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*W*E puff and wheeze, we struggle and discuss. We have endless committee meetings. But Jesus said where two or three meet in my name I am there in the midst, and then they grow like the lily or the tree by the brook. It isn't effort, it isn't struggle that makes persons grow. It is life. It is contact with the forces of life that does it. Growth is silent, gentle, quiet, unnoticed, but you can't have growth until you have the miracle of life and until it is in contact with the sources and the forces of life—soil, sun, water, and air.

—RUFUS M. JONES

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A Meeting's Creative Experience

. *A Committee's Report*

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. *by Colin Fawcett*

Good Words for Love's Fools

. *by Sam Bradley*

1863 Bright—Churchill 1963

. *A Letter from the Past*

Under the Red and Black Star

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Lahsin Plants a Tree

NORMALLY on Thursday afternoons Lahsin Hajar, a 10-year-old Algerian boy, can be found in the carpentry workshop of the Quaker Center at Souk el Tleta, working on a bench he is making. Today, however, he has been picked by the Quaker agriculturalist to participate with four of his classmates in a special tree-planting demonstration.

Though Lahsin is 10, he looks 6 or 7. Throughout most of his short life he has lived behind barbed wire, in a "regroupment camp" created during the war. He cannot read or write, and there is no room for him—nor for 1,000 like him—in the village three-room school. But he has been lucky enough to get into the Quaker Center, where he now studies reading and writing as well as carpentry.

Today there are 500 trees to be planted along the Qued, or wash, that runs behind the Quaker Center. Lahsin cannot understand French, so he does not know what the Quaker agriculturalist is saying until Mohamed Kaurichi, an Algerian teenage assistant, translates the lesson into Arabic. He stands at the edge of the first hole and watches Mohamed plant a tree. He notes the fine soil being packed around the roots; he notes the slope of the soil around the small tree so that it will receive as much rainfall as possible; and he listens to Mohamed explaining that this tree will help hold the soil from washing away.

After watching the demonstration Lahsin hurries off down to the edge of the Qued where he has been assigned to plant four trees. He starts with great intensity and speed, but soon Mohamed comes by and tells him to slow down. He soon casts aside the shovel, which in any event appears way too big for him, and is down on his knees working the soil with his hands.

It is not long before his first tree has been planted and has received a bucket of water. Lahsin does not even glance back at his first tree, but is off to plant his second. His insistence on speed seems symbolic. Is he rushing because he has lost so many years? Is he hurrying because his countryside has been so denuded of trees that with each rain the waters run brown into the sea? Or is it simply in the nature of a ten-year-old boy to hurry?

For whatever reason he hurries, Lahsin has a long way to go. As Algeria is an underdeveloped and war-stricken country, so was Lahsin underdeveloped. But at last Lahsin is on his way. He can write Arabic letters and make a bench. And he has planted his first tree.

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Editorial Comments

The Acceleration of Progress

ABOUT 100 YEARS AGO, in the midst of the industrial revolution, the sense of progress was accompanied by an uneasy feeling that its rapid tempo might change man's entire life. People, especially in Europe, experienced the way in which events that formerly had occurred only once in several generations now accumulated within a much shorter span of time. In particular this acceleration pertained to wars, revolutions, and inventions. Yet those making these observations had largely to rely on intuition. Scientific data of this accelerated progress were as yet unavailable.

Nowadays we no longer need to rely on intuition. For example, the potential dangers of the population explosion are precisely known. From 1850 to 1950 the world population increased from 1200 million to 2500 million. But it will take considerably less than another century for present statistics to double themselves. The curve of scientific and technical progress from the middle of the 18th century to our own time is also rising sharply. The invention of the steam engine and of electricity ushered in an undreamed-of era of industrial progress. At this moment some physicists are already working on a rocket to carry man into space at the speed of light. It is thought that he might travel "only" eleven years and, when returning, discover that 2000 years of "world" time (or ordinary history) had passed. Jules Verne now looks like a naive amateur.

Our astronomical knowledge has increased phenomenally. In 1437 A.D. the astronomers knew of only 1018 registered stars. Their numbers grew so slowly that 300 years later only 2934 stars had been listed. But by the middle of the 18th century their numbers had increased by leaps and bounds in a steep line of vertical progress, and now our registers comprise over three and a half million heavenly bodies. The refinement of our precision instruments has increased a thousandfold. Toward the end of last century our engineers were happy with measurements of one-tenth of a millimeter. By 1930 they could measure one-hundredth of a millimeter; fifteen years later the goal of one-thousandth of a millimeter had been reached. At present even smaller measurements are in use.

The Future is Here

These few examples of accelerating progress can easily be multiplied by illustrations from medicine, psychology, aviation, oceanography, computers, translation machines, etc., etc. Oddly enough, this progress is going on at a time when a considerable part of mankind is still changing from a prehistoric state and is becoming part of civilization and of human history. Some observers believe that the share of these new peoples in future progress will be considerable, backward as they are at present. In North Africa and China more than half of the population is below twenty years of age, whereas in the U. S. the proportion of this age group is smaller.

Teilhard de Chardin wrote in 1945 of the only future division of mankind that will matter: mankind will not be divided into rich and poor but into (a) those who are satisfied with conditions and will only moderately improve them; and (b) those who will consciously, restlessly, and intelligently press forward. It appears, then, more and more problematic to speak of "living in the present." Even if we do not care about the future it will certainly care about us.

Blind Progress?

The mechanical and optimistic faith of former generations in progress is on the wane. Growing numbers of men and women are now asking about its purpose. The scientist or engineer not caring about the consequences of his work is himself becoming obsolete. Young people are raising moral or religious questions about the nature of progress. The moral scruples of an officer like Claude Eatherly, who dropped the A-bomb over Hiroshima, have moved the conscience of people in all countries.

Obviously much of our religious ministry is lacking in the full realization of this process. All religions rely on tradition, meaning the wisdom of the past. Yet even Catholicism, realizing the danger of becoming a congealed, museum-like Church, has now started a self-examination of undreamed-of proportions.

The essentials of faith cannot be shaken by the most accelerated progress. The starry heavens are no less mysterious to us now that we think in terms of light years and three and a half million stars than at the time when Jesus looked up to them during his lonely desert nights.

Our psychoanalytical insights still leave untold problems to be solved. We ought to affirm progress, knowing that the mysteries of life and death will continue to exist in

their divine majesty. Progress discards superstition and dispels ignorance. Progress such as we are witnessing could be the beginning of a new age of faith.

A Meeting's Creative Experience

The accompanying article, prepared by the Committee on Ministry and Counsel of Claremont (Calif.) Monthly Meeting, is described by the chairman of that Committee as "in every sense of the word a group product." The Committee is glad to share its experience with other Friends and Friends groups, and will welcome comments from readers.

IT was near the end of a long meeting of Ministry and Counsel. We had dealt with memberships, transfers, committee appointments, and delegates to Half-Yearly Meeting, when one of our younger members said, "I'd like to raise the question: has our meeting for worship the spiritual depth it ought to have?" He told us that something he used to experience as an adolescent in Swarthmore (Pa.) Meeting seemed to be missing in Claremont. Some of us bridled at first. We could accept some criticisms of our beloved Meeting, but not a derogatory comparison with any other, especially an eastern Meeting. Then, as we quieted down to serious consideration of the charge we realized that it could be true. Could there ever be enough depth really to satisfy all needs? Clearly the answer was "No," and we set aside an extra afternoon for the nine of us on Ministry and Counsel to gather and consider only this problem: how to raise the level of spirit in our meeting for worship.

We felt that the place to begin was with ourselves. Whatever we could do to deepen our own spiritual life would, we hoped, be felt in the Meeting. We met one evening a week for six weeks to ask ourselves a question and to answer that question one member at a time. We took from our experience with Rachel DuBois three years ago and from her pamphlet, *A Handbook for Leaders of Quaker Dialogues*, the idea that Friends in their discussions need to raise the level of feeling and lower the intellectual emphasis. So we began with simple questions about our childhoods, where we lived, and who the other members of our families were.

