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FRIENDS JOURNAL

Quaker Thought and Life Today

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NUMBER 19

The best way of advertising any ideal is to wrap it up in a person, to incarnate it. Verbal Quakerism cannot compete with incarnate Quakerism.

—HENRY J. CADBURY

Am I My Brother's Brother?

. *by Stephen G. Cary*

Meeting Renewal

. *by Francis B. Hall*

Cyprus and International Anarchy

. *by Richard R. Wood*

Eire's Effect on a U.S. Friend

. *by David H. Scull*

Friends' Mississippi Project

Yearly Meeting Reports

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

The Language of the Shared Task

THE giggle of teen-age girls, the shy smile of mothers, the friendly wave of new friends with whom one has been riding in the back of a truck (shared perhaps with pigs, poultry, and bags of vegetables)—these were some of the evidences of the language of the shared task which increased communication between Indians in Guatemala and fourteen AFSC volunteers in a community service project this past summer. For while the Americans and most of the men in the "cantones" had some Spanish, the Indian women and children usually spoke only the local "lingua," derived from the Mayan of long ago.

On one typical morning the six American girls in the project were teaching the women to knit. With a minimum of spoken language, the same skills which produce brilliantly patterned cloth on simple looms soon made the women feel at home with knitting needles.

At the same time some of the boys, both American and Indian, were digging a deep pit in a steep hillside corn-field preparatory to mixing concrete for a latrine's top slab. Others were building stoves in the often windowless adobe homes to replace the old way of cooking, which, being dependent on a fire in the midst of three large stones on the dirt floor, means that the smoke, in finding its way out, deposits thick soot on the ceiling and walls.

When the adobe blocks were all laid and joined with "lodo" (mud cement), with a chimney now poking through the roof and a brick firebox and grille in place, there came the exciting moment of the first fire. Spectators hurried back and forth—now to see the wisps of smoke coming from the chimney, now to feel the increasing warmth of the stove top.

Last summer's volunteers in Guatemala left behind them much more than thirty stoves and sixty latrines; they left with Indian farmers a fund of experience in stove and latrine construction, with Indian women experience in work outside their homes, with the Indian community a nucleus of self-help projects which local leaders will carry on in cooperation with government agencies and socially concerned churchmen. Beyond this, the volunteers and their leaders left in Chuabaj something of themselves; they returned home not quite the same persons who had arrived among the towering green mountains six weeks earlier. For they and their Guatemalan friends had communicated with each other in a way which transcends any difference in spoken language; they had communicated through the language of the shared task.

Contents

Under the Red and Black Star	442
Editorial Comments	443
Am I My Brother's Brother?—Stephen G. Cary	444
Eire's Effect on a U.S. Friend—David H. Scull	446
Cyprus and International Anarchy—Richard R. Wood ..	447
Meeting Renewal—Francis B. Hall	448
Rain after Drought (poem)—Philip Myers	449
Friends' Mississippi Project—Ross Flanagan	450
Iowa Yearly Meeting (Conservative)—Ardith L. Emmons..	450
Pacific Yearly Meeting—Madge T. Seaver	451
Lake Erie Association/Yearly Meeting—Robert O. Blood.	452
Book Reviews	452
Friends and Their Friends	454
Letters to the Editor	457

FRIENDS JOURNAL

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Editorial Comments

Leather Breeches and Shaggy Locks

COULD there be a more perverse trick of time and fate than the one which has made George Fox the subject of a currently popular (or, at least, semipopular) song? On the one hand we have Fox's own testimony in his Journal that "I was moved . . . to cry against all sorts of music, and against the mountebanks playing tricks on their stages; for they burthened the pure life, and stirred up people's minds to vanity." And on the other hand we have children's (and sometimes adults') groups in one Meeting after another singing with contagious enthusiasm "the George Fox song" (sometimes called "Leather Breeches and Shaggy Locks"), which, having made its way here from England only a few months ago, has been welcomed everywhere with gusto tinged by mild amazement.

The amazement, of course, is engendered by the subject matter. What more unlikely inhabitant of a popular song could there be than George Fox? Yet that is exactly where he is to be found—placed there by Sydney Carter, who served in the Friends Ambulance Unit in Greece and the Middle East in World War II, and first relayed to a surprised public late last winter on one of the British Broadcasting Corporation's programs by Donald Swann, a singer who, like the song's composer and lyricist, is an F.A.U. veteran.

Air waves normally saturated with sex and Beatles must have trembled more than usual upon finding themselves temporarily occupied by a lilting song telling about "a light that was shining when the world began, and a light that is shining in the heart of a man," plus the exhortation to "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."

Across the Atlantic this ballad has migrated in full force, with the result that hundreds of American First-day School children are now to be found caroling happily: "Will you swear on the Bible?" "I will not," said he, "for the truth is as holy as the Book to me." "If we give you a pistol will you fight for the Lord?" "Yon can't kill the devil with a gun or a sword."

At the risk of incurring the righteous postmortem wrath of George Fox, we would venture to suggest that

Quaker children are currently acquiring a more vivid impression that "the book it will perish and the steeple will fall" but "the light is forever and the light will be free" from singing Sydney Carter's song than they would be likely to get from hours of sermons. Nor do we believe that their "pure life" is "burthened" or that their minds are stirred up to vanity in the process.

It is completely unfair, of course, to argue with anyone, however illustrious, who is in no position to argue back, but we cannot help wondering whether Friendly children of the seventeenth century were cast in a more heroic mould (perhaps "long-suffering" would be a more suitable word here than "heroic") than those of today.

— and Mountebanks

Since the evils against which the founder of Quakerism was complaining in the passage quoted above included not only music but also "mountebanks playing tricks upon their stages," it may be appropriate to call attention here to another manifestation of contemporary Friends' deliberate and considered disregard of these particular admonitions. Within the last year or so one of the most effective of the manifold activities of Philadelphia's Friends Neighborhood Guild (a settlement house in a slum area) has been a summer theatre for children. In this thriving project nearly a hundred eight-to-fourteen-year-old children, predominantly Negroes from underprivileged low-income families, have been spending their school vacation seasons attending classes in music, dance, speech, and the classics (including Arthurian legends and Greek and Elizabethan drama) and producing, with remarkable devotion and every evidence of appreciative understanding, several plays of a nature distinctly out of the ordinary for children of such an age and background. Their repertoire this past summer included, among others, one from Shakespeare and two from Euripides and Sophocles.

"Mountebanks," Fox probably would have called them, and so inspiring have they found their mountebanking experience that many of them have come back to it summer after summer, apparently preferring this challenging experience to the loafing on city street corners where, if deprived of the Theatre for Children, they

might be forced to spend their vacation days and evenings. Stimulated by the examples set before them—examples in which they themselves have been permitted to play a part—a number of them have now begun to write poems and plays of their own.

For these children's instructors and dramatic coaches (many of them professionals who have volunteered their services) there has been, according to the Theatre's founder and director, Christopher Speeth, "the unique experience of watching the children overcome the awesome millstones of their backgrounds to forge ahead on their own in the world of art and books. It is not that they learned the Greek alphabet or to recite in Greek the chorus in a Satyr play, but that they carried on, questioning the Greek derivation of a word in current English usage, that they sought to discover the relationship between Greek civilization and their own lives."

What the Friends Neighborhood Guild seems to have learned, in watching at close quarters the often sordid

drama of urban disintegration, is that one of the most effective ways of preventing children burdened by what Christopher Speeth calls "awesome millstones" from being dragged irretrievably down by those millstones is to encourage them to "play tricks on their stages" and thus "stir up their minds"—stir them up not to vanity, as Fox accuses mountebanks of doing, but to comprehension of the fact that the world in which they live is infinitely wider, infinitely more beautiful and challenging, than might ever be guessed from the sorely run-down sample of it in which fate has cast their lot. In sponsoring a theatre whereby such children are able to gain this comprehension, the Friends Neighborhood Guild (and similar enterprises in other cities) are undertaking, we believe, an essential reinterpretation of the original Quaker message that, despite Fox's recorded fulminations, might be approved by that seventeenth-century prophet who insisted so strongly upon recognizing and developing the "light that is shining in the heart of a man."

Am I My Brother's Brother?

By STEPHEN G. CARY

NOT long ago someone asked Martin Luther King whether he thought he was his brother's keeper. "No," said Dr. King, "I am my brother's brother."

What is the difference? The idea that a man was to be his brother's keeper goes back into earliest Biblical history, to the very beginning of man's search to discover the nature of his God and the requirements He makes for His children's behavior. The early Jews saw God as a God of justice, concerned to reward the just and punish the unjust. Men were obliged, under pain of retribution, not to mistreat their brethren.

This is the weakness of the "keeper" concept. It depends on external pressures. A man is good—a man looks out for his brother—because of fear of the consequences if he doesn't, or perhaps because he thinks to win public acclaim or a place in the Kingdom of Heaven, or because he feels a sense of guilt. He is bound by the law, which means he must observe the *letter*, but there is no inherent obligation to inject the *spirit* into the relationship if one is only his brother's keeper.

Fortunately, as time passed, the Jews came to understand that the true nature of God was more to be explained by His infinite capacity to love than by His will to punish iniquity. It was, of course, Jesus who brought this understanding to full flower, and it was Jesus, too,

who revised the rules of human conduct to accord with the new revelation of God's nature. Man was not merely to protect and care for and keep his fellow man; he was to love him as a brother loves a brother.

When one is his brother's brother, Jesus taught, he rejoices when his brother rejoices, suffers when he suffers, and forgives his trespasses; he shields him from wrath and accepts suffering from him in preference to inflicting it on him. No outward compulsion is involved; he is compelled by his love to do these things. The two key components of this brother relationship are *loving* and *doing*; it is their union that gives meaning and power to the idea of brotherhood. This is only another way of saying that the essential power of the Christian witness lies in the marriage of *faith* and *work*. What Martin Luther King meant by his answer was that his reliance was on the voluntary nature of Christian conviction as opposed to the compulsion of external sanction.

If I am to be my brother's brother, my love must inspire me to act, and my acting must be inspired by love. Power lies in the interaction of the two; the trouble with most Christian conduct is that the balance is allowed to become distorted. It seems to me that this distortion is evident in the estrangement between the so-called liberal and evangelical wings of our own Society of Friends.

I think liberal Friends tend to place the stress on the *doing* side, to immerse themselves in good works without cultivating the roots of faith that will alone sustain them in adversity. They are so eager to avoid the pitfalls of

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rigidity, narrowness, and exclusiveness of religious expression that they are in danger of falling into the equally dangerous pitfalls of vague universalism and meaninglessness, in which the essential power of an activist witness is dissipated.

