which always has forbidden smoking, now has ruled that smoking will be permitted in some areas of the campus, though not in all.

Letters to the Editor

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

A Challenge in Brotherhood

Manoah Misaki Edengere, a young educator in the schools at Maragoli, Kenya, East Africa, came to America, on his own, a year ago and took work in his chosen field at Millersville State College, Pa. He got good grades, but because of obligations at home he had to return.

Manoah is very desirous of returning and getting his degree, which would mean about another year and a half. Millersville State has promised him part-time employment, leaving a few hundred dollars to balance his total college expense.

Manoah is active in his Meeting at home in Kenya and while he was in the States he attended with good regularity the Friends Meeting at Lancaster, Pa. We that got somewhat acquainted with him feel that he is a modest, energetic, and thoughtful man on his way to be a leader. His ambition is to get a good education, then return to help his people in Kenya.

We are wondering if there is not an individual or a Monthly Meeting somewhere in our JOURNAL's family that would accept this financial challenge as a project in brotherhood and world peace. Contact can be made through

1593 Eden Road
Lancaster, Pa.

ROBERT E. COPPOCK

Extremist Groups

It has come to my attention that some Friends have become confused by the timing of two different events. It should be helpful to clear up their chronology.

"A Christian Response to Extremist Groups," a statement basically written by Paul Lacey, was prepared last winter and was published in April, 1964 (FRIENDS JOURNAL, April 15), as a document for study by the Friends World Committee for Consultation.

Barry Goldwater's now celebrated statement on extremist positions was made, of course, during the Republican national convention in July. Some Friends, unfortunately, have construed Paul Lacey's statement to be an attack on Barry Goldwater. This impression has absolutely no truth in it. The document predated by months the GOP nominee's statement.

As one who worked with Paul Lacey on this document I feel I should make this clarification.

Muncie, Ind.

EARL L. CONN

Smoking vs. "Freedom to Breathe"

We used to have a freedom which we took for granted: freedom to breathe. But now there are those who are taking this freedom away. A lot of presumably civilized persons light up cigarettes, cigars, or pipes and proceed to "relax," meanwhile filling the air with their smoke.

One's freedom ends where it intrudes on another's. So if two hours is too long for you to endure without smoking, remember that two hours in smoke is a threat, intrusion, and torment to some folks who thereby lose their freedom to share in common living.

Some ten years ago, because of a lung hemorrhage, I was obliged to resign and regain my health. Thanks, however, to modern treatment I have survived and recovered after years of scrupulous attention to avoid irritants. We talk of brotherhood, world order, or community. How much of any such can we have if some folks in ignorance or carelessness or even stupidity intrude their filth on those around? Let us all have freedom to breathe!

Dover, Pa.

THEO. W. FOWLE

Stolen Birthrights

Recent discussion in the JOURNAL on birthright membership keeps me considering another birthright value in the hope that something can be done to save a pearl of great price.

Once upon leaving a lecture room I found a strange young girl in tears. "My Methodist father and mother," she said, "went to Sunday School and church all their lives, and this man says that they learned nothing at all." "Don't listen to him," I argued. "Your father and mother must be graduate students in spiritual wisdom by now. This man has never entered even a kindergarten class in religion." She went away happy, with her birthright intact.

Another time, when we were busy helping Philadelphia Yearly Meeting in its endeavor at keeping this country out of war, I was accosted by another strange young woman, who said: "They keep telling me that all the hours I and my father and mother spent in prayers at the Catholic Church were a total waste." I responded with "Then all the hours I and my father and mother spent on meeting-house benches are also nothing at all. Yet you and I, not they, are here working for peace."

It is so clear that uprooting the deeply rooted tree of the churches is a must to those who would clear the ground for political saplings that introduce slavery in freedom's place. From a cut-down orchard flows no fruit juice.

I came upon the stolen birthright in a school office. A boy had returned from a Nazi camp—spoiled in two weeks. He had learned scorn for all womenfolk, even his mother, for Jews, Catholics, etc., with their loyalties to older civilizations, and for his father, who was not in the one party that mattered. The birthright of the gentle German parents had been too loose to hold against all those animal instincts, with bayonet practice thrown in.