That first evening set the pattern for our later meetings. We began with silence. Then Friends answered a question, in sequence around the circle, the leader usually being the last to respond. When we had come full circle a second question was asked. Friends answered rather fully, and sometimes with struggle, so that two questions usually occupied the entire two hours we had set aside. The first evening was so productive in warmth, compassion, and love for one another that we determined to keep on. Another member of the group was asked to frame the questions and to lead our next meeting. We stumbled on a principle which turned out to be basic to success:

never tell the group ahead of time what question is going to be asked. In this way we avoided Friends' tendency to "intellectualize." If a Friend did take off on such a tangent, a gentle reminder from the leader that we were not a discussion group, but were interested only in actual personal experience, was usually enough to bring him back.

These were some of the questions we asked ourselves, allowing about two hours for two questions in our group of nine: (1) What was the makeup of our family group? The most deeply satisfying experience of our childhood? An unhappy experience of childhood? Our early religious background? (2) Who represented authority in our childhood? Who or what represents authority in our lives now? (3) What has been our experience of competition as children and adults? Of work? (4) In what kinds of social situations have we been ill at ease, perhaps lied, if necessary to preserve caste? (5) Have we had turning-points in our spiritual lives in any way like those of George Fox or Rufus Jones? (6) Can we recall people or situations which angered us, and do we become angry now? (7) Can we think of a friendship which we feel to have been a maturing relationship for both? Why do we love some people and not others? (8) How do we use the silence in the meeting for worship?

We tried to make it plain at the beginning that there was no compulsion on anyone to answer if he felt uneasy or threatened by the question. Several times members simply said "I pass," and the question went to the next in line. We felt free to ask for a little more information when the question opened up a particularly interesting experience, or if a shy speaker needed encouragement. Some leaders later abandoned the sequence and opened the question to whoever felt like answering; but this proved too permissive to the more talkative members, who tended to monopolize the time, so we came back to going around the circle in sequence.

At the end of six weeks, our group of Ministry and Counsel had developed a great depth of warmth, love, and understanding. We had all known one another for from three to ten years, had worked side by side, both on this committee and on others. Yet in all those years we

had never even begun to reach this depth. As a member of one of the later groups said: "The meaning of the expression 'That of God in every man' came home to us with a new and profound significance." We were often conscious of the spirit's presence among us.

Our Committee asked if the whole Meeting would like to share in our experience. The answer was "yes," and in the three weeks after Christmas, members of Ministry and Counsel spoke with every member and attender on our rolls, explained what the proposal was, told what it had meant to us, answered questions, and invited each to take part. To our delight, over fifty adults agreed to participate. Even our Young Friends group decided to use the Sunday morning worship period for a Quaker Dialogue of their own, and we were fortunate in persuading one of the young men on Ministry and Counsel to take the leadership. At the time of this writing we have had seven Quaker Dialogues in our Meeting.

Probably the best way of judging the success of our experiment is by the enthusiasm of individual members; this, plus the remarkably good attendance. No one who definitely had joined the Dialogues abandoned the experiment. Most did not miss a single meeting. The few who did had compelling reasons. We have not heard

of any Friend or attender who was not deeply grateful for the experience, and we have had many requests for a continuation of the Dialogues.

Perhaps Friends would be glad of a few additional comments on our experience, in summary: (1) We tried to separate husbands and wives, and mix sexes and ages. A spread of forty-five years was not unusual. (2) Several young mothers, as they recalled their own childhoods, commented on the insight they had gained into their relations with their own children. (3) Except for an occasional expression of admiration or sympathy, no one passed judgment on anyone else's experience. The atmosphere in all groups was one of loving acceptance. (4) The search seemed to go deepest and end most often on a spiritual level when the questions dealt with unhappy areas of our lives. (5) Too often questions phrased in religious terminology tended to elicit theologizing rather than actual personal experience. (6) People seemed to feel more at ease when a question was phrased in several different ways so that they could select points for emphasis and skip areas in which they felt uncomfortable. (7) Leaders found it helpful to have one other member of the original Ministry and Counsel Dialogue in their group. Together they could consult on the questions to

THE grace of God works in us, day after day, and slowly touches in prefigurements of the divine, as it also slowly eliminates the marks of 'Satanic' origin. And this is good news indeed for such up-and-down Christians as myself.

It was this cleansing grace which the apostle Paul desired for those who read or heard his letters. 'The grace of the Lord Jesus Christ be with you.' Some of the people he dealt with sorely needed more of this grace; in others it was, evidently and growingly, at work. So is the case with us; grace, in however small a measure, is in the make-up of all Christians, but it is heartening and uplifting to meet Christians we all recognize as those in whom it 'does so much more abound'. They are the pure in heart, who in their purity see God.

Our Quaker book of CHRISTIAN FAITH AND PRACTICE has little to say directly about the effects of grace, but there is a reference to grace as it is shown in courtesy. It is, however, possible for the dour and dried-up Christian to be courteous in a formal way; grace is not exhausted in courtesy: it is God-given, outgoing, warmhearted, sympathetically understanding, never forgetting that others are persons who are fully entitled to the consideration and respect we ourselves desire. It must cause us concern that Friends,

especially in their group-life, are so often accused of being graceless. The recent correspondence in THE FRIEND about neglected new attenders at Meetings is disturbing; if you are looking for a welcome it must be chilling indeed to see one after another walk past you with unseeing eyes.

But is the individual 'do-gooder' (and, as we all want to do good, we have been urged not to despise the name) prone to gracelessness? I think he may fall into a behaviour-pattern which becomes routine. Then, too, 'do-gooding' may be a disguised love of power, especially if money gives us the power to insist that the do-gooding must be done in our way if it is to be done at all. And in our dealings with others we lack grace if instead of being frank, as we tend to boast we are, we are merely very rude; or if in being very practical we ride roughshod over the feelings of those we want to help. And to this we may add that the old may lose the grace that is in them, through tiredness and lessening of zeal; while youth fails to show it, sometimes, in the assumption that the real facing of life involves a kind of brassy toughness and an acceptance of the spirit of go-getting. There was not much of the go-getter about Christ.

—HORACE B. POINTING
from *The Wayfarer*, London

be asked and assess the group experience afterwards. Also they could take turns giving gentle reminders all groups needed about keeping to personal experience. (8) Occasionally a question triggered an emotional reaction that was beyond our ability to understand and handle it. In these instances the best leading seemed to be to hear out the incident and give the Friend loving support, without probing.

We wholeheartedly recommend that Committees on Ministry and Counsel try this experiment, starting within their own groups. When they actually have felt the oneness, the increase in love and awareness in them, we believe they may wish to share this with others in their Meetings. In our Quaker society, where we do not have the drama of sacramental rites nor the unity of a common creed, this at-home-ness in the group, this one-ness with people of different backgrounds, occupations, and theologies, is a precious gift. As we listened in loving acceptance to the unfolding of such very different lives, and ourselves experienced in imagination the sadness, the struggle, the occasional triumph that was being shared, we knew a unity that was deeper than words and experienced a true sense of Presence.

Letter from England

By COLIN FAWCETT

PEACE work here still rests upon the solid foundation of the older organizations, which give it experience drawn from the past and an assurance of perseverance in the future. But it is undeniable that the most active propaganda work in recent years, and the most successful in terms of converts, has been done by the two anti-nuclear organizations, the Campaign for Nuclear Disarmament and its activist offshoot the Committee of 100.

After seven years of life, the C.N.D. has reached the awkward stage where it has got to decide whether to remain a campaign or to develop into an institution. It started as a campaign, with one single objective: to persuade the electorate of this country, and therefore the government, to renounce unconditionally the making, testing, stockpiling, or using of nuclear weapons. That was its strength, like the impact of a hammer-head falling on one small area, and the force of this straightforward appeal has won thousands of supporters.

But it was also its weakness, because after a bit people began to say: "O.K., and where do you go from there? If you abandon the policy of the deterrent, what constructive policies do you propose to adopt instead?" Or: "This

is a political campaign, but you can't go into politics with a one-plank platform." It was to meet this sort of criticism, and not merely as a reaction to the Cuba crisis, that the C.N.D. leadership brought out a statement called "Steps Towards Peace," indicating three steps which might be taken at once by a government that had no mandate for unconditional nuclear disarmament. But you can't please everybody. Many members saw this move as a distraction from the pursuit of the prime objective or even a desertion of it, and so the statement had a somewhat mixed reception from the rank and file.

