

FRIENDS JOURNAL

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Poetry

*He who does not care
when hearing the name of
God, while feeling at the same
time that here the meaning
of his life is being asked, de-
fies his true humanity.*

—PAUL TILLICH

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Edward Hicks

By FRANK ANKENBRAND, JR.

The lion and the
Lamb are brothers under the
Roar and golden fleece.

They will lie down in
The garden side by side. Christ
will be their keeper;

But Peace will be their
Bride. Eden will be the garden—
Oh, Paradise!

Edward, Edward Hicks,
Quick find your prophetic brush.
Canvas, become alive.

My Friendly Persuasion

By KATHY WHEATON

THE large, dimly lit room was quiet. People sat in chairs arranged around the edge of the room, and everyone had his head bowed in prayer. Through the open doors I could catch glimpses of a Roman-style courtyard with its delicate arches and bright stucco. The only sounds were those of a fountain playing and an occasional bird call.

This was my first Friends meeting. I had become tired of the complex organization, pomp, and show of my former church. I felt that these things were acting as barriers to me. During the meeting I could sense that the barriers were no longer there. What could be less organized and pompous than a simple gathering of friends for the purpose of prayer? In the other church we had read choral prayers to produce a feeling of unity; yet never had I felt such a strong sense of unification with others as I did with those silent people sitting around me.

During the hour two or three people spoke, giving simple prayers or thoughts. They spoke because they felt compelled to, not because it was their Sunday-morning job. The time passed very quickly. When the meeting was over, everyone went out into the sunny courtyard to talk and visit in pleasant, happy voices.

I felt different that Sunday morning than I had on other Sunday mornings. I had discovered that elaborate surroundings and complex organization somehow stood in my way. The utter simplicity of the Friends meeting left the path to fellowship with man and God open and unobstructed.

"My Friendly Persuasion" is a school theme written on an optional subject by 15-year-old Kathy Wheaton, who is a student in the public schools of Claremont, Calif.

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FRIENDS JOURNAL

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Editorial Comments

The Churches of the Disinherited

H. RICHARD NIEBUHR of Yale University once called the new sects and denominations which are so successfully sprouting everywhere the "Churches of the Disinherited." The term implies that the older Churches and denominations have lost their early fervor and are becoming strongholds of the respectable and circumspect middle class. In contrast the new sects are the refuge of the poor. They are the result of the "unpaid bills of the Churches," which became white, middle-class institutions and neglected to fulfill their promise to treat everyone alike in the presence of our divine Father. Jehovah Witnesses, Seventh-Day Adventists, Pentecostals, and others preach a heaven that appeals especially to men and women who have experienced unemployment or have spent a life in cramped quarters. Their God is lauded as the "God of the Helpless," whereas our well-established Churches teach that God "helps those who help themselves." Sects looking forward to Armageddon and Christ's rule of a thousand years expect the ultimate vindication of their "saints," whereas the middle-class Churches talk about religion as a way of life that will eliminate social tension and promote brotherhood. In the belief of the sectarians, God will wreak terrible vengeance upon the worldlings who relish their possessions, but He will be gracious to His elect. The established denominations believe in an indwelling deity whose will is gradually fulfilled in nature and society; they quietly pass over our social inequalities. Members of the established Churches channel their emotions into art and social or cultural recreation outside religion. But sectarians are still capable of religious enthusiasm and unabashed emotionalism. The established faiths appear cool, if not cold, noncommittal, and conventional. Sectarians are spontaneous, fervent, and emotional. They are also inclined to be dogmatic and self-righteous, whereas the average churchman is tolerant or indifferent.

The mental naïveté of many sectarians repels most of us. Their theological limitations are all too obvious. But their sincerity and devotion as well as their astonishing growth are, indeed, a challenge and known to us chiefly in our early history. Sectarian missionaries have knocked at the doors of most of our homes. The expansion of their Churches supplies a jarring note to our pride in the growth of the ecumenical movement. *The*

Challenge of the Sects by Horton Davis (Westminster Press, Philadelphia; paperback, \$1.45) is a sound and understanding study of this problem. It will arouse our interest in these religious seekers, who in a different mental climate or in other countries might well have fallen under the spell of political radicalism.

Pathological Thinking in Matters of Peace and War

The distortions of reality which the abnormal mind creates have frequently been employed to characterize entire nations. The "mood swings" of the Russians from the easy-going magnanimity of many individuals to morbid depression, for example, has caused some observers to designate the entire nation of Russians as manic-depressive. Such amateurish diagnoses may have a semblance of justification, but the psychology of a nation (in itself a most complex term) is usually too complicated to permit such labels. Erich Fromm, eminent psychoanalyst and author of *May Man Prevail?* (Doubleday Anchor Book, New York, 1961; 252 pages; 95 cents), applies a psychiatric category with more justification to our own thinking for the purpose of illustrating our present frame of mind. Most Americans, he says, think about Russia in a paranoid fashion. Reality for the paranoid is based on that which is possible but not probable. His contact with reality is minimal and insecure. He therefore withdraws into the only reality in which he feels at home, namely, his own thinking. It excludes probabilities and exclusively centers on possibilities. When feeling persecuted, he considers it possible that his family, his friends, colleagues, and neighbors are plotting to kill him. Such a conspiracy is possible but most unlikely. He is inaccessible to reasoning. Emotions control his "thinking."

Paranoic thinking is hard to recognize when millions share it and the authorities who lead them support it. Our contacts with the political realities of Russia are extremely small and based mainly on what the authorities permit us to know. It is entirely possible that Khrushchev wants to conquer and destroy us. But the realities of the international situation are such that for many cogent reasons the attempt to annihilate us is most unlikely. In addition—or in support of our mistaken idea—we are unrealistic in projecting our own shortcomings upon the enemy; we thus create the black-

and-white contrast formerly applied to vicious Japan and Germany, who now are our friends. They once were the epitome of evil. NATO personifies all that is good, even if we support Tito and Franco or learn from our President that our generals, in "cooperation" with business and industry, have stockpiled over seven billion dollars' worth of surplus goods for which there is no military use. We promised at Potsdam never again to rearm Germany, but we now are assisting her in becoming a modern military power. We do not want to remember these inconvenient facts when confronting the Russians. We want them alone to be at fault.

Erich Fromm, whose book we strongly recommend as a calm, psychological, and historical presentation of

facts, convincingly shows how greatly the nature of communism has changed since the death of Stalin. He also illustrates in concrete facts and figures the extent to which Russia is in the process of forming a middle-class society whose industrial structure is surprisingly similar to ours. Such facts are necessary to a proper grasp of reality, which goes far deeper than the "crackpot realism" so often dominant in our newspapers. Fromm is far from minimizing the faults of Russia, especially her most disturbing past under Stalin. But he leads the reader from the fear of that which might be possible to a sane appraisal of that which is likely, or not likely, to happen. Our generals and the armament industry will not like this book.

Friend or Quaker

By HOWARD H. BRINTON

ABOUT one hundred miles northwest of Philadelphia stand two ancient Friends meeting houses built of logs, one at Catawissa and the other five miles southeast of Catawissa at Roaring Creek. The meeting house at Catawissa is cared for by the town as an attractive antique, but the one at Roaring Creek was until recently uncared for and falling into decay. A farmer used it to store and mix his fertilizer. The house was built about 1796, and the Meeting was discontinued in 1915. Recently the Flower Club of Roaring Creek Valley decided to repair this old meeting house. To this end the Club secured \$400 from a number of contributors. Quaker Oats and Quaker Sugar were among those solicited. Each responded with a contribution.

Had the ladies of the Flower Club known more about Friends, they might not have solicited Quaker Oats and Quaker Sugar; yet these two companies may have felt that they owed the Quakers something for their names. What is this debt? Why is it that Presbyterian Oats or Methodist Sugar sounds odd? In examining the Philadelphia telephone directory, I found 156 firms having titles beginning with the word "Quaker." One wonders about the policies of Quaker Products Co. and Quaker Business Services. The Quaker Waist Co., the Quaker Trouser Co., and Quaker Maid Hats do not, we trust, deviate from our testimony for simplicity, but there may be more doubt about the Quaker Lace Co., and the Quaker Coat Front Co.

