

FRIENDS JOURNAL

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AND I said to the man who stood at the gate of the Year, "Give me a light that I may tread safely into the unknown." And he replied, "Go out into the darkness and put thine hand into the Hand of God. That shall be to thee better than light and safer than a known way."

—M. LOUISE HASKINS

The Meeting for Worship

. *by Rachel R. Cadbury*

Miami's Cuban Exiles

. *by Margaretta Cope Curtin*

Letter from Rome

. *by William Hubben*

The "Women Strike for Peace" Hearings

. *by Bill Wingell*

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Emancipation: A Letter from the Past

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Thambi

"THAMBI occupies a great portion of our hearts," writes Hazel Dicken, a recent Berea College graduate who, with Dana Mills, a Cornell graduate, is working in India with the American Friends Service Committee's VISA (Voluntary International Service Assignments) program. "He is a little nine-year-old boy unlike all the others. He has big, round, shining, dark eyes and an innocent smile that displays beautiful white teeth. His face and hands are relatively clean, and his hair is combed. At first he would come in without knocking and just sit down and watch us as we went about our chores.

"He was curious about what he saw in our house. Our cooking utensils were a puzzle to him. No doubt he had never seen anyone washing dishes in soapy water (and hot, too), rinsing them, draining them, then drying them—of all things! He had probably never seen anyone preparing food on a table instead of on the floor. Neither had he ever seen lecturers (for that is what we are) scrubbing their own floors, washing their own dishes, doing their own laundry.

"Then one day when I was doing the dishes he picked up the towel and began to dry them. He learned to put dishes in their places in the cupboard. Soon he was helping with whatever we were doing. He saw that we keep flowers in our house, and in no time was bringing us flowers and arranging them.

"He helped us by telling us certain words in Tamil, but, although we in turn told him English words, he had never tried to converse with us in English, always answering us in Tamil. But one night after our return from vacation, Dana and I were sitting at our table, eating and catching up on each other's past few days of experiences, when in the darkness there was a knock at the door, and a soft child's voice called, 'Hello.' No, it could not be Thambi! We answered, 'Come in,' and in he walked, beaming all over. 'Oh, Thambi,' we chorused, 'How are you?' 'I am fine,' he answered—in English!"

Every man knows in his heart and from experience that peace is not made by terror. Nor is security made by fright. Fear builds no home, and panic plows no fields. The race for military superiority is futile. The finish line is mutual extermination, and there is no other end . . .

—ROBERT VOGEL

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Editorial Comments

Decibels and the Void

PERHAPS no time is more suitable than the New Year's onset for hymning the praises of silence. For weeks prior to Christmas our ears have been assailed by loud-speakers blaring "Silent Night." New Year's Eve, that mystical transition point in the life and death of time, has been rendered hideous by humans terrified of their own mortality and seeking to convince themselves by sheer noise that the erasure from their life spans of another year is not to be dreaded, but is to be welcomed by din so overwhelming as to make thought impossible.

This frenzied New Year's Eve uproar, characterized by what *The Saturday Review* calls "the escalation of decibels," makes all the more welcome the brief silence of exhaustion that usually follows it. Silence at its best is not exhaustion, however, but potential creativity. Quakers, long accustomed to routine observance of "a few moments of silence," are all too aware that, despite its great potential, such silence can all too often be meaningless. "Silence itself," according to the book of *Faith and Practice* of Philadelphia Yearly Meeting, "... has no magic. It may be just sheer emptiness ... or it may be a dead form. But it may be an intensified pause, a vitalized hush, a creative quiet, an actual moment of mutual and reciprocal correspondence with God."

It would be foolish to pretend that all periods of silence, whether in Friends' meetings or elsewhere, are as exalted as this, but at the very least they can be essential periods of nourishment for the spirit and the mind. Nowhere is one more aware of this than at the United Nations, where the tiny Meditation Room stands always ready to furnish calm and surcease to delegates and visitors benumbed by oratory. Outside the entrance is a plaque saying "This is a room ... of quiet where only thoughts can speak."

Entering this little oasis of quiet in the midst of the world's busy crossroads is like being transferred suddenly from a crowded city street to a cool, remote forest. To the grateful visitor relaxing in the Meditation Room's half-light that silence is something palpable, something

real, despite the momentary distractions caused by occasional tourists who, entering the modest room in search of new sights, are puzzled and abashed by what seems a total lack of anything to see or hear.

It was for just such puzzled visitors as these, perhaps, that Dag Hammarskjöld wrote, in explaining the need for the Meditation Room: "We all have within us a center of stillness surrounded by silence ... There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come here to fill the void with what they find in their center of stillness."

Whether or not our lives and our meetings are fruitful depends on our success in filling that void. Ideally, the person who emerges from a period of meditation should be a person transformed, not precisely the same person who entered into it. As Gertrude Stein said of Niagara Falls: "It has power and it has form and it is beautiful, but the water at the bottom that has been Niagara is no better and no different from the water at the top that will be Niagara. Something wonderful and terrible has happened to it, but it is the same water."

Now in these precious moments of quiet following the clangor that ushered in the New Year can we experience something wonderful and terrible that will leave us, unlike the water in Niagara, transformed upon emergence? This happens seldom and to few, but it *can* happen, and the world—the noisy, raucous world—has a transcendent need of those who can "fill the void with what they find in their center of stillness."

The Peace Corps Coming Home?

Friends have no right to any proprietary pride in the Peace Corps, but they can hardly help feeling pleased to read, as one of the brighter items of the old year's waning days, that this idealistic new venture so closely related to the work camps of the American Friends Service Committee and the Friends Social Order Committee already has confounded its detractors by achieving a remarkable measure of success. Not only is it now being suggested

that returning Peace Corps veterans will have a revolutionary and salutary impact on American education, but it also is being urged in influential circles that the Corps be expanded to become not only an overseas but also a domestic operation, with programs designed to fit the needs of city slums and other bleak areas within our own borders. Dare we dream of a time when the needs of peace will be served by at least an appreciable fraction

of the talent and money that now go for military purposes?

Whatever the Peace Corps' future expansion may be, we hope that all of its members may be as filled with confidence and optimism as the recent volunteer who, on being examined prior to enlistment, was asked what he hoped to accomplish in the Corps. His reply was but a single word: "Peace."

F. W. B.

The Meeting for Worship

By RACHEL R. CADBURY

AS we think of our meetings for worship, which most of us probably attend with more or less regularity week after week, it is possible that, almost unaware, we may be missing a real and important experience. Differing as we all do from one another, temperamentally, physically, and in other ways, we differ even in the kind of Friends we are. Am I an "active" or a "passive" Friend, a "crusading" type or one who might fall into the role of a "reconciling" member of my Meeting community? These are loose classifications; each of us may well, at one time or another, feel himself to belong in any or all of these categories.

There is a relationship, I believe, between our reaction to the meeting for worship and the role we play in it. Do we accept our differences and realize the quality of the gift each of us has in his peculiar and special personality and the need the Meeting has for that which he alone possesses, whatever it may be? If we can so accept ourselves, it is probable that we have learned the danger of judging and measuring ourselves by what we believe others to be.

All of us need, at times, to give up the struggle, and even the longing, for certainty; to lay aside the deep contrition for our mistakes; to cease from our anxiety about our personal effectiveness; and to say, "Take this day, this hour, Lord. Accept me as I am and use me."

There would seem to be three separate parts to any consideration of the meeting for worship: preparation, the hour itself, and our reaction.

Preparation

Why do I come to meeting? It may have become a habit, a family custom to which I am attached. Am I seeking the quiet of the hour as a rest for tired body or mind, peace from the endless bombardment of sound

to which many of our homes are constantly exposed? Is there a sense of communion with others which I need, or am I seeking help for a problem? Am I hoping for clarification of "belief" or, with all too little expectancy, for a confirming "religious experience"? Do I come to hear some special speaker, or for an opportunity to ease my own mind by speaking? Perhaps any or all of these reasons have been valid at one time or another for all of us. But there is some importance to this inner analysis, since we tend to find that which we truly seek.

For many of us the hours preceding meeting are hurried ones: children to get ready for First-day School, the inertia of the adolescent to overcome, and the very definite and vocal desire of other "grownups" in the family for a "free day" with no time obligations to meet or punctuality to be observed.

If it is at all possible, I believe we must prepare in spirit for the coming meeting for worship by quiet meditation, prayer for a sense of Presence in that hour, and a freeing of the mind from any planned personal performance, either negative or positive.

From Thomas Kelly's *The Gathered Meeting* come the following words: "One condition for such a group experience seems to be this: *Some* individuals need already, upon entering the meeting, to be gathered deep in the spirit of worship. There must be some kindled hearts when the meeting begins. In them, and from them, begins the *work* of worship. The spiritual devotion of a few persons, silently deep in active adoration, is needed to kindle the rest, to help those others who enter the service with tangled, harried, distraught thoughts to be melted and quieted and released and made pliant, ready for the work of God and His real Presence. . . . With work of soul the kindled, praying worshiper holds the group, his comrades and himself, high above the sordid and the trivial, and prays in quiet, asking that the Light may drive away the shadows of self-will. Where this inward work of upholding prayer is wholly absent I am not sure that a gathered meeting is at all likely to follow."

Rachel R. Cadbury of Moorestown, N. J., is a member of the Philadelphia Yearly Meeting's Continuing Committee on Worship and Ministry. Her article is the substance of a talk given at Gwynedd (Pa.) Meeting.