The holding, last January, of the Oxford Conference called by the European Federation Against Nuclear Arms and the prospect of the establishment of an International Confederation for Disarmament and Peace may well tend to broaden the field of vision of C.N.D., but it will also tend, somewhat paradoxically, to crystalize its methods. These strictly law-abiding methods of propaganda, culminating in the annual Easter march, are the ones which have been adopted, along with the semaphore N.D. symbol, by the European movement as a whole, and reasons of solidarity make it more difficult to modify or abandon them now.

This consistency of method, however, seemed to some C.N.D. members to be too much like the consistency of the mud in which one sticks, and they hived off to form their national and regional Committees of 100. Some members of these committees are also members of C.N.D., some have left it, and some were never in it. They are "direct action" groups, believing that the need for a change of policy by our government is so urgent that the ordinary democratic methods cannot meet it, and that the only way to make their voices heard through the muffling gag imposed by the press, radio, and television is to break the law. This they have done by blocking the streets with sit-down demonstrations, and more recently by activities such as attempted invasions of military installations.

Their strategy was based on the hope that such vast numbers would participate that it would be impossible to arrest them all and therefore the police would be powerless. This hope was not altogether fulfilled, but the leaders still hoped that if there were a hundred people claiming equal responsibility for a demonstration, the authorities would either have to incarcerate the whole hundred—which would be inconvenient—or none—which would be a confession of defeat. In fact, however, the authorities have not played the game according to the rules proposed by the other side, and they usually have picked out a smallish number that they could comfortably deal with.

But of course the demonstrators knew that the news value of a human activity and the appeal that it can make

Colin Fawcett is a retired schoolmaster of Leighton Park Friends School, Reading, England. His booklet *The Uphill Way* was published in 1961 by London Yearly Meeting's Peace Committee, of which he is vice-chairman.

to other people need not depend on the participants' being extremely numerous but can also arise from their being ready to suffer for their cause. To some extent the authorities have countered this by imposing fines heavy enough to make the law-breakers think, but not heavy enough to compel them to go to prison for lack of ability to pay. But there have been several "Committee of 100" members, including some Friends, who have felt it right, as Friends did in the 17th century, to face one or more terms of imprisonment rather than take the easy way out and so weaken their witness.

The leaders of the "direct action" movement have always insisted that it be a nonviolent one, but the working-out of this in practice has given rise to questionings as to just what nonviolence involves. For instance, is it true to the spirit of nonviolence to "go limp" and make weary policemen carry scores of bodies to the waiting vehicles, or ought the arrested demonstrators to walk? Another example: Gandhian nonviolence prescribed openness in one's dealings with the opponent, and would have excluded the use of espionage to obtain information which could be used against him. Ought the Committee of 100, then, to have taken part in the distribution to the Aldermaston marchers of a twelve-page duplicated document whose publishers called themselves "Spies for Peace"?

Before passing judgment, we need to know the facts. The document gave accurate but secret information about the Regional Seats of Government that had been prepared for use in a nuclear war and about the utter failure of these and other preparations in the rehearsal exercises "Parapluie" and "Fallex 62." Much of this information already had been released by the government to the press, with a request not to publish it. Whether such an organization as "Spies for Peace" really exists or not, it seems clear that the information came from one or more employees of the government or of the press who had decided after wrestling with their consciences that their duty to keep their promise of secrecy was overridden by their duty to tell the public the facts. Are such people spies? And are those people spies who send on the information to responsible men in national and local government? Finally, was it at variance with the spirit of nonviolence for members of the Committee of 100 to use the seemingly heaven-sent opportunity of the Aldermaston March passing within a mile of one of the R.S.G.'s to distribute copies of this document among the marchers and to persuade some hundreds of them to go and stage a nonviolent demonstration outside the R.S.G. itself?

Whatever may be the answers to these questions, it is clear that the upsurge of "direct action" in the peace movement has given rise, as a useful by-product, to a

fresh and more urgent discussion of nonviolence and to a recognition of the need for a much longer, wider, and deeper study of it. This should help to keep the "activists" in touch with the "intellectuals," when they are not in fact the same people. Eventually it may lead to the establishment of a permanent center for research and teaching in this vital subject. It is a subject in which nearly all peace-minded people, from the pacifist sponsors of the World Peace Brigade to the patriotic supporters of Commander Stephen King-Hall, are becoming more and more concerned, and the academic study of it should go hand in hand with the daily practice of it in all our peace work and side by side with the study of other subjects which are relevant to the solution of the greatest problem that has ever faced mankind.

We know that in this field of peace research very much remains to be done. We in this country are some way behind you, but we are making a start now, and my closing words may well be an expression of indebtedness in this matter to our Friend Kenneth Boulding, whom we are looking forward to having with us.

1863 Bright—Churchill 1963

Letter from the Past—202

IN an earlier letter I spoke of being in England in 1941. Our purpose was to try to persuade the British Government to allow the AFSC to send food through the blockade to children in countries occupied by Germany. This was stoutly refused by those with whom we had to deal, especially the Ministry for Economic Warfare, including its Parliamentary Secretary, Mr. Dingle Foot. He is still, or again, an M.P. and his two older brothers are active in the government. The following letter of his, clipped from the *London Times*, is of interest here because it mentions the Quaker statesman, John Bright, in connection with the recent award of honorary American Citizenship to Foot's former chief, Winston Churchill:

Sir,—The proclamation signed yesterday by the President of the United States recites that:—

Whereas Sir Winston Churchill, a son of America though a subject of Britain, has been throughout his life a firm and steadfast friend of the American people and the American nation.

It may be worth recalling that this is not the first time that a proclamation has been signed by the President referring to the friendship towards the United States of one of her Majesty's subjects. In 1863 an Englishman named Alfred Rubery engaged in a plot to seize a vessel in San Francisco for the purpose of going out as a pirate or privateer on behalf of Jefferson Davis. He was convicted in the Circuit Court for the

The author of the "Letter from the Past" is Henry J. Cadbury, Quaker historian and Biblical scholar, who uses the pseudonym "Now and Then."

District of California of engaging in, and giving aid and comfort to the "existing rebellion" against the Government of the United States, and sentenced to 10 years' imprisonment and to pay a fine of \$10,000. On behalf of Rubery's parents Bright wrote to Lincoln, who issued a proclamation in the following terms:—

And whereas the said Alfred Rubery is of the immature age of twenty years, and of highly respectable parentage;

And whereas, the said Alfred Rubery is a subject of Great Britain, and his pardon is desired by John Bright, of England;

Now therefore, be it known that I, Abraham Lincoln, President of the United States of America, these and divers other considerations me thereunto moving, and especially as a public mark of the esteem held by the United States of America for the high character and steady friendship of the said John Bright, do hereby

grant a pardon to the said Alfred Rubery, the same to begin and take effect on the twentieth day of January 1864, on condition that he leave the country within thirty days from and after that date.

Comparing the two proclamations we may observe (1) that the American people seldom fail to recognize their friends, and (2) that White House draftsmen have a superb command of the English tongue.

I am, Sir, your obedient servant.

DINGLE FOOT.

House of Commons, April 10.

Mr. Foot might have observed further (3) that the events compared are just a hundred years apart, (4) that John Bright in 1885 defeated Sir Winston's father for the parliamentary seat for Central Birmingham, and (5) that Rubery, a present suburb of that city, bears the same name as the local family of the "pirate."

NOW AND THEN

Good Words for Love's Fools

By SAM BRADLEY

MANY persons tell us of their need of love, or of their love. I tend to think of a life-hunger in them, rather than a sex-instinct, but whatever it is, it is both powerful and delicate; moreover, it is complex—as complex as the human person in all known or imagined interrelationships. And it is beautiful. I personally think that it is foolish to read merely sex into bold outcries for love—as one might easily read into this portion of a poem from Carl Sandburg's new book, *Honey and Salt*:

Pour love deep into me.
Thus ran her cry.
Let me have all love.
She murmured this want.
Love may be toil, waste, death
Yet come pour love deep into me.
Thus her years ran to one theme.