There should be something in a name. At one time some sailing ships, for example, carried what were called

"Quaker guns," imitations made of wood and incapable of being fired. This tribute of giving the name "Quaker" to commercial firms, in spite of the unpopularity of some Quaker doctrines, would be surprising were it not for the fact that Friends early established a reputation for integrity in business dealings. George Fox comments in his *Journal* on this, saying that a child could be sent to a Quaker shop to make a purchase. The resulting prosperity was not, perhaps, the best kind of reward for virtue, but the adjective "Quaker" came to mean genuine. Like the term "Friend," it was of early origin, but for some time was not a term of approval. "The People of God in scorn called Quakers," or an equivalent phrase, appears on the title page of many seventeenth-century Quaker books. The name "Society of Friends" did not come into general use before the end of the century. "Quakerism" is certainly easier to say than "Friendism."

There is such a thing as inflation in words as well as in money. Value is lowered by numerical excess. We have Quaker baseball teams, Quaker football, Quaker this, and Quaker that. Even in referring to ourselves the word today covers a wide variety of doctrines and practices, in one respect a greater variety than the World Council of Churches, which does not include, as do those under the name of Quakers, groups professing the more extreme form of fundamentalism. When we endeavor to speak for all kinds of Quakerism, we must confine our statements to a general expression of Christian good will with no emphasis on what is uniquely Quaker. If it be true, as some critics claim, that one can become a Friend whatever he believes, then the Chinese proverb applies which states that a ruined house can be entered on all sides.

When George Fox described someone as becoming a "pretty Friend," he used a term which designated a defi-

Howard H. Brinton, former Director of Pendle Hill, is well-known for his many literary contributions to the history and theology of Friends. His *Friends for 300 Years* is in its second printing. He is a member of the Board of Managers of the FRIENDS JOURNAL.

nite practice and belief, although at that time there were no lists of members. Possibly the term "Friend" came from the saying of Jesus, "Henceforth I call you not servants [the Greek word means "slaves"]; for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:15). This saying indicates the most important difference between the early Friends and the Protestants of their time. The religion of the Friends was based on an immediate, intimate, personal relationship with God or Christ, while the religion of other Christians at that time was based on authority, the dictates of a book or church. Friends of God, servants of God—a difference of attitude is implicit in the very terms. "Servant" implies an external authority, while "friends" need not. This distinction between Quaker and Protestant is not as great now as it was in the seventeenth century, as Protestantism has veered toward Quakerism.

Friendship combines love with freedom from a sense of possession of the beloved object. God is a friend be-

cause He gives us freedom and respects our individuality. We do not seek, as is the case in some Oriental religions, to lose our identity by becoming absorbed into Him. Nor is man foreordained to be completely subject to divine predestination as in Calvinism. Of the two kinds of love, possessive love and love which is not possessive, which "seeketh not her own" (1 Corinthians 13:5), the latter is akin to friendship. Friendship, unlike the word "love," has only one meaning. At the time of the rise of Friends there was a sect in England called the "Family of Love." Fortunately we did not call ourselves "The Society of Lovers."

The title "American Friends Service Committee" combines the words "Friends" and "Service." Service could be rendered by a servant without love; not so "Friends Service," which is an expression of friendship. "Quaker Service" does not bear quite the same fullness of meaning, the word "Quaker" having now lost some of the unique meaning retained by the word "Friend."

In Quest of Peace

By ROSCOE GIFFIN

OUR world is most surely a product of centuries of failure to order the conduct of life by those ancient biblical injunctions of "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Neither love of God nor love of neighbor is evidenced in imperialistic nation-states commanding the highest loyalties of most; in science that serves nationalism by preparing the means of virtual extinction of all life; and by economies whose prosperity in the minds of many, if not in fact, rests on continued production of war materials.

The following thoughts are the result of one person's efforts to designate the major highways of change open to us if we truly want to create a world ordered by those twin precepts of love of God and love of man. For my own clarification I have organized this great store of tasks into four major categories: (1) expansion of international law and other means for the peaceful alteration of the *status quo*; (2) reduction and elimination of issues productive of international conflict; (3) controlled elimination of weapons of mass destruction within an international framework; (4) economic arrangements that will lessen the gap between "have" and "have-not" people

and the influence of economic affairs on international relations, or arrangements that will lessen the extent to which economic affairs contribute to domestic and international conflict.

Most international law is in the form of treaties contracted by two or more governments. One major contribution the United States could make to this process would be to agree that in all cases of disputes with other powers it will recognize the jurisdiction of the International Court of Justice. At present the growth of this potentially important judicial body is blocked by the fact that no nation goes before the Court without its own consent, thus emphasizing national rather than international interests on which our ultimate security rests. As an example of the contribution of international law to peace, we should never forget that since shortly after the War of 1812 the United States and Canada have been bound by a treaty that has kept their mutual frontier completely disarmed.

Somewhere along this road to expanded international law, the United States must accept the fact that the United Nations was not organized to be an instrument of U.S. foreign policy but to serve the interests of all the world. Many Friends and others hold that if the United Nations is to keep us from going over the precipice to extinction, it will have to become a world government, perhaps along some model of the federalist system. Before either of these objectives can be achieved, the great

Roscoe Giffin, a member of Bear Creek Meeting, Iowa, is Director of Economics of Disarmament Program of Peace Education in the United States, American Friends Service Committee. He is on sabbatical leave from Berea College, Berea, Ky.

powers must renew the unity which they had during World War II and on which the success of the United Nations was premised.

Historically, the signals for changes in the established order have usually been acts of violence by those who felt oppressed. There is now increasing evidence that in orderly public demonstrations, in nonviolent civil disobedience, a new instrument for initiating social changes is evolving. There is further evidence that such disciplined nonviolence may be capable of transforming aggression. Nonviolence is not law, but it is part of the process by which established patterns can be altered and more equitable laws enacted.

The specific issues now productive of international conflict that must be stabilized to the mutual benefit of all parties include those which concern Laos, Viet Nam, Berlin, the demilitarization of Eastern and Central Europe, and guarantees to the Soviet Union that it will not be the victim of another attack launched from Germany. Other important issues have been resolved, such as the control of Vienna by the former World War II allies, and the settlement of the above issues is possible. It is unlikely, however, that the issues can be settled on terms which will be identical with the United States "definition of the situation."

To reduce international tensions, the arms race must be reversed and turned into a peace race. The machines of the arms race have neither braking systems nor reverse gears. These must therefore be invented. Among the instruments now being designed for this job is a process called "graduated reciprocation in tension-reduction," an idea formulated by Charles Osgood, President-elect of the American Psychological Association. The basic premise of such unilateral initiatives is that actions that manifest good will have high probability of reducing hostility and stimulating reciprocal acts of a similar sort. Instead of the United States and Soviet Union each seeing the other as threatening its very existence, a fund of good will might be created.

A vast amount of the current disorder and rivalry of East and West focuses on the problems of social development in areas recently freed from colonialism, in other

regions of rising expectations, and in others still dominated by tyranny. Some might find it more creative to contribute funds to the U.N. to help finance self-help housing projects in an area such as Somaliland than to build a fallout shelter. I believe that both United States prestige and the effectiveness of the United Nations could be enhanced if this country would channel the major portion of its aid and development funds through the United Nations, thus initiating one step to reduce cold war tensions.

The third goal—controlled elimination of the stockpiles now waiting to send mankind to doomsday—will require the development of an irresistible body of world public opinion. Through the mass media, discussions, letters, articles, and demonstrations, the people of the world must be informed and made more expressive about the potentials of modern weapons systems for human survival. We will only get disarmament as it sinks into the consciousness of people and leaders that the security of all the world's people is the condition for the security of any. Smaller powers operating through the U.N. can represent most of the world's people, and they can place before the major powers both the demand for an end to the arms race and proposals as to how this end may be accomplished. Much to the surprise of many, the United States has acquired a new federal agency which should improve considerably the disarmament proposals we put forth. But on a budget of \$2 million, this Disarmament and Arms Control Agency will truly have to be a David if it is to subdue the \$50-billion Goliath of the Department of Defense.

Throughout most of mankind's million or so years on this planet, economic activities have gone along without industrialism and the complex distribution and marketing systems of the present. Perhaps these systems are yet too new for us to operate them with efficiency, but in any event we have much to learn before these systems become instruments of world unity and not sources of conflict.