These Friends, I think, have been too suspicious of articulating their faith, of exploring theology, which, after all, is only the attempt to describe in words the nature of religious experience and to chart a path to a greater understanding of the unknowable mystery of God. They have said that the life of the spirit is too delicate, too far-ranging, too unpredictable, and too unlimited to be boxed in by the limitations of language. And so it is, but that is no excuse for their being flabby and uncertain about what they *do* believe. The fault is not with the theology, but with its misuse—misuse in which the expression of the search is confused with the search itself and becomes the reality. It is this substitution that allows us to live comfortably as good men while doing evil things. I would suggest that if we would live up to being our brother's brother, if we would discover the power inherent in works sustained by faith, we must cultivate and learn to articulate our faith in deeper and more convincing ways than we yet have done.

Evangelical Friends have the opposite problem. They, too, tend to distort the balance; they place too much stress on the faith side. They are so preoccupied with the articulation of their faith, with specific formulations of their loyalty to Christ, that they lose sight of the *doing*. Personal salvation through acceptance of Christ as Savior and Redeemer is their central concern in life, for themselves and for others. Efforts to apply this faith to the great issues that divide men and nations are less important.

O FATHER, whose voice I hear in the woods and whose breath gives life to all the world, hear me. I am a man before you, one of your many children. I am small and weak. I need your strength and wisdom. Let me walk in beauty, and make my eyes ever behold the red and purple sunsets. Make my hands respect the things you have made, my ears sharp to hear your voice. Make me wise so that I may know the things you have taught my people, the lessons you have hid in every leaf and rock. I seek strength, Father—not to be superior to my brothers, but to be able to fight my greatest enemy, myself.

Make me ever ready to come to you with clean hands and a straight eye, so that when life fades like a fading sunset, my spirit may come to you without shame.

—PRAYER OF A CHIPPEWA INDIAN

To this group I can only point to what seems to me to be Jesus' insistence on the absolutely crucial character of *works* in evaluating *faith*. We see this in his sermons and in his parables; it is perhaps brought into sharpest focus by his description of the final judgment, as recorded in the 25th chapter of Matthew, where he says that "inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." In my opinion, Christians miss the essential meaning of the injunction to be brother to their brothers if their faith does not drive them out into the world to engage in the great experiment of finding ways to harness their faith to the overcoming of evil.

This is the great virtue of the Quaker service bodies. The American Friends Service Committee, for example, despite the theological shortcomings and institutional weaknesses that some feel it reflects, has at least been out grubbing around in the ugly realities of violence and hatred, seeking to feed the hungry, reconcile the estranged, and restore faith to the despairing; in so doing it has, I believe, helped to breathe new life and meaning into the message of Jesus Christ for our time.

There should be no arguing about the role of faith and the role of works. They are both central; without either, the Christian witness is but a dim shadow of what it must be. It is because we *do* argue and distort that the Society of Friends is doing only what someone has described as a "maintenance job."

What can we do to give more life and power to our corporate witness? The only answer is a personal one, for no person can give the key to another. Each of us must break into the mystery at his own point in his own way; for it is God, not man, who ignites the blaze. But Friends have a peculiar advantage because of their stress on the individual search and on the capacity of each to experience directly the will of God and to become, in the experience, ignited persons. With this mystical tradition and emphasis Friends should be leading in the rebirth of Christianity as a power in the world.

What forms would such leadership take in our day if the Society of Friends, through us, were to be reborn?

First, I think, we would say a united, unequivocal, intelligent, resounding, personal *no* to violence. Friends have, in a way, been bearing this witness for three hundred years, which is one of the chief reasons for our present respected position in the eyes of the world, even though in God's eyes our official consistency must be all but offset by our private disavowal. But our opportunity is not that of carrying forward a tradition, of doing a maintenance job, but of making the only really relevant witness to our age. The tortured, 2,000-year-old effort of the Christian church to wrap up the institution of war and the gospel of Christ in the same package needs now,

finally, to be abandoned. There is no longer room for equivocation. Until the church becomes clear on this issue it will never wield real power in the leadership of men and nations.

Yet, are we ready to proclaim with confidence and clarity our faith in the power of love as the means of dealing with the forces of evil, and to back it up with reliable proposals for the expression of power through the institutions and the instruments of nonviolence? Power must be reckoned with; it is a fact of life; it is and will remain the sanction for decisions in the affairs of men. The only question is *what* power. It seems to me we pacifists have too long forgotten power. Ever since we gave up Penn's Holy Experiment in Pennsylvania we have been long on faith but short on applying it. We have not determined how the dynamic power of nonviolence can, in practical terms, be released. Part of the work that needs to be coupled with faith in this instance is, I think, brainwork: we need to use the intelligence God gave us to build structures that give promise of translating our faith into a measure of reality.

But if we must say this unequivocal personal *no* to violence, we must also, with equal urgency, say a personal *yes* to brotherhood, which has no meaning outside its application to the outcasts of the world, whether their outcasting is the result of the redness of their politics, the blackness of their skins, or any other reason. The gospel says that *all* men are brothers, and this, again, has no meaning outside its personal meaning. God is not interested in what *they* do; He is interested in what *I* do. It is up to me to withdraw from the great company of silent acquiescers whose personal testimony is sound but whose good intentions are nullified by unwillingness to rock the boat, to stir up controversy, to face social disapproval. It is *my* failure to insist that Communists are also children of God that reinforces hatred and cold war. It is *my* house that is being sold within the system that locks the Negro in the ghetto. It is *my* silence that permits de facto segregation in northern schools. If I do nothing in these matters—if other Friends do nothing—then we are being neutral between right and wrong, and no church will ever grow in power and influence on this basis.

Here, then, are two clear and compelling demands on Friends that, amid all the ambiguities of our day, offer each of us one sure piece of solid ground: the maintenance of a sense of responsibility to the person opposite us, at all times and under all circumstances. If we forsake that ground, I think we betray the central message of Jesus, who backed with his own life his insistence on the overcoming power of love. Difficult and implausible though this course may be in any given situation, the alternative of abandoning it unlocks the floodgates, for it then be-

comes just a matter of judgment when things grow bad enough to justify descent to the bestial.

Thus, the ultimate requirement, in addition to the imperatives of nonviolence and brotherhood, is the willingness to say *yes* to the price that may be exacted for pursuing the other two: the price of sacrifice, which is both a cost and an instrument of power. It may be only social embarrassment. It may be ostracism or calumny. But the Cross may be heavier than any of these. Are we strong enough to carry it? We must be if we are really to act as our brother's brother.

Eire's Effect on a U.S. Friend

By DAVID H. SCULL

The week after the recent Friends World Committee meeting at Waterford, Ireland (reported in FRIENDS JOURNAL, September 1), an assorted group of American Friends toured Ireland in a rented car, giving rise to the following poetic outburst, with annotations for the uninitiated. Allen White of Pennsylvania, Louis Kirk and Lewis Stratton of Ohio, and David H. Scull of Virginia made the whole trip; Laura Robinson of Florida, with her daughter Carol, went as far as Sligo, and Florence Sidwell of Ohio joined the last leg of the trip.

Two gals and four men (a tight number)
Toured the Emerald Isle in a Humber.

In Killarney much mirth

Was aroused by the berth

Which they offered our driver for slumber.*

* In Ireland "3 beds and a cot" means "3 beds and a baby crib."

A drive round the famed Ring of Kerry
Made the party exceedingly wary

Said one "In this fog

We might hit a dog

Or a sheep, which is even mohairy."

The directions we got at Newcastle*
Gave rise to a good deal of hassle.

Said one "As we're driving

We're never arriving.

If we don't give out first, the gas'll."

* Trying to get to Ballingarry to visit Quaker farmer Michael Allott, after half an hour we found ourselves back at the starting point.

There were times when it couldn't be rainier,
But no one got really complainier.

Always cheerful was White,

But of course he just might

Have got wetter in far Pennsylvania.

David H. Scull is clerk of Langley Hill (Va.) Meeting and (with a Quaker partner) has a printing business in Fairfax County, Virginia. He has been active in the Friends World Committee, Friends Committee on National Legislation, American Friends Service Committee, consumer cooperatives, and race relations work.

Our car talk showed quite a dichotomy—

From art to prefrontal lobotomy—

From pastors to books ya

Should read, on to fuchsia*

And Doug Steere—what would he have thot o' me?

** For long stretches the lovely deep pink blossoms lined the roadside.*

One volunteer said he was willing

To keep track of each pound, pence, and shilling,

But he oft looked so tortured—

Well, he's back in his orchard,

And we hope he finds dollars as thrilling.

'Twas a struggle to stay on the left,

And all said to David, "How deft!"

But if some of them prayed too

It probably paid to

Since no one was rendered bereft.

Up in Ulster we spent the week-end

Hopping lightly from Friend's house to Friend.

'Tis sure the Six Counties

Share Eire's rich bounties—

Some digestions are still on the mend.

When you see something green (like cucumber)

May it call back our days in the Humber,

And when in your nighties

Just think of those high teas*

And blissfully drift off to slumber.

** There's no meal quite like a British or Irish high tea.*

Cyprus and International Anarchy

By RICHARD R. WOOD

September 1, 1964

CYPRUS is an interesting case study in international anarchy and the search for an alternative.

Cyprus gained its freedom from the United Kingdom in 1960 under an international treaty to which Greece, Turkey, and the United Kingdom are the other parties. This treaty tried to protect the Turkish fifth of the population of Cyprus by a complicated arrangement whereby the president should be a Cypriot of Greek background, the vice-president should be a Cypriot of Turkish background, and each should have a veto over proposed legislation in order to safeguard his ethnic fellow citizens from oppression by the other group.

Now, President Archbishop Makarios is trying to eliminate the Cypriot Turk vice-president's veto over legislation. His purpose is understandable. His proposals have

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been inadequate as to safeguarding the rights of the Turkish minority. His methods have led to fighting between the two groups, with a sadly large number of casualties and with suffering in Turkish communities deprived of supplies by actions of Greek Cypriot forces.

Archbishop Makarios has been accepting economic support from the Soviet Union. Cyprus is rather closer to Turkey than Cuba is to the United States. Turkey is as reluctant as is the United States to have a nearby island become a base for a great Communist power.

Furthermore, both Turkey and Greece are concerned in the Cyprus dispute through the sympathy of their citizens for their ethnic fellows in Cyprus. The emotions of public opinion aggravate the tensions natural to the dispute and the anxiety arising from President Makarios' tactics in enlisting the support of the Soviet Union and thus seeming to threaten the security of Turkey.

Archbishop Makarios professes to desire a settlement through the United Nations. Unfortunately, he seems to be hoping for a resolution by the General Assembly (with the votes of the large number of new small states) which will uncritically endorse his program in the name of national independence and will also overlook the recklessly illegal and provocative actions of the government of Cyprus and ignore the importance of protecting minority rights if a state is to be stable.