("Variations on A Theme")

Somehow the spirit must be sustained by love. Certainly it is not always sustained in the way that the Church traditionally has taught. It seems to me right that Quakers, with their profound respect for the human person, should reassess the traditional positions taken by professing Christians. The British recently have been favored both by Quaker statements and by a more traditional view put forth by the Archbishop of Canterbury.

The Archbishop asks that Christian standards be

Sam Bradley, a member of Sadsbury (Pa.) Meeting whose poems and articles have appeared in the FRIENDS JOURNAL and in other publications, is director of English Studies at Lincoln University.

The lines from the poem "Variations on a Theme" from the book *Honey and Salt* (©, 1963, by Carl Sandburg) are reprinted by permission of Harcourt, Brace & World, Inc.

firmly maintained, although he points out that it is a Christian duty to be compassionate toward those who do not reach those standards. The Archbishop would have men make the most of marriage. "The essence of the Christian view," he adds, "is that sex is to be understood only in the context of the whole relation of man and woman."

Individual Britons have reacted variously. One woman noted this sentence in *Towards a Quaker View of Sex*: "Others may arise from the fact that the very experience of loving one person with depth and perception may sensitize a man or woman to the lovable qualities in others." And she added her proud testimony: "In twenty years of very happy marriage my husband and I have found that by loving (innocently) elsewhere we have greatly enriched our own relationship. Surely it is a compliment to me that my husband's love for me is such that he is able to find lovable qualities in another woman?"

Some took both the Quakers and the Archbishop to task for not paying sufficient homage to the Ten Commandments. The statement made by the Quakers was singled out: "Christianity with us is concerned primarily with what is true, not with approved patterns of conduct." And, with appropriate horror, one Briton demanded to know if this broke the tablet on which the Sixth and the Ninth Commandments were underscored. A certain Macmillan, Commander, R. N. R., shouted "moral spinelessness!" "In no part of the Archbishop's article does he speak of the objective Law of God given in the Ten Commandments (revered by Christianity, Judaism, and Islam) . . . Nor do we hear the Apostolic good news of the charismatic Gifts of the Holy Spirit,

liberated by the Cross and Resurrection of Jesus of Nazareth, Who has, in all ages, enabled true Christians to swim vigorously against the delusive tides of Vanity Fair, and become free Sons of God, rather than the abject slaves and worshippers of unrestrained libido."

I suppose it would do no good to tell the Commander that this is a time not only A.D. but also post-Kinseyan, and that the conditions of our culture are different from those of the agriculture-based society of other days. Perhaps it is useless too, to imply that the restatement of the commandments into Jesus' admonitions to love is in keeping with the most universal and highest expressions of other religions.

One minister in London noted that it is unhappiness that has caused the popular cult of Venus of which the Archbishop spoke. The tendency has been, he noted, "to think, speak, and write of marriage only in terms of defensive negative. After all, as Dorothy Sayers pointed out, 'It is only unsuccessful marriages and murders that come into court'—and so on, to stage, sermon, and printed word."

"Incidentally, this concentration on the Venus element," says the London minister, "has had one further destructive effect. It is now almost impossible for any two persons, whichever their sex and whatever their age, to develop a relationship which will not be presumed sexual (homo- or hetero-) and potentially illicit in its nature. We need to redeem not only marriage, but also the simplicities of friendship."

Indeed, I observe among many people a fear of showing feeling, lest they be thought gross and "animal." Many people have less than what Frost called "a lover's quarrel with the world." They are too paralyzed by guilt and fear to have "a lover's quarrel." They are desperately afraid of their own maladjustments or potential maladjustments. When they love, they are apologetic; they cling to the fig-leaf fetish. Since they want to be outside nature, or to appear "above" nature, they may question Whitman's—

I think I could turn and live with animals, they are
so placid and self-contained;

I stand and look at them long and long.

They do not sweat and whine about their condition;
They do not lie awake in the dark and weep for their
sins;

They do not make me sick discussing their duty to
God;

Not one is dissatisfied—not one is demented with the
mania of owning things;

Not one kneels to another, nor to his kind that lived
thousands of years ago;

Not one is respectable or industrious over the whole
earth.

Perhaps some timid souls will object to this sentiment as bestial and inhuman, and say that modern urban man has risen above the beasts of the field. However, that is not the point. The condition Whitman admires is that of man's having risen at least to the level of acceptance

SCIENCE has given us guidance on how to rear the bodies of the immature organisms from birth to adolescence. But science has failed us in the years after ten or twelve; or, let us say, powerful lobbies, the sugar and tobacco lobbies, for instance, have obscured what science might tell us of the dangers to the growing organism involved in the premature use of tobacco or the overuse of sugar. We have permitted science to fail us, and we are gambling with the futures of the young entrusted to us as parents. We guess wrong many times, and the young who get into trouble do not tell us that we guessed wrong until after they have gotten into trouble. The ones who are still growing physically, emotionally, and spiritually can be irreparably harmed by experiences or building-blocks that we permit them to have too soon, before they are ready for them. Why, then, don't we have the guts to say "NO" to our children? Why can't we say, "No, it is harmful until your body—or your psyche—is mature enough and ready? Who knows what sex, prematurely, precociously experienced . . . does to the young body and the young psyche when it is indulged in precociously"? . . . An article in a recent issue of the JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION raised the possibility that cancer of the cervix in later life might be related to coitus indulged in before the age of 18. . . .

Sex is only one of the privileges of adult life to be used responsibly in adult living. We have talked of the use of automobiles, but we have similar confusions in the various state laws regarding age of consent, marriage, use of liquor, etc. Even coffee and soft drinks—why do we allow ten-year-olds to drink them when we know that they are not building blocks for their bodies? Why can't we say so and stick by it? We have an obligation to demand scientific information on all these problems; we have an obligation to reach decisions on the basis of this information; we have an obligation to consult our young people on these decisions; but our prime obligation is to stand consistently for the decisions that we ourselves have made.

—MARY STEICHEN CALDERONE, M.D.
from a discussion at Vassar College

of love that he observes in God's other creatures. Indeed, until man's joy in his physical life is known, his further insights are likely to remain dull and abrupt. Given that joy, he is prepared, like Jacob Boehme, the seventeenth-century German mystic, to see heaven more vividly: colors brighter, sounds more musical, and spirits harmonious rather than distracted.

Certainly confusion about love is one of the marks of twentieth-century poetry; in Britain, the concentration on sex has reached a limit, it seems to me, in the poetry of Alex Comfort. J. B. Priestley, the novelist, complains that British men, of all ages, fall into the trap of eroticism, "something for nothing." Erotic, as poets should know, is selfish; like Narcissus, some men retreat from what is real and personal, and either accept or invite self-defeat. "When we come to persons, we arrive at love," says Priestley. "Eroticism, closing in on itself, wanting a sensation and not another person, bars love out. . . . The infatuated man is being bewitched by the magic of his own unconscious depths." In modern civilization, many people doubt that they can find "real" people and lasting, sustaining relationships. Thus, they leave the door open for the substitute, the fakery, the bewitchment. And sons, like fathers, move through dooms of love.

It is not easy to stifle the inner commandment to love. Neither is it easy to fulfill it. Not sensation, nor expediency, is likely to gain us much. What, then?

Love, from its most obviously natural to its most unseen spiritual forms, is not merely a settled indulgence in the good of this life. It is also God's reins for leading man. A man is hounded by the love he cannot find, or fails to accept, or does not live fully into. What is loveless burdens him; God's yoke, if he could have it, would be easy. In our world, threatened with non-survival, he feels that love is still the most elemental of forces and the one that makes fully possible the preservation and the realization of life. "To die for love is a great adventure," said Francis of Assisi. "To live for love is a far greater adventure, and that means bringing love to meet love every day in the common things of life."