Would it not be possible for a few who are free, and who care enough, to gather quietly, perhaps twenty minutes before the hour for meeting, and await in prayer and expectancy the time to follow? Small groups of members may well plan to meet regularly during the week or month, with the members of the Meeting and the hour itself expressly in mind, praying that the gifts of health, grace, and growth may be sensibly felt by all.

The Meeting Itself

If the meeting hour has been preceded by First-day School and adult classes, has the quality of the discussion stimulated devotional exercise or has it, instead, stirred up controversial issues and disturbed the ability to give the mind to inner prayer and meditation? Physical comfort is important. Temperature, distribution of light, interruption by our own or another's lack of punctuality—all of these conditions play into the capacity to "center down" as we long to do. It is possible to form a kind of inner ritual (perhaps most of us do) after we take our seats.

Douglas Steere's pamphlet, *A Quaker Meeting for Worship*, is valuable in its definite suggestions and its account of his own inner procedure. As he "stills" his mind he thanks God and pauses to enjoy Him. He looks at the week past, sees its failures, and asks forgiveness. He holds up others to God, loving them in this intercession, and this includes not only persons, but also social situations and projects. He weaves the inevitable distractions into the plan of the whole, not fighting them, but, rather, accepting them. And finally he resigns himself to quiet and complete listening. Out of this leveling exercise some vocal ministry may arise, perhaps meant for this hour or to be kept for a later time. A pattern of this kind, or one more suited to our own special temperaments, may well be followed to advantage. Concentration is difficult, and striving for it will seldom achieve it. "God is wherever man lets Him in." We are here to let Him in.

The vocal ministry in our meetings is deeply important. Its quality clearly indicates the spiritual level of the group. Are we spoiling its ability to rise to a high mark by shutting off the current when it rises, or are we speaking off the "tops of our minds" in order to relieve tension? Are we critical of the efforts of another, or fearful for the impression being made on some stranger or guest whom we want to interest or impress? A quiet prayer for the right guidance of a speaker may be effectual not only for him, but for our acceptance or fair appraisal of what he is saying. No one of us speaks to all present; what may seem almost banal to one may be the bread of life to another. When the burden of "judging" falls away peace descends upon the spirit.

Our Reaction

The social time following the meeting may well be the fitting complement to the hour's spiritual exercise. We need each other, and these contacts rise far above the superficial. One possible outcome of worshipping together once a week may be the courage to face the week ahead. A plan for some important conference may be made, and a relationship having future significance may be started or renewed.

If one discovers in another an unexpected quality, if some new insight has been experienced, if there is a firmer hold on the promises of our Lord, if one has become suddenly aware of some new beauty in life or nature or an art form, the hour of worship has not been in vain. We are perhaps a little nearer the desired personal qualities of "courage, gaiety, and the quiet mind." We have the promise, "Ye shall know the truth, and the truth shall make you free."

Religious Thoughts

By KENNETH L. GUTHRIE

RELIGION is a belief in God. God, I believe, is not a noun but an "Is". God is.

God reacts very nicely to me if I pray. He answers what I am praying, but only if it is important. I like God because He is something to turn to if you have a problem. I believe that when you turn to someone else for a problem God is letting that person think about you. God, I believe, has always been, He always will be. The human race has made Him greater and more powerful by having strong faith in Him. God gave humanity brains, love, hate, and a fine strong body. He helps people who are happy and well off to help more needy people.

God has helped me to enjoy life now. I don't take all things so seriously any more. I also learned through my conscience and God that there is a time to be mischievous and a time to be good. I think every human being should believe that God is, and that He is good.

My theory is that if every man on earth had strong faith in God the world would be a lot smarter because God would absorb every man's soul and become more powerful to give the future man more brains and more faith. Man's soul is really part of God. God is within every man's soul. God helps people who strive to help themselves but can't. God can help every man in the world at one time, but it is not easy. Other people be-

Kenneth L. Guthrie of Glen Mills, Pa., is a pupil in the sixth grade of Westtown School, Westtown, Pa., and a member of the Monthly Meeting of Friends of Philadelphia. He is eleven years old.

lieve that it is easy, but I believe it is not, because if this were so there would be no wars and everyone on earth would be healthy and happy. God has the power to make something that will never end. He can make time. Time never ends.

I am going to request this one thing; please, if you have any respect for God have strong faith in Him for the sake of the future.

God made love stronger than hate. God made love to spread the population and hate to keep the population balanced.

Many religious people believe in more than one god. God in my mind is too great a thing to consider Him

as a king. Only pray when you are sincere about something. You can pray anywhere and any time.

"Dear God: Give brains to two thirds of the sick world. Amen."

God is what you think it is and nothing else. Some people might sneer at God and think He is of no use. They will lead a corrupted life until they can learn to have faith in Him and learn how to think of others.

God is separated into many parts. If every man in the world had cancer or another terrible disease and within each man was hatred of the other and no faith in God the world would come to an end. God needs every man's soul and love to help Him create better things. Faith in God is the only way to make the world a peaceful thing He has made us love to live in.

Miami's Cuban Exiles

By MARGARETTA COPE CURTIN

"WOULD you like to see our boat?" I stood at the curb about to drive off in my car. But nine eager faces were turned toward me, awaiting my answer. That answer seemed to be important to them, so I reluctantly agreed. For this was no ordinary bark. It had survived a perilous voyage; it had brought nine young patriots to our land.

Anywhere in the United States except in the streets of downtown Miami we would have drawn a crowd. An elderly woman, perspiring in a hot black dress, quite unsuited to the blazing sun of early fall, and a group of Cuban teenagers, clad only in pants and thongs. Each one had only a single shirt that had to be carefully washed and hoarded for work-hunting expeditions.

On my way home from a northern vacation I had stopped at the dilapidated apartment house where, for \$65 a month, a refugee family may rent a small room with two single beds and a tiny kitchenette in a closet. (The children sleep on the floor.) My special friends there are an old couple who came here over a year ago, leaving their little grocery store, the result of their life's savings, rather than lose their freedom. I wanted to hear how they and all my other friends had gotten along in my absence.

The porch in front was swarming with Cubans, as always. "Margarita!" The cry passed from person to person. I was surrounded, was given hugs and handshakes.

Margaretta Cope Curtin, a former Philadelphian who is a graduate of Friends' Central School and Swarthmore College, has spent much time in Cuba and now lives in Miami, where she is active in relief work for Cuban refugees. In an early issue the JOURNAL hopes to publish an account of the American Friends Service Committee's current work in this field.

"Did you have a nice vacation? How did you find your family? Did you know we have nine new ones?" And the young men, aged from seventeen to twenty, were brought up and formally presented.

"Two weeks they have been here, and look, there is no work for them. They have walked miles, all over the city, and to every Center for clothing, but there was none to fit them at any."

I was the first friendly American visitor these boys had seen. I had known their village and, after a fashion, I can speak their language. So, yes, it did seem important that I inspect the boat that had carried them here. They insisted that it would not be proper for me to walk the two blocks in the heat to where it was moored. I drove slowly, and they ran along beside. How their words poured out when they showed me their saucy little fourteen-foot *lancha* or pleasure boat! Surprisingly, not one of them ever had been a fisherman or laborer. Most were students. One had gone for a short time to Havana to drive a taxi and had learned fluent English that way.

"Yes, senora, the life is hard here, it is true. But better than over there. Here there is food, but above all *libertad*. How good your country is to receive us, senora! We will not forget afterward. But do you know of any work?" All eyes looked at me, asking some miracle. I promised to try at once to find classes where they could study English and to locate clothes for them as fast as possible. I am still trying to fulfill those promises; in Miami jobs are almost impossible to find.

Was ever a place more unfitted than glittering Miami to handle a mass influx of hungry, freedom-seeking Cubans? The nation's foremost playground, it is not an industrial area, and not at all, one would expect, an

unselfish and compassionate community. Until last October from 1800 to 2000 refugees arrived every week till this high-priced section is fantastically overcrowded. In downtown Miami, Spanish has become a second language. Housing at any price a refugee family can afford on its maximum U. S. aid of \$100 a month is a major consideration. Hundreds of ordinary citizens are welcoming the refugees to show them that the ideals of our forefathers, who came here on this same quest for freedom, are still alive. This is how, to my surprise, I find myself one of those ordinary, totally unprepared, citizens, called to face seemingly impossible problems. But we in Miami are not enough. It is too much for us alone.

The first wave of refugees were for the most part cultured, often traveled, people. Many of them spoke some English. They were of the business or professional class or possessed some skill. Largely, they were city people. They came by plane, either directly or, when forced to do so, by way of Mexico, Jamaica, or Costa Rica. This implies that they had some contact here—someone who helped them obtain money for tickets and visas, or, after the tragic invasion, "waiver visas."

They are proud people. Our Government has been surprised by the fact that often they have sent back relief checks or, after obtaining work, have repaid the relief received. The average American, unfortunately, does not know the extent to which these Cubans help one another. There never has been any form of organized or government aid in Cuba, so they are used to feeling responsible for friends and relatives, down to the remotest connection, in a secret and personal way. They still do.

At first, these Cubans expected to go back soon, and rigid economy was practiced less than it is now. They are humiliated if they must accept United States relief, and they do everything they can to avoid it. Because, before the Castro revolution, I wintered for nineteen years at Varadero, the Miami Beach of Cuba, and know the whole island intimately, I became the adviser of many of my new neighbors. Soon, too, I was receiving imploring letters from old friends begging me to get them out of Cuba. After they came, I had the job of helping them to get adjusted.