The most flagrant case of stolen birthright is the snatching of the Bible from the schools. Surely the teacher on duty of a morning should have the freedom to decide what is to be used!

West Chester, Pa.

HELEN E. RHODES

"Christian" as Blasphemy

Howard Kershner's letter in the June 15 FRIENDS JOURNAL, objecting to my statement that "To apply the word Christian to an economic or political system and seek thereby to freeze history is blasphemy," calls for a clarification of my views.

When is it blasphemous to use the term "Christian"? Blas-

phemy is the profaning of the sacred: for example, claiming as the will of God what is only our own selfish will. Insisting that laissez-faire capitalism is the only economic system satisfactory in God's eyes, I believe to be such a blasphemy. The publication called *Christian Economics* [edited by Howard Kershner] formerly had as the motto on its masthead, "We stand for the free market—the economic system with the least amount of government and the greatest amount of Christianity." This is to say that one particular invention of human ingenuity—the so-called free-market economy—is more Christian than every political or economic system men have devised or will devise for living together. It is also to say that the full possibility for discovering a Christian society had to await political and economic developments in the last two hundred years in that small corner of the world called Europe. Such a limiting of the revelation of Jesus Christ seems to me to fit my definition of blasphemy.

In the editor's column of *Christian Economics* for October 4, 1960, there is a passage which further illustrates my point. "Socialists seem never to realize that economic equality would destroy the incentive to strive without which men would certainly be doomed to a drab, colorless low standard of living. Men who hope for great reward will perform extraordinary feats of ingenuity and constructive effort but men who have no hope of more than a common-denominator level of existence will work as little as possible and think scarcely at all. This is the way God made us. . . ."

This says that men are influenced only by economic self-interest, that this is the Divine Plan, and that therefore the only acceptable economic system is based on ruthless competition for the goods of this world—not on the Sermon on the Mount, but on a refined law of the jungle. This, I suggest, is also blasphemy.

Richmond, Ind.

PAUL A. LACEY

BIRTH

HOUGHTON—On July 28, to David D. and Barbara Coan Houghton of Boulder, Colo., a son, ERIC BRIAN HOUGHTON. The father and his parents, Willard and Sara Houghton, are members of Media (Pa.) Meeting. The mother and her parents, Abram and Elsie Coan, are members of Solebury (Pa.) Meeting.

MARRIAGE

JENKINS-RUCH—On June 13, at Richland Meeting, Quakertown, Pa., SUZANNE RUCH, daughter of D. Dallas and Alfreda Ruch of Warminster, Pa., and IAN ROSS JENKINS, son of David R. and Shirley Jenkins of Long Island City, N. Y. The bride and her family are members of Richland Meeting.

DEATHS

BAYNES—On July 17, after a long illness in Friends Hospital, Philadelphia, MARY W. BAYNES, daughter of the late Joel and Mary Wallace Borton. She was a lifelong member of Woodstown (N. J.) Meeting.

COXE—On August 5, MARY JANNEY COXE, aged 78, a member of Green Street Meeting, Philadelphia, formerly of Cambridge (Mass.) Meeting. Surviving are her daughter, Barbara C. Jack (now in New Delhi, India), her son, Spencer (Philadelphia), and five grandchildren.

EDWARDS—On July 9, suddenly, at his home near Woodstown, N. J., HORACE K. EDWARDS, a member of Woodstown Meeting. He is survived by his wife, Ethel.

MOSS—On July 30, at the Christie Nursing Home, Ambler, Pa., after a long illness, MARGARET STEEL MOSS, aged 72, a member of Harrisburg (Pa.) Meeting. Surviving is a sister, Eleanor Moss Clark, of Flourtown, Pa.

PEARSON—On August 14, HENRY F. PEARSON, aged 57, of Newtown, Pa., a member of Wrightstown (Pa.) Meeting. He is survived by his wife, Louise L., two sons, two daughters, and two grandchildren.