Love is never completely known; there always remain further parts of it to explore, and that exploring, that adventuring, depends on how far we allow the light that lighteth every man to shine forth. The intensity of that light is greater than man's changing mores and codes of morality—greater, in my estimate, than the lightness that played upon the soon-broken tablets brought down from Sinai. And it is the light which is central inside the creative human cells, within the genetic structures.

"Love," says the distinguished biologist, Edmund W. Sinnott, in his *The Biology of the Spirit*, "is the climax of all goal-seeking, protoplasm's final consummation." Our troubles, and how we deal with them, as well as our hopes, depend on how we bring love to meet love.

Books

QUAKER PIONEERS. By STEPHEN ALLOTT, with an introduction by JOYCE BLAKE. Bannisdale Press, London, 1963. 125 pages. \$3.75

Although the blurb on the inside of the cover says that this book "has been written primarily for younger teen-agers," many adults will find it enjoyable and profitable reading. Its twelve chapters contain brief biographies of well-known and less-known Friends. The author says just enough to whet one's curiosity and to make one want to read Fox's *Journal* and learn more of John Woolman and Elizabeth Fry. He presents a vivid picture of William Penn and describes Friends whose names will be new to many readers.

The pioneer fields represented are education, mental illness, the Underground Railroad, business, missionary work, the Friends Ambulance Unit, and pacifism. Each subject is handled in a clear, easy manner.

It is a lovely little book to own, and carefully chosen illustrations add much to its charm.

KATHERINE HUNN KARSNER

A PEOPLE AMONG PEOPLES: Quaker Benevolence in Eighteenth-Century America. By SYDNEY V. JAMES. Harvard University Press, Cambridge, Mass., 1963. 405 pages. \$8.00

As Clifton Fadiman once said in another connection, "Not easy reading, this may be a very important book." Attentive reading of it should help Friends understand some strenuous soul-searchings and experimentings of considerable continuing importance in the corporate life of our Society, and of which we are scarcely aware.

Briefly, the thesis of *A People Among Peoples* is that the development of the original Holy Experiment resulted in a situation in which Friends could no longer be dominant (a non-Quaker majority attracted by the success of Penn's attempt to provide religious and political freedom; and the attitude of that majority toward the French and Indian Wars). In this new state of affairs, the Society of Friends had to wrestle with the problem of how to maintain its corporate existence, with a worthwhile body of religious principles, as one of the groups in the commonwealth with whose basic policies Quakers were often in sharp disagreement. The means of group survival Friends found in the development of philanthropic labors; first, in taking care of their own needy members while also contributing, in taxes and by sharing in the labor of administration, toward the public programs of relief for those in need. Thus Friends were more than a group that was not a burden on the commonwealth; they were making a positive contribution whose value was recognized even by those of their fellow citizens who disagreed with some of their basic doctrines.

One reason that *A People Among Peoples* is not easy reading is that it surveys the ways in which similar problems were dealt with in each of the American Yearly Meetings in turn. The slight confusion which this causes for the reader is more than justified by the interest of the evidence of strenuous efforts to maintain unity, not only within a Yearly Meeting, but also among the Yearly Meetings.

Not only was there consultation among Yearly Meetings

about policies; there was also cooperation in programs. For instance, in 1806, when New York Yearly Meeting launched a project for a resident mission among the Indians at Brotherton, Philadelphia Yearly Meeting made a contribution of 2,250 pounds to the project. London Yearly Meeting contributed substantial sums of money as well as advice to aid American Friends in meeting material problems.

At no time did Friends regard it as part of their religious duty to keep aloof from politics. After 1755 in Pennsylvania they abstained from membership in the Legislature; but they were diligent to let the Governor, the Legislature, the Continental Congress, and, later, the Congress of the United States know what their views were on controversial issues such as their desire that theatrical performances be prohibited in Pennsylvania or that the slave trade be abolished by law.

A People Among Peoples is an interesting study of group survival. It is also valuable as a review of the religious and practical measures taken to deal with changing circumstances, disappointment, and failure by a people who were not immune to the temptation to take their ease in Zion but who had a saving sense of a great trust for which they were responsible to the Lord.

RICHARD R. WOOD

Quaker Pamphlets

Gerald Bailey of London Yearly Meeting gave the four Lilly Lectures in Religion and Politics at Earlham College last November. They have been published by the college in a small pamphlet, *The Politics Of Peace*, priced at 75 cents.

In Chapter I Gerald Bailey discusses the roles of "The Prophet and the Reconciler." For himself, he feels that he must choose the way of the reconciler rather than that of the prophet, since he feels both cannot be carried on simultaneously. Thus he seems to abandon his earlier pacifism for a position he defines as "religious realism." He appears to examine more rigorously the dilemmas of the "integral pacifist" than the equally perplexing ones of the reconciler.

Friends will profit also by Gerald Bailey's chapters on "The Deeper Challenges of Communism," "Peaceful Coexistence, Hope or Delusion?" and "This Side Idolatry—Reflections on the U.N." We have needed an unsentimental and critical evaluation of the issues that haunt and divide the world, from a Christian and Quaker viewpoint. These lectures are a real contribution and should stimulate further needed discussion.

LEWIS M. HOSKINS

This year's Shrewsbury Lecture, given on June 16 at Shrewsbury (N. J.) Meeting, has now been published as *The Christian Mission* by Everett L. Catell. The publisher is the John Woolman Press, Inc., 4002 North Capitol Avenue, Indianapolis, Ind. (24 pages; no price listed).

The John Woolman Press has also published the following items:

Quaker Miscellany: New Jersey. Edited by Willard Heiss. 36 pages. \$3.00

This collection of six articles from early Friends periodicals supplies useful information on New Jersey Meetings.

A Brief History of Western Yearly Meeting of Conservative

Friends and the Separation of 1877. By Willard Heiss. 36 pages. \$1.50

The causes of the separation are candidly told. The Yearly Meeting was discontinued in 1962.

Autobiography of David Tatum: Formative Years. \$1.00

This publication contains photographic reproductions of eight manuscript pages.

The three dominant strategies of the nuclear age—counterforce, deterrence, and a combination of both called "the mix"—could lead to unplanned annihilation, according to Arthur I. Waskow in his study, *Unintended War*, the fourth pamphlet in the American Friends Service Committee's "Beyond Deterrence" series. Waskow, a free-lance writer and former congressional legislative assistant, is also the author of *The Limits of Defense*, a critical study of the various policies of deterrence advocated within the United States Department of Defense. The pamphlet is available for 35 cents from the AFSC at 160 North 15th Street, Philadelphia 2.

A revised *Directory of Friends Meetings in the U.S.A. and Canada* has been issued by the Friends World Committee, American Section. This useful booklet, giving detailed information about all meetings for worship in the U.S.A., in Canada, and in some of the Latin-American areas, also includes data on Friends Centers around the world, Friends Schools and Colleges in the U.S.A., and Yearly Meetings here and abroad. Copies may be secured for 50 cents each, discount 10 per cent for orders of 10 or more, from Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa. or from the FWC's Midwest Office, Wilmington College, Wilmington, Ohio.

Golden Wedding Anniversary

IN THEIR original wedding garments of fifty years ago, Clarence and Lilly Pickett received kinsmen and friends at a garden party at their Haverford, Pa., home on June 15. The hostesses were their two daughters, Rachel and Carolyn, assisted by their husbands Armand Stalnaker and Cully Miller. It was a sparkling day, the garden at its loveliest. Lilly Pickett has a talent for garden design; shrubs and flowers flourish under her skilled hand and eye.

The fifty years since 1913, when the Picketts were married in Oskaloosa, Iowa, have been a continuous period of effective services to the Society of Friends and to mankind.

First they went to Canada, where their daughter Rachel was born. Clarence Pickett served as pastor of the Toronto Meeting. Among its members were the Rogers family, able sponsors of Pickering College, the Canadian Friends boarding school in which a number of the leading Friends of Jamaica were educated. The world horizon was visibly expanding.