Each nation needs a program that assures continuing flows of income to consumer units, to business firms, and to government agencies such that each social unit can

I WRITE within a few hours of Good Friday, and while our Easter thoughts are still with us. Thus it is that two processions pass before me in imagination. As on a far-off day, I see the Roman soldiers, the weeping women, the puzzled, doubtful onlookers, the cross and the Victim in the midst; love there, up against the dark, sharp shadow of hate, winning its way with a power now unbreakable. I see another procession, moving across the country as I write, tens of thousands strong, of those who would proclaim peace as opposed to war. Above and beyond the many motives that brought these marchers together the import of their deed is of a new and coming understanding between the peoples of the world, a new Society of Nations in which love—not hate—can grow.—HORACE B. POINTING in the Wayfarer, London, for June, 1960

fulfill its responsibilities to persons dependent on it. The program must also provide employment opportunities for all able and willing persons, while minimizing the loss of irreplaceable resources. Part of the task of achieving such goals is vastly expanded programs of technical assistance and economic development through the U.N. As a final aspect of the economic goals, the major military powers must formulate detailed plans for the conversion and transition of their economies to vastly lower levels of military spending. Without public knowledge of such plans, domestic acceptance of disarmament may be blocked, and other nations will be hard pressed to believe the sincerity of the given nation's disarmament proposals.

Let us pray that if the bombs do go off and the fallout shelters become the tomb of those not destroyed in the final cataclysmic failure of national defense by anarchic military means, none of us will ask whether we have left undone something that might have made the difference.

The Quaker Way of Life

By ALISON DAVIS

“WORSHIP is living in the presence of God.” Worship is the heart of religion of all times and all places. There is a Spirit greater than man to which we all bow down, each in his own way. When we worship, we acknowledge the presence of this Spirit, God.

A Friend looks on life quietly in an attitude of worship. This is the basis of his way of life. He tries to live rightly, do good works, promote peace and love; but these are merely fruits of an inner living constantly attuned to the Presence. Since it is this spiritual life that gives him strength, he puts the practice of the presence of God first on his list of “musts.” This habit is not an easy one to acquire, but an eager will can eventually train a wayward mind.

A Friend worships with others one hour a week. He spends a few minutes each morning in reading, meditating, and offering himself for God to use in the doing of His work for the day. If this Friend is living the radiant life typical of the early Friends, he is doing much more. He is living every minute of his life in the presence of God. He opens his eyes in the morning and sees God in the sunshine. He feels rested and finds Him in his renewed energy. He lies quietly and thinks of the day ahead. “Here is a beautiful day given to me. I will live it to the fullest. Today I will work with God. Lead me,

guide me, Father. Take me and use me. I am Thine.”

There are the chores of the morning, routine and dull to many, but filled with beauty and goodness to the radiant Friend. “I shall wear blue today to match the sky.” “A new geranium blossom!” Breakfast comes. “How is it that God gives me food when so many of His children are hungry?” “To whom much hath been given, of him much will be required” echoes through the silent grace. “For Thy use,” breathes the Friend, and eats.

There may be confusion in the early-morning household, but somewhere within it is a loving word, a helpful hand, a bit of beauty. In the little things a Friend seeks God—in the little cat lapping up some milk the baby spilled, in a child's face turned up lovingly for a kiss, in the happy shout, “I found your glove!” If no outward light shows, he says silently, “Thou art here, God, within me. I feel Thy peace within, and thank Thee for it. I am Thine. Lead me.” And he stands suddenly in a cloud of serenity, perhaps hearing a small voice saying, “Tomorrow rise earlier.” And so a Friend's day progresses, like that of Brother Lawrence, filled with thoughts of God.

The beginner may start this inner living like a game. “Every time I get a red light, I'll think of God,” he says. Or he may experience a discouragingly difficult effort of the will, with many failures and forgettings. As the days and weeks and months go by, however, and a sense of support grows, he begins to find in life a new sparkle which changes the attitude of experimenting to an impelling desire for more and more contacts with God.

By now the seeker is not only aware of Him but has also begun to learn what it means to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” The more he feels God's presence and sees Him in goodness, loving-kindness, and beauty, the more amazing and wonderful this great Spirit becomes.

At this point the Quaker way of life takes hold. There is a “centering down,” a unifying of the seeker's life. When he finds he loves God, he is suddenly consumed with eagerness to serve Him. Now he is truly a Friend of God working with Him, following His leading. His eyes are opened to the suffering and tension in the world, and he sees they are not of God. He must work for peace and health and happiness; he must spread love. He must himself be pure, unselfish, humble. All this he wants terribly to do and be, for he would be worthy of this new friendship.

As in all true friendships, there is joyful giving on both sides, and grateful receiving. He wants to give God his service and love. At the same time, God showers him with blessings of His love. Now when he feels the Presence in the silence, a gentle warmth steals over him, and

Alison Davis, a member of Hartford Monthly Meeting, Conn., is living temporarily in West Lafayette, Ind., and attending West Lafayette Monthly Meeting. Her husband is a student at Purdue University, Lafayette, Ind.

a light seems to shine within him. He experiences a deep, radiant joy such as he never knew before. He cannot help smiling. A new serenity makes life easier, for he has been calmed and gentled. Even as he suffers acutely with his fellow man, he feels comforted. There are both steadiness and assurance when one lives in the presence of God.

The new Friend has a buoyant sense of being carried through each day, and he says, "Now I am living the Quaker way of life." He throws himself into work for good causes. He strikes out against evil and enthusiastically loves his brothers. He is working for God, and works hard and long, with joy.

He takes on more and more work until one day he feels suddenly disorganized. He feels pulled in all directions at once by pressures and tensions. "Oh God," he breathes, but there is no answering assurance in the lonely silence. "Here I am, God!" he calls frantically. "Here I am!" But he hears only his own thoughts, "I have forgotten too often. I have failed. I have lost Him." Gradually, in his busyness, the Godward habit has faded away. He has let love of neighbor replace love of God. Self has asserted its independent ways and shut the door on God. In an agonizing moment the self-assured individual becomes a broken, helpless being crying in the desert. All is emptiness; there is no God, no longer any self.

The Friend becomes a beginner once more, with a yearning in his heart which gradually leads him back to God. He simplifies his life so that he is no longer too busy for the little moments of sweet communion. He puts living in the presence of God where it belongs, at the center of his life. Then he goes on, wiser than before, stumbling often and going forward again, but slowly, steadily folding back curtain after curtain so that the light shines more brightly each year of his life.

When a Friend says Quakerism is "a way of life," he means it is a way of living and also a way for life, to be followed the rest of one's days. It is not easy, but its joys are complete. It is simple, for all one needs to remember is to love God. Then all else will follow.

Jet at Midnight

By JEAN PUTNAM

The searing, deafening roar of bomber jet
Engulfs the whole, vast midnight sky.
The long, fierce moment of its noisy arc
To sleep and dreams give shrieking, brazen lie.

Yet all of us are part of it, none now immune
To jet-age language and demands.
Its blatant roar takes in us all; though we oppose,
Our cool and severed mind controls our hands.

Gifts to the U.N. as a Witness for Peace

By ROBERT H. CORY, JR.

HOW can the individual make a positive witness against the spiraling arms race and against the growing commitment to violence as the answer to international problems? As the "shelter" psychology, with its implied acceptance of the possibility of nuclear war, penetrates more and more deeply into community and family life, how can one express a clear conviction that "peace is our only shelter"? Many thoughtful and prayerful responses to the challenge of militarism have emerged from concerned individuals and groups in many parts of the U.S.A. Among the spontaneous proposals have been several which emphasize voluntary giving to the United Nations.

The first of these, the voluntary tax movement launched by the Champaign-Urbana, Illinois, Friends, on United Nations Day, 1959, stressed that "this self-imposed tax is to be a token of our willingness to be taxed and governed by a system of world law." The funds were to be devoted to projects which would enable individuals "to share in the economic betterment of other peoples and areas." The idea of a witness through self-taxing appealed not only to other Quaker groups but also to many concerned people who learned of the movement through the attention it won in the press. To date nearly \$100,000 has been received by the U.N.

As national and state fallout shelter programs brought the shadow of nuclear war into the minds and hearts of Americans, a group of persons in Chapel Hill, North Carolina, some of them Quakers, decided to voice their protest by contributing to the United Nations a sum which over a period of years would be equivalent to the cost of a shelter for each family. They stated their conviction that "the only hope for meaningful human survival lies in the creation of law and order on a world scale so that men are free to hope, love, and create and give themselves in service to others without the constant threat of sudden world-wide disaster."

