

FRIENDS JOURNAL

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***T**HE essence of the bigot's confusion is in his certainty. Hatred and certainty are the mother and father of this, our unloveliest child. To the extent that all of us fear something, and therefore incline to hate what we fear, there must be some trace of that fatherhood in all of us, our old Adam. But let our sympathies find their motherhood in a sense of things made supple by the grace of confessed uncertainty, and something like hope may yet walk on our clay feet.*

—JOHN GIARDI

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Rehabilitation of Prisoners

. *by Jane S. Droutman*

Dwellings of Mud

. *by Franklin Zahn*

"Knowing, Caring, Loving"

. *by Mary M. Rogers*

Pioneers in Housing

. *by Margaret H. Bacon*

Friends General Conference at Traverse City

Senate Subcommittee Report and the AFSC

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Senate Subcommittee Report and the AFSC

THE American Friends Service Committee was subjected to sudden and unexplained attack by press, radio, and TV on July 13th when, upon release of a U.S. Senate Internal Security Subcommittee report entitled "Techniques of Soviet Propaganda," a single paragraph of this 64-page report (which described the AFSC as a "well-known transmission belt for the Communist apparatus") received headline treatment. Written by a French journalist, Suzanne Labin, and described by the Senate Subcommittee's chairman, Senator Eastland of Mississippi, as a "best-seller," the report is an updated reissue of a 1960 Government-printed report. Colin Bell, executive secretary of the Service Committee, responded promptly to the report's allegations, stating that they were "completely untrue and undocumented."

After summarizing the founding of the AFSC in 1917 and its history since then of impartial aid to victims of war and injustice and of Christian witness to nonviolent ordering of human society, he told of the Committee's belief that "a citizen's deepest spiritual insights form the true basis on which he may know how best to serve his country and all men." Explaining why many AFSC workers are pacifists, he said, "In a world such as we now live in, the moral dilemmas of the pacifist are very great. Perhaps they are only exceeded by the moral dilemmas of the nonpacifist."

"When we speak, write, or distribute literature," Colin Bell's statement continued, "we do so under our own banner. We expect there have been occasions in nearly fifty years when others over whom we have no control and with whom we have no relationship have used our material to their own ends." He then enumerated earlier instances when the Committee's work had been misunderstood and attacked. After briefly enunciating the AFSC's present aims ("communication across barriers," "criticism of national policies whenever it seems right," and continuance of programs which "support and work with and for our government"), Colin Bell added that "We are weak and fallible humans, and we make mistakes as all others do, but we are not ignorant of the world and its ways; we are not seeking our own benefit at the expense of others; and we are free to do our best as God helps us to do it."

Given perhaps even wider coverage than the original attack had received, the AFSC statement elicited favorable editorial comment both from the press and from other sources. Worthy of note also is the query of a Philadelphia taxi driver who, upon realizing that he had delivered a FRIENDS JOURNAL staff member to an address adjacent to the Service Committee's headquarters, said: "Why are they doing this to these good people?"

Being religious means asking passionately the question of the meaning of our existence and being willing to receive answers, even if the answers hurt.

—PAUL TILLICH

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FRIENDS JOURNAL

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Of Death and Life

*A guest editorial by Carl F. Wise of the FRIENDS JOURNAL's board of managers
(recording clerk of Philadelphia Yearly Meeting on Worship and Ministry)*

"MUMMY," many a child has asked, "where was I before I was born?" Happy the parent who is prepared with a satisfying answer! "Life and death," we usually say; but the child's question shows that the reverse order is more reasonable, for before we were, we were not. Should the phrase be "death and life and death"? After we are, is there always a time that we are not? Theologians and philosophers have not yet found an answer upon which they are all willing to agree.

When we are very young, death is unbelievable. Even when we have learned the word because it has been illustrated by a grandparent or a great-grandparent, it is inconceivable that it should apply to us. Days in which there is nothing to do but play from dawn to dark seem longer than whole years will seem later. How then can anyone conceive of anything farther away than the biblical three score and ten? But when the magic number nears or has been passed, when the price of survival is paid by seeing those who have been loved or admired made absent one by one, it behooves a man to settle his mind.

Christians frequently have answered the question by strongly asserting faith in a personal immortality to be achieved through grace. For this particular grace, "election" was once a common synonym, since the faith which earned salvation was itself a gift, beyond voluntary reach, conferred by a mystic principle of divine choice. This difficult doctrine of election is still vigorously propounded, but its difficulties are another subject. Suppose, however, someone who reveres Jesus is nevertheless not one of the elect. What remains to him to say about death?

"Life," says Paul Tillich in describing a problem of the existentialists, "contains its own negation." But it is equally true that life contains the negation of death. Death is the potential of life, and life the potential of death. We know the first because every individual life has had to come to an end. Even Jesus had to rise from the dead. We know the second because all earthly life has grown out of that which was unliving.

What remains is that one can exult in being part of this unending process. Suppose it true that some day our aging sun will become a nova and will vaporize its satellites in the flick of an eyelid. By the same calculation that declares this will happen, we know that the event is farther off than the whole terrestrial process of organic creation thus far. What comparatively unlimited opportunities to do the will of God! What privileges to participate in the continuing process of creation! What vistas of becoming! "As all who live must die," says John Hall Wheelock, "so all now dead shall live." Our own Quaker doctrine of continuous revelation implies a continuity of things to be revealed. The world was not made by sleight of hand. God is neither magician nor mountebank.

But what of personal survival? Well, that poses a problem. To be recognizably one's self "in the next world" one must remain essentially what he is now. Not many of us are satisfied with what we are. It would seem a man must think pretty well of himself to wish to inflict what he has been upon the universe forever. For what has been good in him, he need not fear. As in the body, so in the spirit: the smallest flake of lichen can make some contribution to the nourishment of an oak.

Of course it is painful to think of those Yearly Meetings we shall never see. But, by grace, there will be better attenders than we have been. How would they get in if we did not rise from our seats so that they might take our places? The absent ones have returned to dust, but in all dust "a bit of God himself I keep, between two vigils, fast asleep."

C.F.W.

When an American says that he loves his country, he means not only that he loves the New England hills, the prairies glistening in the sun, the wide and rising plains, the great mountains, and the sea. He means that he loves an inner air, an inner light in which freedom lives and in which a man can draw the breath of self-respect.

—ADLAI E. STEVENSON

Rehabilitation of Prisoners: New York Friends' Work

By JANE S. DROUTMAN

THE Quaker Committee on Social Rehabilitation had its beginning in 1956, when, after a talk given at the Fifteenth Street Meeting House in New York by Anna M. Kross, New York City's Commissioner of Correction, the Department of Correction invited us to start a pilot project. I was asked to survey the facilities and possible areas of assistance at the House of Detention for Women. From this tentative beginning there emerged our committee, which was incorporated in 1961. Probably the traditional attitude of Friends toward prison work and their experience in that field had a great deal to do with the Department's placing its facilities at our disposal.

Our immediate concern was for the physical and spiritual rehabilitation of prisoners who, without some form of assistance, lapse very quickly into destructive habits. Self-motivation was essential, we felt; it was imperative that the inmates should want such help if we were to use our volunteer professional help to the best advantages. Not all inmates do want such help.

Among the many who need our assistance, we like to give priority to first offenders. At times, it is more difficult to reach them because, unlike those frequently incarcerated, they do not always make contact with prison social workers. At the House of Detention we have worked out a system whereby the prison staff refers to us quickly the cases in need of immediate attention.

Not long ago we met an eighteen-year-old girl who was six months pregnant—a very nice young person with no problem of delinquency in the past. It seems that last fall, when her illiterate mother was drinking heavily and all her own salary was being used to pay the mother's considerable debts, the daughter in desperation left her home in New England and went to Florida, where she secured a job as a waitress. Then she discovered that she was pregnant. The young man was a neighbor she had known for a long time, and when she finally decided to write him the truth he had gone into the Army. On hearing from her he tried to obtain a furlough, but his application was refused, so he went AWOL and joined her in Florida, wanting to marry her.

Being under age, they could not obtain a license without parental permission. Hence they decided to return home and tell the truth to the boy's parents. By the time they reached New York they were penniless. After trying

unsuccessfully to secure a loan to enable them to reach New England, they took a taxi in desperation, hoping to hitchhike home from the outskirts of the city. The taxi driver, realizing that they had no money and afraid that they might hold him up, volunteered to give them money in order to get them out of the car. Shortly after this they were arrested on a robbery charge.

They were detained in different prisons, and when we met the girl she was desperate. We felt it was necessary to provide her with legal help, and one of our volunteer lawyers agreed to handle her case. We got in touch with the boy's family, who came to New York and agreed to take the girl home with them while she was awaiting trial if permission for such a move could be granted. Because of her condition the girl was allowed to testify before the grand jury somewhat prior to the normal time, and her case was dismissed. There will be no blemish on her record nor on that of the young man, though of course he was subjected to an Army penalty for having been AWOL. We feel relatively certain that never again will we see these young people having trouble with the law.