This is the crux of the problem for the big powers. A stable state, even more than a powerful state, is a safeguard against the kind of situation that invites collisions between great powers. Great powers trying to restore order in a chaotic small state are likely to collide with each other in their efforts to help bring order out of chaos.

The United Nations force in Cyprus, although hampered both by the Cypriot government and by lack of financial resources, has succeeded in minimizing the fighting and in insisting on some measure of relief for blockaded and destitute Turkish communities. The Turkish government was so exasperated by the attitude of the Cypriot government and by repeated failure of promising and fair-seeming proposals for a settlement that it launched an air attack on Greek Cypriot positions. A Greek response in kind seemed imminent; world peace seemed to hang by a thread. The United Nations immediately requested both sides to refrain from military action. Greece and Turkey could bow to the UN as they could not have yielded to each other. The UN at that time prevented what might have led to a world war.

The situation, however, remains precarious. A final solution will be hard to devise and carry out.

It is clear that the basic treaty is unworkable. Some other device than a veto by the minority over all legis-

lation will have to be worked out for protecting the Turkish minority.

It is clear that Turkey cannot be expected to acquiesce in the conversion of Cyprus into a strong Soviet base near the Turkish coast.

It is clear that provision must in some way be made for the Turkish minority in Cyprus.

It is not clear whether Cyprus should look forward to independence or to eventual absorption into Greece.

If the nations, including the great powers now showering advice on Cyprus, Greece, and Turkey, were prepared to take seriously their own obligations under the United Nations Charter and the principles of the Universal Declaration of Human Rights, Cyprus would feel no humiliation in accepting the helpful limitation on national sovereignty involved in refraining from preparation for war and would take pride in safeguarding the rights of all its citizens, whatever their ethnic backgrounds. The most difficult problems of the Cyprus situation would thus evaporate, and the atmosphere would be favorable for negotiating solutions of the others.

It thus appears that the other members of the United Nations, particularly the great powers, need to pay attention to their own attitudes as well as to the details of the Cyprus dispute. For Cyprus illustrates the sort of problem that can arise anywhere and that cannot be solved satisfactorily by the threat of armed force.

It also illustrates the fact that the Cold War is no longer an adequate guide to national policies. President

Makarios is an archbishop of the Greek Orthodox Church, yet he is willing to accept support from Communist Russia. Greece and Turkey, two members of NATO, are willing to risk war with each other and the possible dissolution of NATO over a dispute arising from nationalist emotions and actions not involving any Communist aggression—a dispute whose likeliest result would be increased freedom of action for Communist policy all over the world.

International anarchy is and remains the primary peril of nations. Cyprus illustrates this. The Cyprus dispute probably cannot be finally settled until nations generally (not only the Makarios government of Cyprus) recognize the importance of an orderly international community and accept for themselves the necessary conditions.

It is asking a good deal of the Cypriots to expect them to feel that restrictions on their government in order to protect their minority, and prohibition of military action in support of their government's aims, are not humiliating limitations of their sovereignty, unless the rest of us show, in our national policies, respect for the UN Charter obligation to refrain from war and the threat of war in all our relations with one another, and unless we ourselves are visibly striving to apply the principles of the Universal Declaration of Human Rights. Until we do, our peace and security are likely to be threatened by small disputes like that in Cyprus, irrelevant to our main interests and preoccupations.

Meeting Renewal

By FRANCIS B. HALL

THE Spirit of God is like a spring that at times pours forth from the depths with great power and at other times is almost imperceptible in its stirrings. Although men cannot control its coming and going, there is some deep relationship between the expectation and longing of men and its responding flow. It is the central fact in today's movement for religious renewal. Friends, along with all Christians, are being called to find again the source of life and light and power that we may be transformed, that our Meetings may be transformed, and that the hope of peace on earth may be given again to mankind.

A first fruit of the working of the Spirit is the gathering into a living, visible fellowship of those people who are called by God. In the words of Harold R. Fray, Jr.: "The church is called to be a 'Colony of God's people'

set in the midst of a foreign world. It is intended that the church shall live its life in the world, but that its 'marching orders' shall not conform to worldly wisdom." Such a statement brings to mind those words of George Fox describing his experience on Pendle Hill: "And the Lord let me see atop of the hill in what places he had a great people 'to be gathered.'"

Do Friends today view our Meetings and our Society as the "gathered people of God?" The term "a gathered meeting" is deeply embedded in our tradition of worship, and we long for and rejoice in the gift of such meetings, but have we not forgotten that the Meeting itself is the fellowship of those who are brought together and bound together by the living Spirit of God? Such a fellowship cannot be a casual or peripheral part of our lives. If it exists it is life's center, and, conversely, we can know that our Meeting falls far short of what God means it to be if it is not such a center for us. Since this falling short is a widespread fact, we know that Friends are being called to a new life of fellowship in the Spirit of God.

Francis Hall and his wife, Pearl Hall, are directors of Powell House, New York Yearly Meeting's conference and retreat center at Old Chatham, N. Y. Francis Hall is clerk of the recently formed Old Chatham Monthly Meeting.

An important aspect of the gathered people of God is the "ministry of the laity." Probably it can be said fairly that this is the most widely accepted characteristic of the movement for renewal. Within the church there has arisen a prophetic reaction to the artificial distinction of "clergy and laity" and a clear proclamation of the belief that there is no difference in spiritual reality between the two and that every man has a ministry. That ministry is not just a task "in the church"; it is a task in the whole of life.

Thus our Friends' testimony against the spirit of the "hireling ministry" is being sounded anew within the pastoral churches themselves. This is just as true, fortunately, within the pastoral Meetings of the Society of Friends as within the Protestant churches. It is significant that a recent contribution to the literature in this field is a book by a young Quaker pastor, Thomas Mullen: *The Renewal of the Ministry*. His concern is aimed at all members of the Meeting, not just at the pastor.

Are unprogrammed Meetings free of this problem? Even though they have no hired pastors, are there not countless Meetings in which the large majority of members leave the ministry and the services in the hands of a few? It is distressing how frequently one meets the same people time and again in Friends' committee work. It is clear that we too need a renewal of the ministry of every member of our Meetings.

This problem of the large proportion of "unconvinced" Friends who remain on the rolls of the Meeting but who are not involved in its spiritual life and work leads directly to another aspect of the movement of renewal: that of commitment, or integrity of membership. Two well-known books point to this concern: *The Call to Commitment*, by Elizabeth O'Connor, and *The Company of the Committed*, by Elton Trueblood. These books make it clear that an attitude of expectation means nothing unless there is commitment to the search, and that the call of God will mean nothing unless there is a wholehearted, life-giving response to that call. The movement for renewal is a direct attack on the halfhearted, lukewarm Christianity of our churches today, for it knows that God requires us to give everything and that only total commitment to Him can match and overcome the forces of evil enslaving the world.

Friends' history is a pageant of astonishingly committed lives. Nevertheless, our Meetings are desperately in need of this form of renewal. This fact is to be seen not only in the large number of nominal Friends on our rolls compared with the small number who really give themselves to the work of the Society, but also in the struggle that many Meetings have to meet their financial obligations. When the Spirit and the Meeting are not central to our lives, our giving is meager.

The life of the spirit and the life of the church are not and cannot be ends in themselves. They must issue in a profound concern for every man and for every phase of the world's life. They must radiate to penetrate into the hearts of men, into their daily lives, and into the great social problems of our time. The resurgence of religiously motivated social action—in work in the slums, in the civil-rights struggle, in relief work throughout the world—is one of the impressive signs of hope in spiritual renewal today.

Of equal importance are the creative new ways of showing to the world the reality of life in the gathered church and of calling others into that fellowship. Well-known examples of this approach are the East Harlem Protestant Parish, with its store-front and basement churches reaching the "down-and-out" of New York City, and the Coffee House of the Church of the Savior, reaching the "up-and-out" of Washington, D. C. These bear witness clearly to the fact that renewal offers new life to all men and offers it on all levels of life—physical, psychological, and spiritual.

Such gathering was the primary task of early Friends; the attack on social problems was ancillary to it. Today we emphasize the social penetration and transformation almost to the exclusion of bearing witness to a quality of life in the Spirit of God and a fellowship with others who know that Spirit that is the deepest answer to man's hungers and needs—that is, indeed, the ultimate meaning of life. However, if we listen to the call to renewal and find again with new depth the source of life and power that brought our Society into being, we will find our Meetings renewed and ourselves sent on a mission both to serve people and to tell them of that seed of God which is in their hearts and which is ready to burst into life, transforming them into members of God's fellowship on earth and instruments of his work among men.

Rain After Drought

By PHILIP MYERS

Cool, misty morn, a welcome sight
Instead of early searing sun
That has for weeks succeeded night
And hotly burned till day was done.

The mist forms beads on leaf and grass;
A few drops spatter acrid dust.
A miracle has come to pass:
A steady rain falls on the just

And on the unjust too, no doubt—
We all rejoice together
To witness end of summer drought
In beautiful bad weather.

Friends' Mississippi Project

NEW YORK and Philadelphia Yearly Meetings of Friends, acting through the PYM Special Committee on a Mission to Mississippi and the NYYM Peace Action Steering Committee, have appointed Lawrence Scott to represent the concern of Friends in these and other Yearly Meetings for the reconciliation of racial tensions and the reconstruction of burned churches in Mississippi. Meeting in a special joint session held in New York on September 10, an executive committee of representatives from these two groups requested that Lawrence Scott be released to reside in Jackson, Mississippi, for a period of approximately six months.

A member of Central Philadelphia Monthly Meeting, Lawrence Scott formerly served as director of the Vigil at Fort Detrick and the Washington Peace Action Center. His particular responsibility will be

1. To offer Friends' assistance to the Mississippi Committee of Concern and such other local groups as may wish to aid in the reconstruction of these churches;
2. To provide for coordination of all Quaker efforts mobilized in behalf of such reconstruction;
3. To be open to opportunities for making a significant Quaker witness in reducing racial tensions in Mississippi.

Among the several types of Quaker assistance which Larry Scott hopes to coordinate are

1. Organization of Quaker work teams;
2. Collection and transportation of various church supplies, such as pianos, Bibles, pulpits;
3. Investigation and negotiation of adequate insurance payments and policies;
4. Solicitation of large corporate donations of building materials;
5. Mobilization of financial support for an immediate effort to provide shelter for congregations which have no other recourse to a sheltered place of worship.

In so far as possible, Larry will endeavor to relate any and all such Quaker assistance to the emerging program of the recently formed Committee of Concern—a state-wide, interfaith, interracial effort of Mississippi clergymen which already has declared its intention of assisting in the reconstruction of the burned churches, regardless of their location, denomination, or involvement in civil rights activity.