During the First World War the Picketts were again in Iowa near Penn College, where Clarence as pastor helped a large number of young men in making their decision on the issue of pacifism. That Meeting had a high percentage of conscientious objectors to military service. This work was followed by several years as Executive Secretary of the Young Friends Association, based in Richmond, Indiana. Here Carolyn was born. Clarence Pickett was then invited to succeed Alexander

Purdy as head of the Department of Biblical Study at Earlham College. In further preparation for this assignment, he, with the family, spent a year in Cambridge, Mass., for specialized study at Harvard University. The Picketts then returned to Richmond for six years' service at Earlham College.

Then came the call from Philadelphia to become Executive Secretary of the American Friends Service Committee, to which, ably seconded by Lilly Pickett, Clarence Pickett has devoted himself ever since—more than twenty years as Executive Secretary, several years as Honorary Secretary, and now as Secretary Emeritus. Many honors and academic degrees have come to Clarence Pickett, most recently the Eleanor Roosevelt award, for which he was a most appropriate selection in view of the intimate friendship established in the depression years when he was a familiar guest at the White House and was even loaned for a time by the AFSC to the Federal Government.

Finesse and power and world-wide acquaintance have developed over the years, but the domestic loyalty of this devoted family has remained constant, fortifying Clarence Pickett in his work and beautifying their successive homes. A wedding posy of 300 years ago is applicable here: "In thee my choice, I do rejoice."

ANNA BRINTON

Friends and Their Friends

The second annual Meeting Workers Institute will be held at Pendle Hill September 20 through 22. Over eighty Friends, representing approximately forty Meetings, attended last year's sessions, and Pendle Hill's Extension Committee feels that the experience is well worth repeating.

Although the program is again being geared particularly to those who have taken on responsibilities in Meeting affairs, it is expected that both new and old members of Meetings will find it of interest. While the major portion of the program will be left open to concerns brought by those in attendance, two early suggestions for consideration are (1) making the Bible relevant to our lives, and (2) deepening the Meeting's fellowship.

The chairman for the Institute will be Lawrence McK. Miller, Jr., general secretary of Friends General Conference. Some of the resource people expected are Howard and Anna Brinton, Caroline Nicholson Jacob, Wilmer and Mildred Young, Dan Wilson, Bliss and LaVerne Forbush, and Mary Hoxie Jones.

The weekend will open with dinner at 6:00 p.m. on Friday and will close after midday dinner on Sunday. The charge per person will be \$15.00. Registrations (with \$5.00) should be sent early, addressed to Patricia Wilkinson, Secretary, Pendle Hill, Wallingford, Pa.

Abington Friends School, Jenkintown, Pa., plans next year to broaden its services by offering to boys, as well as girls, academic training "in an environment that emphasizes spiritual and human values." Increased facilities will provide placement for boys in the first grade as well as in kindergarten and nursery. Coeducation will be extended each year as these students grow older.

Camp Onas, the Friends coeducational camp at Rushland, Pa., on the Neshaminy Creek, opened its forty-first season on June 23, with Dale and Dorothy Miller as camp directors. Friends attending the camp's "open house" on July 20 will find such improvements as two new tennis courts, a paved play area, and a new dining porch. Individuals and Meeting groups are urged to attend the "open house" (from 1 p.m. until 9 p.m.), bringing picnic lunches and coming prepared to enjoy the camp's recreational facilities, including the swimming pool.

Other special events at Camp Onas will include Young Friends week, August 19 to 23; an open week for Meetings and church groups, August 24 to September 12; and Labor Day weekend, open for meetings, retreats, or family groups. The regular camp season closes on August 17. For information about the use of the camp, get in touch with Elizabeth Parry, Rushland, Pa. Phone: LY 8-7343.

The Oblong Meeting House, built in 1764 on Quaker Hill, Pawling, N. Y., will be open on each Sunday through September 1 for meetings for worship at 11:00 a.m. For several years this meeting house was occupied as a hospital by Revolutionary soldiers. Meetings were laid down in 1885, and the property was deeded by New York Yearly Meeting (Fifteenth Street) to the Quaker Hill Historical Society, which has undertaken since then to keep it in repair.

During the second session of the Vatican Council in Rome Douglas V. Steere and Richard K. Ullmann will be the delegated observers of the Friends World Committee for Consultation. Douglas V. Steere, with whom the concern for Quaker representation originated, expects to attend for the entire period from September 29 to December 8, 1963. Richard K. Ullmann, who represented FWCC for one month last autumn, hopes to be in attendance for the major part of the session this year.

A citation has been awarded by the Cuban Refugee Emergency Center, Miami, Florida, to Richard Ferree Smith and the American Friends Service Committee in "grateful appreciation of their loyalty, integrity, compassion, and outstanding public service and their continuing efforts in the resettlement of Cuban refugees."

The citation was signed by Earl W. Redding, resettlement agency director of Church World Service, and by Marshall Wise, director of the Emergency Center.

Richard Smith, whose article "Storm Winds from Cuba" appeared in the July 1 FRIENDS JOURNAL, is in charge of the AFSC's Refugee Program in the United States.

On June 2, at Lanthorn Meeting in Indianapolis, White-water Quarterly Meeting welcomed Lafayette (Ind.) Friends Meeting into membership. After several years as an independent Meeting under the Friends World Committee, this Meeting of forty-four members (including children) is now a part of Indiana Yearly Meeting (Friends General Conference).

William Lambert, a member of Austin (Tex.) Meeting, has been appointed director of public relations for Wilmington College, Wilmington, O. A 1949 graduate of Tulsa University, with postgraduate work in professional writing at the University of Oklahoma, William Lambert has been active for ten years as a writer, account executive, and public relations director in the advertising agency business in Oklahoma City, Okla. He moved to Wilmington with his wife, Ann, and their three children early in June and began his new duties on June 15.

In an article in the spring issue of the *Keystone Folklore Quarterly* (published in Williamsport, Pa.) Maurice A. Mook, Quaker anthropologist at Pennsylvania State University, deals further with the question raised in his February 1 FRIENDS JOURNAL article: "Did Quakers Alter Nursery Rhymes?" "The results of my inquiry," he says, "have been entirely negative. A fair conclusion would therefore seem to be that evidence is quite lacking that the alleged Quaker version of this rhyme ['Hey Diddle Diddle'] was ever a living reality in the folklore and folklore of either British or American Friends . . . while it is possible that Quakers once tinkered with nursery rhymes, there is really no substantial evidence that they ever did so."

The Los Angeles Friends Meeting recently has acquired a residence property at 4167 South Normandie Avenue. This new Meeting home, which will be called "Friends House," will serve not only as a place of worship, but also as a center for Meeting activities. Los Angeles Friends hope to have a Quaker hostess (or couple) in residence and to be able to provide lodging at a nominal cost to Friends visiting the city.

In an interview on the Soviet Radio, Archimandrite Pitirim of the Russian Orthodox Church described the recent visit of Soviet churchmen to this country as having "deepened not only Christian unity but also general human understanding." He was one of the 16-member delegation which visited this country on the invitation of the National Council of Churches in March.

Stating that the National Council "did everything to make our visit mutually helpful and enjoyable," the Archimandrite continued: "The experience of these meetings showed that the Christians of both countries have much to do toward the final unity of Christians."

Commenting on demonstrations in some cities they visited, organized by a small fundamentalist group, the Archimandrite declared: "In what amounts to a state of spiritual blindness, they allow themselves to propagate falsehood and insinuation and to picket religious leaders, thereby outraging, above all, the religious sentiment and national hospitality of the people in whose name they claim to act."

Archimandrite Pitirim concluded that the Russian churchmen were convinced that such demonstrations did not represent the majority opinion of American Christians. "Our confidence in this strengthens our hopes of a further deepening of brotherly Christian links between our countries," he said.

Southern California Half-Yearly Meeting

The Eighth Session of the Southern California Half-Yearly Meeting gathered at the new Santa Monica Meeting House on May 12, 1963. Thirteen Meetings were represented by 110 adults and 40 children.

Several Friends spoke of the pleasure and value to them of a number of conversations between members of Pacific and California Yearly Meetings which have taken place recently in answer to a common concern for greater mutual understanding between branches of the Society.

Young Friends reported plans for a Peace and Social Action Committee and hope for delegates from the Northern California, Oregon, and Washington segments when Pacific Yearly Meeting convenes.