For a long time all our work was carried on by volunteers, but now we have expanded too much to continue on that basis. At present we have a paid staff of three full-time and three part-time workers, in addition to sixty-four volunteers—lawyers, physicians, social workers, psychologists, teachers, housewives, and other concerned friends who share in the unglamorous but highly necessary day-to-day clerical work of helping us with mailing appeals, arranging institutes, symposia, benefit art shows, etc.

The Committee's efforts are by no means restricted to in-prison work; our long-range policy is to reach out into the community. We realize that field service is not enough. Our activities must help in the over-all problems of rehabilitation. The community, too, must go through a period of rehabilitation. Old and new approaches must be re-examined. Just a few years ago the topic of narcotics addiction was taboo, yet today we are aware of the vastness of the problem. Rehabilitation has tremendous ramifications, involving sorting out problems and trying to find causes as well as to effect cures. When we discovered in 1956 that 85 per cent of the inmates of the House of Detention for Women had a history of narcotic addiction we decided that we must accept drug addicts in our program as an intrinsic part of our search for causes as well as for possible cures.

The QCSR, as a member of the New York Council

Jane S. Droutman, a member of New York Monthly Meeting, has been since its inception executive director of the Quaker Committee on Social Rehabilitation, Inc., which has its main office at 130 Christopher Street, New York 14. A native of Paris, she has lived in the United States ever since her marriage in 1937 to an American physician.

on Narcotics Addiction, joined with the other member agencies to have New York City's laws changed so that instead of being sent to prison drug addicts may be placed in the detoxification wards of certain hospitals. Carrying out our belief in providing treatment for addicts, rather than punishment, we established a Field Visiting Service at Manhattan General Narcotics Division of Beth Israel Hospital. We visit the women in the detoxification wards and provide assistance for some of them at the time of their discharge. The same facilities are available to them at our office as for those released from the New York City House of Detention and the Brooklyn Prison, Women's Division, where we recently started pre-release programs. Ours is probably the only agency working both inside and outside these institutions. This continuity in service is a great advantage to all concerned.

Our whole program is geared to care after release. It includes various classes and workshops (voluntary, of course) in grooming, designing, typing, shorthand, ceramics, theater, and the dance; there are also group discussions. We conduct weekly counseling interviews on such matters as immediate and long-range plans for our clients. We give job-placement interviews and visit inmates' families. Upon their release, we not only arrange for jobs but also provide clothing, financial help, a place to live (if needed), medical help, psychotherapy, and whatever additional counseling is needed. We try to help former addicts to stay away from previous surroundings and to develop strong enough interests in life to keep them from returning to the escape of drugs.

The other day we had a visit from one of the first clients we helped when we started our program. Seven years ago we felt that, given the proper help, she could make it. She loved to paint, and we arranged for her to do so at the time of her release. We also found a job for her and saw her for a long period of counseling and therapy. Once she slid back to her past habits, but we were able to help her again. For a few years now she has been leading a normal life away from drugs, and recently she was married. She likes to come and help us when she has some free time.

Not all of our cases are quite so successful, of course. Adjustment for former addicts is extremely difficult. We try to help them to regain their self-respect and to learn to face responsibilities, but we do not always succeed. The road toward rehabilitation is a long and difficult one.

Because of this we have become increasingly convinced of the necessity for a halfway house where former addicts could spend a few months prior to their complete return to the community, and we have prepared a project design which will combine services and research; it will,

we believe, permit a great step forward. With this therapeutic residence we want to combine a sheltered workshop, where those who have slipped away from routine working habits could be re-educated back to the basic realities of a working situation, such as time and hours of work. For example, we must help them understand that at first their work output may not be as extensive as they might expect or want, but that as readjustment occurs it will increase in volume. If we can find the necessary funds to buy the needed building, we shall proceed with this important project.

We in the community must be prepared to recognize that it is our responsibility to accept former prisoners as contributing members of society.

"Knowing, Caring, Loving"

By MARY M. ROGERS

HOW does an unprogrammed Meeting give spiritual sustenance? At a joint session of our Meeting's Overseers Committee and its Committee on Worship and Ministry we recently discussed the need for prompt personal response to the varied tragedies that befall Meeting members. We spoke of the remarkable personal concern for members of their congregations (and for outsiders, also) shown by pastors of some churches, and of how natural it seems for them to offer a prayer and a blessing.

If Friends do undertake to visit sick people are we at ease when we offer a prayer? Will it be acceptable to our fellow member? Should we have a brief period of silence? Should we read something we have found helpful? Or are we more comfortable simply making a social visit?

Who is to do this visiting? Most of our younger members are holding jobs or raising families (or perhaps doing both); the older members often have many handicaps. A visit from a Meeting secretary is most welcome, but it is not quite the lay ministry we should be prepared to give. Letters, cards, and gifts of books and flowers are appreciated, but they are not always adequate to answer the need of a distressed person.

Recently a Friend whose husband was in the hospital and who needed something more than a "counselor" could give went at my suggestion to talk with the pastor of a large city church. He not only gave her comfort, but, busy as he was, visited her husband in the hospital. Both found solace. I knew of no one in her Meeting or mine to whom to send her.

That this sense of inadequacy is not confined to Friends was indicated by a recent *Saturday Evening*

Mary M. Rogers, a retired social worker, is a member of Central Philadelphia Monthly Meeting.

Post article telling of interviews with pastors of various denominations who expressed the sense of frustration caused by their lack of time, knowledge, and skill to meet the often tragic problems brought to them by their parishioners and by others in the community.

To meet this need there are several training schools where young pastors may be given jobs as interns in hospitals (under regular supervision by doctors and psychiatrists) to learn how to visit patients and how and when to give constructive help. Should we as Friends offer to some of our members study sessions with a Quaker psychiatrist and a spiritual leader to learn how to visit the physically and mentally ill—how, in short,

to listen to our friends who are distressed?

As with marriage counseling, prison visiting, social-work relationship, and any real friendship, it is a one-to-one involvement of "knowing, caring, loving," as Douglas Steere said recently. Can we find this in our Friends Meetings? We might change the Biblical quotation to read "Greater love hath no man than that he give his time to his friend." As he gives his precious hoarded time, willingly and selflessly, so most surely he begins to see through the eyes of his sorely pressed friend, and through this love grows. Teilhard de Chardin says it is impossible to love one's neighbor without growing close to God.

Dwellings of Mud

By FRANKLIN ZAHN

BACK in 1961-62, when "fallout shelters" were a fad, Pacific Yearly Meeting urged member Meetings to examine the problem. After my own Monthly Meeting made the press with its declaration that such shelters were a step toward war, the Fellowship of Reconciliation proposed that money for fallout shelters be used to build shelters for people around the world who had no shelters at all, asking "Why waste money on a probably useless home in the ground when you already have one home above? Why not give a home to someone homeless and so help build peace, the only protection against the H bomb?"

So, contributions came in for "Shelters for the Shelterless." Because I had had some building experience, I was invited to volunteer to go abroad in 1963 to administer these funds and to assist in construction. The place finally decided upon was Madras State in India, where Ralph Richard Keithahn, a long-time F.O.R. member, ran an ashram, knew the local needs, and offered free living quarters and a bicycle. There I lived over a year and a half, most of the time doing my own cooking. (My expenses for groceries and for the kerosene used in the lamp and in the primus cookstove averaged under nine dollars a month.)

Our village, a few minutes' walk from the ashram, was a combination of the picturesque and the squalid. It can be best described in terms of the American Indian settlements in our own Southwest—walls of mud and rock, thatched roofs, wood or dung cookstoves without chimneys, mud floors, almost no furniture, but lots of

chickens running in and out. Grazing on the dry rocky ground, marked by bits of cactus and palm trees, with majestic wooded mountains in the background, are humped cattle in place of our horses, and goats instead of our sheep.

Serving as my full-time assistant was the head of one of the three Indian families at the ashram. He was an excellent translator of English and Tamil, and the F.O.R. paid him a salary of fifteen dollars a month—more than the rate for agricultural workers. With the help of a Gandhian social service group known as "Sarvodaya" two miles away in the town of Batlagundu, we began stumbling around to organize a housing project. One of the facts we had to face was segregation in our village—caste north of the main road, outcastes or "harijans" south.

In one meeting the harijans were thinking of setting up an all-new village some distance away. I volunteered the view that in the United States the "separate-but-equal" doctrine was now in disrepute, and gave reasons. They countered by saying they had to stick together to be strong, that India's leading harijan had pleaded with Gandhi for a separate harijan state such as the Muslims have in Pakistan. As it turned out, our harijans were not moved—not so much because of my objections as because the F.O.R. had far too little money for so much housing, and also because some harijans were actually afraid of getting into trouble by moving on to the north side.

Shelters for the Shelterless got under way when it became known that we would give twenty-year loans for the remodeling of existing houses. Most had good mud walls and foundations, but they had no windows and they needed new roofs. After we spent many weeks measuring houses and making estimates, we announced that there were seventy-seven applications, while the F.O.R. had funds for only about a dozen.