The executive committee charged with administration and oversight of this concern is made up of James Walker, Colin Bell, and Francis Brown of Philadelphia Yearly Meeting and Howard Carey, Ross Flanagan, and George

Corwin of New York Yearly Meeting. George Corwin is serving as committee chairman.

The committee has estimated that the cost of maintaining Larry Scott as coordinator of this program in Mississippi for the next six months will be approximately \$5,000. Those wishing to help this program may contribute either through their own Yearly Meetings or through Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2, Pa., earmarking their checks for the *Friends Mississippi Fund*.

Friends desiring further information on this concern and on the specific roles they and their Meetings may play should write to the Friends Committee on Reconciliation and Church Reconstruction, 218 East Eighteenth Street, New York 3, New York.

ROSS FLANAGAN

Iowa Yearly Meeting (Conservative)

THE 87th annual session of Iowa Yearly Meeting (Conservative), held at Whittier, Iowa, August 8-11, was a time of growing insight and inspiration.

The Young Friends, though fewer than usual in number, were alert and concerned, taking an active part in the Yearly Meeting, besides carrying on their own schedule of special meetings and events.

Numerous children participated in the Junior Yearly Meeting's daily activities. Many of them shared fully with Young Friends in the tasks of serving meals and setting and clearing tables, working with cheerfulness and enthusiasm throughout the week. This devoted service was greatly appreciated by the meeting.

A number of visitors from other Yearly Meetings were in attendance, coming from Ohio, New York, Massachusetts, New Jersey, Indiana, the District of Columbia, and Costa Rica, and making important contributions. Joseph Vlaskamp of Philadelphia spoke of the work in religious education carried on by Friends General Conference.

Pressing problems in the area of race relations gripped the meeting on many occasions. George Sawyer, co-chairman of the National Conference of Friends on Race Relations, who was present during the opening sessions, led in consideration of these problems. Young Friends and the Junior Yearly Meeting, as well as the Yearly Meeting as a whole, gave particular attention to this social concern.

Edward Snyder of the Friends Committee on National Legislation told of the FCNL's significant work during the past year. He also reported on his extended trip in the Soviet Union and on his experiences at the Second All-Christian Peace Assembly in Prague.

Irving and Mary Smith gave interesting accounts of the recent sessions in Ireland of the Friends World Committee for Consultation.

Lively interest was shown in the proposal for this Yearly Meeting to cooperate with the AFSC and Iowa Yearly Meeting (Five Years) in establishing a Halfway House to assist newly released prisoners in their transition to lives as free members

of society. A committee has been working actively on this project for the past year.

Another Yearly Meeting concern was that of responsibility for American Indian affairs. Some members who spend part of each year in Arizona have stimulated Friends' interest in helping Indians in that area. Wilmer Tjossem, in his report of work carried on from the Regional Office of the American Friends Service Committee in Des Moines, gave an interesting

review of contacts with Indians in Iowa and South Dakota.

At the suggestion of the Document Committee a plan was worked out for circulating among Monthly Meetings the incoming epistles which could not be read during Yearly Meeting because of limited time. It is hoped that these messages from Friends' groups around the world will help keep alive throughout the year the inspiration felt during the week of meeting together.

ARDITH L. EMMONS

Pacific Yearly Meeting

By MADGE T. SEAVER

PACIFIC Yearly Meeting, which includes Meetings on the West Coast from Canada to Mexico City, held its eighteenth annual gathering August 16 to 20 on the campus of California Western University in San Diego.

On the opening evening Mildred Binns Young's lecture, "Quaker Witness: Is It Rooted in Our Lives?" was a prophetic message calling Friends to a personal witness — to a living experience rather than a precious tradition. Behind our officially stated testimonies for peace and brotherhood, Friends are seeking the prizes of worldly success and status. How many are listening to a different drummer?

A small Executive Committee had met in March for interim business and preliminary plans for the Yearly Meeting, and the day before the opening session a slightly augmented Representative Committee met to complete the details. Friends felt this was a successful experiment in streamlining their organizational structure.

Various ways were tried to enlarge the opportunity for ample time to consider issues and concerns during plenary sessions and to afford participants some free time during the day. Committee reports were printed in the *Friends Bulletin* as Documents in Advance, afternoon workshops were eliminated, and there were fewer interest groups scheduled in the afternoons. Hence we had time to renew friendships and to enjoy the ocean, visible from almost every point of the campus; and parents had a chance to be with their children, who were occupied in their own programs all morning. As usual, about half of the more than six hundred registered participants were young Friends, ranging from college students to infants.

Mildred Burck (Corvallis, Ore.), Yearly Meeting Secretary, reported that of our total of 1478 members, 77 have been added this year. There are several new Meetings: New Mexico Quarterly Meeting (including Monthly Meetings in Santa Fe and Albuquerque and a worship group in Las Vegas), Riverside-Redlands (now divided into separate Monthly Meetings), and Davis Monthly Meeting of College Park (San Jose, Calif.) Quarterly Meeting.

An evening on Friends' outreach was opened by Richard

Taylor of Cedar Rapids (Iowa) Meeting, who has just spent a year on leave from Coe College as a Friend-in-Washington with the Friends Committee on National Legislation, concentrating on passage of the Civil Rights Act. His report and a subsequent suggestion from the Peace Committee led the Yearly Meeting to renew its concern for the Friend-in-Washington project which it had initiated and supported generously five years ago.

Reginald Price (Sacramento) spoke for the committee set up last year to keep in touch with the Seoul Friends group in Korea. This committee's function and membership have been expanded to include oversight of the Friend-in-the-Orient program. The Yearly Meeting rejoiced that Friends in Seoul could now look forward both to Monthly Meeting status and to their own meeting house and Friends Center under care of the Friends World Committee.

Other Friends who reminded us of our ties around the world included Virginia Heck, who brought vividly before us the gathering of the Friends World Committee in Waterford, Ireland; Emma Martinez de Moreno (Mexico City), who expressed gratitude at having been able to represent the Yearly Meeting at a United Nations Seminar in Bogotá in December, 1963; and Anna Brinton (Philadelphia), who described the Reunion of Friends in Mexico held in Mexico City in May, 1964. She spoke of Mexican young people's impatience with Friends' slow and peaceable methods in dealing with Latin America's urgent problems of accelerated urban concentration. Although this Reunion was especially concerned with Friends in Cuba, Cuban Friends were not permitted by their government to attend, but they sent a telegram concluding "Joshua 1:9." Anna Brinton quoted this excerpt from Joshua and recommended that we learn it: "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

At a session on Peace Committee concerns, Stuart Innerst, chairman of the China Committee of the AFSC's Pasadena office, spoke of his hope that Monthly Meetings would study and disseminate information about mainland China. It is now possible, he said, to learn what is happening and to help to change the climate of opinion from a hostile and closed one to an interest in the truth. "Surely," he added, "the nation which claims moral leadership should be able to be related

Madge T. Seaver, the FRIENDS JOURNAL's West Coast correspondent, is a member of San Francisco Meeting and chairman of the committee which publishes the *Friends Bulletin* of Pacific Yearly Meeting. She formerly belonged to Gwynedd (Pa.) Meeting.

to the most populous nation." The Peace Committee will help Meetings to implement this concern.

A message from Ross Flanagan (Berkeley), working at present with a group of New York Friends, expressed the hope that Pacific Yearly Meeting would join Friends in New York in the rebuilding of burned churches in Mississippi. This is a propitious time for it, he observed, since an interfaith and interracial committee in Jackson, Mississippi, is now ready to coordinate the work. Friends were united in the intention to contribute both money and labor for this project. The Social Order Committee was supported in its plans for a workshop on race relations, with special emphasis on ways of implementing Friends' testimony for brotherhood.

The Meeting also united in sending a message to President Johnson expressing its conviction that military action in Vietnam was not only futile but was also a factor in worsening complex problems, and urging the reconvening of a conference of the nations which drew up the Geneva Convention of 1954, in the hope of establishing thereby a just peace in Southeast Asia.

On the last evening, the Education Committee presented a lively symposium. Howard Brinton (Philadelphia) crisply outlined the characteristics of Friends' education as a family relationship between students and faculty, the education of both heart and intellect, the midweek meeting for worship, courses in the Bible as the necessary equipment of an educated person, and the teaching of history from an international point of view.

Liesel Skorpen (Reno, Nev.) described a unique First-day School program. A member of the Meeting has written a series of brief dramas about children who correspond roughly to the children in the Meeting. The children take part, ad libbing frequently, in performances given after meeting for worship. These little plays help the children to realize that the adults understand their joys and sorrows.

Mary Etter (Eugene, Ore.) told of a unity of study in which First-day School classes of all ages study the same subject—UNICEF, for example. Each class makes posters, writes TV programs, writes letters to the editor. The Meeting is brought closer together and also becomes better known in the community.

During their four days together, members of Pacific Yearly Meeting engaged in a double motion, inward and outward. An inward look resulted from a minute brought by Judy Bruff (Whiteleaf, Whittier). The Young Friends who sent the minute asked that Meetings train their young members thoroughly and practically in the Discipline, the procedures of meeting for business, and other Quaker practices. In the Meeting's consideration of the state of meetings for worship, a sentence from one report was quoted as follows: "Sometimes we seem like a gathering of Marthas, feeling guilty in our worship that we are neglecting our social concerns."

These signs that the salt of Quakerism may lose its savor have been taken to heart. The last paragraph of the Epistle expresses some of this exercise: "The only time available for us to come to terms with our paradox of joy and anguish

is the living moment of the 'now.' We shall fail again and again; the knowledge of this is the burden we must carry. Yet we find the purest joy in our dependence on the vitality of our worship. We seek to learn God's will for each of us and for each Meeting as we work together toward a world of brothers."

Lake Erie Association/Yearly Meeting

MEETING August 20-23 at Wilmington College, Wilmington, Ohio, on its first anniversary as a hyphenated Yearly Meeting, the Lake Erie Association/Yearly Meeting gave increased responsibility to its Representative Committee in order to free its annual meetings for greater emphasis on strengthening the religious and social concerns of individual Friends and local Meetings. Chosen this year for achieving these ends were Rachel Davis DuBois' first Yearly-Meeting-level Quaker dialogues.

Not satisfied with their parents' four-day sessions, high-school Young Friends from Lake Erie and Indiana (General Conference) Yearly Meetings met together for a full week at Quaker Knoll, the Wilmington Yearly Meeting camp. Junior-high students, forming their own section for the first time, rapidly achieved a sense of group identity; they raised twenty dollars for education in Kenya by making canteloupe-seed necklaces, while their younger siblings matched them on behalf of Algerian reforestation.

The Yearly Meeting welcomed into membership Pittsburgh (Pa.) and Delaware (Ohio) Meetings. Delaware is the first Meeting to achieve official recognition by this means (as the Friends World Committee had hoped in earlier declining to recognize it through the FWC New Meetings Committee).