Several "State-of-the-Meeting" reports indicated a deepening sense of searching and unity, partly accomplished through Quaker conversations and dialogues. First-day classes show increasing integration into the life of the Meetings through attendance at meeting for worship, committee work (chiefly on house-keeping and hospitality committees), and special gatherings at Christmas and Easter.

Details of Los Angeles Meeting's purchase of property for a meeting house are being handled by the newly formed Pacific Yearly Meeting, Inc.

The Pacific Ackworth members of Orange Grove Meeting have formed a Preparative Meeting with the blessing of Orange Grove.

The Education Committee sponsored a searching and spiritually rewarding weekend study retreat at a camp in the San Bernardino Mountains in April.

Gretchen Tuthill and Ferner Nuhn gave accounts of the Rufus Jones Centenary Memorial meetings at Haverford last January.

Concerns brought before the Meeting included a suggestion that individuals and Meetings write Mortimer Caplin of the Internal Revenue Agency requesting him to rescind the administrative edict denying tax-deductible status to the Fellowship of Reconciliation.

Pacific Ackworth School requested more active Half-Yearly Meeting participation to assure its continuance as a Friends' School, and a committee was appointed to learn its needs and report to the November gathering of Half-Yearly Meeting.

To bring about wider awareness of Friends' Meetings in our several communities, a committee was appointed to explore the possibility of half-yearly newspaper notices.

Regretfully Ferner Nuhn's request that he be relieved of his duties as Clerk was granted, and John Ullman was selected to serve in that office following our November meeting.

MIRIAM K. SWIFT

World Food Congress

E. Raymond Wilson and Levinus K. Painter represented the Friends World Committee at the World Food Congress held in Washington, D. C., June 4-18, 1963. Over 1,300 persons from 104 countries spent two weeks considering ways to assemble technical, social, and economic resources for the Freedom from Hunger campaign now organized in over sixty different countries.

United Nations agencies are convinced that hunger and want need not be accepted as inevitable in underdeveloped areas. Better seed selection, wider diversity of crops, soil conservation, education, and more scientific methods of husbandry can go far toward relieving want in many lands. "Food for Peace" can have significant political consequences in areas where multitudes long for sufficient food as well as for better ways of life.

The Congress faced the fact that food needs are all the more critical because of the "population explosion" that may double the number of people in the world by the end of the century. It was assumed that many years will be required before birth control techniques can become significantly effective in changing present population trends. Meanwhile a moral responsibility rests upon the well-fed peoples of the world; the hungry people must not be turned away unfed.

"Gracias!"

The following letter was written by the Mexican prisoners described in Carl Strock's article "A Place to Start," in the June 15 FRIENDS JOURNAL. Written in Spanish, it has been translated by Carl Strock:

To the Editor:

We the prisoners in the Jonacatepec jail would like in this letter to make the effort of writing words without spelling errors, but at the same time, many of us can barely write our names.

With this motive, we beg you to forgive us if you find errors in this letter, because we want to make clear our gratitude to the people who are always with us, the people called the Group of Friends (who are Texans and not from this country). We, the prisoners here, have received through Carl, whom we shall never forget, his gifts, clothing, fruit, and whatever we ask for, but he will not be repaid by us, but from God will come his blessing.

Thank you,

The Prisoners of Jonacatepec

Commenting on the letter, Carl Strock writes: "... there seemed to be no way for [the prisoners] to express their gratitude. They recently tried to solve this problem with the letter, ... an attempt to show their appreciation. They wanted me to put it in a newspaper or magazine."

He goes on to say, "We have all found the letter very interesting, more for what it does not say than for what it does. Our major efforts are not mentioned: literacy classes, basket-weaving, latrine construction. On the other hand, those things that we considered little extra flourishes are apparently what made the greatest impression. The clothing referred to we distributed last fall in cooperation with the young people of Mexico City; the fruit was a Christmas gift. But these small acts of kindness and not the long-range programs are remembered and appreciated. . . ."

"You might also enjoy the reference to our international group as 'Texans.' This term is frequently applied to anyone from north of the border, especially by the *campesinos*, whose chief contact with North American culture is Western movies, 1930 vintage."

Letters to the Editor

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

The thesis of Margaret's Bacon's article ("What Is a Quaker?" June 15 issue), namely, "the absolute authority of the inward experience," is overstated in a way which offers several dangers.

(1) If there is "no truth more absolute than that revealed to the lonely worshipper," he is likely to continue to be lonely, if not eccentric and even arrogant.

(2) Emphasis on "your dealings today with God" as independent of history imply a today-God who is different from the God who has been our dwelling-place in all generations.

(3) Margaret Bacon's "lonely worship" seems oddly emphasized in an article entitled "What Is A Quaker?" Friends worship is corporate, not lonely. We think of John Woolman, whose first motion was to share his leading with his Monthly, Quarterly, and Yearly Meetings until he was able to travel to the slaveholder with a corporate, not a lonely, concern.

(4) An emphasis on a today-God and the absoluteness of today's experience is one-dimensional. Vision has depth when it sees with the eye both of now and of history.

Rufus Jones in his introduction to *Studies in Mystical Religion* has a wise precaution: "To sever one's roots in history and in the slowly-gathered content of religious faith, 'to build all inward' and to have no light but what comes 'pure' by the inward way, is to suffer shrinkage, and to run the tremendous risk of ending in moral and spiritual bankruptcy, with only vagaries and caprices for assets. The sane mystic does not exalt his own experiences over historical revelation, he rather interprets his own openings in the light of the master-revelations."

San Francisco, Calif.

MADGE T. SEAVER

This past year Friends lost about the same percentage of their membership as the United States gained in population. In other words Friends comparatively lost about twice as much as the published figures suggest.

There are literally millions of Americans interested in Friends principles. Might it not be well to wonder why they shy away from Friends?

Adelphi, Md.

FREDERICK C. EDMUNDSON

The peace problem seems to lie in a confusion between the concepts of "peace" and "disarmament" and their mutual relationship. To me the former signifies a spiritual state of existence, while the latter signifies a materialistic one. If peace is achieved, then disarmament will follow naturally. The value of disarmament without peace seems dubious, for if a feeling of hostility exists and one weapon is not used, then another can easily take its place. On the other hand, if we eliminate the feeling of hostility, there can be no possible reason for using weapons.

I propose that we stop this selfish drive for disarmament because of our own fear and concentrate on working for peace

and friendship as the true meaning of our lives. Some concrete suggestions are to set up programs of aid and assistance in Russia and to pool our resources with Russian resources in helping the less fortunate countries of the world. Let us cooperate more fully in cultural and scientific exchanges. Let us explore space together.

In short, there are many things to be done at the present time: internal, international, interplanetary. We can do them in fear and compete with each other—or we can do them in friendship and cooperate with each other.

Bedford, Mass.

DONALD LISS

Reading about the activities of Friends has always been of great interest to me. The expression of our testimonies in a world distraught with injustices and cruelties has been, I believe, a great blessing.

Reading from a distance has also made me aware of our failure to live, as George Fox said, "atop the world"—in it, but not of it, away from the involvement that drains our spiritual growth. Let our goal be Christ Jesus and his light dwelling in our hearts, and we will never be without a full measure of divine joy or creative hope.

The world's problems may be great. Our role as Christians may be greater and greater, but if we spend ourselves in secular pursuits, without calling on Him, will we ever be able to seek the Kingdom of God? We cannot trade outward action for inward grace.

Twillingate, Newfoundland

DAVID NEWLANDS

It is with profound sadness that I learn of the death of our dear friend, J. Barnard Walton. Others can write of him with much greater knowledge than I possess, but as a Friend from a small and distant Meeting, I should like to say something of what he meant to Friends in such Meetings.

He impressed us with his goodness and his simplicity; they were immediately evident, but what became apparent only later was his deep interest in each Meeting and in all its constituents, and his buoyant optimism. In a Meeting which might seem to others nearly ready to be laid down, he could see hope which was often justified in the event, and in a person whose interest seemed at a low ebb he could see interest which circumstances at present beyond the Friend's control kept him from showing, but which would presently shine forth. Again, he was sometimes right.