Franklin Zahn, formerly clerk of Claremont (Calif.) Meeting and chairman of the Social Order Committee of Pacific Yearly Meeting, was prison secretary with the American Friends Service Committee's Pacific Southwest Office until he resigned in 1962 to sail aboard the *Everyman II* when it made its voyage to the Pacific bomb-testing area in protest against nuclear testing.

Meetings were held, and the villagers set up three selection committees: one in the caste area and one each in two settlements occupied by harijans (who had their own "caste" segregation). The families selected were not always those I would have chosen, but we stayed by what seemed to be a democratic procedure. We drew up a loan contract providing for one per cent interest, with the repaid amounts going into a revolving loan fund for future housing. After the dozen were under way we found there was money for two more, and one selection was a caste family who literally were "shelterless"—sleeping and cooking in the open, but with a vacant lot upon which to build.

Owners agreed to remove cows and goats from new houses and to add a window—one without glass or screen, but with shutters and the traditional Indian bars. They also agreed to the self-help provisions—doing whatever work they could themselves. Not one of the farmers in Kanavaipatty had a hammer, but all were quite good at building foundations and heavy walls. The red clay, well mixed with rocks of all sizes, was excellent for walls. No forms were used, the wall being "patted" up by hand about two feet per day. The ashram had a new machine for making earth-and-cement blocks, but we decided it was too costly and slow, and cement is now rationed and difficult to obtain. Rammed earth, with movable forms, likewise was not necessary. In the arid climate, erosion by rain is not serious.

All owners wanted tile roofs for several reasons. Its first cost is not high (as is that of a tile roof in the United States), and annual upkeep is nil compared to that of hay roofs. (Because houses are crammed close together, fires often sweep across an entire village in one night.) Finally, hay roofs (as in some of our ashram buildings) get infested with rats. On the other hand, tile is not a good heat insulator. Tile in many grades is available at lumber companies, and for our small project there was no point in trying to make our own.

We considered buying trees from a neighboring state and sawing them into lumber, but this too was not warranted. Because each house was different, much time was needed for making up lumber lists if we were to avoid waste, and my work turned out to be mainly doing this, as well as the accounting, because few villagers (including the carpenters and masons who submitted contract bids) were proficient in simple arithmetic. One of the ironies of culture is that while our Western science is based on the concept of zero and a decimal system, both of which reached the West by way of the Arabs from the Hindu inventors, the metric system is only now being introduced into Indian commerce. I found it a struggle to order lumber on a cubic-foot basis with two ridiculous columns of fractions (possibly a holdover from the British

shillings, pounds, and pence system) and tried to show Alagu, my assistant, the much simpler decimal system.

(Another irony was my occasional speaking to Indians on how nonviolence operates! The Gandhian tactics are quite unfamiliar to today's young Indians, who were fascinated to learn how American Negroes were using the method to win equality.)

For our lumber pile and carpenter's shop we took over an unused cattle shed—"unused," that is, by cattle, although many shelterless men and children slept there at night instead of on the open streets. Carpenters began (two men on one plane) surfacing the lumber and mass-producing doors and windows; when an owner said he was ready to move out of his house they began planing rafters and beams. The owner deroofed his house, repaired or remodeled walls and raised them slightly higher, and made window openings; then the contracting carpenters finished. After that the contracting mason plastered the interior with smooth mud and the outside with lime and sand. Women and children participated, as well as men, and on special occasions (such as building a brick arch over a door) even a lazy American took part.



Everything moved at a relaxed pace. There were many interruptions and delays. If one heard the primitive sounds of drums, one guessed either a wedding or funeral—and another all-village holiday or two. Then there were the special religious festival days. August was considered an inauspicious month, and no new houses or other projects should be started then.

Workers in the social service office were always away at some conference when you most needed them. One night I heard sounds as of hundreds of village dogs barking, with a big din of background noise. There had been a violent riot, and the shelterless man, slashed on arms and hands, could no longer work on his house. His wife went to the hospital to feed him, and his mother, left to tend the family cows, cried to us in her despair. Some young visitors from a Muslim college acted like AFSC

work campers and helped finish the walls.

In some cases owners were too physically weak from lack of food to continue, and in one of the three villages we worked in we had to get a British organization called "War on Want" to contribute food.

When I left Kanavaipatty last August after a year and a half in residence fourteen families had been housed under eleven loan agreements in nine separate buildings, and twelve houses in two other villages were being finished at a cost (excluding Alagu's salary and some traveling expenses) about one third of what larger, non-self-help projects are costing nearby.

Together with a volunteer in another project, I was a guest at a big farewell party; there were many expressions of gratitude. At the railroad station Alagu bought

a ticket for himself to the next station so he could be the very last to say goodbye. But I arrived back in United States to find myself no sacrificial hero to some Friends who seemed almost disappointed that I looked so well!

On this point I can urge other Friends past the half-century mark to consider volunteering for overseas projects; I found age no more prone to illness than youth, and I never missed a day of carrying my two buckets from the well. If age was a handicap in learning a native language, I think its experiences of having eaten a variety of foods or having lived in different climates can make for more adaptability. Finally there is the advantage of patience, which ambitious youth may lack; in physical terms, the slow American may operate at a speed which is about normal in a destitute and tropical village.

Friends General Conference at Traverse City

By FRANCIS D. HOLE

"GOD through Christ has placed a principle in every man to inform him of his duty and to enable him to do it." So quoted Barrett Hollister, chairman of Friends General Conference, at the first session of the conference held at Traverse City, Michigan, from June 26 to July 3. Five hundred came to practice attentiveness to this principle referred to by William Penn.

Nearly half of the attenders camped at the state park just outside the city, and on Sunday evening an all-conference picnic in a pine grove at the camp furnished an occasion for motel-dwellers and campers to share a meal together. Douglas Steere likened the entire conference to a "Quaker picnic."

The Traverse City Conference, now held in alternate years to the conference at Cape May, has charms of its own. The attendance of only about a fifth of the 2,800 persons at Cape May permits a sense of closeness at the Michigan gathering. The cool waters of the twin Traverse Bays do not rise and fall with any perceptible tide. Breakers are miniature. Sand castles built by the young in heart during the summer heat of the afternoons are not erased by morning, as at Cape May. There is no boardwalk along the "miracle mile of sugar sand" bordering Grand Traverse Bay.

Afternoon tours included bird trips in duneland and forest and on the beach, nature photography, side-wheeler boat rides, and visits to Interlochen National Music Camp, Rock Point Atomic Generator Plant, the old Norwegian fishing village of Leland, Northwestern Michigan College, and Sleeping Bear Park.

There were opportunities for service among migrant

workers, American Indians, and senior citizens of Traverse City. Lester Figgins, Friends' minister of Traverse City and Long Lake Friends Churches, has been a leader in Friends' service activities in this area for years.

Children's sessions were held at the Eastern Elementary School, where evening folk dancing was led by Olcott Sanders. High-school and adult sessions were at Central High School on the same campus. All buildings are new and well equipped.

Two series of morning lectures for adults were given by Henry J. Cadbury, speaking on "The Religion of the Gospel of John," and William Hubben, whose topic was "Belief and Disbelief in Literature," as illustrated by Melville's *Moby Dick*, Salinger's *Catcher in the Rye*, Dostoevski's *Crime and Punishment*, Kafka's *The Trial*, and Dreiser's *The Bulwark*.

Discussion groups assembled after the lectures in a dozen different rooms to discuss (1) Problems and opportunities of small Meetings (Kenneth Ives, leader), (2) Quaker peace work (George Hardin), (3) The devotional life (Orville Lucier), (4) The task of higher education in the world community (Marshall Sutton), (5) Legislation and foreign policy (Charles Harker), (6) Ministry to high-schoolers (Michael N. Yarrow), (7) Friends' education (Wilbert Braxton), (8) Human values in urban society (Kale Williams), (9) Adult religious education (Elwood Cronk), (10) Interracial relations (Rachel Davis DuBois), (11) Ministry and counsel in Quaker families (Robert Blood), (12) The United States and international cooperation year (Roy Heisler).

Each evening Olcott and Phyllis Sanders directed family singing at 7:30 in the auditorium. Barrett Hollister and Charles Wright, chairman of the Traverse City Conference Committee, presided at lectures.

Francis D. Hole is chairman of the Advancement Committee of Friends General Conference, clerk of Madison (Wis.) Monthly Meeting, and professor of Soil Science at the University of Wisconsin.

"The longest journey is the journey inward" was the sentence taken by Douglas Steere for his text at the first evening lecture. The quotation is from Dag Hammarskjöld's *Markings*. The scandal of the universe is not suffering, but freedom. How do I use my freedom of choice? To accept or to reject the inward journey? The sin of unfulfillment is the sin of rejection of the Holy Ghost. A soul unused is like a carefully folded silk napkin kept in storage. The real quest is how to become a Christian when one already is one. Faith is willingness to bear the costs of following guidance. The costs turn out to be everything. In the long journey we do well to develop patiently a structure of habits which will support us as we move toward fulfillment of the vision. Who will give the Lord the body? At the needle's eye of death one has a great opportunity for self-donation to the Divine. "Lay hands on no man suddenly but touch the witness of God in every one," said Fox.