Under the leadership of Howard McKinney of the new Charleston (W. Va.) Meeting, LEA/YM will visit a new location for its 1965 gathering (August 19-22): the Canton, Ohio campus of Malone College of Ohio (Independent) Yearly Meeting.

ROBERT O. BLOOD, *Retiring Clerk*

Book Reviews

FAITHS OF MAN: ENCYCLOPEDIA OF RELIGIONS.

A new edition of the 1906 CYCLOPEDIA by J. G. R. FORLONG. Introduction by MARGERY SILVER. University Books, New Hyde Park, N. Y. Three volumes; 1744 pages; 2598 entries. \$25.50

Long out of print, this unusual reference compendium on religion has been inaccessible for many years except in a few large libraries, and now that it is published anew, in handsome format, it makes available — to a generation that probably never heard of the original edition — Major-General Forlong's far-ranging and remarkably objective studies of the world's diverse religious phenomena.

Do not let the word "encyclopedia" deceive you, however. If you want to check up rapidly on the facts about the Baptist Church or the Society of Friends you will not find them listed here. There are no alphabetical entries for George Fox, John

Wesley, Francis of Assisi; none for Protestant, Catholic, Presbyterian, or the like. But there are 33 pages on Buddhism, 31 on Christianity, 9 on the Hebrews, 6 on Mohammed (spelled "Muhammad" here), 13 on atheism, 11 on agnosticism, 11 on immortality, and 33 on the Bible, not to mention accounts of some length telling of the parts played by cats and by caves in religious rites and history!

In short, it is not a book to which you can turn to look up quick answers to questions on quiz programs, but if you care for anthropologically-oriented essays in the field of comparative religion you will probably find it both interesting and enlightening, provided that you are not seeking something that has happened since 1906, for its text has not been altered since the original edition, although the current edition does contain an excellent introduction by Marjorie Silver.

The history of this work is a curious one. Forlong was a British army engineer who, in the course of many years spent in constructing roads through uncharted wildernesses in India and Asia, developed a lively interest in the religions of the natives who worked under him. In all, he spent thirty years assembling his material, and after he retired from the army he devoted all his energies and his special capacity for what Marjorie Silver calls "detached assessment" to putting this material into cogent written form. He was a pioneer in his field; at that time the literature on comparative religion was almost non-existent, and there was so little recognition of the necessity for it that Forlong had to publish his *Cyclopedia* at his own expense.

Even though you may not be able to find how many members there were in the Christian Science Church in 1963 or how the Society of Friends was split into splinters, you can find an enticing subject index under such headings as Animals, Gods, Images, Legends, Symbols, etc. All in all, it makes for fairly engrossing browsing.

F. W. B.

CANDLES IN THE DARK. Prepared by MARGARET COOPER BRINTON, MARY ESTHER McWHIRTER, and JANET E. SCHROEDER. Sponsored by the Religious Education Committee of Philadelphia Yearly Meeting, 1964. 253 pages. Paperback, \$1.75

The Religious Education Committee of Philadelphia Yearly Meeting has done an excellent job in bringing together an anthology of fifty-one stories, some of which will be familiar to most adults. These stories, which can be used effectively in the home, school, or First-day School, all have a lesson to put across in helping to teach young people the components of peace and understanding. But these stories are not told in the moralistic or preachy manner which young people abhor; they are presented simply, directly, and interestingly.

The Committee has included an index of categories of the main idea portrayed in each story, such as forgiveness, brotherhood, or the power of prayer. For easy reference, the index also indicates for what age level the story is most appropriate.

Although the book has been prepared primarily for use by parent or teacher, it is also one for a child to read and browse in on his own.

ANNE TAYLOR BRONNER

BLACK, WHITE, AND GRAY. Edited by BRADFORD DANIEL. Sheed and Ward, Inc., New York, 1964. 308 pages. \$5.95

The editor, a young journalist from Fort Worth, Texas, has gathered together twenty-one articles representing many different viewpoints on race relations. "There is more involved here," he writes, "than the 'Negro Problem,' as it has been repeatedly and erroneously labeled. It is, instead, the matter of conscience, the inner and intricate fiber of a great and proud land at war with itself."

The beauty of this kind of book is that, no matter what your viewpoint, you will find it here somewhere. Also, you will find its opposite. Among the authors are four Southern governors (Connally, Faubus, Barnett, and Wallace), two civil rights leaders (Martin Luther King and Roy Wilkins), a professor of church history, three Catholic priests, two educators, five editors, and a writer for the Mississippi Junior Chamber of Commerce.

Father August Thompson describes the double standard for Catholics, white and Negro. Negro Catholics may be excused from masses on some occasions rather than be permitted to attend all-white Catholic churches. Ronnie Dugger, editor of Texas' most controversial publication, *The Texas Observer*, says: "Just as the Negroes . . . have to decide whether they will risk everything for their beliefs . . . so will Southern whites . . . have to decide whether they will risk everything for their beliefs, and tell men they work beside . . . that Negroes are men and women and children . . . and that it is for us whites to stop withholding these rights from them."

Charles Butts of the *Mississippi Free Press* writes: "The minds of the people are like pale, stunted plants which are not given proper water, fertilizer, and exposure to the sun. Because Mississippians do not get enough information to be able to see events in perspective . . . it is even difficult for them to comprehend that something is really wrong."

Norman Podhoretz (a Jew), editor of *Commentary*, says: "If I were to be asked today whether I would like a daughter of mine 'to marry one,' I would have to answer: 'No, I wouldn't like it at all. I would rail and rave and rant and tear my hair. And then I hope I would have the courage to curse myself for raving and ranting, and to give her my blessing. How dare I withhold it . . . ?'"

Lillian Smith, Southern author, says: "I have never been sure that racial segregation has hurt the Negro more than the white. . . . What segregation has actually done is to destroy spiritually and mentally millions of its children of both races. . . ."

MAURINE PARKER

The citizen's responsibility is absolute. And if the burden be next to intolerable, that, as I understand it, is the estate of man. It seems to me that under our democracy, so long as the millennium of social justice and social decency keeps receding before us like the horizon, the conscientious citizen must always be in a state of rage and mortification. . . . His precarious honor will depend on his feeling the liveliest anger and regret, and he will be grateful to the agitators and radicals and disturbers of the public peace who awaken his political imagination to an even keener sense of our national failings.

—EMILE CAPOUYA

Friends and Their Friends

The Social Order Committee of Pacific Yearly Meeting, which in August sent Herbert Foster to investigate the needs of the numerous burned Negro churches in Mississippi, is now hoping to send a number of carpentry volunteers to work with the Philadelphia-New-York-Yearly-Meetings Project described in Ross Flanagan's report elsewhere in this issue. Friends and others on the Pacific Coast who wish to aid this project may communicate with Cecil Thomas, Social Order Committee Chairman of Pacific Yearly Meeting, 962 Ordway Street, Albany, California.

Middle Connecticut Valley Monthly Meeting at Amherst, Massachusetts, will hold dedication ceremonies for its new meeting house on October 4, in conjunction with Quarterly Meeting.

Words and music (the melody only, not the accompaniment) of the song about George Fox mentioned in Editorial Comments may be obtained either from the office of Friends General Conference, 1520 Race Street, Philadelphia 2, or from Friends Meeting of Washington, 2111 Florida Avenue, Washington 8, D.C. The charge for these song sheets is two cents a copy, plus postage. "George Fox" also appears in a volume of songs by Sydney Carter called *Nine Carols or Ballads*, published in England. This may be ordered through the Friends Book Store, 302 Arch Street, Philadelphia 6, for \$1.25.

Swarthmore College is helping an increasing number of students from low-income families to enroll. This year a grant from the Rockefeller Foundation has enabled ten young people from disadvantaged minority backgrounds to enter.

Of the college's 270 freshmen, fourteen are Friends, eighteen are children of alumni, and eleven are both Friends and alumni children. Parents of the new students include a Broadway composer, an ambassador, a radio program director, a fisherman, and a longshoreman.

More than half are receiving financial aid. The college is providing scholarships for eighty and loans for thirty-seven, while twenty-one are recipients of National Merit Scholarships.

The American Friends Service Committee's Annual Meetings will be held October 23 and 24 in Philadelphia. These will include public meetings from 7 to 9 on Friday and from 10 to 5 on Saturday. All sessions will be held at the Race Street Meeting House, adjacent to the Committee's national headquarters, 160 North Fifteenth Street, where on Thursday, October 22, an open house for Corporation members and other visitors will precede the formal meetings.

Major emphases of the meetings will be on problems of poverty in a world of abundance and on the relation between ideologies and human encounter as seen by AFSC staff members in their experiences with extremist groups.

A detailed program is available from the AFSC at the above address.

Alfred Stefferud, Washington, D. C., Friend whose report on the recent Friends World Committee sessions in Ireland appeared in the September 1 JOURNAL, is editor of *Farmer's World: The Yearbook of Agriculture, 1964*, just published by the U.S. Department of Agriculture (Government Printing Office, Washington, \$3.00). This is the eighteenth such *Yearbook* that has been edited since 1945 by Alfred Stefferud, who is a member of the executive committees of the Friends World Committee and Baltimore Yearly Meeting (Stony Run).

Reproduced from *Concord*, news bulletin of the British Commonwealth's English-Speaking Union (published in London) is the following letter from a seventeen-year-old English schoolgirl who spent last year as an exchange student at a private school (non-Quaker) near Philadelphia: "The week-ends are quite naturally the most interesting part of the week, and, by some miraculous chance, I have spent the majority of these working in the Philadelphia slums. The Quakers run work camps there, and, although their battle against the appalling physical conditions often seems hopeless, the progress that is made against class and color prejudice is staggering. Side by side you find the very worst and the very best of American life and spirit. . . . I love this sort of life and hope that perhaps I shall eventually have something like this to do at home."

Opening this month are fourteen Job Corps camps for more than 1300 men, administered by the US Department of the Interior, and eight similar camps operated by the Forest Service at the US Department of Agriculture. The camps, designed to offer a program of work and education combined, are on public lands in ten states—eight in the West and two in the East. The work programs will include a wide variety of necessary conservation projects.

A large group of Canada-based Doukhobors and a few Americans celebrated last Fourth of July by staging a "Manifestation for Peace" outside the thousand-square-mile US-Canadian chemical and biological warfare plant at Suffield, Alberta. Anne Rush, a Friend from Argenta, British Columbia, writing in *Iskra*, the Doukhobor magazine, speaks of the deep impression the mammoth demonstration apparently made on the many men, women, and children who witnessed it. "And as they came," she writes, "sometimes with a belligerent attitude, they stayed and became more and more interested. . . . No one told us to 'go back to Russia!' . . . Usually when you do something for peace you are told by some to 'go back to Russia.'"