"Shelters for the shelterless rather than tombs for ourselves" became a meaningful witness when those making this testimony learned that the United Nations had launched a self-help housing project in Somalia to be financed entirely by voluntary giving. Through the establishment of a revolving fund, a continuing program of training both householders and foremen to construct simple homes with local materials has proven so successful in Somalia that several other African nations have asked for similar programs. Early in 1962 the Fellowship of

Robert H. Cory, Jr., is a member of Scarsdale Monthly Meeting, N. Y.

Reconciliation launched an organized program for Shelters for the Shelterless, hoping to give nationwide impetus to the witness which had started through the spontaneous actions of groups in North Carolina and California.

Whereas both the Voluntary Tax and the U.N. Our Shelter plans encourage the giver to make regular and continuing payments to the U.N., two other U.N.-giving programs provide opportunities of a less scheduled type. In December of 1961 a group of women in Boulder, Colorado, many of them Quakers, launched Shares in the Future, Inc., to focus "this nation's efforts on peace and disarmament instead of on negative efforts to survive a nuclear war." Shares in the Future issues stock certificates "payable in the strengthened hope of a peaceful world" engendered by the Freedom from Hunger Campaign of the United Nations Food and Agriculture Organization. A second effort to stimulate giving to the U.N., Pennies for Peace, grew out of the concerns of eleven Chicago housewives who had taken part in the Women's Strike for Peace.

The Christmas Pilgrimage from Nazareth to Bethlehem, Pennsylvania, which took place on Christmas Eve, 1961, bore witness not only for peace but also for a rededication to the spiritual values of the celebration of Christmas. Marchers were asked to bring checks for UNICEF as gifts.

When in November of 1960 Friends from many parts of the country gathered in Washington for a Peace Witness, they felt that voluntary taxation for the United Nations was an appropriate method for testimony. A group of participants went to the United Nations to present a substantial check to the Secretary General. Again in the spring of 1962, when Friends gather in Washington for a Witness for World Order, there will be an opportunity to contribute to the U.N. If some of the funds given at the time of the witness should be designated for "self-help housing in Africa," the U.N. may be able to launch in some new nation a second "shelters for the shelterless" program.

In all of these movements for conscientious giving to the U.N., funds should be earmarked for specific programs to avoid having them go to the general fund of the U.N. and thereby merely reduce the assessments of member governments. Some have, in fact, been allocated to ongoing programs such as that of the High Commissioner for Refugees, the FAO Freedom from Hunger Campaign, and UNICEF. Checks marked for "self-help housing in Africa" or for "Technical Assistance in Africa" help initiate new projects not provided for in regular budgets.

The significance of this giving lies not in any answer to the budgetary crisis of the United Nations but rather

in the positive affirmation by the individual in international cooperation as an alternative to the arms race. Only national governments can raise the \$200 million for the regular budgets of the U.N. and its Agencies. Individual citizens in many parts of the world every year respond to the organized fundraising of UNICEF, UNESCO, FAO, and the High Commissioner for Refugees, making gifts totaling several millions of dollars. The more than \$100,000 given at present through peace-witness projects is minuscule in relation to the human needs to which the U.N. would like to minister. But small as these gifts are in substance, they have a significance both for the giver and for the U.N. as acts of faith.

The development of dramatic methods for conscientious giving to the United Nations has come from concerned individuals. The growth of the idea itself in the past two years is heartening proof of the relevance of individual concern in a world too often viewed as a complex of vast and impersonal forces.

(Those interested in further information about specific projects may write to U.N. Our Shelter, c/o Charlotte Adams, Box 762, Chapel Hill, North Carolina; Citizens for the United Nations, 3959 15th Avenue, N.E., Seattle 5, Washington; Shares in the Future, P. O. Box 1042, Boulder, Colorado; Voluntary Tax for the U.N., c/o Clerk, Friends Meeting, Urbana, Illinois; and Pennies for Peace, Box 1309, Evanston, Illinois.)

Sonnet for Easter

By MADGE H. DONNER

Not to these only who were strong in heart,
Calm in their joy, dispassionately brave,
Undeviating from the painful start—
Their burning vision pierced beyond the grave;
From doubt, defeat, from darkness and despair,
From terror and the hideous, known doom,
They wove a garment bright as shining air
And gently laid it by Thee in the tomb;

But to those others, too, whose faltering mind
Followed the flickering vision, always lost
When the uncertain wanderer glanced behind—
Christ, risen, speak to these who need Thee most,
Loving the trembling Thomases as much
As the believers with no need of touch.

I Wonder

By DANIEL GORDON

Often I wonder:
Does the spirit of the Master cling
To word or phrase or rhyme,
That when one reads the sacred words,
He feels the brush of sacred wings,
Across the aeons of time?

Richard Humphreys and Cheyney State College

By ARTHUR E. JAMES

IN the Philadelphia area are a number of Quaker-controlled corporations and organizations which have no direct relationship to Philadelphia Yearly Meeting; yet in a very real sense they are the children or stepchildren of the Yearly Meeting. The Richard Humphreys Foundation is such a corporation.

Richard Humphreys, the son of slave-owning Quaker parents, was born February 13, 1750, on the Island of Tortola, one of the Virgin Islands in the West Indies. At the time of his birth there were about one hundred British subjects on this small island. They were raising coffee and sugar with the aid of 10,000 Negro slaves. A Friends Meeting had been established here in 1741, and Richard's parents were the first couple to be married in it.

In early boyhood Richard and his brother Thomas were sent from Tortola to Philadelphia to be apprenticed as goldsmith and tanner, respectively. In 1771, at the time of Richard's marriage to Hannah Elliott, Meeting records indicate that he was "a goldsmith of the Borough of Wilmington, Delaware." Hannah died in 1773. The following year Richard married Ann Morris of Upper Dublin, Pennsylvania. By this date he had succeeded Philip Syng, the illustrious gold and silversmith of Philadelphia. Richard advertised as "Gold and Silver Smith, at the sign of the Coffee Pot, in Front Street." The recognition now given to silver with the hallmark "R H" or "R Humphreys" is strong evidence that he achieved an unusual excellence of craftsmanship. Today his silver is highly prized in many private and public collections.

Notwithstanding business success and the satisfactions of a growing family, Richard Humphreys did not escape the tensions of the Revolutionary War period. In 1776 he was disowned by his Meeting in Philadelphia for training to "learn the art of war." Records indicate that he served as a Captain in General Cadwalader's division. Fortunately, after the war, in 1783, he was reinstated as a member of his Meeting. In later years he served his Meeting in the capacity of Overseer and Elder. He gave generously of his time and substance to those in need of friendship and help.

Observations concerning slavery during his early boyhood on the Island of Tortola left a deep and lasting impression on Richard Humphreys. In the early decades

of the nineteenth century, when many philanthropically-minded Philadelphia Friends were helping to promote the American Colonization Society, whose objective was to return the free American Negroes to Africa, Richard Humphreys took a more realistic and forward-looking position. At the time of his death in 1832 he willed \$10,000, representing about one tenth of his estate, for the purpose of establishing a society or institution whose objective was

instructing the descendants of the African race in school learning, the various branches of the mechanic arts and trades, and in agriculture, in order to prepare and fit and qualify them to act as teachers . . . said institution to be located not far distant from the city of Philadelphia.

Not only was this act "far-visionary" in 1832, but it was "an act of heroic faith in the potentialities of all men." The Humphreys' will named thirteen men, each a member of the Yearly Meeting which held its meetings on Mulberry (Arch) Street between Third and Fourth Streets in Philadelphia, to have oversight of the project. In addition, the will specified that the successors of this group of men must be members of this Yearly Meeting.

The Institute for Colored Youth, 1837-1914

The Farm School, 1837-1846

In pursuance of the bequest in the Humphreys' will, a 133-acre farm, located on Old York Road seven miles from Philadelphia, was purchased in 1837. The first five boys were admitted to the farm school on October 5, 1840. They came from the Shelter for Colored Orphans, another Quaker institution to which Richard Humphreys had left a small bequest. Members of the Board made substantial contributions and solicited funds from others in order to establish the farm school. In 1842 the Commonwealth of Pennsylvania issued a Charter to The Institute for Colored Youth. By 1844 there were fourteen boys in the school. Each weekday four hours were devoted to manual labor about the farm and three and a half hours to school work. The entire school family attended Abington Friends Meeting twice each week.