A year ago a friend phoned that a youth who had worked in her shop, and whom I had known for at least fifteen years, had hopped into the boat of a cousin and his bride, with a rosary for consolation and a sandwich for sustenance. He had nothing but a bathing suit, as did his six young companions. There was no time for Pablo to say good-bye to his parents, nor did he dare. After their boat landed on one of the Keys, they were escorted by Border Patrol to the Miami Airport. When they made their way to Immigration, barefooted and dishevelled,

five hundred spectators burst into cheers. We are still cheering the courage that made them risk their lives in this frail craft, without food, water, sufficient gasoline, or compass, and with no knowledge of the language or customs of the United States. Since their landing, many other "worms" have shown equal courage in escaping and fleeing to the American "monsters". Torture, imprisonment, or death await those who are caught leaving.

But nothing can keep them from trying! With luck they reach the Keys, or are picked up by the Coast Guard, in no more than eighteen hours. At first, a few friends on our island helped me take care of Pablo and of his relatives who followed in other boats. We gave them clothing, we had picnics, we took them to our homes and fed them. Jobs we could not find for fishermen who spoke no English. The overworked people who serve the many Refugee Centers applauded, for there is no time for their personnel to leave their desks. Also, the clothing at the various Centers goes to the first-comers. When a boat arrives suddenly, with half-starved, almost naked Cubans, they are not prepared with just the right sizes of children's clothing, for instance; and the few blankets available are soon gone. Blankets! All of them need blankets. Never are there enough! Soon we saw that we were not enough, either. So the woman's club on our island has made helping "boat refugees" our special project.

What Can They Do?

I don't sleep as well as I once did. Often I wake up thinking of the new arrivals. For instance, I wonder what to do about Eva, a frail, bewildered mother who has a husband in prison and under sentence of death because he brought his large family of children to safety and then returned alone in his boat for others.

How is Dorotea getting along in her factory job in New England which a friend already there found for her? She is a pretty little blonde who fought in the mountains for Castro, then *against* him. She showed us two bullet wounds in her leg and the crippled hand they gave her before she was let out of prison. The Underground put her on a boat. It is not safe to stay if you ever have been in prison. We managed to find her some clothing and a suitcase. When she left, she said, "You are really my friends." We hope New England treats her well.

How can I help Arturo? I know he is an excellent waiter, for I often went to his little restaurant in Havana. He brought his boys in the boat. His wife and baby were not strong enough to risk the ordeal. But he could be silent no longer, and a friend who had turned Communist was going to betray him. He described to me how nineteen people in a twenty-foot boat have to keep their arms close to their sides for hours on end.

I think Caridad, Susana, and Arabela are going to be all right soon. They are young school teachers who for a year refused to teach Communism. So they had no jobs and the danger grew. They took \$3000 of their savings and gave it to an intermediary. Then they dressed in black and hid on a beach, following instructions to await a captain whose face they did not see. Six days their boat tossed on a violent sea. Rain poured on them in torrents. There was no shelter, nothing to eat and drink. On the second day the captain went out of his mind and jumped into the ocean. No one aboard knew how to manage the boat or repair the broken motor. Their signals went unnoticed by passing ships. They feared they were drifting back to Cuba. At last, the underwear they had tied to their only oar was seen by the crew of a tanker. They were too weak to stand up, and they told me that they were tenderly lifted aboard like dolls by a huge sailor. How fondly they speak of that American sailor!

The story of the Garcias is like "follow the leader"! Georgina's husband left her behind when his brothers were taken to prison. She was seven months pregnant. But she followed him in another boat, and one day he heard her voice calling him on the phone in Miami. Her mother wanted to be present for the first grandchild's arrival, so she came next with a younger son. We found a crib for her new-born Linda.

Life and death. A child was born at sea with her three brothers and sisters looking on. Her name is, rightly, "miracle." Another child died just as his father lifted him up to American hands waiting to take him. He had been unable to withstand the harrowing five-day voyage.

My telephone bell just rang. It was Elvira. She was giggling. This was her first phone call to me in English. After eight months here she now speaks well, thanks to the wonderful way Miami's school system is handling this difficult situation. Cuban teachers are placed in each classroom to assist American ones wherever there is need. But her request was serious. Her father has no work. Could I explain to the school that they cannot pay for the hot lunches?

Following her voice came the one of Jorgito, her cousin. Might he come to see me and bring a lonely boy whose parents are still in Cuba? Jorgito knows how that is. Only fourteen, he escaped in a fishing boat; his parents and younger brothers did not join him till much later.

To us in Miami, Elvira and Jorgito and the rest are not statistics. But according to the Government Refugee Center over 100,000 Cubans are now living here. And more are coming.

Miami is bulging at the seams. But the problem of aiding these people is not hers alone. It is one for the entire nation. It is one for the Free World.

Letter from Rome

By WILLIAM HUBBEN

THE Second Vatican Council, which terminated its first session on December 8, may well claim to have received more attention from the non-Catholic world than most of the preceding twenty Councils in history. Not only did it have the unprecedented attendance of about 2,700 prelates, representing a Catholic Church membership of about 300 million; it also was the first Council to invite approximately forty official representatives of other Christian denominations. The presence of informed non-Catholics at all debates concerning internal problems is rightly to be hailed as a most remarkable manifestation of catholicity. The assemblies of the Protestant World Council of Churches at Amsterdam, Evanston, and New Delhi have practiced the same liberality by inviting Catholic observers.

The election of Pope John XXIII originally was interpreted as the appointment of a "caretaker" Pope, likely to be succeeded by an energetic younger man. But Pope John surprised the world by repeatedly expressing the desire to modernize the church. Not the least of his concerns relates to the working class, which has turned toward forces other than the church for improving its lot. These forces (unions, or even political radicalism) have proved more efficient than has the social understanding which Catholicism has endeavored to nourish. The ecumenical drive within Protestantism may also have stimulated the growth of parallel forces in Catholicism. Pope John surprised especially the conservative wing among the prelates by calling this Vatican Council.

Preparations by numerous commissions had been going on for two years, and documents containing their confidential reports were given to the observers at the Council. None of the bishops and cardinals ever had attended a Council (the last one having taken place in 1869-70). A meeting of this size needs time for developing productive working methods. During this first period (October 11 to December 8) close to 600 prelates addressed the Council, and almost the same number handed in written comments. Now a new coordinating committee will speed up procedures. The Council's seventy themes have now been reduced to twenty, such as *The Nature of the Church*, *The Social Order*, *The Moral Order*, *Means of Public Communication*, *The Role of the Laity*, *Eastern Orthodoxy*, *Protestantism*, *The Virgin Mary*, *The Liturgy*, and others.

William Hubben, the FRIENDS JOURNAL's editor on leave, has been a delegate-observer at the Second Vatican Council, representing the Friends World Committee for Consultation.

The debate dealing with the liturgy is tentatively concluded. It produced, among other results, the remarkable decision that henceforth the vernacular may be used in celebration of the mass following a decision of a group of regional bishops. A unique occurrence illustrated such prospects: the Council witnessed tom-tom drums being used during a mass at St. Peter's according to the Ethiopian rite, with handclapping and chants greeting the arrival of the gospel. This strange ceremony must have taxed the patience of many dignitaries.

Much to the irritation of the younger missionary churches, the conservative prelates continue to think in terms of an Italian, centralized, and Italicized church. But the church has grown enormously, and in some missionary fields Latin is not considered a dead language; it never has been a living one there. Local conditions are likely to cause Roman traditions to be considered alien. An Indian bishop is reported to have stated privately that "We want our saints straight from heaven, without their having to pass through the customs."

Rome makes no secret of its problems. The dazzling pageantry of the Council, with the dignitaries robed in red and purple, as well as the artistic setting in the majestic basilica of St. Peter's, cannot soften the impact of modern problems upon the equanimity of the church leaders, most of whom are of venerable age and accustomed to being securely sheltered in the traditions of the church. When the first session closed, the discussion of *The Nature of the Church* was far from completed; it will continue next fall. But already now it has become evident that the church no longer is the monolithic and impenetrable structure which Protestantism traditionally has considered it. It is clear that many facets of theology and practice have room within the church, with the Near-Eastern groups appearing especially different. Furthermore, Catholicism is wrestling with spiritual problems induced by the changing times, such as its own vocation in our disturbed world.

That this particular discussion produced some repetitions, some sermonizing, and some platitudinous remarks was not surprising. But many broadminded views were also heard. For example, one prelate reminded us of the fact that "We do not own the truth; truth owns us." And although the discussion of Protestantism will not come until later, the sincere expressions of regret over past separations, as well as the equally convincing friendliness shown toward "separated brethren," were most encouraging.

Several days were devoted to discussion of Eastern Orthodoxy, whose joining of the World Council of Churches in 1961 must have given Rome a sense of special urgency. No effort was spared to demonstrate how

wide open are the doors of Rome for the Orthodox group. Indeed, there is much in both churches to facilitate such a union. Ritual, hierarchial structure, and sacraments are similar. The most sensitive point is the Orthodox refusal to recognize the Pope as head of the church. Rome knows that such a question cannot be solved within one generation. The schism between Rome and Eastern Orthodoxy took place in 1054 A.D. Present generations of "separated brethren," whether Orthodox or Protestant, live in a climate psychologically different from that of 900 or 400 years ago, when they separated from Rome. The Catholic Church prays for divine assistance in this truly superhuman effort at unity. No one repeated the old stock formula that demanded "return to Rome."