Marjory Bodkin has concluded her term of service as director of the special "World's Fair" exhibition held during the past summer at Flushing (N.Y.) Meeting House. The Meeting, in expressing its gratitude to Marjory Bodkin for the exhibition's success, reported that nearly 1500 visitors had toured the historic meeting house since last spring.

Now under construction is the Margaret McCutchen Nursing Home, a twenty-five-bed unit which will augment the services provided by New York Yearly Meeting's Home in North Plainfield, New Jersey. It is named for the late Margaret McCutchen, donor of the original home, who had hoped to see the nursing unit a reality before her death. She and her brother, Brunson S. McCutchen, although not members of any Meeting, gave generously of time, interest, and money on behalf of the entire enterprise.

Friends who share New York Yearly Meeting's concern for care of the elderly may wish to send contributions to Wilson Z. Vail, treasurer, 21 Rockview Avenue, North Plainfield, N. J.

What may be a significant new trend in Friends' schools is to be found at Ayton School in Yorkshire, England, which, after having increased its enrollment materially in recent years, is now splitting itself into smaller units in the hope of maintaining thereby "the personal and Quaker quality of its life."

A fact sheet providing background information on the complex problems of the Congo has been issued under the joint sponsorship of the Church World Service and the National Council of Churches. The sheet makes clear the need for continued emergency-type aid to the Congo's increasing numbers of refugees. Up to a hundred copies of this document may be secured without charge from the Church World Service, 475 Riverside Drive, New York City 27. Fact Sheet Number 2, now also available, is on Nigeria.

Pacifists in Japan are viewing with alarm the increasing popularity of a new religious group called Soka Gakki (reputed to be similar in spirit and methods to Hitler's National Socialist Party in Germany), which is now extending its field of action from religion to politics, having announced its intention of sponsoring thirty candidates for seats in the Japanese Diet at the next election.

The Bureau of Indian Affairs of the US Department of the Interior has inaugurated an Indian Industrial Development Program to create employment opportunities for American Indians. The program provides financial assistance for on-the-job training of Indian employees to employers located near Indian reservations.

The most recent Pendle Hill pamphlet (Number 136) is Kenneth Boulding's *The Evolutionary Potential of Quakerism*, in which the widely known Quaker author and economist looks at the Society of Friends, past and present, and makes some provocative suggestions for the future. This is the lecture which Kenneth Boulding (representing the Friends World Committee) gave under the title *The Quaker Mutation* as the first of the James Backhouse lecture series at the newly formed Australia Yearly Meeting last January. The pamphlet, published jointly by that Meeting and Pendle Hill, may be obtained from Pendle Hill (Wallingford, Pa.) for 45 cents.

The Family Relations Committee of Philadelphia Yearly Meeting will present a special program at the Race Street Meeting House (west of Fifteenth Street), Philadelphia, on October 31, from 1:30 to 4 p.m. The speaker will be Dr. David Mace, internationally known marriage counselor and author, whose topic will be "A Christian Evaluation of Present-day Sexual Patterns." A question-and-answer period will follow. Dr. Mace, executive director of the American Association of Marriage Counselors, is a member of Summit (N.J.) Meeting.

A license to practice medicine in Missouri has been denied to a physician of unquestioned qualifications (according to *Fellowship*) because of his pacifist beliefs and his record as a conscientious objector.

Historians, bibliophiles, "genealogical" Friends, and others may wish to inspect a rare old book which has been presented to the library of Haddonfield (N.J.) Meeting by Elizabeth A. Christ of Moorestown, New Jersey. Entitled *Collection of Memorials Concerning Divers Deceased Ministers and Others of the People Called Quakers in Pennsylvania, New Jersey, and Parts Adjacent, from Nearly the First Settlement Thereof to the Year 1787*, the book was published in Philadelphia by Joseph Cruikshank in 1787.

Haddonfield Meeting is at Lake Street and Friends Avenue. The Meeting librarian, Mary Helen Jones, may be reached by telephoning 428-3295.

The United States Committee for Refugees recently reported that almost eight million displaced persons are still receiving governmental or private aid. Although this number is considerably less than last year's because many persons who fled from East Germany are now satisfactorily settled in West Germany, there are new problems in the form of the many thousand Moslems who have moved from India to East Pakistan to escape Hindu domination, as well as the approximately fifty thousand Christians who have gone to the Indian state of Assam to get out of the way of Hindu-Moslem strife.

Three of Quaker artist Fritz Eichenberg's woodcuts, "Peaceable Kingdom," "St. Christopher," and "Fierce Feathers," have been incorporated into greeting cards to be sold for the benefit of the Scholarship Fund of Powell House, New York Yearly Meeting's conference and retreat center. Priced at 20 cents each (6 for \$1.00, 25 or more for 15 cents each), these 5½" x 4½" cards (with envelopes) may be ordered from Pearl Hall, Powell House, Old Chatham, New York.

The Committee on Bible Literacy of Philadelphia Yearly Meeting's Religious Education Committee is sponsoring a public lecture by Moses Bailey at 7:30 p.m. on October 15 in the Race Street Meeting House, Philadelphia, on "The Pleasures and Satisfactions of Bible Study." Moses Bailey, outstanding Old Testament scholar who is professor emeritus at Hartford Theological Seminary, is serving on the 1964-65 staff at Pendle Hill.

Vancouver (Canada) Meeting reports a membership of forty-seven, with promise of growth as junior members and younger children attend in increasing number and as ties with the University of British Columbia are renewed. The Meeting hopes that a First-day School may soon be started and that children of university faculty members may be interested in participating. Visitors and other interested persons are invited to get in touch with Harry Appleyard, 1554 Burnaby Street, Vancouver 5, B.C., Canada. The meeting house is at 535 West 10th Avenue. Joan Carpenter is clerk.

Dr. Mary Steichen Calderone, a member of Manhasset (N. Y.) Meeting who is one of the nation's leading authorities on family planning, sex education, and related studies, has resigned as medical director of Planned Parenthood/World Population (a post she has held since 1953) in order to form, with five colleagues, a new national organization in the field of sex information and education. She will continue her association with PP-WP as a member of its Medical Committee.

Three recent publications of British Friends may be of interest to their American counterparts. One, called *Ideas of God*, is a sixteen-page study outline of Bishop Robinson's *Honest to God*. Another, *The Inward Light*, is a re-issue in the "Quaker Classics" series of an essay by Ellen Bosanquet first published in 1927. The third, *To Save from Fear*, is a transcript of three Lenten radio broadcasts given by John Macmurray last spring on the B.B.C. All three of these booklets are available from the Friends Book Store, 302 Arch Street, Philadelphia 6, Pa. Prices are twenty-five cents apiece for the first two and twenty cents for *To Save from Fear*.

London Grove's 250th Anniversary

More than one thousand Friends and their friends gathered at London Grove, Pennsylvania, on September 5 to celebrate the 250th anniversary of the founding of London Grove Meeting. At the afternoon program, held under the William Penn oak tree, a pageant written by Helen S. Walton and directed by Leoua R. Pusey depicted historical scenes in costume. These scenes included: William Penn and the Indians; the first marriage in the Meeting; the hauling of building stone in an ox-cart from a nearby quarry; the building of the meeting house; a meeting for worship visited and ministered to over the years by John Woolman, John Greenleaf Whittier, Elias Hicks, Rufus Jones, and Jane Rushmore; and present-day scenes of children and their teachers in First-day School, kindergarten, and rhythm classes.

George A. Walton recalled situations in the lives of three Friends closely associated with London Grove Meeting: Jesse Kersey (1768-1844), Mary S. Michener (1797-1885), and Jesse P. Walton (1825-1859). Richmond P. Miller pointed out some "Quaker Guideposts" for today; and Louis W. Schneider, with "Friends Look to the Future" as his topic, called on Friends to re-examine their Christian faith.

During the supper hour there was a continuous showing of slides of the Meeting in action over a period of recent years,

with commentary. Both of these were prepared by Edward T. Howell, Jr.

Meeting members of all ages took part in the ceremonies in various capacities: in planning the program, in registering the guests, in presenting the pageant, in preparing and serving supper, in hospitality, in publicity, in parking cars, and in many other ways that contributed to making this a memorable occasion. Marjorie B. Yeatman was general chairman.

DOROTHY N. BROSIUS

Holiday Packet for Children

"Look wider still!" is the theme of a new American Friends Service Committee packet for children, *Days of Discovery* (December-January), which includes service-project suggestions for an ever-widening circle of friends, not only in the local community (windowpane Christmas trees, "sneezles and wheezles" kits, and St. Nicholas' Day caramels), but also in other parts of the United States and overseas, with exciting ideas for a holiday bazaar for earning money to aid children in Algeria and Hong Kong.

"Eight Dancing Candles" (Hanukkah), "The Moon and Stars of Christmas Eve" (Chinese), and "Behold that Star!" (Negro) give children a chance to express holiday joy through songs of various cultures. Here, too, are the pinata game from Mexico, thoughts about peace from Japan, and a description of the colorful Iranian New Year's Festival. The packet concludes with a simple ceremonial, "December Candles," as suitable for a Friends Meeting as for a church, synagogue, school, club, or home.

This eighteen-page packet, illustrated and printed in color, is priced at 25 cents. It may be ordered from the Children's Program, American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 2.

AFSC Staff Appointments

James Cavener, formerly campus minister and residence director at the United Church of Christ Campus Center, Iowa State University, has been appointed European director of Overseas Work Camps for the American Friends Service Committee in Paris. He succeeds Edward N. Wright, who has retired after serving the AFSC at various times and in various capacities since 1944.

Peter Ewald, former Dayton regional office workcamp leader and teacher in Columbus, Ohio, secondary schools, has become director of work camps in East Asia, having attended a camp in Japan last July and one in Korea during August. His wife, Nancy Ewald, is working with the Service Committee's School Affiliation Service (student exchange program) in Japan.

Ray Hartsough, who formerly was both college secretary and peace education secretary in the AFSC's Middle Atlantic Region and more recently has been peace education secretary in Pasadena (Calif.), has returned to Philadelphia to become associate secretary of the national Peace Education Division. Paul Lauter, director of the Peace Education Studies Program, and his associate, Martin Oppenheimer, have left the AFSC to resume their teaching careers.

Letters to the Editor

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

Goldwater vs. Friends' Traditions

It has been somewhat disappointing to me that thus far the FRIENDS JOURNAL has taken no editorial stand on the forthcoming presidential election. As one who is independent in politics, I am more disturbed over the prospects of a possible Goldwater victory than I have ever been over any national election issue. Senator Goldwater opposes virtually everything in the Friends' tradition. He opposed all moves toward disarmament, refuses to endorse the nuclear test-ban treaty, refused to vote for the civil rights bill, and avowedly favors nuclear brinkmanship. He is backed by some of the most dangerous hate and fright peddlers in the nation. He is impulsive, contradictory, and unclear in his public statements; emotional rather than rational in his reaction to complex present-day problems.