Despite the influence of this religious exposure, the operation of a manual labor school was fraught with many frustrations. There was opposition to having boys legally indentured to the Board of the Institute. Some boys ran away; one set fire to the barn. It was very difficult to find suitable personnel to have charge of the project despite the close supervision given by the Board

Arthur E. James has been President of the Richard Humphreys Foundation since 1951. He taught chemistry at Lincoln University from 1921 to 1937 and at Temple University School of Pharmacy from 1937 to 1961. He is a member of Birmingham Monthly Meeting in West Chester, Pa.

of Managers. Shortly before the close of the farm school, Caleb and Hannah Cope undertook its management. Caleb was skilled as farmer, machinist, and blacksmith. It was hoped that he could instruct the boys in these pursuits. Notwithstanding the strenuous efforts of the new supervisors, the project failed to prosper. Early in 1846 the Board closed the school, sold the farm and equipment to the Copes, but remained undaunted in its determination to pursue the vision expressed in Richard Humphreys' will.

*The School on Lombard Street, Philadelphia,
1848-1866*

Property was purchased in Philadelphia in 1846. The Board renewed its efforts to secure donations, devises, and legacies to finance the new school. Operations began in a small way in 1848. The Apprentice Committee of the Board drew up detailed plans for this aspect of the work. It was planned to have boys trained to become barbers, bootmakers, carpenters, shoemakers, tailors, and turners. An evening school for apprentices was opened in 1849. Entering students had to be at least ten years old. In a large, three-story building on Lombard Street near Ninth Street the work of the Institute was greatly expanded.

The decade following 1850 was characterized by marked growth in numbers, encouragement in the value of the project, and financial problems. The Board of Managers was strengthened by the addition of George Vaux, Joshua L. Baily, and Charles Yarnall. At this time Alfred and Marmaduke Cope and others made generous gifts to the Institute. In 1852 a day school was organized. Between this time and 1865 the Institute evolved from an evening school for apprentices to a primary and high school for boys and girls. Two graduates from the high school department were admitted to Oberlin College in 1856. Enrolled in the Institute in 1860 were 44 boys and 64 girls. A very significant event in 1865 was the addition of Fannie Jackson to the teaching staff. Born a slave, she was the first Negro woman to graduate from Oberlin College. For thirty-five years her talent, dedicated spirit, and tireless energy left an indelible imprint upon the Institute. She served as Principal between 1869 and 1902. During the Civil War it became clear that a new site and new buildings must be found if the school were to fulfill its mission. Accordingly, some \$30,000 was raised for this purpose.

The School on Bainbridge Street, 1866-1902

A three-story brick building 51 by 84 feet was erected on land on Shippen (Bainbridge) Street above Ninth Street. The new plant initiated another period of growth

and enthusiastic support. Negroes of Philadelphia contributed more than \$2,300 at this time. By 1878 the enrollment was 324. The decade of the 1880's brought another era of expansion. To house the work in household economy and industrial arts, \$40,000 was raised for erection of a new building. Courses in dressmaking, millinery, cooking, bricklaying, shoemaking, plastering, printing, and tailoring were offered, some during the day, some at night, and some at both times. By 1888 more than 400 students were enrolled in the various programs. During the last two decades of the nineteenth century both academic and practical courses were offered by the Institute. An increasing number of graduates entered the field of teaching. As early as 1865, 21 of a total of 37 graduates were serving as teachers.

In 1902 Fannie Jackson Coppin resigned as Principal of the Institute. Her husband, Reverend Lewis J. Coppin, was a Bishop of the A.M.E. Church. Times were propitious for another transition of this institution, which has been characterized by transition during all of its history. The academic department was suspended for the year 1902-03, while the industrial department was closed in 1903.

*The Institute for Colored Youth at Cheyney,
1903-1913*

After seeking the advice of professional educators, the Board decided to move the Institute to the country. It was decided to operate a two-year course for the special training of teachers who might have finished high school. The Philadelphia property was sold, and the George Cheyney farm in Delaware County was purchased. Here accommodations were planned for 80 students. Hugh Browne, an able and energetic educator, was selected as Principal. The farmhouse was converted into the Principal's home. The first school building, Humphreys Hall, was built of local stone. The new venture opened on October 4, 1904, with fourteen students and five teachers. In its new location and with its emphasis on teacher training, the Institute grew in usefulness and support. The first summer session was held in 1905, with 46 students attending. In 1908 the Carnegie Library was erected, as were other buildings when the school expanded. At this time the Commonwealth of Pennsylvania made an annual grant of \$25 per student. This amount was increased to \$200 in 1911, and has continued to increase since this time. After ten years of devoted service Hugh Browne resigned, and the Board appointed J. Henry Bartlett, Davis H. Forsythe, David G. Yarnall, and Stanley R. Yarnall to find a new Principal. Their selection of Leslie P. Hill, a *cum laude*, Phi Beta Kappa graduate from Harvard College, proved to be a most fortunate one.

*The Cheyney Training School for Teachers,
1914-1922*

Again the advice of professional educators was sought in order to define the area of effort and program which would be of greatest usefulness. The name of the corporation was changed to The Cheyney Training School for Teachers, indicating emphasis on preparing teachers. In 1914-15 there were 95 students taking a three-year course in one of the following disciplines: normal academic, domestic art, domestic science, manual training, and agriculture. Under the able and inspired leadership of Leslie P. Hill, the school plant, staff, number of students, and program greatly expanded. The need for greater financial support, however, became increasingly critical.

*The Cheyney Training School for Teachers,
A State Normal School, 1921-1951*

Fortunately for Cheyney, in 1919 William C. Sproul, a Quaker, was elected Governor of the State of Pennsylvania. He had a real concern for education and, happily, was a personal friend of several members of the Cheyney Board of Managers. For some years the State had been taking increased responsibility for the support of Cheyney. Through the support and help of Governor Sproul and Dr. Thomas E. Finegan, State Superintendent of Public Instruction, Cheyney became one of the fourteen State Normal Schools combining academic and industrial training for teachers. As the first Board of Trustees the Governor appointed James G. Biddle, Mrs. William W. Comfort, Samuel L. Smedley, George Vaux, Jr., and David G. Yarnall. Under state ownership and the skilled leadership of Dr. Hill, Cheyney became a full-fledged State Normal School. By 1933 the State Council of Education had granted Cheyney the right to confer the bachelor of science degrees in home economics, in elementary education, and in industrial arts. At the time of Dr. Hill's retirement in 1951, Cheyney had 377 students and a staff of 30 persons.

Cheyney State Teachers College, 1951-1960

In 1951 the name of the Pennsylvania State Normal Schools was changed to State Teachers Colleges. At this time Dr. James H. Duckery, another very fortunate choice, was elected to succeed Dr. Hill as President of Cheyney. Under Dr. Duckery's able and tactful leadership the College had continued its wholesome expansion in students, staff, plant, and service to society.

Cheyney State College, 1960-date

The State of Pennsylvania changed the title of its erstwhile State Teachers Colleges to State Colleges in January, 1960. During the 1961-1962 academic year the

enrollment at Cheyney is slightly over 850, with a staff numbering 50 persons. Ten per cent of the students and 19 per cent of the staff are white. On the attractive and expanding campus the names of several buildings have memorialized former members of the Board of Managers and Trustees. Among these are Baily Hall, Biddle Hall, Cope Hall, Emlen Hall, Smedley Cottage, Vaux Hall, and Yarnall Hall.

The following quotation from the Cheyney catalogue may be worth noting: "Immediately adjoining the Cheyney campus are two separate institutions, The Shelter, a home for girls, and Sunnycrest Farm, a home for boys. The children from these homes attend the Cheyney Coplin Laboratory School and help to make a happy normal training school."

The Richard Humphreys Foundation, 1921-date

At the time that the Cheyney Training School was sold to the Commonwealth of Pennsylvania, a corporation designated as the Richard Humphreys Foundation was established. This Foundation seeks to nurture the concern initiated by Richard Humphreys. The Commonwealth paid to this Foundation \$75,000 for the Cheyney plant, which was then (in 1921) considered to be worth at least \$350,000. Over the years the Foundation funds have increased until they now have a value of about half a million dollars. The income from these funds is given for the most part as scholarship grants to Negro students attending Cheyney State College. The Foundation is under the direction of a corporation and a Board of Managers. The latter is composed of eighteen persons, each of whom is a member of Philadelphia Yearly Meeting. The Humphreys Foundation seeks to help in the appreciation and cultivation of spiritual values on the Cheyney campus. To the members of the Foundation and to many of the Cheyney staff and students the fruitage of the visionary hope of Richard Humphreys and of his faith in the potentialities of all men is cause for inspiration and challenge.