Bob Wilson, editor and publisher of the *Prairie Post* newspaper and the *Illinois Farmer* magazine, shared his experience of "public witness." As a Friend and a pacifist, Bob Wilson speaks out in his editorials (as he did also in his campaigning for congressional office) against violence and in support of Friends' principles. He refuses to allow his papers to become mouthpieces for local exploitative power groups. He declines advertising by tobacco and liquor industries. "Our risks have been blessed with success. We outwork our disadvantages. People respect someone who states his opinion honestly." He also described his work in exposing elements of fear, error, and slander in the John Birch Society.

Jackson Bailey of Earlham College had as his topic "A New Look at Our Asian Policy." "As a pacifist I am clear as to my own stand," he said, "but as a student of public policy I am not clear as to what decisions should be made." It is possible for honest people to differ in interpreting a single set of facts. Persons living in China, Vietnam, Japan, and India see situations very differently. Why is the U.S.A. regarded in China as a dangerous enemy? Each national group stands to gain by actually listening to the others.

Helen G. Hole of Earlham College, speaking of "The Hidden Springs," suggested that if George Fox were to visit the conference he would turn away from us, saying: "For I was sensible that they did not possess what they professed." However, we do observe in ourselves a gain in gentleness, peace, concern, love which is in proportion to the extent of our commitment to God. To be wholly committed to God would mean to give into His service our minds, our wills, our bodies, and the buried layers of our personalities which include both unruly elements and the hidden springs of the spirit. We can develop the deeper layers of our personalities by turning to natural

beauty, by worship and meditation, and by individual prayer. "I fain would be to the Eternal as a man's hand is to a man."

"Human Values in the City of Tomorrow" was the theme of a presentation by three staff members of the Chicago Office of the American Friends Service Committee: Kale Williams, Anthony Henry, and Bernard Lafayette, assisted by Ronald Haldeman, Friends minister. These four men acted out a TV show in which three speakers proposed in turn a program of negotiation, a program of nonviolent demonstrations and negotiation, and a program of riots and negotiation to bring about a solution to injustices in housing and employment for Negroes in a large city. A satirical cigarette commercial told about coupons which finance treatment for cancer and even decent burial.

Scott Crom of Beloit College spoke on "Human Experience and Religious Faith." Our religious experience is not confined to meeting for worship; it includes appreciation of beauties of nature; witness in moral crises; mysteries of birth, healing, and death; and private devotion and prayer. Our daily routines can constitute continuing religious experience. One cannot truly love God without serving Him at the same time. Better than to ask the question "Is God a person?" we may ask "Are we persons, in the sense of being godlike in a measure?" Friends' queries do not ask "What is your faith?" but rather "Have you been faithful?"; not "Is God a person?" but rather "Are you a growing person, a growing group of persons?" Despite the abuse that the word-symbol "God" has suffered, God is real to us as the One who loves us even when we are unloving, the One who makes demands of us by act of his will, the One whose intelligence works upon us even when our intelligence is inadequate. Where two or three are truly together, they are together in the name of God.

By "the poor" we mean the elderly, the disabled, the unemployed, nonwhites and those whose annual income is below the level of \$3,000 for an urban family of four. By this kind of definition a fifth of the nation is in poverty. VISTA (Volunteers in Service in America), one of the programs under the Federal Economic Opportunities Act, was described by Willis D. Weatherford, a director in the program. Twenty thousand volunteers are now giving a year of service in migrant work camps, slums, American Indian communities, and Appalachia. A related program in Michigan under a grant of a million dollars to improve the lot of migrant workers was described with enthusiasm from the floor during the discussion period. Friends can help in the fight against poverty by recruiting volunteers, helping launch community programs, working with the poor in developing programs, and educating the public to be more generous

with the poor. The barrier between the "poverty culture" and the "other America" needs to be removed.

No mention has been made of special interest groups and committee meetings. A separate report could be made of the children's activities, directed by Agnita Wright, and the high-school program, directed by Cornell Hewson. On the last day of the conference a group

of youngsters and their leaders went beachcombing, returning with a collection of "Petosky stones"—rounded pebbles of ancient coral limestone.

Between sessions, conference-goers, including entire families with small children, spent much time at Central High School at the hundred-foot-long table display of books and pamphlets.

Pioneers in Housing

By MARGARET H. BACON

IN recent years, Howard University in Washington, D. C., has had a higher-than-normal rate of faculty turnover. The central cause for this has been housing. The majority of both students and faculty members are Negro, and the Negro faculty members could not find decent housing for themselves and their families within the areas open to Negroes under Washington's segregated patterns.

Today, that pattern is changing, thanks to new District legislation and to the courageous work of a group of fair-housing councils working for open occupancy in suburban areas coordinated by the Metropolitan Washington Housing Program of the American Friends Service Committee.

When Lawrence Johnson, a young psychology professor, was invited to come to Howard in 1963, he was not sure he could accept because he was pessimistic about finding attractive surroundings for his wife and three small children. His first day of house-hunting in the District confirmed his worst fears. Then he heard, through a friend, of Suburban Maryland Fair Housing, Inc. This group immediately found him a garden apartment which just answered his requirements. The Johnsons moved in without incident, and today they are warmly accepted members of their new community.

In the three years since the AFSC's Metropolitan Housing Program was established, successful housing integration has been occurring at an accelerating rate. In 1962, staff members could find records of only ten Negro families living in white areas; today the number is 170, with the promise of many more to come. A map reveals a fairly uniform sprinkling of Negro families throughout previously all-white suburbs. Thirty-five of the Negro families live in apartments, while the majority of the rest have bought their own homes, paying an average figure of \$20,000. Property values have risen in the areas into which Negroes have moved. Most important of all, there has been none of the violence which too often has accompanied move-ins in other parts of the nation.

Margaret H. Bacon is director of press relations for the American Friends Service Committee.

None of this has just happened, however. All of it has been the result of the dedicated work of the AFSC staff and of the 1800 men and women who belong to the five suburban housing groups. Members talk with friends and neighbors about listing their houses on an open-occupancy basis, work with community leaders in preparing a climate of opinion favorable to integrated housing, help plan for peaceful move-ins, and make new families feel at home in their neighborhoods.

Quakers have been active in this work, serving on a central committee that oversees the AFSC work and participating in the activities of their own areas' fair housing councils. John S. DeBeers of Friends Meeting of Washington is on the board of directors of Suburban Maryland Fair Housing and is one of the owners of the apartment building into which Lawrence Johnson moved. When he decided to make a special effort to bring his apartments to the attention of Negro tenants he announced his decision in a letter to every tenant then living in the building. He was prepared for hostile phone calls, but instead he received only letters praising him for his action. The Negro families have been well received by the white tenants.

Suburban Maryland Fair Housing, oldest of five fair-housing councils in the Washington area, has pioneered in several efforts. In the spring of 1964 it conducted a house-to-house campaign in the Maryland suburbs, resulting in 15,000 signatures on a pledge not to practice housing discrimination. Following this example, the Northern Virginia Fair Housing Council conducted a similar drive in the spring of 1965 resulting in the astonishing total of 44,000 signatures. White home owners who would like to practice open occupancy but are afraid of what the neighbors think are vastly reassured to find so many of their neighbors sharing their views.

From his office in downtown Washington, James Harvey, director of the AFSC's Metropolitan Washington Housing Program, keeps in touch with the five housing councils, encouraging the swapping of ideas and providing coordination for their efforts. In addition, he and his assistants seek real estate brokers' cooperation, keep in touch with community leaders and government

officials, and provide local newspapers and radio stations with a constant stream of news items.

Fear, James Harvey believes, is the major factor which prevents a Negro family from moving into an all-white suburb. As more and more Negroes undertake this step and report back that they have been well received by their new neighbors, that fear lessens. For this reason the Washington Housing staff arranges for new suburban dwellers to speak within the Negro community, telling of their experiences. They also show slides (prepared by the AFSC), encouraging Negro families to seek housing of their choice. This program of education, plus good coverage in the local press, appears to have resulted in a more courageous attitude on the part of Negro buyers, as well as in an increased number of brokers who are willing to show their houses to Negroes.

Since the purpose of the Metropolitan Housing Program is to encourage genuine integration, not the creation of new all-Negro areas, the staff also works in areas of rapid changeover with an organization called Neighbors, Inc., which seeks to stabilize change and to bring more white buyers into areas that seem to be becoming all-Negro. Neighbors, Inc., in turn, informs prospective Negro buyers of housing opportunities in the suburbs. The Negroes who are moving into suburban areas are chiefly middle-income families with government or government-related jobs. They want to live where they can get better housing for their money and better schools and better surroundings for their children.

According to a recent editorial in the *Washington Evening Star*, commenting on the Service Committee's work in this field, each of the Negro families that has found a home in a better neighborhood is a pioneer, for "our metropolitan region can never become a cohesive community, it can never solve its pressing social and economic problems, until the present artificial pattern of geographical segregation by race is broken."