PRICE—On August 7, HARRY C. PRICE, aged 75, long an active member of Wrightstown (Pa.) Meeting. He is survived by a daughter, Rose E., a son, Roland, and three grandchildren.

SATHER—On June 14, in Lincoln, Nebr., MARY ELVA SATHER, aged 73, a member of Lincoln Meeting. She is survived by a son, Paul Crockett, of Minot, N. D., and a daughter, Mrs. William B. Matthews of Cincinnati, Ohio.

SELLERS—On August 11 at Langhorne, Pa., AGNES P. SELLERS, aged 87, long a beloved and active member of Middletown (Pa.) Meeting. The daughter of Joseph and Elizabeth Linton Sellers, she is survived by her cousins, Mary S. W. Clappison and Charles C. Waugh of Los Angeles, Calif.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

SEPTEMBER

5—London Grove Meeting's 250th Anniversary, London Grove Meeting House, Route 926, five miles northwest of Kennett Square, Pa. Introduction and welcome by Ashby M. Larmore, 2 p.m., followed by talk on "Significant Situations in the History of the Meeting" by George A. Walton (principal emeritus of George School) and historical pageant, "The Oak Tree Speaks," written by Helen S. Walton and directed by Leona R. Pusey. Tour of meeting house and grounds, 4 to 7 p.m., with pictures of history and current activities compiled by Edward T. Howell, Jr. Supper available at \$1.50. Evening program, 7 p.m.; speakers: Richmond P. Miller (associate secretary, Philadelphia Yearly Meeting) on "Quaker Guideposts"; Louis W. Schneider (associate executive secretary, American Friends Service Committee) on "Friends Look to the Future."

6—Annual meeting for worship, meeting house, Adams, Mass., 3 p.m., conducted by Adams Society of Friends Descendants. All cordially invited.

8-9—Conference on Friends' Education, Pendle Hill, Wallingford, Pa., sponsored by Friends Council on Education, 1515 Cherry Street, Philadelphia.

10-13—Conference on Ministry of Friends to the Academic Community, Pendle Hill, Wallingford, Pa., from 6 p.m. dinner Thursday to 1 p.m. dinner Sunday. Sponsored by Advancement Committee of Friends General Conference, College Program of the American Friends Service Committee, and Pendle Hill. Cost: \$25.00, including \$7.50 registration-and-travel-assistance fee, which should be sent to Paul Goulding, Friends General Conference, 1520 Race Street, Philadelphia 19102.

11-14—Third Annual Conference for College-Age Young Friends, Powell House, Old Chatham, N. Y., from 7 p.m. (supper) Friday through lunch on Monday. Harrop and Ruth Freeman of Ithaca, N. Y., will be present. Cost: \$16.00, including \$3.00 advance registration fee. Scholarship help available. For further information address Powell House.

12—Haddonfield Quarterly Meeting, 3 p.m., Medford, N. J.

12—Nottingham Quarterly Meeting, Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and business. Bring box lunch. Yearly Meeting Advancement Committee Conference in afternoon, with program by local Friends.

12—Bucks County World Peace Fair, noon through evening, Community Center, Fairless Hills, Pa. Sponsored by Middle Atlantic Region, American Friends Service Committee. Exhibits, forums, discussions, amusements, food, snacks, singing, dancing, sales booths. Concert at 8 p.m. Contributions: adults, 25c; children, 10c.

12-13—Northwest Quarterly Meeting, Farm and Wilderness Camp, Plymouth Union, Vt. Ministry and Counsel, Saturday, 7:15 p.m. Meet-

ing for worship, Sunday, 11 a.m. Henry Williams, clerk, Hanover, N. H.

13—Baltimore Quarterly Meetings (Stony Run and Homewood), Sandy Spring Meeting House, Sandy Spring, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch (served by host Meeting), followed by meeting for business and conference session.