For Our Children

Ahmed's Empty Toolbox

By MARY ESTHER McWHIRTER

AHMED is a 16-year-old Algerian refugee boy who has just graduated from the Quaker workshop at Oujda, Morocco. During his three-month course he made a small table, a stool, a bench, a slate, a chair, and a wooden toolbox.

How proud he is of his new skills with hammer, chisel,

Mary Esther McWhirter is Director of the Children's Program of the Youth Service Division, American Friends Service Committee.

block plane, saw, and square, skills which will make it possible for him to earn his own living and help his family. And yet, skills are not enough. Something more is needed.

If Ahmed is to make furniture or help build houses, he must have a few, simple tools like the ones he learned to use at the workshop. In North Africa such tools cost only a little money. Unfortunately, Ahmed has no money at all. His family is penniless, too. That's why Ahmed's trained hands are idle, restless hands.

But, Ahmed's hands may become working hands if American boys and girls earn and save 30 dimes—enough money to buy tools for his empty toolbox!

In America a dime won't buy very much, but in North Africa it will buy a lot.

A hammer costs 3 dimes.

A chisel costs 3 dimes.

A square costs 4 dimes.

A saw costs 10 dimes.

A block plane costs 30 dimes.

Each gift of \$3.00 fills Ahmed's empty toolbox or a toolbox for an Algerian refugee boy like him. If you want to share in this way, please send checks or money orders (no tools, thank you) to *Tool Box Fund*, Children's Program, AFSC, 160 North 15th Street, Philadelphia 2, Pa. (All gifts to this project become part of AFSC's Algerian Refugee Fund.)

Books

CONFLICT AND DEFENSE. By KENNETH E. BOULDING. Harper and Brothers, New York, 1962. 349 pages. \$7.00

This stimulating book on the theory of conflict and defense seems to come in response to a question raised in an editorial in *Science*, January, 1962: "Where . . . are the theories that are to direct the science of survival?" Kenneth Boulding is a Friend, Professor of Economics and Director (1961-62) of the Center for Research in Conflict Resolution at the University of Michigan. The author discusses static and dynamic models of conflict, game theory, theory of viability, models adapted from ecology and from phenomena of epidemics of disease, conflict between individuals and groups and organizations, economic conflict, industrial conflict, international conflict, ideological and ethical conflict, conflict resolution and control. Ingenious diagrams used in place of mathematical formulae illustrate the theories presented. The term "Richardson process" is coined in recognition of recent pioneer theoretical work by L. F. Richardson on "reaction processes," such as go on between nations, "between husband and wife," "between President and Congress." In the Epilogue, "The Present Crisis of Conflict and Defense," Kenneth Boulding points to the need for organization (not just condemnation and abstention) against violence, separation of the military and state (parallel to separation of church and state), and

population control (with the two-child family as standard). This book is a veritable geyser of ideas. One reading will not suffice.

FRANCIS D. HOLE

RUSSIAN PICTURES. By WINIFRED RAWLINS. The Golden Quill Press, Francetown, N. H., 1961. 19 pages. Paperback, \$1.00

The richly pictorial quality of this little book of poems, and its friendly, sensitive observations of the Russian scene today, linger in the mind long after its first reading.

Warmly responsive to a Sunday in the park, the classic rituals of circus or ballet, the vast sweep of the land, or the fleeting glimpses of worlds even more strange locked behind other eyes, she holds them all up to our gaze with obvious affection.

Choosing to be completely uncritical in her tribute, which is the poet's privilege, one feels that she reaped a real harvest of understanding.

With a fresh, varied music she has woven a tapestry that recalls to us the polar pull of our likenesses, and substitutes a living image for the stale, political caricature too often seen.

ANN RUTH SCHABACKER

TEN TORCHBEARERS. By DOROTHY HEIDERSTADT. Thomas Nelson and Sons, New York, 1961. 192 pages. \$2.95

This book is a collection of stories written for young people about religious leaders who brought their beliefs to the early North American colonies. With the exception of George Fox, whose biography is also a brief history of the Society of Friends brought up to date, names like Mère Marie of the Ursulines, Rabbi Isaac Tuoro, and Count Zinzendorf may be new to boys and girls; these are but a few of the subjects of the more interesting stories.

The author is able to relate the lives of these people to the events and times of their day. She shows them in their proper setting and their relevance to their world, a period of unrest in Europe.

Here is a delightful introduction to other religions and their historical beginnings in America, which should prove a useful resource book if made available to the First-day school.

ELVIRA BROWN

PACIFISM AND DEMOCRACY IN COLONIAL PENNSYLVANIA. By BRENT E. BARKSDALE. Stanford University Honors Essays in Humanities, Number III. Stanford University Press, Stanford, Calif., 1961. 65 pages. \$1.00

Quakers everywhere will be grateful for this incisive analysis of William Penn's Holy Experiment, and for the penetrating analysis of the factors which went into the failure of this attempt at Utopia. Founded in 1682, the experiment ended in 1758. Why?

To this question perhaps the most important clue might be found in the author's opening statement. He says: "The purpose of this study is to investigate a conscious attempt to realize Utopia." Why did the experiment fail?

This was a Quaker experiment from the beginning. The controlling leaders of the government were Quakers until 1758.

Three tough questions or problems emerged in their "conscious" attempt. The first was valuing popular rights and legislative prerogatives above their peace testimony; i.e., the charter was saved by whittling away the peace testimony. The second was dual morality. Quakers found that they could not maintain in the political arena their own standards of personal morality, even when they tried desperately to do so. The third was the question of whether an elected representative's primary obligation is to his conscience or to his constituents.

Brent Barksdale summarizes the dilemma thus: "The real question is whether the various facets of the perfectionist morality [of Quakers] were found relevant to the demands of governing." Penn's followers never really found any answers to these questions, except at the end of the day to leave the government. The meeting of heart and mind failed to come about in the Holy Experiment.

This modest brochure could well be the handbook for many study groups in the Society of Friends. It is timely.

CHARLES M. SCHWIESO

Friends and Their Friends

At the Friends General Conference to be held in Cape May, N. J., June 22 to 29, 1962, there will be four series of morning lectures following the round tables. Moses Bailey, Nettleton Professor of the Old Testament at the Hartford Seminary Foundation, will lecture on "The Prophets." Paul Lacey, Lecturer and Leader of the Pendle Hill Seminar, will deal in his lectures with "Views of Man: Modern Literature and Liberal Christianity."

There will be two series in the field of the New Testament. Bliss Forbush, Clerk of Baltimore Yearly Meeting, Stony Run, will lecture on "Toward Understanding the Bible," and E. Daryl Kent, Dean of Students and Professor of Religion and Philosophy at Guilford College, will speak on "The Synoptic Gospels." The lectures will take place from 11:30 a.m. to 12:30 p.m., Monday through Thursday.

One of the eighteen round tables, occurring on the same four days from 9:15 to 11:15 a.m., will consider "Quaker Religious Thought Today." Calvin Keene, Chairman of the Department of Religion at St. Lawrence University and closely associated with the Quaker Theological Discussion Group, will be responsible for the round table.

A call to make public witness for peace on Good Friday, April 20, has been issued to New England Friends. The place of the witness will be before the statue of Mary Dyer on the Massachusetts State House grounds in Boston. Mary Dyer was a colonial Quaker who was hung in pursuit of religious freedom. The witness will begin with a meeting for worship and briefing, 10 a.m., at Friends House, 6 Chestnut Street, Boston. Following the meeting at 10, those participating will walk in silence to the area of the statue and remain until 4 p.m. Overseers will be present to discuss the purpose with interested members of the public and to provide printed statements of the call to the public and press. This witness will be a replica

of one held a year ago on the same site and is part of the Turn Towards Peace program organized early this year.

Copies of the call and discipline for the witness may be obtained by writing to Penelope Turton, 5 Longfellow Park, Cambridge 38, Mass.