The Attached Americans

By DUDLEY M. PRUITT

NOT long ago I saw a television program called "The Detached Americans." It examined recent manifestations of public indifference in the face of immediate and crucial human distress: a woman stabbed on a city street with a dozen passers-by paying no attention; a man on a building ledge high above the street, contemplating suicide, with a gaping crowd encouraging him to jump. Our newspapers have reported many such instances, and this program was asking what is wrong with a society that produces people so callous. . . .

But, really, is this so new a breed of people? Is the

American crowd shouting "jump, jump" to the uncertain suicide much different from the Roman crowd turning thumbs down to the vanquished gladiator? Were the priest and the Levite who passed by on that ancient Jericho road any more unusual than the Americans who did not want to get involved about a girl being stabbed? Good Samaritans were as rare in Jesus' time as today. . . .

There is a force in life that builds walls around us. Beginning in childhood we learn to separate ourselves from the problems of others, from committing our sympathies, from spending ourselves. ("Don't get involved . . . Why stick my neck out? . . . I should keep my big mouth shut.")

Some degree of emotional objectivity is needed by all of us. We must never allow the enormity of human suffering to drown us in an ocean of our own tears. When we give away our hearts in compassion, we must not at the same time lose our minds, and, with our minds, our ability to act intelligently.

Like most responsive mechanisms, this wall of detachment has its self-protective function. But herein lies one of our most distressing human dilemmas: though detachment seems necessary to survival, our very souls perish unless we allow ourselves to care, and to care deeply, about the predicament of our brother. . . .

It is to this dilemma, I feel, that the American Friends Service Committee is seeking to address itself. In essence its program is one of breaking down the middle wall of partition, of helping people "involve" themselves with people, of getting each of us . . . to replace a self-protective detachment with a life-giving attachment to others.

With it all the ASFC tries to promote an honest objectivity, to bring out the facts as they are, and to move people, when the facts are ugly, not just to wring their hands but to begin changing things. In place of walls around separate communities, we would construct highways between them filled with vigorous two-way traffic.

Seminars, institutes, speakers, work camps, films, literature—all are devices to keep open the highways of the mind. How easily they become blocked with drifts and even with walls built as purposefully as the Berlin wall! ("They don't understand anything but force . . . The white backlash . . . Every man has a right to pick his neighbors . . . They're undermining the American way of life . . . Charity begins at home.")

When juxtaposed, both poverty and prosperity are defensive. A surprisingly large number of good, normal, reasonably prosperous, middle-class Americans just don't see the poverty around them; those who are poor feel no community with the more affluent. Establishing communication and mutual involvement is a major objective. . . .

This is abridged from *M.A.R. News*, publication of the American Friends Service Committee's Middle Atlantic Region, of which Dudley Pruitt is executive secretary.

Book Reviews

A DOOR AJAR. By JOSEPHINE MOFFETT BENTON. United Church Press, Philadelphia, 1965. 124 pages. \$2.50

"As a child I was terrified by death"—thus the author begins her book. In the pages that follow she shares with us experiences and writings (sermons, prayers, poems, and excerpts from novels and personal letters) that have led her to face inevitable death without fear. Many ways are given to comfort and to strengthen those whose lives are saddened by death.

From Elizabeth Gray Vining she quotes: "I have come to understand that we see only a small part of the whole pattern of existence. Sorrow and suffering give opportunities for growth. Disappointment often opens new doors to wider fields."

And from Bishop Brent: "I have the quiet consolation, steadily growing, that death is only an incident, and that its power has been so broken that it can do little else than create a momentary break in intercommunication. Love somehow becomes more of a steady flame through death. If we hold in our inmost hearts those who have already gone and they in like manner hold us, death is already abolished."

ELIZA A. FOULKE

SEARCH FOR REALITY IN RELIGION. By JOHN MACMURRAY. George Allen & Unwin, Ltd., London, 1965. 81 pages. Available from Friends Book Store, 302 Arch Street, Philadelphia. \$3.00, clothbound; \$2.25, paperback.

The author of this year's Swarthmore Lecture is a convinced Friend, a philosopher who secured an international reputation long before he joined the Society. The lecture records his spiritual pilgrimage to Quakerism from the traditional Calvinism of the Scottish Presbyterian Church; it deals also with the meaning of religion and Christianity and with the future of the Church.

Religion, says Professor MacMurray, has its own reality, but it is not to be identified with theology or any system of beliefs. Real religion lies in the depths of one's own being; beliefs are derivative. Religion is about community; rituals and ceremonials strengthen the individual's sense of belonging to the group.

He opposes philosophical idealism which conceives of man as primarily a thinker, not a doer. He is also against the division of society into classes which make religious community impossible. "The highest, richest and rarest qualities in our experience of human personality," he writes, "such as creative spontaneity, provide the most adequate basis for our characterization of God."

When Christianity entered the Greek world, the author feels, theology developed, and also heresy. Opinions, not social conduct, became the criteria of acceptable membership in the church. But "Jesus came to proclaim, not a way of escape from the world, but the coming of the Kingdom of Heaven within it. . . . Christianity rightly should be concerned with an earthly world that needs redemption, not with a heavenly other-world which is eternally perfect."

John MacMurray states that religion is for the sake of the worshipping community, not primarily to bring comfort, reassurance, and strength to the individual. "Christianity is not

for the sake of the Christian, but for the sake of the world." Today, mankind stands between self-destruction and world community. The ecumenical movement is one indication of the search for world community, but, says MacMurray, "this is not to be a unity of definitive doctrines but a unity of mind and a way of life." To recognize one another as Christians is in itself a sufficient basis for unity. Christianity should be "a practical discipleship of Jesus in all the relationships of daily life."

Summing up his lecture, John MacMurray says that the main task of the Church (including the Society of Friends) is to become a real community in the world: "Its intention must be to unite all Christians throughout the world in a single brotherhood in which each cares for all in all their needs. This is a religious, not a political task, based not on self-interest or legal compulsion, but on love working in freedom."

BLISS FORBUSH

EVEN IN THE DEPTHS. By WINIFRED WILKINSON. Reynal & Co., N. Y., 1965. 192 pages. \$3.95

Originally published in England under the title *God in Hell*, this book takes its new title from a line of Blake, "He is even in the depths of Hell." The author, an English Quaker, is well qualified through her travels to write a story of Warsaw just after the German withdrawal. The boy Stas, aged 15, brutalized by years of wandering and starvation, had not yet sunk to rape and murder, preserved to this extent by the influence of his old teacher, whose memory he idolized. An old peasant woman, finding him fainting on her cellar steps, brings in the waif and, with her loving care, redeems him.

Slowly she heals his fear and hatred by her sympathy, even when, in a moment of senseless anger, he beats her savagely. Friends will read here of our English Quaker, Florence Barrow, whose life touched this old woman in the famine years in Poland after the First World War. What will help this boy, she now asks; what will give him and all mankind hope and encouragement? What, she answers, but love?

LYDIA C. CADBURY

THE LONELY SICKNESS. By ELIZABETH D. WHITNEY. Beacon Press, Boston, 1965. 178 pages. \$4.00

The Lonely Sickness, a book about alcoholism, would be of special interest to alcoholics, their families, and social workers or others dealing with the problem. It is not a scientific or statistical coverage of the subject. There is no consideration of the social evils attendant on the use of alcohol as a beverage, but it is a well-written case history of four patients who have come to Mrs. Whitney as a counsellor.

She starts with the assumption that social drinking is a norm and that the alcoholic is a deviate from this norm. Alcoholism is treated as a disease, with a period of recovery only after aid from physicians, counselors, and psychiatrists.

To anyone who has questions as to the power of an alcoholic to stop drinking, why he resists help, how and why the family can help, and the relationship between the alcoholic and his employer, this will make agreeable reading.

HENRY BECK

THE BIBLE AND THE ANCIENT NEAR EAST: *Essays in Honor of William Foxwell Albright*. Edited by G. ERNEST WRIGHT. Anchor Books, Doubleday, N. Y., 1965. 542+x pages. \$1.95

This paperback edition of a book originally published in 1961 includes fourteen essays by fourteen scholars—Protestant, Catholic, and Jewish—on various aspects of biblical studies, together with an essay on the role of the Canaanites in civilization by Professor Albright, in whose honor the other papers were written. Some of the essays are technical linguistic or literary studies; some discuss the present state of knowledge in various fields; some are valuable chronological summaries; some deal with the literature, culture, or history of Egypt, Mesopotamia, South Arabia, Canaan, or the Hittite and other peoples of Anatolia.

Some of the papers offer immediate interest and help to the amateur Bible student. To understand the Bible, one needs to understand the experience of the Jewish people who produced it. They were greatly influenced by the policies, literatures, and cultures of the peoples around them, even though they often opposed such forces. This book aids the reader to form a lively sense of those conflicting influences.

Professor Cyrus Gordon might wish that a paper on Graeco-Semitic relations—linguistic, commercial, and cultural—had been included. But there is much here to be thankful for.

RICHARD R. WOOD

GOD, ALLAH AND JU JU: *Religion in Africa Today*. By JACK MENDELSON. Beacon Press, Boston, 1965. 238 pages. Paperback, \$1.95

Looking at a vast continent civilized when Christ was born, this book seeks to interpret African character through *teme*, the spiritual side of life—as contrasted with *oju* or the material side, which the West has championed.