That so limited a man is sincere about his beliefs makes him all the more dangerous. His choice of a running mate, which was apparently based on Mr. Miller's ability to get under President Johnson's skin, gives a hint of the kind of national administration he would create. The kind of irresponsible extremism which the Goldwater campaign represents must be thoroughly repudiated if we are not to face one of the most trying ordeals in our national history.

Those who think I am exaggerating should read Senator Goldwater's speeches, interviews, and books; judge for themselves; and then act accordingly.

Wilmington, O.

LARRY GARA

The Goldwater Program

There may be plenty of reasons for voting for Senator Goldwater for the Presidency, but conservatism is not among them. Whatever he called his book, the Senator from Arizona is not a conservative.

Competing national armed forces, because of their expense in human and material resources, tend to require increasingly totalitarian control over all aspects of national life. This control is hostile to the individualism which Senator Goldwater professes to advocate. It invites, rather than resists, "big government."

By opposing the United Nations and advocating vigorous extension of military action in such situations as that in Vietnam, Senator Goldwater is in effect advocating a state of affairs favorable to increasing governmental and military control of all aspects of national life.

There is no generally accepted name for the program that Mr. Goldwater in fact supports. It seems to lack the comprehensive philosophy of either Fascism or Communism, but it is not conservative, for its tendency is to subvert cherished American freedoms and to replace them by totalitarian control.

Perhaps proto-communism is the most appropriate designation of Senator Goldwater's position. Whatever his professions and intentions, his position is not conservative.

Riverton, N. J.

RICHARD R. WOOD

Political Campaigns and Friends' Obligations

Calm Quarterly Meeting of Friends, in session Eighth month 15, 1964, united in a concern regarding the coming national elections in the United States and the increasing dangers inherent in the current political campaigns. Our Quaker tradition for human brotherhood and better international understanding leads us to warn against efforts to gain political power through exploiting differences between groups in our society, or increasing tensions between nations. We are disturbed by any campaign that would lead to a selfish spirit of unconcern for the disadvantaged, whether in our own country or in the rest of the world. We urge Friends and others to approach their obligations as citizens along the paths of Christian principles.

Manheim, Pa.

VINCENT G. MATTER, Clerk

A New Jersey Yearly Meeting?

Louis Kopecky has written persuasively (FRIENDS JOURNAL, August 15) of the statewide concerns which a New Jersey Yearly Meeting would foster.

There is one other reason for exploring his suggestion: both Philadelphia Yearly Meeting (with 17,000 members) and New York (with almost 7,000) are too big to be able to function effectively. It has often been said that local Meetings reach a point of diminishing returns when their membership passes a hundred. In any case, at some point, a Meeting grows so large that rank-and-file grass-roots participation in ministry and in business becomes impossible.

If this is true for local Meetings, it also holds for Quarterly and Yearly Meetings. I would suggest 300 and 1200, respectively, as probable points of diminishing returns for these larger Meetings. These numbers are necessarily speculative, but unquestionably Quakerism would be more vigorously represented by three Yearly Meetings instead of two in the densely populated Middle Atlantic area. I hope Friends in that area will seriously consider the value of forming a New Jersey Yearly Meeting.

Ann Arbor, Michigan

ROBERT O. BLOOD, JR.

"MY Lord Saith Something Different"

Since so many letters were critical of the editorial, "My Lord Saith Something Different" (July 15), I should like to send one commending it. All men may be said to possess a fair amount of certainty. Thus a man can feel reasonably certain that his life is immortal or that his death will be final, and, contrary as these beliefs are, the individuals holding them can live together in peace and love. This kind of certainty poses no problem. But some types of people want much more than this: they insist that those around them share in and bear witness to the same certainty they themselves experience; and, conversely, they become distressed if beliefs expressed in their presence differ from their own. At their most aggressive they seek to impose dogmas, loyalty oaths, etc., and at their most tender they withdraw in hurt and disillusionment.

I think we ought to wish the Friend who left us to join

another religious group happiness and fulfillment in his new life, but this does not mean that the Friends in the Meeting he left behind should be blamed for his withdrawal. Our Meetings, especially our unprogrammed ones, do not exist in abstract theory but are composed of living human beings. The person who leaves such a group really doesn't wish to share his experience with the other members of it, nor does he have any high regard for their deepest, though varied, convictions about life. Those who remain together do, and this is no mean tribute to their mastery of the art of loving.

It does no good to appeal to the past to defend conformity, for Friends then, as now, were strong individualists. We may know what George Fox believed in the England of his day, with the knowledge and insights available to him. We can only conjecture what he would have believed and how he would have expressed it in the world of the twentieth century. It is my own feeling that the kind of person described in *The True Believer* will sooner or later become unhappy in our unprogrammed Meetings, since the tremendous variety permitted there shakes his security. Fortunately there are numerous religious groups to meet just such needs as his own. Why should we distress ourselves that we are not duplicating their efforts? We should, rather, minister to a kind of person who would be left out of religious life altogether if it were not for groups similar to our own.

Ossining, N. Y.

ALBERT SCHREINER

Unreasonableness

Recently I participated as resource person in an AFSC High School Institute. On the last evening the "dean" called a "business meeting" of the institute; he explained briefly to the students the purpose of a Friends' business meeting and then said that, since in his experience the last evening in high-school gatherings always presents problems of students disregarding established closing hours and sometimes playing tricks on counselors, it might be desirable to talk things out.

In the ensuing discussion it was the Friends among the students who were the leaders in unreasonableness. One Friend said: "Let's do away with all counselors: we don't need them." Those students who reminded the meeting that the institute and the individuals on its staff would be held responsible if anything should happen to students who wandered off were all non-Friends.

Where does Friends' education fall down, so as to result in this irresponsible and antisocial attitude?

New York City

VICTOR PASCHKIS

The Queries and Meeting Evaluation

"The Queries were read and silently considered." This Quarterly Meeting echo from my childhood comes to mind as I contemplate the empty fashion in which we frequently answer our Queries. A modern minute might phrase it, "The Queries were read, spoken to (philosophized about), and the replies forgotten."

I feel that Queries ought to be for the purpose of obtaining information about the quality of the life of a Monthly Meeting. Yet, as one looks at the Queries of Philadelphia Yearly

Meeting, one discovers that those dealing with the meeting for worship, ministry, the home, self-discipline, and perhaps even unity within the Meeting, are phrased in a fashion which makes it difficult (if not impossible) for a group to answer them adequately.

Certainly one of the values of the Queries lies in their individual use and application. Yet the fact remains that month after month, year after year, we attempt to answer them as a Meeting. This is not a plea for abandoning the Queries—far from it. However, I do feel that the time has come when we must consider more precise ways of examining the corporate life of our Monthly Meetings.

This suggests the need of an evaluation clinic using approved methods of research. Such a clinic would gather and evaluate facts reflecting the state of corporate health enjoyed by a Meeting. A nonmember, engaging in an evaluation clinic, could render a very useful service in helping a Meeting interpret its findings. An evaluation clinic would not serve as a crying towel of woe, but it would be so designed that a Meeting could be helped to see how it might stimulate growth and change in weak areas of its life.

Has the time come for one of our Quaker agencies to undertake the development of such a resource for our Meetings?

Lansdowne, Pa.

ELWOOD CRONK

Concerning Extremists and Blasphemy

For one who condemns extremists, to speak of a substantial group of fellow Quakers and the tens of thousands of Christian ministers associated with them as blasphemers seems a bit extreme, more especially when he (Paul Lacey, FRIENDS JOURNAL, 9/1) appears not to understand the thinking of those whom he accuses. Regulation of monopoly and restraint of predation are not *laissez faire* capitalism. Neither is an appeal to the Ten Commandments and the Golden Rule as the basis of economic action. Self-regulation in accordance with the moral law of God is far more effective than police power. To *aspire* to Christian standards is not blaspheming. The reach should always exceed the grasp.

Was Saint John a blasphemer when he said "Now are we the sons of God"? Are we who call ourselves Christians blasphemers? Aren't words properly used to define goals as well as to state facts? *Christian Economics* is a goal towards which we strive. It does not describe the present economic system nor any that have preceded it. In our view, it presupposes a free economy in which the operators observe Christian ideals.

Paul Lacey goes back a long way to cite a motto on the masthead of *Christian Economics*. Imperfectly stated, due to brevity, it was intended to mean, "We stand for the free market—for the economic system with the least amount of government and the greatest amount of Christianity." Our newer masthead statement, now long in use, reads, "We believe in the free market and the faithful application of Christian principles to all economic activities." We cannot conceive of that as blasphemy.

Without the incentive of self-interest, would men ever have risen above savagery? Didn't God put that drive within us to

stimulate us to great effort? It is not the goal, but the means of making progress. A few (like Francis of Assisi) get beyond it; they present worthy ideals for the rest of us. If the time should come that men would work as hard for others as most of them now work for themselves and their families, socialism might succeed.

Paul Lacey seems not to realize that, in a free market operated by Christian men, one succeeds only in proportion as he serves others. The competition may be "ruthless," but it is competition to serve. Haven't our big industrial units attained that stature because they have served us best?

New York City

HOWARD E. KERSHNER

BIRTHS

BASS—On August 5, to Dr. Norman and Martha McKean Bass of Charlottesville, Va., a daughter, REBECCA BASS. The mother and maternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

GRAY—On August 27, to Donald and Katharine Rayne Gray of Kennett Square, Pa., a son, PETER TIMOTHY GRAY. The parents, maternal grandparents, and great-grandparents are members of Kennett Meeting.

KADYK—On August 25, to Folkert H. and Jean E. Kadyk, their second child, a daughter, WINONA ELIZABETH KADYK. The parents and maternal grandparents, Charles J. and Winona C. Erickson, are members of Valley Meeting.

MARRIAGES

ANDERSON-DELAND—On August 1, at Friends House, Madison, Wis., under care of Madison Meeting, LOIS ANNE DELAND, daughter of Mrs. Bruce Deland of Milan, Mich., and JOHN ANDERSON, son of Mr. and Mrs. Hilding Anderson of Alexandria, Va. The bride and groom are members of Madison Meeting.

CHURCHWELL-STRATTON—On June 27, under care of Montclair Meeting, DOROTHY ESTHER STRATTON of Montclair, N. J., and EDWARD BRUCE CHURCHWELL of Friendsville, Tenn.

COBHAM-COCKS—On August 22, at and under the care of Matinecock Meeting, Locust Valley, N. Y., ELIZABETH COCKS, daughter of Isaac Hicks and Elizabeth Willits Cocks of Locust Valley, and GEOFFREY ROGERS COBHAM of New Rochelle, N. Y., son of Frank R. and Mary V. Cobham. The bride and her parents are members of Matinecock Meeting.