There are many obstacles on the road to unity. The discussion of the two sources of revelation—the Bible and the tradition of the church—had to be postponed because of conflict with the Protestant belief in the uniqueness of the Bible as the source of revelation. Similarly deferred was the Catholic emphasis on Mary, for which conservative theologians demanded early, preferential treatment.

Friends are asking themselves about the meaning of their membership within the Protestant Ecumenical Movement (World Council and National Council of Churches), and the New Delhi revision of the creedal membership formula (trinitarian and Biblicistic) has aggravated our doubts as to our belonging within the World Council's official family. No similar doubts need to plague us as to attending as observers the Vatican Council. Observers had numerous opportunities for private consultations and social contacts with the clergy, who proved open to candid questions. Repeatedly the observers were invited to make suggestions for topics close to their hearts. Such readiness to listen to new and critical ideas was part of the extraordinary spirit of hospitality evident also in small discussion groups. Pope John himself went out of his way to make us feel at home and regularly referred in his public prayers and addresses to the observers and the help he expects to receive from them.

Such more-than-pleasant impressions were strengthened by the close fellowship among the observers themselves, representing all shades of ecclesiastical persuasion. Moscow had delegated two Orthodox priests. There were clerics from the Syrian, Egyptian, and Ethiopian Orthodox Churches, Armenians, Old Catholics, Anglicans, Lutherans, Methodists, German Protestants, and representatives of the World Council of Churches. The language of the Vatican Council is Latin. Yet between sessions one heard almost any language, and in small discussion groups an observer could hardly get along without a knowledge

of French, German, and English, while in Rome some knowledge of Italian is nearly indispensable.

Should Friends continue to take an interest in the Council? Its scope and the continuing dialogue between Catholics and Protestants in all countries suggest that a peacemaking enterprise of vast proportions has been started. Its potential contribution to international peace holds great promise. The present disunity is more than the proverbial scandal it has been for centuries; it is a destructive condition in view of the forces of atheism, materialism, and indifference.

The participation of Friends as observers implies, to be sure, some intellectual sacrifice. The majestic splendor of St. Peter's, the pageantry in dress and ceremony, the elaborate ritual, and numerous other features of Catholicism are alien to our ways of thinking. But reconciliation means the toleration of views and practices unacceptable to those attempting unity. It is imperative to remember the ultimate goal as more important than the temporary position of either party, lest we become like those who only now are opening their windows to let in fresh air, as Pope John remarked when questioned about the purpose of the Council. Should we not, at least, support the work of him whose official title as "Pontifex Maximus" means the "greatest bridge-builder?"

Emancipation

Letter from the Past — 198

AMONG the many centennial memories of the Civil War years none will appeal so much to Friends as that of the Emancipation Proclamation of January 1, 1863. The National Council of Churches, in calling for the celebration of this date, refers to it as the sequel of "the first abolition society founded by Quakers in Pennsylvania in 1775." The Council was kind to mention Friends, but one scarcely knows where to date the beginning or the end of Quaker influence. The movement in America goes back earlier: to the first protests against the slave trade, to the Quakers' emancipation of their own Society from slaveholding. In fact, manumission by slave owners represents their concern much earlier and more accurately than does government emancipation of slaves.

The whole story also illustrates the "transatlantic" nature of Quakerism. As the antislavery movement in England had colonial Quaker precedents, so the ultimate emancipation in America followed twenty-five or thirty years after legislation for the final abolition of slavery in the British Empire, a campaign in which British Friends

Henry J. Cadbury, the Quaker historian and Biblical scholar who writes *Letters from the Past* under the "Now and Then" pseudonym, describes himself as "an ex-stamp-collector."

played a large part. Hence on both sides of the ocean, and with reciprocal influence, emancipation was the outcome of prolonged and cumulative Quaker effort.

Some have thought that the famous Proclamation had more immediate Quaker cause. The story of Lincoln's mind preceding the event does not confirm this. As shown by historians, including the late Henry W. Wilbur, former secretary of Friends General Conference (*Lincoln's Attitude Towards Slavery*, 1914; *Friends with Lincoln at the White House*, 1912), and, more recently, Benjamin Quarles (*Lincoln and the Negro*, 1962), the emancipator was far from committed to emancipation in the weeks and months that preceded the Proclamation. That seems strange, since a dozen years before he had proposed emancipation (gradual and compensated, as in the British Empire) for the District of Columbia.

There were many considerations—military and political, rather than moral—that might move Lincoln toward the wider policy, and of course there were others than Friends urging him to it. But he had reason for hesitation and delay. In June, 1862, less than a month before he confided to his cabinet his intention, a delegation of Progressive Friends from Longwood, Pennsylvania, had asked him to free the slaves. Though he was relieved that they did not come as office-seekers, he sent them away without any promise on slavery. Their written petition turned up lately among the Robert Todd Lincoln papers. Only after the military situation had improved with the Battle of Antietam did he on September 22 publish his intention.

It may be only a coincidence that three days before, on September 19, Isaac and Sarah Harvey, plain-living Friends of southern Ohio, having travelled to Washington under a religious concern to visit the President, had the good fortune to obtain a private interview with him. Unfortunately the fullest account was not published until 1870, and then with rather imaginative details and fictions names in a piece in *Harper's Magazine* called "A Day among the Quakers" by Nellie Blessing-Eyster. Just what was said on either side is not recorded, but some form of emancipation was undoubtedly the subject.

A hundred days elapsed before the promised date. Whether Lincoln would carry out the plan may have been in doubt. But late on New Year's Day the Proclamation was signed. For many antislavery folk it seemed a day of unqualified victory. Whittier, with an extraordinary galaxy of literary celebrities, was at a morning celebration in the Music Hall in Boston. Later he wrote:

O dark sad millions, patiently and dumb
Waiting for God, your hour at last has come,
And freedom's song
Breaks the long silence of your night of wrong!

There were some features of the Proclamation that were not satisfying to all lovers of freedom. It liberated slaves only in the border areas involved in the rebellion. It was partly an act of war, and in Lincoln's mind the war was to save the Union, not to abolish slavery. Military partisans, like the *Philadelphia Press*, looked upon the slaves as "a million able-bodied men, a guerilla power such as the world had never seen." All three Philadelphia Quaker weeklies regretted the military implications. As we know even better today, there were other and later factors lacking to make the Proclamation completely and finally "a new birth of freedom," as Lincoln called it a few months afterward at Gettysburg. The event, however, was a memorable one; Lincoln said it was "the central act of my administration and the greatest act of the Nineteenth Century."



Like some more contemporary events, its values—with mixed motives and unlearned lessons—are hard to appraise. It was in a sense "the right deed for the wrong reason." One would not be surprised if it did more to move Lincoln himself over to moral considerations than it did to move anyone else. At the present writing the U.S. Post Office Department is still debating whether it deserves the issue of a commemorative stamp. I content myself, therefore, with offering as philatelic symbols some stamps (here enlarged) of the earlier British centennials of emancipation issued by the Sierra Leone and Jamaica. Perhaps these owe more to Friends, anyhow, and were more to their liking.

NOW AND THEN

We have reached a point where each one of us must decide, once and for all, whether we want to live—and by living I mean living normally and happily, without any kind of threat of destruction hanging over our heads—or to be destroyed in an atomic war. On this issue of disarmament or nuclear destruction, we cannot listen to politicians, to generals, to our leaders, and our superiors: this is one time when the individuals, the ordinary men and women of the world, must face the situation themselves and when they must have the supreme courage to do what they know is right. Whatever this may cost us, it is, after all, a small price to pay to save mankind from annihilation and to restore sanity, peace and order to the world.

—KWAME NKRUMAH

The Lost Stamp

By KATHERINE HUNN KARSNER

This is one of a series of sketches for children by the American Friends Service Committee's Clothing Secretary, who is a member of Central Philadelphia Meeting.

"WE must clear these stamps off the table so we can eat lunch," said one of the girls at the Philadelphia AFSC warehouse, and with a quick motion of her arm she swept the trading stamps into a box and put them into the office safe.

All but one! She did not notice that the breeze made by her quick gesture blew one crumpled little stamp right off the table into the nearest hamper. It was a good thing the hamper was empty just then, with no heavy coats or quilts piled in it, or the stamp would really have been lost for good.

There was a lot of talk going on during lunch. The little stamp way down in the bottom of the hamper heard every word. It was all about BLANKETS.

"I think we have almost enough stamps now for another dozen."

"How many does it take?"

"Two and a quarter books for one blanket. Twenty-seven books for a dozen, or 32,400 single stamps!"

"My, that's a lot! But every stamp counts."

"I'd count too, if only someone will find me," thought the crumpled piece of paper in the bottom of the hamper, feeling lonely and useless.

"Do these stamps help to get the right kind of blanket?" asked someone who had just come in.

"They surely do! Ninety per cent wool and dark, the serviceable Scout type. Just right for use in Algeria."

"How many do we aim to get?"

"Ten thousand, if we can, which means that 10,000 Algerian children who are cold and who sleep on the ground could wrap up in blankets and be warmer. And if they are warmer they'll be healthier."

"Oh I wish I could get out of here!" muttered the stamp in the bottom of the hamper.

"This book is all filled except the last page. We need just one more sheet of stamps," somebody said.

"Well, maybe some more will come in the morning's mail." With that remark the stamps were put back in the safe, and at five o'clock all the lights were turned out, the doors were locked, and everyone went home.