Mendelsohn, a Unitarian minister, is impressed with what Africa tells us of the spirit. He goes deeply enough into the real values and timeless rhythms of African living to be able to look outward—as if through African eyes.

He shows how the African could not distinguish, really, between missionary and merchant. Appreciating the educational and medical gifts brought by the emissaries of Christianity, the black African clung to his own sub-gods and ju ju ceremonies. The same is true today. Rushing toward material development, he clings to basic beliefs while taking only what he needs from East and West.

Islam has competed for African attention perhaps more effectively than Christianity, says Mendelsohn. Part of the reason has been a greater humility. The advance men in Islam's steady spread south of Sahara have often been the humble Hausa traders, whereas many white Christians have been accused of "arrogance and exclusiveness." What is more, observant Africans have seen a "skeleton in Christianity's closet—the spiritual indifference of the civilization which these missionaries represented."

Americans not afraid to test their own stereotypes of Africa will find real meat in this crisply written, good-humored, and balanced account.

PAUL BLANSHARD, JR.

LETTERS FROM MISSISSIPPI. Edited by ELIZABETH SUTHERLAND. McGraw-Hill, N. Y., 1965. 232 pages. \$4.95

With this compilation of letters from volunteers who worked in the Summer Freedom Project in Mississippi in 1964 Elizabeth Sutherland has helpfully included facts about the organization and location of volunteers. She has done a splendid job of presenting the humanity of these young people as she follows them through the summer.

The sentimentality and sensationalism inherent in the students' experiences is not exploited. Rather, the letter writers impress one as human beings: frightened, angry, bitter, loving, and patient. From a background of intense violence they discuss the pros and cons of nonviolence and learn how to direct potential violence into creative channels. And they experience humility as their white, middle-class, intellectual rationalism confronts black, lower-class, uneducated religion.

The summer's experience was not exclusively uplifting. There are many complaints—about hedbugs, about the FBI's inaction, and about staff-volunteer relationships. Even a skeptical reader would finish *Letters from Mississippi* admiring the concern, organizational skill, and patience shown by these young people when forced to deal with situations many of us will never be brave enough to encounter—situations like that of the girl whom a white man tried to run down with a car. After asking "Is he wicked?" she concludes that he was only scared and indignant and that probably he felt he was working for all that is "good and right." If this student at her age can cope with this dilemma, we can be confident of the stature and achievements of the "younger generation."

MARGERY HARING

THE NEW TESTAMENT: ITS HISTORY AND MESSAGE.

By W. C. VAN UNNIK. Translated by H. H. HOSKINS. Harper & Row, New York, 1964. 184 pages. \$3.95

"This book was first intended for readers just beginning the study of the Bible." So says the preface of this publication, adding that the author is "a very distinguished scholar of great erudition" who "has disciplined himself and humbly concealed his learning. The result is that even the simplest remarks are . . . supported by wide reading and long research."

A book like this has been long overdue. Teachers of young people have needed just such a presentation of facts.

Professor van Unnik asks such questions as Why the name New Covenant or New Testament? Does the New Testament contain all the history of the life and sayings of Jesus? If not, where are the other accounts? What about the translations? The revisions?

His answers to these and other puzzling queries are presented in a very convincing way: the history of the time of Jesus becomes a part of that of the known world of his day. The message here is *exclusive*, speaking of one God, a new relationship of "God to men and of men to God"; it is *inclusive*, in that it speaks of God's love for all men; it is *radical* because it presents a new way of life, new confidence, new happiness. "We see in this book something of the great riches which the New Testament has to offer."

ANNA S. BARTRAM

THE CHURCH RECLAIMS THE CITY. By PAUL MOORE, JR. The Seabury Press, New York, 1964. 241 pages. \$4.95

Those of us preserving the conventional status image of the Episcopal Church will be more than pleasantly surprised to learn from Bishop Moore's book how alert that church is to the problem he calls the "massification" of too many city dwellers, spiritually as unsheltered as the people in our traditional missionary areas abroad. The author's pioneering work in Jersey City and Indianapolis lends his appeal a much-needed sense of realism. The task of organizing parish work in slum sections requires sound planning based on intimate knowledge of the territory and the social milieu. Often there is need to overcome resistance from parish members who do not realize the crying need for such work and who think that "the church has no business there."

Radical changes in the thinking of the average church member concerning the pagan character of much of our country must take place before this work will be emulated by more clergy and laymen. Bishop Moore does not hesitate to suggest street-corner preaching or the use of sound trucks. The rectory becomes an open house for children and adults. (Again some neighbors will object.) Mrs. Moore's chapter on her family's experiences in Jersey City is a remarkable illustration of such daring experiments in a mixed neighborhood. In some cases worship or teaching groups are established in apartment houses.

The sacramental character of the Episcopalian Church lends itself to impressive liturgical occasions, especially during the Christmas and Easter seasons. The author shares with the reader both ecumenical ideas and practical experiences.

The book is warmly recommended as testimony to a sacrificial determination to pioneer in a renewed city church.

WILLIAM HUBBEN

A BUSINESSMAN LOOKS AT THE BIBLE. By W. MAXEY JARMAN. Fleming H. Revell Co., Westwood, N. J., 1965. 159 pages. \$2.95

Business executive Maxey Jarman heads his own \$500 million business empire and is a director of numerous charitable, educational, financial, and business enterprises. A dedicated, working Christian, he believes the Bible is the inspired, infallible word of God and has read it through every year for forty years. He says his life is filled with proofs of prayer's effectiveness. From personal experience he argues strongly for a life of dedication, faith, and trust.

This is not a scholarly book, and professional theologians will gain little from it, but the popular reader will get much help and inspiration from the testimony and evidence offered by this remarkable man. The character that comes from living with the Bible and prayer is made abundantly clear and, in fact, captivating.

When the Bible has appeared puzzling, Jarman has continued his search until "every difficulty that I have studied has yielded a satisfactory explanation in time. Eventually, as my doubt and objections were eliminated, I came to know an even greater love and respect for the book I know as the word of God."

HOWARD E. KERSHNER

Friends and Their Friends

Old Jordans Hostel, near Jordans Meeting House in England, has been reopened for overnight guests after having been closed for two years because of severe damage by fire. Friends wishing to visit this historic spot, where William Penn is buried, may write for details to Peter B. Smallwood, clerk to the Management Committee, Beaconsfield, Bucks, England.

New Garden Friends Meeting House in North Carolina was bombed early in the morning of Sunday, May 16, according to an editorial in the July issue of *Quaker Life*. "The bomb was placed on an outside window sill, exploded, and did only a small amount of damage to the building," says the editorial. "No one was hurt, since it was some time before the Meeting family was scheduled to arrive for study and worship."

"One of the young people asked Aldean Pitts, pastor, 'What did we do that was wrong?'"

"His reply was . . . 'Maybe we did something that was right.'"

Although New Garden Meeting has no Negro members, there are Negro attenders and it is well known in the surrounding Greensboro area that persons of all races are welcomed by the Meeting.

The Quaker Committee on Social Rehabilitation (described on page 380) was recently chosen to be the recipient of a generous grant from the New York State Department of Mental Hygiene. Part of the grant will be used to strengthen present services through augmenting the Committee's staff by additional social workers and mental health personnel. The balance will be used for the operation of a halfway house for women with a history of narcotics addiction. The Quaker Committee, non-profit and tax exempt, now faces the urgent need to raise funds for purchase of a suitable building in which to start this new and important program. Further information may be obtained from Jane Droutman, Quaker Committee on Social Rehabilitation, 130 Christopher Street, New York, N. Y. 10014.

Charlotte (North Carolina) Meeting's nominating committee found an ingenious solution recently to the perennial problem of how to retain in service indispensable Meeting officials or committee chairmen whose terms have expired. The committee proposed an exchange of offices. As a result, former clerk Edwin C. White is now chairman of Ministry and Counsel, while former chairman Elizabeth Corkey is clerk.

Harold N. Tollefson, who for the past seven years has been pastor of Minneapolis Friends Meeting, has accepted an invitation to become pastor of West Milton (Ohio) Meeting. Although close to official retirement, he hopes that by undertaking a less arduous program in a smaller community he can continue to serve for several more years before actual retirement. He will assume his new duties in September.

Guild House Apartments for Senior Residents is a new project sponsored by the Friends Neighborhood Guild of Philadelphia. Located in the East Poplar Urban Renewal Area of central Philadelphia, two blocks from the Guild's headquarters, Guild House (open only to those aged 62 or more) will contain ninety-one apartments, mostly efficiencies and one-bedroom units at what the advance announcements says will be moderate rentals. More detailed information about these apartments (for which ground has just been broken) may be obtained from Robert Marshall, director of housing, Friends Neighborhood Guild, 703 North Eighth Street, Philadelphia 23.