The American Friends Service Committee has issued an urgent appeal for good, warm clothing—men's, women's, and children's—for the 300,000 Algerian refugees in Morocco and Tunisia. The AFSC hopes that the signing of a cease-fire in Algeria will not obscure the American public to the plight of these forgotten people who have been forced to flee from their homeland. Many of the refugees have no homes to return to in Algeria. They face the prospect of yet another bitter winter in Morocco and Tunisia.

Many people in this country are storing away or discarding winter clothing at this time. Such clothing would fill a real need for these refugees. It is needed now so that it may be shipped out in time for early distribution before the fall. Clothing should be sent to the American Friends Service Committee Clothing Warehouse, 23rd and Arch Streets, Philadelphia 3, Pa.

Good strong blankets are also urgently required. The refugees can use them as a garment as well as to sleep in.

For the last three years AFSC workers have been helping the Algerian refugees in Morocco and Tunisia. This year over 2,000 young men and women will receive practical training in sewing, knitting, hygiene, child care, literacy, carpentry, and electricity. Over a million pounds of material aids, including clothing, blankets, drugs, sewing, and school supplies, have been shipped by the AFSC to Tunisia and Morocco.

At the annual dinner meeting of the Salem County, New Jersey, Council on Human Relations on February 22, Charles and Eleanor Darlington of Woodstown, N. J., Monthly Meeting were presented with the Council's first Brotherhood Award. The award consisted of a certificate recognizing both an exemplification of the ideal of brotherhood and also dedication and service to the cause of better relations among all people.

The American Friends Service Committee in New York City (218 East 18th Street, New York 3, N. Y.) is planning another Friends High School Institute at Friends Academy, Locust Valley, L. I., N. Y., on May 5, 1962. The institute is limited to 150 students, representing different races and religions, not more than six from any one school. Last year a good many people had to be disappointed because their applications were received too late. Early applications are especially necessary if the students are to be assigned to the seminar group of their first choice. Registration forms are in the hands of the school principal or social studies teacher; the registration fee is \$1.50 for each student. The theme this year is "The U.N. and Its Crucial Role in Creative Peacemaking"; Cecil R. Evans, Program Associate of the Quaker Program at the United Nations, is the keynote speaker. Ten seminars will be scheduled. For further information write the AFSC office in New York City.

In an effort to emphasize the important role of the scholar in advancing education, the American Council of Learned Societies honors each year ten scholars, chosen by a panel of their peers, and awards them for their "distinguished accomplishment in humanistic scholarship" the amount of \$10,000. The February 17, 1962, issue of the *Saturday Review* contains the names, biographies, and pictures of this year's award winners. Among them is Kenneth E. Boulding, economist at the University of Michigan. He is a member of Ann Arbor Meeting. Our congratulations for the honor!

Members of the Altrusa Club of Philadelphia, of which Martha T. Everett is President, will be hostesses to the Annual Conference of District Two, Altrusa International, Inc., scheduled to take place at the Hotel Warwick, Philadelphia, April 26 to 29. Nancy S. Glenn of Lansdowne, Pa., will be installed as Governor of Altrusa's District Two, which includes the District of Columbia, Maryland, Delaware, Pennsylvania, New Jersey, New York, and Puerto Rico. During the conference an address will be given by Ernestine C. Milner, Professor of Psychology at Guilford College and President of Altrusa International, Inc. Established in 1917, Altrusa is the pioneer of classified women's service clubs, having a membership of 16,000 executive and professional women. As President, Ernestine Milner is placing the main emphasis of her two-year tenure of office on international relations.

Lovett Dewees, a member of Swarthmore Meeting, Pa., was recognized in November, 1961, by the University of Pennsylvania School of Medicine. Now retired, he was termed "a distinguished senior alumnus, in commendation for the many years of skilled and dedicated service he has given to humanity and his profession." The commendation was presented "in acknowledgment of the esteem in which he is held by his colleagues and associates, and in gratitude for the contribution he has made toward advancing the prestige of his alma mater, historically distinguished as the nation's first school of medicine. . . ."

Pictures of Friends meeting houses in South Jersey continue to adorn the cover page of *The Friend*, London. The issue for February 23 shows an excellent picture of Woodstown Meeting House, N. J., supplied by Robert L. Pratt of Glassboro, N. J. The Woodstown Meeting House was built in 1785. In recent weeks pictures of the Salem, N. J., Meeting House and the Mickleton, N. J., Meeting House have been used on the cover of *The Friend*.

George E. Otto of Newtown Monthly Meeting, Pa., active for years as a builder of coracial communities (Langhorne, Concord Park, Princeton Housing, etc.) has resigned as a Director of Modern Community Developers, Inc., in order to devote more time to broader Quaker concerns. He will help train his successor and act for a while as Projects Adviser.

He continues as President of Penn Valley Constructors,

Inc., of Pennsylvania, general contractors, and The Loc Company of New Jersey, builders of bowling, recreation, and commercial centers.

Brethren, Friends, Mennonites Meet

Eighty representatives of the three historic peace churches met in Germantown, Ohio, March 9 to 11 to consider ways in which their peace testimony might find more vigorous expression in their work of Christian evangelism. The conference, entitled "The Peace Witness in Christian Missions," gave particular attention to the African scene, and was sponsored by a joint committee which for more than 20 years has served as a link among Brethren, Friends, and Mennonites in discussion of their common concerns. Delegates were drawn equally from those who have served in missionary capacities and those identified closely with the peace witness.

Discussion at the conference centered on the rapidly changing scene in Africa and Asia, and the grave problems faced by Christian missions all too often identified with institutions and patterns of thought belonging to an older and vanishing era. Spokesmen for the churches' missionary activities made clear that the peace testimony had not been omitted from their work in the past but had been largely limited to a personal interpretation that seemed appropriate to the tribal or village cultures in which they served. Now, with the emergence of these cultures into statehood and the attending implications of international involvement, the peace churches have a peculiar opportunity to lift up and proclaim the great message of Christian reconciliation. Major attention was given to how this message might be strengthened, and the extent to which a greater involvement in social and political problems might lead to entrapment in the pitfalls of partisanship.

The messages presented to the conference will be made available in several weeks. Persons interested in receiving copies may write the Brethren Service Commission, the American Friends Board of Missions, the American Friends Service Committee, or the Mennonite Central Committee.

Letters to the Editor

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

For the past two years I have been compiling an account of Chester County, Pa., cabinetmakers and identified pieces of their work. From County and other reliable records, it is known that over 1,000 men worked in wood in Chester County between the years 1688 and 1850. I know of 90 pieces of furniture that can be attributed to 23 known craftsmen. The value of such a work will be greatly increased if pieces by known craftsmen can be used as illustrations.

As was the case with potters and clockmakers, a number of Chester County's cabinetmakers were either Quakers or of Quaker descent. Seventy-five would be a conservative estimate of the number of Quakers known to have worked as joiners, cabinetmakers, and chairmakers. Some of those we know most about are Yarnal Bailey, Jesse Buffington, Amos Darlington,

Sr., Amos Darlington, Jr., Mark Fell, Benjamin Garratt, Allan Gawthrop, Caleb Hoopes, Emmor Jefferers, Joseph Jones, Benanuel Ogden, Thomas Ogden, Abraham Sharpless, Isaac Thomas, and William Smedley.

If any of the readers of this JOURNAL have furniture either by tradition or by marks on the piece itself that might indicate a Quaker Chester County origin, I would be very pleased to learn of them. If the reader does not know if a particular man worked in Chester County, I will be very happy to check any name in my file.

R.D., West Chester, Pa.

MARGARET B. SCHIFFER

There is still a great deal of contention about the proposed use of federal funds to aid parochial schools. Francis Cardinal Spellman, Archbishop of New York, recently said that it would be a "terrible crime" if parochial schools were excluded from an aid program. A Catholic university president from Spokane, Wash., predicted (on February 19 at the convention of American Association of School Administrators) that Catholics will have federal funds for parochial schools, because within 50 years they will outnumber all other groups in the country. He said that Catholics now constitute one sixth of the country's population, but in the last five years "one third of all the children born in the country were Catholic."

In contrast, the editors of *Commonweal*, weekly edited by Catholic laymen, criticized violent pronouncements which "will intensify and prolong" misunderstandings.

Certainly no one wishes to deny any religious group the right to have its private schools, but the kind of support, and the degree, given such schools is a matter for careful and unemotional consideration. In our day of big government, there is the danger that any funds given to any schools may carry with them sufficient and increasing federal control. If this is not avoidable, then private religious schools might continue to be schools, but they will be neither private nor religious.