"I wish I hadn't been torn away from my brothers and sisters. I wish I hadn't blown off the table. I wish I weren't all rumbled up." The little stamp in the bottom of the hamper was so cold and miserable it cried until the stickum on its back nearly all washed away.

In the morning the little lost stamp heard the postman put the mail under the door. "Oh I hope none come

in any of the letters," it thought. "Then maybe someone will look in this hamper and see me."

But when the workers came and the door was opened someone said "Did enough stamps come to fill that last page? Here are a few in this envelope. But isn't it too bad! We're just one short! All we need is *one more miserable little stamp.*"

The stamp in the bottom of the hamper started yelling as loud as it could. "Here I am! Take me! Take me! I'm crumpled up, but somebody please find me."

But what office worker would recognize stamp talk even if he heard it?

"We'll just have to wait for another mail delivery and that means we can't send this dozen blankets in the next shipment to the Algerians. Tough luck, I call it."

Just then someone arriving with a load of clothing shouted "Say, where's an empty hamper? I need one to put these coats in."

The little stamp moaned. "They'll never find me now. I'll smother under all that clothing. Oh dear!"

But the man who grabbed the hamper called out, "What's this? A trading-stamp? I thought you people were saving them for blankets. Here's a beat-up one you missed. You just might need it."

"Where? Where?" the office folks asked.

"In the bottom of this hamper. It seems sort of wet and all the stickum is washed off, but maybe you can use it."

"Oh we have plenty of glue!" they said, and they smoothed it out neatly, spread it with fresh glue, and stuck it in the bottom corner of the last page of the twenty-seventh book.

This means that another dozen blankets will keep another dozen Algerian boys and girls warm all winter long! Still more Algerian children will keep warm if everyone who can spare trading stamps will send them to the AFSC Warehouse at 23rd and Arch Streets, Philadelphia. And wouldn't it be simply wonderful if one of the empty hampers could be filled to the brim with nothing but trading stamps? Just *think* how many blankets that would make!

Mysticism is a religion based on the spiritual search for an inward, immediate experience of the divine. Whenever and wherever religion becomes too formal and institutional, too dependent on external expression, the mystic rises up in protest and points the way to a religion which is internal, independent of outward forms or organization, and centered in the direct apprehension of God. This experience requires no intermediary of church, priest, or book.

—HOWARD BRINTON

The "Women Strike for Peace" Hearings

By BILL WINGELL

"It's the first time in all the years I've been on the committee that that's been done," commented a smiling Representative Clyde Doyle (D., Calif.) as he viewed from his seat above the witness stand a participant of the "Women Strike for Peace" movement presenting a bouquet to another woman about to testify before the House Un-American Activities Subcommittee.

The bouquets, presented to each of the eight Women Strike participants to testify in public session, were not the only "firsts" during the three days of hearings. From the hundreds of well-dressed women jamming the big House Caucus Room to the testimony itself, the committee had seen nothing like it.

It was with the appearance of Mrs. Dagmar Wilson, founder of Women Strike for Peace, that the feminine touch pervading this investigation of alleged Communist infiltration of peace groups reached its height.

In opening the session with Mrs. Wilson, subcommittee counsel Alfred Nittle stated that the committee had no evidence of Communist Party membership or sympathies on her part. He then started a line of questioning obviously aimed at establishing that the national Women Strike for Peace had become dominated by its New York group, participants of which had been undergoing investigation for the preceding three days.

That was Nittle's aim, but the results were far from definitive. The questions, to be sure, were pointed; the answers, though, were like this: "Heavens, I think women in other cities would be mortified if you said that." And this: "I have no special function. We are really all leaders, you know." And this: "You make it sound simply terribly dramatic."

At one point, Nittle questioned Mrs. Wilson as to the origin of ideas for Women Strike activities. She attempted to describe a discussion session, saying that "When you come away you all think it was your idea."

Nittle, apparently feeling he was on the track of domination, then asserted: "I take it you didn't personally call for the demonstration at the White House?"

And the answer was: "I'd like to think I had some part in it."

The questioning switched to another Women Strike project—the sending of 51 participants to the Geneva disarmament conference. Was that idea Mrs. Wilson's?

"No—again, I wish I'd thought of it," she replied.

The House Committee on Un-American Activities last month conducted a three-day investigation of peace groups, ostensibly aimed at determining whether Communists were infiltrating the organizations. Although the Committee focused its attack on Women Strike for Peace, calling to the public and executive sessions thirteen participants of that group, many other peace organizations viewed the hearings as the opening gun of an attempt to intimidate their effort as a whole, and they reacted with indignation. The above account of the Washington proceedings is by an eyewitness, Bill Wingell, a former newspaperman now coordinating a mass-media program for the Friends Peace Committee of Philadelphia Yearly Meeting.

Was it New York's idea, then?

"It really was New York staging this one, and I think they should be proud of it," Mrs. Wilson declared.

Nittle went on to another activity, Women Strike's series of demonstrations in sixty cities on November 1, 1961, and asked if Mrs. Wilson had led this. The audience, which had been snickering throughout the questioning, burst into laughter when Mrs. Wilson replied that the spontaneity of the female peace movement "is something I find very hard to explain to the masculine mind." She then conceded that her "initiative" had resulted in the demonstrations.

Representative Doyle, from his dais-like position, said somewhat defensively, "I think the masculine mind could understand that."

To which Mrs. Wilson responded sweetly: "I thought you would be able to, Mr. Doyle. I've been watching your face."

This sweetness turned to determination at the end of the questioning. Nittle, ignoring Mrs. Wilson's previous assertion that "we are really all leaders," asked if she "would knowingly permit or encourage Communist Party members to occupy leadership positions in Women Strike for Peace."

"Well, my dear sir," said Mrs. Wilson, "I have absolutely no way of controlling nor desire to control who wishes to join demonstrations and efforts made for peace. I'll go even further, in fact. Unless everybody in the whole world joins us in this fight, then God help us."

Nittle then asked if he was correct in assuming that Mrs. Wilson planned to take no action to prevent Communists from appropriating leadership positions in Women Strike for Peace or to eliminate those "who may have already obtained such positions."

"Certainly not," asserted Mrs. Wilson.

"No further questions," said Nittle.

Mrs. Wilson got in the last word as she stepped from the stand, declaring: "I do hope you live to thank us when we've achieved our goal."

Subcommittee members, after the hearing, said they were "shocked" by Mrs. Wilson's testimony and called her "blind to reality." The housewife, on the other hand, said she thought "in a way the air was cleared. I think the committee's exaggerated fears of Communist infiltration have been put in perspective. I think it's important the American public see Communists as people who have certain beliefs and are not sinister or evil. The important thing is to stick together in the cause of peace."

In some cases this sticking together seemed to conflict with the witnesses' repeated claims that Women Strike for Peace was not actually an organization—as, for instance, whenever this "non-organization" arose in session as Mrs. Wilson entered the hearing room or when its participants appeared wearing white roses. Nittle himself apparently had his doubts about the claims of non-organization. At one point he asked: "If a group has no organization and has no members, how in the world does it function?"

Answered the witness: "It's quite remarkable. Sometimes I wonder myself."

Anyone who attended one of the group's strategy sessions during that three-day period also would have wondered.

During one gathering, at a time when at least four women were giving views on two proposals, a fifth asked this writer: "Can you imagine the Communists taking us over?" He had to admit he could not.

One Meeting Considers the Queries

By REBECCA C. NICHOLSON AND ELIZABETH YARNALL

THE Queries? Why, those are the funny looking people that sit in the front of the meeting house!" The little girl who gave this answer may have been as sincere as the clerks of two generations ago who filled the minute books with "Friends are clear of sleeping and of other unbecoming behavior when gathered."

Today the answering of the Queries has become an increasing challenge as we consider the interpretation of our faith in the world we live in. Since our *Book of Faith and Practice* gives no explicit direction for dealing with the Queries except that they shall be "considered" once a year and that Monthly Meetings shall "formulate answers for their own records," there is probably a good deal of variety in the methods of different Meetings.

One suburban Meeting in the Philadelphia area has adopted the following procedure: At each Monthly Meeting one of the twelve Queries is read. After a suitable pause the clerk asks for volunteers to compose an answer. (Some Friends have felt that at this point the Meeting should discuss the Query and record this discussion in the answer. Over the years, however, the emphasis has come to be on the consideration and concern of the individual.) Perhaps someone present, to whom the subject of the Query is especially dear, volunteers to write a reply. If not, someone is appointed from the group. Often a husband or wife or close friend is glad to serve as a co-worker. Someone else is appointed to read the Query in meeting for worship on the Sunday preceding the next Monthly Meeting.

After the reply is read at Monthly Meeting it is considered. Sometimes it is read a second time and considered again before it is revised and adopted. For any individual to speak adequately on behalf of a group is, of course, impossible, but the spiritual exercise of composing an answer is important and represents serious searching and, often, a fresh commitment. Those who listen are frequently touched by the depth of concern and conviction expressed. Not infrequently this labor of love bears fruit in meetings for worship. The fact that individuals are encouraged to consider and to answer in the light of their own concerns and their own experience tends to keep alive in an atmosphere of love and unity the varying aspects of truth which are represented among us.

Excerpts from recent answers may be of interest. From a reply to the Second Query, about the vocal ministry:

We feel that ministry grows best in an atmosphere of loving patience where people may make mistakes while they

Rebecca C. Nicholson and Elizabeth Yarnall are members of Chestnut Hill Meeting, Philadelphia.

are growing and meet with love and understanding; where those who are silent contribute greatly to the quality of the meeting; where listeners try to make themselves sympathetic to the needs of the speaker, as well as to their own needs.