One of our young men who as he came in saw him sitting in John and Enid Hobart's living room, afterward said something like this: "I dreaded to hear him speak lest what he had to say fall far below what his appearance promised, but I was not disappointed."

Montreal, Canada

W. LLOYD G. WILLIAMS

BIRTH

LANE—On May 29, to Robert and Joan Applegate Lane, members of Manasquan (N.J.) Meeting, a daughter, CATHERINE COOK LANE.

MARRIAGES

GAMBLE—COPE—On June 15, at the United Church, Raleigh, N. C., CAROL ANN COPE, daughter of Ralph L. and Kay Cope, members of Raleigh Meeting, and GERALD ALBERT GAMBLE, son of Albert and Ethel Gamble, members of Winona (O.) Meeting.

MODARRESSI—TYLER—On May 3, at the United Church, Raleigh, N. C., ANN TYLER, daughter of Lloyd P. and Phyllis M. Tyler, members of Raleigh Meeting, and TAGHI MODARRESSI of Teheran, Iran.

STRANG—SHARPLESS—On June 22, at Haverford (Pa.) Meeting, under the care of Haverford Meeting, DOROTHY SHARPLESS and ROBERT F. STRANG. The bride is a member of Haverford Meeting, as are her parents, T. Kite and Martha Sharpless.

TRAFFORD—SMITH—On June 8, at Wilmington (Del.) Meeting, under the care of Manasquan (N.J.) Meeting, SUSAN WAKEFIELD SMITH and CHARLES HARMER TRAFFORD, 3RD, a member of Manasquan Meeting.

DEATH

JENKINS—On June 7, at Wyoming, Del., WILLIS CHARLES JENKINS, aged 87, son of the late Elwood and Mary Charles Jenkins. A life-long member of Camden (Del.) Meeting, he was the husband of Elizabeth V. Jenkins, and was the father of Brock Jenkins of Spartanburg, S. C., Arthur Mifflin Jenkins of Charlotte, N. C., and Faith Jenkins Hidell of Newtown Square, Pa.

Coming Events

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

JULY

16-19—Biennial Conference of Quaker Theological Discussion Group at Friends Boarding School, Barnesville, O.

17—Millville-Muncy Quarterly Meeting at Elklands, Sullivan County, near Shunk, Pa., on Route 154. Meeting for worship at 10:30 a.m., followed by reports and business; picnic lunch. At 2 p.m. Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, will speak.

19-25—Five Years Meeting, Richmond, Ind. For information: Conference Bureau, Earlham College, Richmond, Ind., or Friends Central Offices, 101 Quaker Hill Drive, Richmond, Ind.

20—Western Quarterly Meeting at Hockessin (Del.) Meeting House. 9 a.m.: Worship and Ministry; 10 a.m.: meeting for worship; 11 a.m.: business meeting; 12:30 p.m.: lunch; 1:30 p.m.: John Hollingsworth will speak on the availability and importance of Friends Meeting records; Philip Thomforde, who has been in Rome representing UNESCO for the past two years, will tell of his experiences. Babysitting and child care provided.

21—Chester Quarterly Meeting for Worship and Ministry at Chester (Pa.) Meeting, 24th and Chestnut Streets, 3 p.m.

22-29—Conference of European Friends, "God and Man—A Quaker Approach," at Woodbrooke, Selly Oak, Birmingham, England.

26-August 2—New York Yearly Meeting, Silver Bay, Lake George, N. Y. Direct correspondence to George B. Corwin, 16 Ludlow Manor, South Norwalk, Conn.

27—Chester Quarterly Meeting at Providence Meeting House, Media, Pa., 3 p.m.

28—Meeting for worship at the "Brick" Meeting House, Calvert, Md., on Route 273, 2 p.m. An unprogrammed meeting.

28—Meeting for worship at Old Kennett Meeting House on Route 1, half-mile east of Hamorton, Pa., 11 a.m. Also on August 25.

AUGUST

2-7—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Direct correspondence to: Elizabeth E. Haviland, R.D. 1, Box 131, Brookeville, Md., or Bliss Forbush, Box 54, Blue Ridge Summit, Pa.

3—Concord Quarterly Meeting at Birmingham, Pa., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202, 10:30 a.m.

4-10—Family Camp at Quaker Lake, near Greensboro, N. C. American Friends Service Committee, Box 1307, High Point, N. C.

10—Abington Quarterly Meeting at Upper Dublin (Pa.) Meeting. Worship and Ministry at 2:45 p.m.; meeting for worship at 4 p.m., followed by business and reports; box supper (dessert and beverage served by host Meeting) at 6:30 p.m. Send reservations for supper, and number and ages of children to be supervised to: Mrs. William G. Erhart, Butler Pike, Box 15, Ambler, Pa. Phone: MI 6-0903.

10—Burlington Quarterly Meeting at Mount Holly, N. J., 2:30 p.m.

10-17—German Young Friends International Conference at Udenhausen, near Coblenz on the Rhine. Theme: "Standards Without Dogmas." Address correspondence to: Lillian L. Ries, 75 Karlsruhe-Waldstadt, Schneidemühlerstr. 2 c, Germany.

14-18—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Address correspondence to: Chester A. Graham, 2922 Monroe Street, Madison 11, Wisc.

14-18—Pacific Yearly Meeting, Linfield College, McMinnville, Ore. Address correspondence to: Edwin Morgenroth, 2721 Fifth Avenue, Corona del Mar, Calif.

MEETING ADVERTISEMENTS

Arizona

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

California

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

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., 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

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

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

SAN JOSE—Meeting for worship and children's classes at 10 a.m., during the summer months. 1041 Morse Street.

Colorado

BOULDER—Meeting for worship at 10 a.m.; No First-day school until late in ninth month. Hans Gottlieb, Clerk, HI 3-1478.

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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 3:00 p.m., 1st and 3rd Sundays, 202-2nd Avenue.

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

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting and 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 7-3025.

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

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

Georgia

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

Illinois

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

Indiana

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

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

Iowa

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

Louisiana

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

Maine

CAMDEN—Friends of Camden, Maine, welcome you to attend meeting for worship, First Day, at 9:30 a.m. Meetings will be held in the following homes:
July—John and Marcia Sims, 101 Chestnut St. August—Ralph and Jane Cook, Elmwood Farm. Sept.—Dr. Albert Hunter, Sherman Point.
For directions call:
236-3239 (Sims) or 236-3064 (Cook).

Massachusetts

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

NANTUCKET—Sundays 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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.

WEST FALMOUTH—Meeting, Sunday 11 a.m., July and August.

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

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

Michigan

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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. Starting June 9th, meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. 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.

Nevada

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

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lonnge, College Hall, 9:30 a.m., Dartmouth College Union Service Sundays. William Chambers, Clerk.

New Jersey

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

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

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

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

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

MOORESTOWN—Meeting for Worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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

New Mexico

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

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

New York

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

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

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

DUTCHESS COUNTY, Bull's Head Meeting, 11 a.m. Turn east from Taconic Parkway, at Bull's Head road, 1/4 mile on left.

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.

POPLAR RIDGE (Among the Finger Lakes) Semi-programmed meeting for worship 10 a.m.

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

SCARSDALE—Worship, Sundays, 10 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 333-3979.

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

Ohio

E. CINCINNATI—Meeting 10:30 to 11:30 (July and August), 1828 Dexter Ave., 861-8732, Horatio Wood, Clerk, 751-6486.

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

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

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

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Meetings for worship 10 a.m. to 10:45 a.m. and 11:15 a.m. to 12 noon.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 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 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue, jointly with Green Street.

Fair Hill, no meeting until September 8th.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, with Coulter Street.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

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

SWARTHMORE—Whittier Place, College Campus. Adult Forum. First-day School 9:45 a.m. Worship 11:00 a.m.

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 327-4615.

Texas

AUSTIN—Worship, Sundays, 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.

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

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RESIDENT HOSTESS (or couple), Quaker, wanted for FRIENDS HOUSE, Los Angeles Meeting, 4167 South Normandie Avenue, Los Angeles 62.

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