HOUGHTON-DODSON—On September 5, at Scarsdale (N.Y.) Meeting, BEVERLY A. DODSON, daughter of Dan and Evelyn Dodson of Yonkers, N. Y., and ROBERT W. HOUGHTON, son of Willard F. and Sara Houghton of Media, Pa. The bride is a member of Oberlin (Ohio) Meeting. The groom and his parents are members of Media (Pa.) Meeting.

NAGEL-DAVIS—On August 15, in New York City, MARION NOBLE DAVIS, daughter of Ladora Funk Davis and the late W. Cyril Davis of Lambertville, N. J., and ALAN NAGEL. The bride and her family are members of Solebury (Pa.) Meeting.

SMITH-BONSALL—On September 12, at Forest Grove (Pa.) Presbyterian Church, JUDITH BONSAALL of Wycombe, Pa., and BENJAMIN SMITH, son of Russell and Kathryn Smith of Wycombe. The groom and his family are members of Wrightstown (Pa.) Meeting.

TAYLOR-TATUM—On August 15, at and under the care of Haddonfield (N.J.) Meeting, SUSAN ELIZABETH TATUM, daughter of Lyle Tatum of Riverton, N. J., and HAROLD EVANS TAYLOR, son of Joseph H. and Sylvia Evans Taylor of Riverton. The bride and her father are members of Haddonfield Meeting, the groom and his parents, of Westfield Meeting, Riverton.

YATES-WATERMAN—On September 12, at and under the care of Solebury (Pa.) Meeting, ELIZABETH JANE WATERMAN, daughter of Elva Harvey Waterman and the late Harry Wilkinson Waterman,

and BENJAMIN FRANKLIN YATES. The bride and her mother are members of Solebury (Pa.) Meeting.

DEATHS

BENT—On June 12, GEORGE ROBERTS BENT, aged 66, of Kenilworth, Ill. He had been a member of 57th Street Meeting, Chicago, since 1932; had been on the American Friends Service Committee staff in Philadelphia and Chicago since 1943; and was a charter member of Lake Forest (Ill.) Meeting. He is survived by his wife, Eleanor; two sons, Wilson H. and George R., II; a daughter, Eleanor B. Plank; and eight grandchildren.

BETTLE—On July 22, MARION SHARPLESS BETTLE, aged 95, a member of Haddonfield (N.J.) Meeting.

SHARPLESS—On August 12, EDWARD SAVERY SHARPLESS, aged 79, a member of Moorestown (N.J.) Meeting. He is survived by his wife, Ruth M. Sharpless; two sons, Edward S., Jr., and Palmer M.; two daughters, Alice S. Koenig and Mary Louise Swift; a brother, Harvey J. Sharpless; and sixteen grandchildren.

SIMKIN—On August 28, ALFRED EDWARD SIMKIN, aged 87, a lifelong member of Poplar Ridge (N.Y.) Meeting, which he had served as clerk and as elder. He is survived by three sons, William (of Washington, D. C.), Chester (of Poplar Ridge), Robert (recently returned from two years in Kaimosi, East Africa); a daughter, Charlotte Lewis (of Syracuse, N. Y.); and twelve grandchildren.

TYSON—On August 11, in Spring Lake, N. J., GERALDINE SHOE-MAKER TYSON of Jenkintown, Pa., wife of the late Edwin Tyson. A member of Abington Meeting at Jenkintown, she is survived by four daughters, Natalie S., Geraldine S., Evelyn, and Mary Tyson Janney; and by a sister, Mrs. J. Fred Moore.

WALTON—On August 24, six days before her 100th birthday, SARA STEER PICKETT WALTON, wife of the late James Walton. A member of Stillwater (Ohio) Meeting, she had been a resident for the past eighteen years of the Walton Home, Barnesville, Ohio. She is survived by a daughter, Edith Pickett Stratton, four grandchildren, and two great-grandchildren.

Correction: The editors regret an error in the death notice for Eleanor Gummere Allis in the August 15 issue; this should have read as follows:

ALLIS—On July 9, at Andover, Mass., ELEANOR GUMMERE ALLIS, aged 53. She was the daughter of Richard Mott Gummere and the late Christine Robinson Gummere, all members of Haverford (Pa.) Meeting.

Coming Events

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

OCTOBER

2—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Speaker: Anna C. Brinton of Pendle Hill. Topic: "Women and the Ministry." All women in Philadelphia Yearly Meeting and their friends are invited. Bring sandwiches; beverages provided. Requests for baby-sitter should be telephoned to 215-LO 8-4111 before 3 p.m., September 30.

2—Opening of autumn term, Pendle Hill, Wallingford, Pa.

2-4—Student-Faculty Conference, Berea College, Berea, Ky., sponsored jointly by the college and the American Friends Service Committee. Theme: "The Individual's Involvement in Peacemaking: Facts and Fictions." Leaders: Larry Gara, professor of history, Wilmington College; Maurice McCrackin, pastor, Community Church of Cincinnati; Gene Chenoweth, associate professor of government, Ohio Wesleyan University; Glenn Bartoo, superintendent, Juvenile Reception Center, Louisville, Ky.

2-4—Missouri Valley Conference, Camp Washita, Kansas City, Kans. R. Bryan Michener, clerk, 625 Brookland Park Drive, Iowa City, Iowa.

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.

3—Bernard Phillips, director, Graduate School of Religion and

Psychology, Temple University, will speak on "Explorations in Islamic Mysticism in North Africa," Whittier House, Whittier Place, Swarthmore, Pa., 7:30 p.m., under sponsorship of Friends Conference on Religion and Psychology.

4—At Abington Meeting House, Greenwood Avenue and Meeting House Road, Jenkintown, Pa., discussion led by Arthur Waskow, writer and staff member of Peace Research Institute, Washington, D. C., 7:30 p.m. Refreshments. All invited.

7-11—Germany Yearly Meeting, Bad Pyrmont, Germany. For information: Quakerburo, Planckstrasse 20, Berlin W. 8, Germany.

10—Baltimore Yearly Meetings' picnic, Camp Catoctin, near Thurmont, Md.

17—Western Quarterly Meeting, Fallowfield Meeting House, Ercildoun, Pa. (Route 82, south of Coatesville). Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business, 11 a.m. Lunch, 12:30 p.m. At program by Social Concerns Committee, 1:30 p.m., college students will report on work camps in Tennessee. Babysitting and child care provided.

17-18—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Saturday evening: informal gathering at Harold McFadden summer camp. Sunday: meeting under care of Ministry and Counsel, 10 a.m. (DST), with advancement discussion workshop. Meeting for worship, 11:15 a.m. Lunch served, 12:30 p.m. Business session, 1:30 p.m. Reports by C. Edward Behre, chairman, Finance Committee of Baltimore Yearly Meeting (Stony Run); Theodore Mattheiss, Yearly Meeting secretary; and Harry S. Scott, Jr., Yearly Meeting clerk. All-day program for young Friends. Send reservations to Elizabeth J. McFadden, R.D. 1, Grampian, Pa.

18—Autumn tea and lecture, Pendle Hill, Wallingford, Pa. Speaker: Thomas Finnegan, president, Selly Oak Colleges, Birmingham, England; topic: "The Confrontation of the Gospel with Classical Culture." Tea, 3:30 p.m.; lecture, 4 p.m. Public invited.

18—Southern Half-Yearly Meeting, Camden, Del. (west of Route 13), 11 a.m.

21—Library Forum of New York Monthly Meeting, 221 East 15th Street, 7:30 p.m. Anna L. Curtis will talk on her latest book, *Episodes in Quaker History*. Dinner with Anna Curtis, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. Make reservations directly with The Penington (phone OR 3-7080).

22—Chester (Pa.) Monthly Meeting Forum, 24th and Chestnut Streets, 8 p.m., preceded by covered dish supper, 6:45 p.m. Topic, "UNESCO," led by Gerda Hargrave.

23-24—American Friends Service Committee's Annual Meetings, Race Street Meeting House (west of 15th Street), Philadelphia, 7 to 9 p.m., Friday; 10 a.m. to 5 p.m., Saturday. Detailed program available from AFSC, 160 North 15th Street, Philadelphia 2.

23-25—Retreat at Pendle Hill, Wallingford, Pa. Leader, Mildred Binns Young. For details and reservations inquire of Pendle Hill.

24—Regional conference on "Moral Responsibility," Meeting House, Watchung Avenue, Plainfield, N. J., 9:30 a.m. to 4:30 p.m. Leaders: Herbert Huffman, executive secretary, Board on Christian Social Concerns of Five Years Meeting; Elwood Cronk, secretary, Young Friends Movement of Philadelphia Yearly Meeting; Charles Varian, clerk, Shrewsbury and Plainfield Half-Yearly Meeting; Jesse Stanfield, chairman, Committee on Health Education; Edmund Goerke, chairman, New Jersey Friends Committee on Social Order; Keith Ellinwood, Finger Lakes (N.Y.) Meeting.

31—Meeting sponsored by Family Relations Committee of Philadelphia Yearly Meeting, Race Street Meeting House (west of 15th Street), 1:30 to 4 p.m. Speaker: Dr. David Mace, marriage counselor and author; topic: "A Christian Evaluation of Present-day Sexual Patterns." Discussion will follow.

31—Chester Quarterly Meeting, 125 W. Third Street, Media, Pa., 10:30 a.m.

MEETING ADVERTISEMENTS

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 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.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

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.

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

DAYTONA BEACH — Meeting, 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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: 585-8080.

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 373-0914.

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., 6710 Lomond Ave. (new meeting house); telephone WOodland 8-2040.

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: MERICURY 6-2044.

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

Michigan

ANN ARBOR—Religious education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

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 2-0958.

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 and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m. on Dartmouth College Union Service Sundays. 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 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek meeting with School, 10:15 a.m. Fifth-day.

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.

BENNINGTON—Meeting for worship, 10 a.m. Old Bennington School House, Troy Road, Rt. #9.

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, 11 a.m., 133 Popham 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 Vall 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.

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.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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.

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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, 11 a.m., First-day school, 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; JACSON 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 MEIrose 2-7006.

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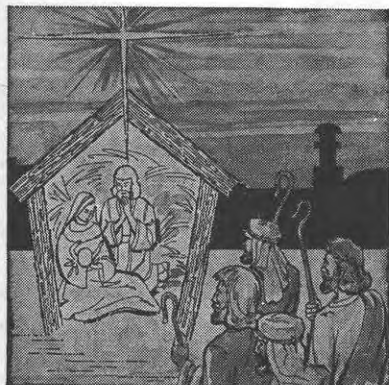
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