From a recent answer to the Seventh Query:

Probably no member of our Meeting consciously discriminates against any group or person with reference to employment, schooling, housing, or friendship. However, we need to ask ourselves from time to time: Am I reaching out as widely as time and strength permit, both taking and bringing, loving and learning, from people of other classes, races, and places? Or am I relaxing overmuch in the comfort of congeniality?

And, finally, from an answer to the Ninth Query:

Our effectiveness as missionaries in all the varied interpretations of the word largely depends upon the adequate cultivation of our own inner life. When we can become so intimate with God and the strength of His love, and have security in the knowledge that we can constantly reach Him for new enlightenment and new effectiveness in our relations with others, then the conflict between the mystic and the evangelical among us will be resolved, the social outreach of our Meeting will become even more effective, and the interpretation of the message of Friends to non-Christians, as well as non-Friends, both here in our own community and abroad, will become a natural and meaningful part of our religious life.

Increasingly, the Queries seem a valuable part of our Quaker heritage, open always to fresh study and fresh interpretation.

Books

HISTORICAL ATLAS OF RELIGION IN AMERICA, by EDWIN SCOTT GAUSTAD. Harper & Row, New York and Evanston, 1962. 179 pages. \$8.95

As the blurb states, this is "A fact-filled sourcebook on the growth and trends of religion in America for three centuries." The author is Professor of Philosophy at the University of Redlands, California.

The book is well organized and shows careful research, with indexes to authors and titles, places, religious bodies, names, and subjects, and there are appendixes giving statistics and a list of illustrative material. Source references are indicated at the end of each chapter. Black and white maps and graphs are numerous and clear, and there is a large, colored map—"Religion in America: 1950"—included in a pocket on the inside back cover.

This atlas should have much use in public, college and church libraries and, more particularly, as a text for Sunday school courses on the history of religion, as there is some interpretation of the reasons for certain groups' growth and for the fact that importance is not always related to numbers. In his summary the author points out that comparisons between denominations, between centuries, and even between years

are risky because churches and denominations vary in methods of counting membership.

Some of the smaller groups have been omitted, but all in all this is a useful and needed reference tool.

MARY E. HARVEY

AUTOMATION AND TECHNOLOGICAL CHANGE. *An American Assembly Report.* Edited by JOHN T. DUNLOP. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1962. 184 pages. \$1.95

A man with a useless skill is more and more a common sight today. He represents a major problem: how to encourage an increasing rate of technological change and at the same time learn to meet the social consequences of such change. The problem of man outmoded by machine is by no means solved, but this book represents a major step toward understanding what is happening.

What society will do about the displaced worker is as yet obscure. Clearly it will be necessary for him to be retrained into a useful line of work, for there is little room in our modern labor markets for those without skills or for those whose skills are of no use. Recent legislation has attempted to provide retraining opportunities for workers whose skills are now surplus. This is a vital first step. Many more such steps are needed. This book, the result of the Twenty-first American Assembly at Columbia University, suggests some. Its main purpose—successfully achieved—is to provide information in an area where most of us know little and to focus our attention on the central issues.

HERBERT HUBBEN

I WILL ADVENTURE. By ELIZABETH JANET GRAY. Illustrated by Corydon Bell. The Viking Press, New York, 1962. 208 pages. \$4.00

This well might be required reading for Junior High students. Elizabeth Gray has a very special magic—that of bringing alive a long past time, both in her descriptive, easily understood, and true-sounding dialogue, and in those little touches of life as it was lived. Students of the drama will enjoy the re-creation of Shakespeare's theatre and world.

What the ten to fourteen-year-old may think of the story is another matter. Unfortunately, this is not another *Adam of the Road*. Andrew, the eleven-year-old hero, is never really off "adventuring." He travels from his country home to London (and what a fascinating place the author makes of this late sixteenth century London!), and he meets William Shakespeare himself, but the story never seems to breeze along as it did with Adam Quartermayne in thirteenth-century England. Things seem to happen to Andrew, he doesn't make them happen.

The reader again and again feels, smells, tastes, touches, and understands the life of the period. Here is a beautiful example of careful, painstaking research used to good purpose, in a natural, intriguing manner. Few writers can accomplish this so smoothly. If only Andrew didn't just drift!

SYLVAN E. WALLEN

WORLD WITHOUT WANT. By PAUL G. HOFFMAN. Harper and Row, New York, 1962. 142 pages. \$3.50

Paul Hoffman, formerly director of the Marshall Plan, is now a dedicated servant of the United Nations as managing director of the UN Special Fund, which provides for the execution of large assistance projects around the world. His recent book portrays an intimate knowledge of and a deep concern for the people of the developing nations who make up two-thirds of the world. He calls poverty, illiteracy, hunger, and disease "the four malignant curses of our times." Through the pages of his book (which contains many clear photographs and charts) one learns of the conditions under which these people live and struggle. The pictures also show the various types of assistance being administered.

The chapter on "An Awakening World" points out these developing nations' realization that life can be better. There is a "revolution of rising expectations." The author's conviction and devotion in meeting the needs of so large a part of the world make this not only an informative but also an inspiring story.

ESTHER HOLMES JONES

A WEST WIND RISES. By BRUCE CUTLER. Lincoln: University of Nebraska Press. Cloth, \$3; paper, \$1.60

Bruce Cutler's new book, presenting the clash between pro-slavery and anti-slavery men in the Marais des Cygnes Massacre in Kansas in 1858, is the passionate narrative of love of this land: "Only the man/ who gives himself whole-hide to land can know/ how absolute it is/ to own. Or lose. And it is ours, he thought." It is about the love and terror of settlers caught up in the struggles of their day. The Quaker wife of William A. Stillwell of Indiana, who was killed in the massacre, "lays her head across her arm./ William, thee is not for violence, she thinks/ yet feels a numbness is her limbs."

An unrhymed narrative poem, like Anglo-Saxon verse, it is full of energy and action, and Bruce Cutler has his own powerful, unique idiom. In subject matter, if not in form (for Stephen Vincent Benet's verse is conventional), *A West Wind Rises* may remind readers of *John Brown's Body*.

SAM BRADLEY

MEASURE OF A HEART and Other Poems, by ROY Z. KEMP. Golden Quill Press, Frankestown, N. H., 1962. 71 pages. \$2.75

If we are to judge this new first book of poetry as a measure of its author's heart, the heart must be judged as a kindly one, filled with deep reverence for God and faith in his fellowmen.

Most of the work is of a devotional nature and is inspirational in tone. The work reveals both the heights and the depths of a sensitive individual who is a spiritually perceptive poet.

The book should have a special appeal for the Quaker reader, for in many poems he has captured the quiet thought of Friends, in particular in the little lyric "Twilight Time."

Several of the poems included originally appeared in FRIENDS JOURNAL.

LORRY QUACKENBUSH

Friends and Their Friends

The date of the current JOURNAL is the 100th Anniversary of Abraham Lincoln's Emancipation Proclamation, about which Henry Cadbury writes in this issue in his "Letter from the Past."

The centennial of the birth of Rufus M. Jones, on January 25, 1863, will be observed during the annual meeting of the Fellowship Council and the Friends World Committee's American Section in the Philadelphia area January 25-27. The Friends World Committee is one of several Quaker organizations in which Rufus Jones played a leading role.

The first of the annual meeting's public sessions will be the Rufus Jones Lecture at the Race Street Meeting House, Race Street above 15th Street, Philadelphia, on Friday, January 27, at 7:30 p.m. Harold Loukes, British Friend who recently has completed a survey of the effectiveness of religious education in British schools, will speak on "Readiness for Religion," sponsored by the Religious Education Committee of Friends General Conference.

On Saturday, January 26, at 8 p.m., the public is invited to a program in Haverford Meeting House, 855 Buck Lane, Haverford, Pa., where Mary Hoxie Jones (daughter of Rufus Jones), Henry J. Cadbury, and J. Floyd Moore will speak, with "Rufus Jones, the Man," as their topic.

The third public meeting will be at Pendle Hill, Wallingford, Pa., on Sunday, January 27, at 2:30 p.m., when panel members Harold Loukes; T. Eugene Coffin, secretary of the Five Years Meeting's Board on Evangelism and Church Extension; and Lawrence McK. Miller, Jr., general secretary of Friends General Conference, will have as their topic "Our Responsibility for Evangelism and Outreach."

The Friends World Committee suggests to Yearly, Quarterly, and Monthly Meetings that at some time in 1963—perhaps at Yearly Meeting sessions—programs be arranged in regional and local areas to commemorate the Rufus Jones anniversary.

February 1 is the deadline for a "poems for peace" contest sponsored by the International League for Peace and Freedom, Newton-Wellesley, Massachusetts (a branch of the Women's International League for Peace and Freedom which has dropped the word "Women's" from its title in deference to its several male members.) Prizes totaling \$50 will be offered to adults, and a like amount to young people of eighteen and under. Poems will be judged for their literary merit and their relevance to the cause of peace. Contest rules and information may be obtained from Edna Margaret Long, 1830 Commonwealth Avenue, Auburndale 66, Mass.

Friends in the Charleston, West Virginia, area are now meeting regularly for worship each Sunday at 10 a.m. in the library of the YWCA at 1114 Quarrier Street. For information about other meetings of this group, Friends may write to Flora McKinney, 1593½ Jackson Street, Charleston.