Honeybrook, Pa.

SAM BRADLEY

I have recently heard a rumor that Landrum Bolling, President of Earlham College, was keynote speaker at a rally of extreme conservatives in Oklahoma. Yesterday I asked Landrum Bolling about this story and was told categorically what I had believed to be the case, that he had addressed no rally of conservatives anywhere. Anyone who knows Landrum Bolling would be sure that the only address he would ever make to

such a group would be to challenge the narrowness and undemocratic methods of the professional anti-Communists. The rumor we have heard is absolutely false.

I am writing to the FRIENDS JOURNAL because the rumors I have heard have been carried by Friends. We need to be reminded that slander and guilt by association are evil when practiced by either liberal or conservative. I hope those who have uncritically reported this rumor will feel a responsibility to make proper redress by reporting the truth of the matter.

Pendle Hill, Wallingford, Pa.

PAUL A. LACEY

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

APRIL

19 to 23—Annual Meeting and Conference of the European Section, Friends World Committee for Consultation, at the Park Hotel, Gunten, Thunersee, Switzerland. Subject of conference, "Religion and Life: Freedom and Responsibility in Modern Society."

20—Witness for Peace, before the statue of Mary Dyer in front of the State House, Beacon Street, Boston, Mass., 11 a.m. to 4 p.m. Sponsored by the Peace and Social Concerns Committee, New England Yearly Meeting; Cambridge Meeting, Mass.; and the American Friends Service Committee, New England Region.

20—Annual Good Friday Pilgrimage sponsored by the Young Friends Movement, Philadelphia, 9:30 a.m. to 5 p.m., with stops at the following meeting houses in Pennsylvania: Chestnut Hill, Plymouth, Norristown, Willistown, Middletown, Lansdowne. For further details contact the office of the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pa.; telephone, LOcust 8-4111.

20 to 22—Retreat at Pendle Hill, Wallingford, Pa., under the leadership of Ira Progoff, Director of the Institute for Research in Depth Psychology at Drew University, student of C. G. Jung, author of several books, and recently translator of *The Cloud of Unknowing*. Cost, \$20 (includes advance registration fee of \$8). Address Pendle Hill for further information.

20 to 22—Retreat at Powell House, Old Chatham, N. Y., led by Dr. Paul Pfuete, Professor of Religion at Vassar College. Topic, "The Place of Christ in Our Lives." Open to all Friends.

20 to 22—Near East Yearly Meeting at Ramallah, Jordan.

20 to 23—Aldermaston March, Aldermaston to London, England, beginning with an open-air service at noon Friday and ending Monday afternoon in a rally in Central London. Meeting for worship at Friends House, London, early on Easter Monday.

21—Western Quarterly Meeting at Hockessin, Del. Worship and Ministry, 9 a.m.; worship, 10 a.m.; business, 11 a.m.; lunch served; at 1:30 p.m., program in charge of Social Concerns Committee: H. Curtis Wood, M.D., member of the Board of Directors of Planned Parenthood Association, "Population Explosion—Threat to Civilization."

22—Address at Central Philadelphia Meeting House, Race Street west of 15th, 2 p.m., by William L. Nute, Jr., who will speak of his experiences as a medical missionary in Turkey and show slides. Recently he organized and directed an experimental project in social pediatrics for the government's University of Ankara Medical School.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Old Springfield and Sproul Roads, Pa., 3 p.m. The Third Query will be considered.

27 to 29—Spring Conference of South Central Yearly Meeting at Mt. Magazine Lodge in the Ozark National Forest, east of Fort Smith, Arkansas. Theme, "Developing Our Spiritual Resources."

28—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m. Worship; business; Edmund Jones, travelogue, "See America First"

Our issue for May 1, 1962, will contain a lengthy report of Philadelphia Yearly Meeting and will be mailed to all members on the household list of Philadelphia Yearly Meeting. Those receiving our paper regularly are asked (1) to pass on their second copy to attenders or friends who may not see our paper, and (2) to apprise nonsubscribers of the forthcoming mailing.

(colored slides); evening, for the AFSC, Esther Rhoads, "Strangers to Hope" (Algerian refugees).

28, 29—Joint Farmington-Scipio Quarterly Meeting at Farmington, N. Y., Meeting House. *Saturday*, Ministry and Counsel, 1:30 p.m.; separate business meetings, 2:45 p.m.; worship, 3:45 p.m.; joint business, 4:15 p.m.; evening meal served by Farmington Meeting, 6 p.m.; 7:30 p.m., Leonard Kenworthy, "Friends Around the World." *Sunday*, First-day school, 10 a.m.; worship, 11 a.m. (message by Leonard Kenworthy); carry-in lunch, 12:15 p.m.

28 to May 1—Witness for World Order in Washington, D. C. For full details address the Friends Witness for World Order, 2023 Kalorama Road, N.W., Washington 9, D. C. The event is sponsored by the Board of Peace and Social Concerns, Five Years Meeting; Peace and Social Order Committee, Friends General Conference; Young Friends Committee of North America; Friends Committee on National Legislation; Philadelphia Yearly Meeting; Western Yearly Meeting; Joint Peace Committee, Baltimore Yearly Meetings; Peace and Service Committee, New York Yearly Meeting; Peace Committee, Ohio Yearly Meeting, Conservative; and Board of Peace and Social Concerns, Wilmington Yearly Meeting.

29—Centre Quarterly Meeting at State College Meeting House, 318 South Atherton Street, State College, Pa. Ministry and Counsel,

10 a.m.; worship, 11 a.m.; lunch served by host Meeting; business, 1:30 p.m.; conference, 2:30 p.m.

MAY

5—Concord Quarterly Meeting at Concord, Pa., 10:30 a.m.

5, 6—Southern Appalachian Association of Friends at Cumberland Campground, near Crossville, Tenn. Theme, "How Can We Turn toward Peace?"

8 to 12—Ireland Yearly Meeting at 6 Eustace Street, Dublin, Ireland.

9—Quiet Day at Pendle Hill, 9:30 a.m. to 2:30 p.m. Elizabeth Furnas, leader. No reservations required.

10 to 14—New Zealand General Meeting at Christchurch, New Zealand.

11 to 13—Denmark Yearly Meeting at Quaker Center, Vendersgade 29, IV, Copenhagen, Denmark.

12—Abington Quarterly Meeting at Abington, Pa., 11 a.m.

12—Burlington Quarterly Meeting at Rancocas, N. J., 2:30 p.m.

12—Fritchley General Meeting at Fritchley, England.

12, 13—Caln Quarterly Meeting at Camp Hilltop, one mile south of Downingtown, Pa.

12, 13—Netherlands Yearly Meeting at Jeugdherberg, de Genestetlaan 9, Amersfoort, Netherlands.

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), 1201 E. Speedway. Worship, 10 a.m. Elissa T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

LA JOLLA—Meeting, 11 a.m., 7880 Eads Avenue. Visitors call GL 4-7459.

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

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

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

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

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3647.

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

CONNECTICUT

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

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting 8:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

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

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk, TU 8-6629.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-6857.

HAWAII

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

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3068.

OAK PARK (suburban Chicago)—11 a.m., YMCA, 255 S. Marion, south from Marion sta., of Lake St., El. Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA,

11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

LOUISIANA

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

MASSACHUSETTS

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

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

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

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-8887.

MICHIGAN

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren Clerk, 913 Rivard, Grasse Pointe, Mich.

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, 806 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3819 South 46th Street.

NEW HAMPSHIRE

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

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day 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. (July, August, 10 a.m.). Visitors welcome.

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

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 8-0242.

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

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

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

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

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

NORTH CAROLINA

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

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call FR 5-5949.

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

OHIO

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

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

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

PENNSYLVANIA

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., w. of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green St., 45 W. School House L., 10:15 a.m.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

TENNESSEE

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-7-4615.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4000 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

VIRGINIA

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

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

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— For appointments —

With Lovett Dewees, M.D., 311 N. Princeton Ave., Swarthmore, Pa., call KI 4-3877.

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

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

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

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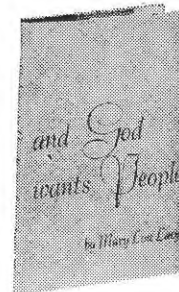
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