13—Haverford Quarterly Meeting, 10 a.m., Valley Meeting, Old Eagle Road, 1½ miles west of King of Prussia, Pa. Luncheon, 12:15 (donation basis.) Business meeting, 1:15. At 1:45 Charlotte Meacham will speak on AFSC's fair housing program.

18-20—Meeting Workers Institute at Pendle Hill. From 6 p.m. dinner, Friday, to 1 p.m. dinner, Sunday. Cost: \$15.00, including \$5.00 advance registration fee, which should be sent to Pendle Hill, Wallingford, Pa.

19—Salem Quarterly Meeting, Mullica Hill, N. J., 10:30 a.m. Note change of date from September 12, previously announced.

19—Jeanes Hospital Fair on the hospital grounds, Central Avenue and Hartel Street, Philadelphia, starting at 9 a.m. Entertainment, food and beverages, gift shops and souvenirs, games. Chicken barbecue dinner (adults, \$1.75; children, \$1.00). Admission, 35c; children under 12, 10c.

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, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

BERKELEY — Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

CARMEL — Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

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

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m.; worship, 11. Clerk: 451-1581.

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

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SANTA BARBARA — Meeting for worship, Sunday, 11 a.m., 326 Sola Street.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

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

Connecticut

HARTFORD — Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

Delaware

NEWARK — Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m. and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—344 W. 17th St. Meeting and Sunday School, 11 a.m. 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-914.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

DOWNERS GROVE — (suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone Woodland 8-2040.

22—Philadelphia Quarterly Meeting, Fourth and Arch Streets, Philadelphia. Meeting on Worship and Ministry, 2:30 p.m. Worship and business, 4 p.m. Supper, 6 p.m. At 7 p.m. Joseph R. Karsner will report on the recent Friends World Committee Meeting in Ireland.

26—Illustrated talk at Nottingham Meeting House, Main Street, Oxford, Pa., on "The United Nations' Assistance to Developing Nations in Asia," by Esther Holmes Jones, 8 p.m.

26-27—Shrewsbury-Manasquan Half-Yearly Meeting, Manasquan, N. J., Saturday, 10:30 a.m., 2 p.m., and 7:30 p.m., when Anna S. Morris will speak on "The Astonishing Life of the Spirit." Lunch and supper served. Sunday, First-day School, 10 a.m.; meeting for worship, 11:15. Lunch served.

OCTOBER

3—Annual Fair, Buckingham Meeting, Lahaska, Pa. (Route 202). Art exhibit (Ranulph Bye in charge). Plants, baked goods, and country kitchen items for sale. Toys and games for children. Luncheon served in school gym till 2 p.m.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

Iowa

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

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Meeting for worship each Sunday. For information call 236-3239 or 236-3064.

Maryland

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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

SOUTH YARMOUTH, CAPE COD — Worship and First-day School, 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., 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.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

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 1-0915.

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship, 9:30 a.m., Sunday, D.C.U. Lounge, College Hall, until Labor Day. Child care available. William Chambers, Clerk.

MONADNOCK—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

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, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

MONTCLAIR—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount 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.; HE 9-4207.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

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
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

PURCHASE—Purchase Street at Route 120 (Lake St.). First-day School, 10:45 a.m. Meeting, 11 a.m.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

SCARSDALE—Meeting for worship and First-day School, 10:30 a.m., 133 Popple Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

North Carolina

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3755.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

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

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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.

SALEM—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting, Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BUCKINGHAM at Lahaska—Meeting for worship, 11:00 a.m. First-day School, 11:00 a.m. Family meeting the 4th First-day of the month, 11:00 a.m.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 10 a.m., meeting for worship, 11 a.m.

ELKLANDS at Wheelerville, Sullivan Co.—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

HARRISBURG—Meeting and First-day School, 10:30 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

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

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.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. Mermaid La., 10 a.m.

Coulter Street and Germantown Avenue. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m.

Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship, 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, 9:30 a.m.; meeting for worship, 10:45 a.m.

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 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 and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sundays, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

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.

Virginia

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

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MELrose 2-7006.

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