Because "Philadelphia's influential Quaker element looked askance at their fellow citizens' frivolous interest in the theatrical arts," says the *Philadelphia Inquirer's* dramatic section of November 25, the first time Sheridan's "A School for Scandal" appeared in Philadelphia in 1787 it was advertised as a "moral lecture" and was presented under the title "The Pernicious Vice of Scandal." Around the same time another play was produced under the title "A Moral and Instructive Tale Called Filial Piety; Exemplified in the History of the Prince of Denmark." Not a word was mentioned about anyone called Hamlet, although the authorship of someone named Shakespeare was mentioned in fine print, which presumably the Quakers did not bother reading.

The National Conference on Religion and Race, to be held in Chicago from January 14th to 17th, will be the first nationwide gathering with representation and planning from Roman Catholics, Protestants, Hebrews, and the Orthodox Catholic churches. It will commemorate the Emancipation Proclamation in a series of twelve work groups and four simultaneous forums to give impetus to solutions for meeting common religious and civic racial problems. Representing Friends, as appointees of the Representative Meeting of Philadelphia Yearly Meeting, will be Richard K. Taylor of Abington Meeting, Jenkintown, Pa., and Richmond P. Miller of Central Philadelphia Meeting.

The twenty-fifth anniversary of the building of the meeting house at Cambridge, Mass., was celebrated on December 2. Harold Chance, who was meeting secretary from 1934 to 1936, spoke on "Thoughts in Retrospect and in Prospect for Cambridge Meeting," and other Friends presented vignettes from the meeting's history. A color photograph of Cambridge Meeting House appears on the cover of the 1963 *Quaker Date Book*, which also contains a brief account of the building's history.

Friends in Holland and Switzerland have problems unknown to most American and British Friends, according to a letter from William Hubben, editor-on-leave of the *FRIENDS JOURNAL*, who recently has attended meetings in Amsterdam and in Zurich. The Amsterdam Meeting has less than a hundred members, of whom only a few are young people. Young men have to serve in the armed forces, and there are no exemptions for conscientious objectors, religious or otherwise. The situation is similar in Switzerland, where, in addition, those exempted on medical grounds have to pay a special tax for about forty years.

Kalamazoo (Michigan) Meeting has made its meeting house available as a center for the activities of such civic groups as the Peace Council, the Human Relations Council, Women for Peace, and the Peace Center, in all of which members of the Meeting are active.

Friends in Grand Rapids, Michigan, who have been holding meetings for worship regularly since last June, have achieved preparative meeting status with Kalamazoo Meeting. Meetings for worship are held at the South Branch YWCA on the first and third Sundays of the month at 10 a.m., with alternate sessions for discussion and for business at 11 a.m. The new Meeting's clerk is Eugene Dungan, 5726 Morse Lake Road, Alto, Mich., phone 868-6667.

During 1963 the Religious Education Committee of Philadelphia Yearly Meeting plans to publish in the *FRIENDS JOURNAL* a series of articles to aid Friends in their efforts to provide meaningful religious education. The first of this series will appear in the issue of January 15.

Mary Hoxie Jones, daughter of the late Rufus M. Jones, has been appointed research associate in Quaker Studies at Haverford College, where she will continue the work in Quaker history and the development of Quaker thought exemplified in her books, *Swords into Plowshares* (a history of the early years of the American Friends Service Committee), *The Standard of the Lord Lifted Up* (New England Yearly Meeting's early history), and *Rufus M. Jones* (a biographical study which will be reprinted in a new collection of her father's writings soon to be published in commemoration of the 100th anniversary of his birth on January 25). Mary Hoxie Jones is a member of Haverford (Pa.) Meeting.

A change in the staff of the *FRIENDS JOURNAL* is effective January 1. Tacy H. Brownback of Ambler, Pa., a member of Gwynedd (Pa.) Meeting, is retiring from her post in charge of subscriptions, although she probably will continue to serve the *JOURNAL* on a part-time basis. Her place will be taken by Fred B. Walker of Wallingford, Pa., a member of Providence Meeting, Media, Pa.

AFSC Annual Meetings in Philadelphia

"Reaching across Barriers" will be the theme of the annual public meetings of the American Friends Service Committee, to be held January 11 and 12 in the Race Street Meeting House (west of 15th Street) in Philadelphia. Speakers at these sessions, held in connection with the annual meeting of the AFSC Board and Corporation, will describe the Committee's work of service and reconciliation here and abroad.

On Friday evening, January 11, Roland Warren, Quaker International Affairs Representative in Berlin, will speak on the problems of that divided city. Saturday morning speakers will be: William Channel, director of refugee programs overseas; Barbara Graves, director of Voluntary International Service Assignments; Charles Warner, Susan Zinn, and Reinhold Cliff, participants in AFSC youth projects; and Lyle Tatum, AFSC representative in the Rhodesias and Nyasaland. In the afternoon, Helen Baker will discuss the Committee's new

housing program in Washington, D. C. The closing address will be given by Colin Bell, executive secretary.

Friends attending these meetings are invited to visit the photographic exhibit of AFSC work, "For More Than Bread," which will be shown at the Philadelphia Bulletin Building, 30th and Market Streets, from January 8 through 26. This exhibit, previously shown at the IBM Galleries in New York City, includes nine picture stories with accompanying text on aspects of the Committee's work. The show was designed by Paul Buck and the text written by James Weaver, both members of the AFSC's Information Service staff. After the showing here, the exhibit will go on tour of the Committee's regional office areas.

Work Camps for Adults

"January is the month for adventurous adults," says the Philadelphia Yearly Meeting's Social Order Committee in announcing three weekend work camps to be held this month, two of them for adults only, and the third for family groups.

The first of these adults work camps (January 4-6) will be aided by Yogendra Kumar and Janaki Tschannerl, Pendle Hill sojourners from India, in exploring the theme "Are Gandhi's Thoughts Still Relevant?"

Three former work campers—Robert Depres of the Baltimore City Planning Commission, Alfred Van Huyck of the Trenton City Planning Commission, and Troy Chapman of the Philadelphia Redevelopment Authority—will lead the second adult camp (January 11-13) on the theme "Renewal: People and Cities."

The family work camp (January 18-20) will be a new venture for the Social Order Committee. Adults and children together will participate in cooperative living, child care, recreation, discussion, worship, and work.

The work camp tradition of neighbors helping neighbors has included within recent months voluntary service by "neighbors" from as far away as Singapore, India, Kenya, England, France, Switzerland, and Finland.

All camps start with Friday supper at 6:15 and end at 3 p.m. on Sunday. Those interested in further information or reservations should write to David Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2, or should telephone LOcust 8-4111.

Friends Seminary Building Program

Friends Seminary on Stuyvesant Square, New York City—a school with a 177-year history and, with the adjacent meeting house, one of the neighborhood's oldest landmarks—has announced a campaign for a \$1,250,000 building and modernization program. Half of this amount already has been given or pledged by Friends; the other half is being sought from alumni and outside sources.

The proposed new building will retain much of the character of the present structure, which will be renovated throughout. There will be nineteen classrooms, a gymnasium, a

music room, an art room, and a teachers' lounge. With its increased capacity the school will be able to accommodate many additional students who must now be denied enrollment.

The seminary and the adjoining meeting house celebrated their 100th joint anniversary in 1960, although the seminary itself, originally located further downtown, actually was founded in 1786 by a group of Friends who were also members of the Free School Board which helped to create the New York City public school system. The fact that the school was coeducational was a novelty for those days. In 1860, when a group of "Hicksite" Friends moved up to Stuyvesant Square, the school accompanied them.

Letters to the Editor

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

To some Friends, gradualism in race relations is anathema (FRIENDS JOURNAL, p. 527, December 1, 1962); but there is evidence that the results desired—real assimilation of cultures and races—can be effectively prompted by gradualism in some areas. At the Philadelphia Convention 175 years ago, John Dickinson said, "Experience may be our only guide. Reason may mislead us."

Baltimore Friends School, below the Mason and Dixon Line, after an educational program among members of the Meeting, faculty members, and parents extending over several years, in 1954 integrated its Nursery School and announced that one additional grade each year would be opened to Negroes. Eight years later there are twenty-six Negro children in the school, though most Friends' schools have been unable to attract more than a half dozen Negro children at most. Equally important is the fact that parents of Negro children have been assimilated in the Parents Auxiliary, serving as class officers and on committees, assisting in all areas of the school program. When the classes visit homes for social occasions, the Negro children are welcomed.

Baltimore, Md.

BLISS FORBUSH,
Headmaster Emeritus

May I comment on the letter of J. H. McCandless (November 15) regarding the faith in violence voiced by three Quaker politicians: Nixon, Douglas, and Michener?

The important point here is that these men are only nominally Quakers. I cannot speak for Douglas, but I do know that while Nixon was born into a Quaker family he is not a practicing Friend, he attends no meeting, he has no close Friendly affiliations. James Michener, while he is a member of a meeting in Bucks County, never once has attended meeting for worship or any other Meeting gathering since he transferred his membership there.

Our Society has many failures, but let us not say it is to be blamed in this case. One wishes that only those who truly try to live in the Meeting fellowship and under the discipline of its principles would venture to call themselves Friends.

Pipersville, Pa.

HELEN KIRK ATKINSON

Lately it seems that more and more is being said and written among us expressing in one way or another the question, "Is the Society of Friends Falling Apart?" There seems to be agreement that the message of Quakerism has somehow become muffled.