Young Philadelphians will also receive increased aid from the Guild, thanks to grants totaling nearly \$300,000 from the Rockefeller Foundation and the Carnegie Corporation enabling the Guild to establish a three-year program of special counseling and tutoring for economically disadvantaged public high school pupils. Designed to encourage these youngsters to stay in school and to prepare for college attendance, the program will be directed by Richard A. Platt, former director of Friends' Select School's junior high school division.

The ever-subscription-hungry Friends Journal approves highly the following note which appeared not long ago in the *News Letter* of Stamford-Greenwich (Conn.) Meeting: "Every member and attender of the Meeting knows the FRIENDS JOURNAL, but not everyone is a subscriber or regular reader. The JOURNAL gives us valuable news of the Society at large, thus helping us to overcome our unavoidable localism; it provides us with thought-provoking articles on our methods of worship and our ways of expressing religious experience in everyday life; it is an excellent stimulant to meditation and action. After our reading of the JOURNAL, copies can be passed on to interested friends who ask us what Quakerism means. This is an easy and effective way to spread knowledge of the Society."

How pleasant it would be if somewhat similar items could be found in all Monthly Meeting news letters!

Edwin Morgenroth, chairman of the Social Science Department of Long Beach (Calif.) City College, has been appointed president of Pacific Oaks College and Children's School in Pasadena, California, succeeding the late Evangeline Burgess, who served as director and president of Pacific Oaks from 1947 until her death in April, 1965. A member of one of the seven Quaker families who founded Pacific Oaks Friends School in 1945, Edwin Morgenroth and his wife, Molly, were co-directors of the Children's School during its first two years, prior to which, in addition to teaching in Wisconsin and California, he served as assistant principal of Westtown School in Pennsylvania. He is presiding clerk of Pacific Yearly Meeting and a member of the national board of directors of the AFSC.

Pacific Oaks is one of the few accredited colleges in the country whose major purpose is to prepare qualified teachers in the field of early childhood education. Its active Community Services Program furnishes consulting services to thirty-five nursery schools in the greater Los Angeles area.

To create "a German Woodbrooke" (or Pendle Hill) has been for many years a concern of a number of German Friends, according to an account in *The Friend* of London. With this objective in mind there was held in 1962 at Freundschaftsheim (see account in July 1st JOURNAL) the first *Quäker-Studien-Seminar*, with Konrad Braun, formerly of Woodbrooke, as leader. The following year a similar seminar took place at Bad Pyrmont, and this past spring two such seminars were held: one at Rathen in Saxony for East German Friends who are not allowed to attend gatherings in the West, and the other at, once again, Bad Pyrmont, where there were eight speakers (six of them members of Germany Yearly Meeting) during the ten-day session.

The "German Woodbrooke" is still only a dream, but, according to *The Friend's* account, it is a dream that may come true before too many more years if German Friends succeed in their ambition to extend Quaker House at Pyrmont as an active Friends' center.

The 1967 Friends World Conference at Guilford College, Greensboro, North Carolina, is now the subject of energetic preliminary planning in several countries. First priority in the planning has been given to preparation of advance study materials, for which twenty-five Friends have been asked to prepare manuscripts on five major topics: "The Nurture of the Spiritual Life," "Peace Making and Peace Keeping," "Community of People," "The Meeting as a Community," and "The Ecumenical Challenge." Preliminary editing of the study booklets is being done by Edwin B. Bronner, Douglas V. Steere, and Herbert Hadley. Final editing is to be done by a committee in England. Publication is expected in January, 1966.

"Picture a monk in his cell," says a report of the Ministry Committee of Radnor (Pa.) Meeting, published in that Meeting's *Newsletter* in connection with a retreat of Meeting members. "Can you see a cigaret in his mouth?—a Pepsi within easy reach?—A T.V. Guide in his hand? . . . You cannot because as an undergraduate you saw the spirituality of the monk as an impenetrable barrier to mass behavior."

Herbert Fledderjohn, who recently completed two years as field director of the American Friends Service Committee's Social and Technical Assistance Program in Jordan, has returned to the United States, where he will serve as president of the International Cooperative Development Association of Washington, D. C.

The Service Committee's Jordan program (described by Herbert Fledderjohn in a FRIENDS JOURNAL article of May 15, 1964) was begun four years ago at the invitation of the Jordanian Government. It resulted in the forming of the Jordan Cooperative Institute, which will continue the program under the direction of Moussa Khalida, a "Moslem Quaker" who joined the AFSC staff in 1961. Although a Ford Foundation grant has been obtained for immediate financing, it is hoped that the program can eventually be supported by the local cooperative movement.

Francis Worley, York Springs (Pa.) Friend who is a member of the Pennsylvania State Legislature, recently introduced in that state's House of Representatives a resolution, adopted on July 2nd, commemorating the United Nations' twentieth anniversary and affirming the belief that "the peace-making procedures of the United Nations should be used initially on the outbreaks of international incidents rather than military might and instruments of war."

"My work-camp experience is part of the reason for my decision to join the Peace Corps," says a letter written (five years after that experience) to the Social Order Committee of Philadelphia Yearly Meeting. "To do my small part to better understanding seems suddenly so necessary. To make people conscious of this necessity is the greatest gift of work camp."

Administrative Changes at Haverford College

Archibald MacIntosh, vice president and director of admissions at Haverford College, will retire this month after thirty-six years as a member of the college's administrative staff. A graduate of Haverford, he has twice served as acting president and has represented the college nationally as chairman of the College Entrance Examination Board. He will be succeeded as director of admissions by William W. Ambler, for the past eight years his assistant. (William Ambler, a member of Plymouth Meeting, Pa., is a 1945 Haverford graduate.)

Other administrative changes at Haverford include the creation of two new administrative posts: provost and vice president for finance. The position of provost will be filled by Louis C. Green, professor of astronomy who has been a member of Haverford's staff for the past twenty years. He will serve until the academic year 1967-68, assisting president Hugh Borton, who will at that time be granted a year's sabbatical leave (prior to retirement) in order to prepare for returning to his special field of interest, Japanese history. The college hopes to announce shortly the appointment of a vice president for finance.

Letters to the Editor

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

Committees

"I was sick and you took me in,' . . . 'I was in prison and you visited me.' Not 'I was in need and you formed a committee.'" (From a minute of State College, Pa., Meeting reprinted in FRIENDS JOURNAL, June 15)

Perhaps the greatest weakness in Friends' Meetings today is the committee form of organization. Every concern and responsibility is handed over to a committee!

The committeeman is able and usually quite willing to act in a much more impersonal way than if he were acting as a concerned Friend or, better yet, a friend. Whatever is said and done can be said and done for Meeting and not out of any personal feeling in the matter. Whatever kindness may have been intended is quickly lost in "officialdom."

If we did away with committees and laid upon each mem-

ber the responsibility to meet in loving kindness whatever needs to be done, if we made it possible for each to assume without apology the responsibilities now assigned to committees, perhaps each of us might be blessed with the divine love which comes only through personal experience with God's work.

However, this may be too much to ask of mere mortals. When people speak of their religion and note that they are Elders or Junior Elders of this or that, and someone asks "What are you?" does it not help the ego a bit to say not merely "I am a Quaker," but to add (quite modestly, of course) "an Overseer, a member of the Social Order and Prison Committees, and a Trustee of the Meeting"?

Surely, the ticket to heaven grows longer with each new committee for each new concern, until finally we come to the Funeral Committee, from which no resignation is required.

Princeton, N. J.

O. GODFREY KLINGER

A Lesson in Democracy

The future of Quakerism (and of democracy, perhaps) rests upon sound education.

The practical application of what she had learned one morning at Sandy Spring Friends Fellowship school was told to her mother by an eight year old girl. At assembly the school's director had concluded his remarks on "What Is A Quaker?" with the admonition to look for the good in everyone.

"There was a girl playing with us," the child recalled, "and she didn't smell very good. But," she cried in eager enthusiasm, "Could she kick that ball!"

Ashton, Md.

RICHARD H. FARQUHAR

"Prayer for the President"

I am pleased and grateful for Margaret Snyder's letter, "Prayer for the President," appearing in the JOURNAL for July 1.

The concern so cogently expressed by Margaret Snyder in India interestingly enough is one which recently arose, too, in our Los Angeles Friends Meeting. As a result, the following letter has been sent to the other Meetings of Southern California Half-Yearly Meeting:

Dear Friends,

At our June business meeting Gretchen Tuthill reported to us on the AFSC-sponsored visitation to Washington on Vietnam. Out of our meeting together a concern arose that Friends join in an outpouring of prayer for the President and his advisors, the feeling being that while we warmly support continuing efforts by citizens through letters or other outward means to reach and influence the Administration policy, there is urgent need to hold these men in the Light that God may reach through to them and move them in a way human agencies alone cannot.

To implement this concern both La Jolla and Los Angeles Friends are asking those members who can to meet at their respective Meeting Houses each week to join in prayer during the half hour preceding the regular Sunday morning worship. Others are urged to pray individually.

We share our thinking with you to ask that you, too, out of concern for the worsening situation in Vietnam with its threat to world peace, unite with us by setting aside a special time in your Meeting for corporate prayer for "God's strengthening guidance" for the President and other leaders.

Los Angeles, Calif.