I think we have got hold of the wrong end of the stick. Early Friends, whose power we envy, said almost nothing, to my knowledge, about the message of Quakerism. Their burning concern was with bringing to the world the message of Jesus Christ, pure and undefiled. The way they did it was so electrifying that people gave it a name, and that was Quakerism. But the message was Christ.

Today the message seems less clear. I have even heard Friends confess publicly to an uneasiness over the title of "Christian" as being too narrow for Quakers. If one of those early Friends were to join some of our gatherings, I believe the shock would be mutual. Is this progress?

If we find ourselves filled with doubts, divisions, and a sense of ineffectiveness, perhaps it is because carts were never intended to pull horses. Perhaps the message is not getting across because we are sending the wrong message. When Peter said "There is no other Name under heaven," he was not referring to George Fox. Our forebears felt commissioned to bring the water of life to a thirsty world. That commission is still ours. Quakerism is only a cup, though a cherished one and a more serviceable one, we may feel, than many others. Naturally we are concerned with its condition. But aren't we forgetting that it is the water which gives the cup its only real meaning and reason for existence? Should not our primary concern be, not with how Quakerism is to be perpetuated, but how *we* are to be the messengers of Christ for our day?

Watertown, N. Y.

CAROLYN W. MALLISON

An episode that happened years before I was born, but which was related to me very definitely when I was a child, concerned the drafting of a number of young Friends during the Civil War. They were conscientiously opposed to fighting, so a committee from Philadelphia Yearly Meeting went to see President Lincoln to ask him to arrange for them to do hospital work instead of military service. On the committee was my father's uncle, David Griscom, whom I heard much about as a child.

The committee outlined its aims to President Lincoln. He listened, then said: "They will obey their consciences—but what shall I do with mine?"

"Obey it, Mr. Lincoln, obey it!" Uncle Dave told him.

When the meeting broke up, President Lincoln asked Uncle Dave to stay and visit a while. He told Uncle Dave that he had been interested in the Society of Friends for some time, and had thought he would be happy to join them. He went on, "I understand there are two branches of the Friends—conservative and liberal. I have learned that the conservative branch puts emphasis on the death of Christ, while the liberal stresses the life of Christ. It seems to me that I should prefer to be counted a liberal."

Yellow Springs,

LUCY GRISCOM MORGAN

A concern that has been expressed by several members of our Berkeley Meeting is this: What happens to Friends who are suddenly without a marriage partner? How is the Friends' community helping those who are seeking to establish new and meaningful family relationships to make contact with those of like concern? If we believe that being a Friend is a way of life, then it seems obvious that these new attachments can be most satisfactorily found within the Friends' community, particularly when it is realized that not infrequently where a divorce has occurred it has been partially caused by differences in this basic orientation.

Is it, therefore, in some way our responsibility to encourage and make possible contacts on a wide basis between widowed, divorced, and otherwise separated Friends who are seriously interested in forming new relationships? And if we accept this responsibility, how can it be implemented? The average Monthly Meeting is too small to make practical the formation of a group of this sort within the Meeting, as many other Protestant churches do. Is it possible to give some room to this concern in the JOURNAL, which reaches a nation-wide audience of Friends? Could a committee of interested Friends help, or is there some way such contacts could be handled individually? It seems important to recognize that the problem does exist and to examine it carefully as Friends.

Berkeley, Calif.

RUSSELL AND MARY JORGENSEN
CECIL AND FRANCES THOMAS
PAUL AND OLIVIA ROUSSEAU

A high school group in Champaign-Urbana, Illinois is compiling a contact list of high school students working in, or interested in, the peace movement. For information write: Steve Keyes, 505 W. William, Champaign, Illinois.

Champaign, Ill.

STEVE KEYES

BIRTH

PERKINS—On November 15, 1962, a son, JAMES DAVID PERKINS, to James P. and Barbara Perkins of Howard, Kansas.

MARRIAGE

SHOULTS-LOCKE—On September 15, 1962, in London, England, ELIZABETH LOCKE, daughter of Grant and Elizabeth Sita (all members of Summit, N. J., Meeting) and MARTIN SHOULTS of Hertfordshire, England.

DEATHS

DICKINSON—On November 27, 1962, MARY C. DICKINSON of Media, Pa., aged 98. She was the oldest member of Old Haverford Meeting, Oakmont, Pa.

EVES—On November 28, 1962, at Berwick, Pa., A. DARL EVES, aged 79, widow of Perry L. Eves. She was a member of Millville (Pa.) Meeting.

FUNK—On November 22, 1962, HOWARD FUNK, aged 88, husband of Sadie Reading Funk. He was a member of Solebury (Pa.) Meeting.

HUGHES—On December 1, 1962, in Pasadena, Calif., CORNELIA JANNEY HUGHES, in her 91st year, a member of Goose Creek Meeting, Lincoln, Va.

PARKER—On November 6, 1962, NORMAN H. PARKER, aged 75, a member of Mullica Hill (N.J.) Meeting.

PERRY—On November 27, 1962, in Westerly, R.I., **PHEBE F. PERRY**, aged 74, a member of South Kingstown (R.I.) Meeting.

SCHOONMAKER—On December 6, 1962, in Stuart, Fla., suddenly, **ESTHER CADBURY SCHOONMAKER**, in her 75th year. She was the wife of Robert S. Schoonmaker.

SHARP—On March 8, 1962, suddenly, in New York City, **B. KARL SHARP**, aged 77, husband of Anne Barney Sharp. He was a member of Central Philadelphia Meeting.

TRAYER—On September 15, 1962, **EVELYN TRAYER**, a member of Glens Falls (N.Y.) Meeting.

Coming Events

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

JANUARY

6—Frankford Friends Forum, Unity and Waln Streets, Philadelphia, 3 p.m. Sidney Lens: "A Look at Our Policies in South America."

9—Quiet Day at Pendle Hill, Wallingford, Pa., 10 a.m. to 1:30 p.m., with Gurdial Mallik, Indian Friend, in person or on tape. Bring sandwiches.

11-12—American Friends Service Committee annual public meetings, Race Street Meeting House, Race Street west of 15th, Philadelphia. Topic: "Reaching Across Barriers." January 11, 7 p.m., "International Walls"; January 12, 10 a.m., "Cultural Walls"; 2 p.m.,

"Color Walls"; 3:15 p.m., report by Colin Bell, AFSC executive secretary; 4 p.m., tea in Cherry Street Room. Exhibits, literature, educational materials for children.

12—Conference on World Peace and World Affairs for teachers, Scarsdale (N.Y.) Meeting House. Speakers: Harold Taylor and Leonard S. Kenworthy. Information: Walter Ludwig, 359 Westchester Avenue, Crestwood, Tuckahoe 7, N. Y.

19—Western Quarterly Meeting at Kennett Square, Pa., 10 a.m.

25—Philadelphia Quaker Women at Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Subject: "Balancing the Inner and Outer Life"; Speaker: Margaret Henriksen, New England minister and author. Bring sandwiches for lunch; coffee and tea provided. Babysitter and free parking available.

25-27—Annual Meetings of Friends World Committee (American Section) and Fellowship Council:

25—Rufus Jones Lecture, "Readiness for Religion," by Harold Loukes, Race Street Meeting House, Race Street west of 15th, Philadelphia, 7:30 p.m. Sponsored by Religious Education Committee of Friends General Conference.

26—"Rufus Jones the Man." Program at Friends Meeting House, 855 Buck Lane, Haverford, Pa., 8 p.m. Speakers: Mary Hoxie Jones, Henry J. Cadbury, J. Floyd Moore.

27—Panel discussion at Pendle Hill, Wallingford, Pa., 2:30 p.m. Topic: "Our Responsibility for Evangelism and Outreach": T. Eugene Coffin, Harold Loukes, Lawrence McK. Miller, Jr.

26—Chester Quarterly Meeting at Lansdowne, Pa., 10 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, 4788 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6078.

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 8-5306.

CALIFORNIA

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

LA JOLLA—Meeting 11 a.m., 7880 Ends 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 1-1881.

SAN FRANCISCO—Meetings 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. Alberta Morris, Clerk.

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.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

STAMFORD — Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

DELAWARE

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.; 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, 301 Volusia.

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

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

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-8025.

PALM BEACH—Friends Meeting, 10:30 a.m., 828 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 at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5857.

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. BU 8-8066 or 667-5729.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8108; after 4 p.m., HA 2-8728.

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.

KENTUCKY

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0889.

MASSACHUSETTS

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

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

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

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

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

MICHIGAN

ANN ARBOR—Meetings Sundays 10 a.m. Meetinghouse, 1420 Hill St. Call 663-3856.

DETROIT—Meeting, Sundays, 11 a.m. in 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.

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

MISSOURI

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

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

NEBRASKA

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

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Susan Webb, Clerk.

NEW JERSEY

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

DOVER—First-day school, 10:30 a.m., worship, 11 a.m. Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day, 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, 8:55 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, Sante Fe. Jane H. Baumann, Clerk.

NEVADA

RENO-SPARKS—Meeting 11 a.m. Visitors welcome. Phone 329-7073 for location.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

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

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

NEW YORK—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

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, Lloyd Bailey, 1187 Post Road. Scarsdale, N. Y.

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

NORTH CAROLINA

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

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

OHIO

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Byron Branson, Clerk, 753-5653.

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

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

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., 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, 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, 1 1/4 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified: telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th, Chestnut Hill, 100 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. Frankford, Unity and Wain Streets, 11 a.m. Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

TENNESSEE

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

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

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, GR 6-2884. John Barrow, Clerk, HO 5-6378.

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

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

VIRGINIA

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

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

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

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

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

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

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