MARGARET T. SIMKIN

Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.

BIRTHS

BURDSALL—On March 25, to Walter H. and Nancy Jenkins Burdsall of Seabrook, Texas, their third son, CHRISTOPHER HAVILAND BURDSALL, grandson of Edward C. and Betty Jenkins of Mt. Pocono, Pa., and of Gertrude B. and the late Ellwood R. Burdsall of Great Barrington, Mass., and great-grandson of Marie and the late Charles F. Jenkins of Germantown, Philadelphia. The mother, maternal grandparents, and great-grandmother are members of Green Street Meeting, Philadelphia. The father and paternal grandmother are members of Purchase (N.Y.) Meeting.

COLES—On May 25, to Kenneth and Georgiana Coles, a daughter, CARIE SIMPSON COLES. The father and paternal grandparents, Hammond and Frances Coles, are members of Wrightstown (Pa.) Meeting.

FURHMANN—On April 13, at Evanston, Ill., to Donald E. and Barbara Simpson Furhmann, a son, DAVID SCOTT FURHMANN, first grandchild of William E. and Elizabeth Mills Simpson. All are members of Lake Forest (Ill.) Meeting.

KELLER—On July 9, a daughter, MELISSA BAILY KELLER, to David and Susan Keller, members of Wrightstown (Pa.) Meeting.

LOWEN—On June 13, at New York City, a daughter, SUSAN BETH LOWEN, to George and Ann Lowen. The mother is a member of Scarsdale (N.Y.) Meeting.

MYERS—On May 4, ERIC BRINER MYERS, third child and second son of Mark and Anna Walton Myers of Rochester, N. Y. All are members of Rochester Meeting.

MARRIAGES

BASSETT-LONGSDORF—On May 22, at Newtown, Pa., GEORGE-ANN LONGSDORF and RAYMOND F. BASSETT. The bride is a member of Wrightstown (Pa.) Meeting.

BROCK-HENTZ—On June 19, at and under the care of Wrightstown (Pa.) Meeting, MARGARET ANN HENTZ, daughter of Robert, Jr., and Doris Hentz, and STEPHEN C. BROCK. The bride and her paternal grandparents, Robert and Elizabeth Hentz, are members of Wrightstown Meeting.

INGERMAN-LONGSTRETH—On May 22, at Wynnewood, Pa., BARBARA LONGSTRETH and CHARLES S. INGERMAN. The groom is a member of Wrightstown (Pa.) Meeting.

ZIMMERMAN-JACOBSON—On June 26, at the home of the bride in New Hope, Pa., BARBARA JACOBSON and PAUL ZIMMERMAN of New York City. The bride and her parents, Sol and Barbara S. Jacobson, are members of Wrightstown (Pa.) Meeting.

DEATHS

BOND—On June 30, ALLEN BOND, Sr., husband of Mabel H. Bond of Winchester, Va. A birthright member of Hopewell Meeting, Clearbrook, Va., he was an attender of Centre Meeting, Winchester. Surviving, in addition to his wife, are a son, three daughters, and eight grandchildren.

COOPER—On May 30, ANNA B. COOPER, wife of the late John Cooper of Pineville, Pa. A member of Wrightstown (Pa.) Meeting, she is survived by two daughters, two sons, and several grandchildren.

HAINES—On June 27, EVERETT H. HAINES, aged 82, husband of the late Helen Stokes Haines. A member of the Meeting on Worship and Ministry of Medford (N.J.) United Meeting, he is survived by a sister, Julia Haines Moon; a son, Dr. Herbert W. Haines; a daughter, Marian H. Barclay; and grandchildren.

SILVERBRAND—On April 30, at Worcester, Mass., AMANDA SILVERBRAND, wife of the late Oscar Silverbrand. A member of Pleasant Street Meeting, Worcester, she is survived by two sons, Harold O. and Clifford L. Silverbrand, and a daughter, Hillevi (Mrs. J. Walter) Connor.

WELSH—On June 29, at Urbana, Ill., JANE TOMLINSON WELSH, newborn infant daughter of William A., Jr., and Ann Dean Stratton Welsh of Urbana. The mother and maternal grandparents are members of Middletown Meeting, near Lima, Pa. The father and paternal grandparents are members of Swarthmore (Pa.) Meeting.

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

AUGUST

1 (also September 5)—Plumstead Meeting House, Gardenville, Bucks County, Pa., will be open for worship, 11 a.m.

1—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of American Friends Service Committee.

3-8—Germany Yearly Meeting, Bad Pyrmont, Germany.

6-11—Baltimore Yearly Meetings (Stony Run and Homewood), Western Maryland College, Westminster, Md. Principal speakers: Francis B. Hall, Bliss Forbush, Kenneth Boulding. Young Friends and Junior Yearly Meeting.

8—Annual Reunion of Conscientious Objectors of World War I, Community Center of Union Bridge, Md. (Route 75, five miles west of New Windsor, Md.) Worship, 10 a.m.; sermon by Milton Hershey. Lunch, 12 noon. Afternoon session, 1:15 p.m.: panel discussion with Joshua L. Baily, Claude Wolfe, Paul Dundore, and Isaac Baer; business and social hour. Lunch reservations (\$1.50) should be sent in advance to John D. Roop, Jr., Box 4, Linwood, Md.

8 and 15—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the AFSC.

15—Meeting for worship, 11 a.m., Brick Meeting House, corner Routes 272 and 273, Calvert, Md. Visitors welcome.

15-19—Pacific Yearly Meeting, St. Mary's College, Moraga, Calif. Correspondent: Edwin C. Morgenroth, 2721—5th Avenue, Corona del Mar, Calif.

17-19—Second Pennsylvania Farm Conference on World Affairs, Dickinson College Union, Carlisle, Pa. Cost: full-time, \$15 per person, \$28 per couple; one-day, including one night, three meals, \$8 per person. For further information and advance registration blank write to Farmers and World Affairs, 1201 Chestnut Street, Philadelphia 19107 (phone 215-LO 3-6322).

18-22—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Correspondent: Chester A. Graham, 2922 Monroe Street, Madison, Wis.

19-22—Indiana Yearly Meeting, Pendleton, Indiana. Correspondent: Louis P. Neumann, Butterworth Farm, Maineville, Ohio.

19-22—Lake Erie Yearly Meeting and Association, Malone College, Canton, Ohio. Correspondent: Howard McKinney, 1593½ Jackson Street, Charleston 11, West Va.

22—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the AFSC.

22—Potomac Quarterly Meeting, Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session, 1:45 p.m. All meetings DST.

22—Warrington Quarterly Meeting, Warrington Meeting House, Route 74 near Wellsville, Pa. Worship, 11 a.m. Lunch, followed by business and conference session.

24-29—Ohio Yearly Meeting, Malone College, Canton, Ohio. Correspondent: Harold B. Winn, 355 West 7th Street, Salem, Ohio.

25-29—East Africa Yearly Meeting, Chwele, Bungoma County, Kenya. Correspondent: Hezekiah Ngoya, E.A.Y.M., P.O. Tiriki, Kisumu, Kenya, East Africa.

27-29—Abington Quarterly Meeting Family Weekend, Camp Hilltop, Downingtown, Pa., 7:30 p.m. Friday through 2 p.m. Sunday.

Topic: "Friends—The Next 300 Days." Speaker: George Corwin, new executive secretary of Friends General Conference. Discussion leaders: Allen Bacon and Paul Wehr. For reservations: Royce Beatty, 132 West Gravers Lane, Philadelphia, or Marjorie Seeley, 8609 Tiona Street, Philadelphia. Note: Abington Quarterly Meeting, November 13, will begin at 3:15 p.m. (instead of 10:30 a.m.) and will extend through supper, with an evening program of religious music.

29—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa.

29—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the American Friends Service Committee.

Note: Rancocas (N. J.) Meeting for worship, 10 a.m. (DST), June 20—September 12.

Powelton Preparative Meeting, Philadelphia, has discontinued regular meetings at the Christian Association Building (U. of Pa.) until September 12.

Summer meetings for worship, 8 a.m., Woodbury (N. J.) Meeting House, Broad Street south of the Creek, Woodbury. Regular meetings for worship continue to be held at 10 a.m.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

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

California

BERKELEY—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

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

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

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

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

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

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

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA CRUZ — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., (across from U.C.L.A. bus stop.) Clerk, Pat Foreman, GR 4-1259.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Sadie Walton, 442-5468.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

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

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

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

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

Delaware

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

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

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

District of Columbia

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

Florida

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

FORT LAUDERDALE AREA—Call Harry Porter at 566-2666.

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

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

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

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

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Hawaii

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

Illinois

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

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

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

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

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

Kentucky

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

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

CAMDEN—Meeting for worship, 9:30 a.m., at the studio of Ruth Bunker in Rockport. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

ANNAPOLIS — Meeting for Concerns, 10:30 a.m. Worship, 11:00 a.m. Call CO 3-2214 or CO 3-6921.

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m. Tel. ID 5-3773.

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

Massachusetts

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

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

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, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

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

Michigan

ANN ARBOR—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 662-6083.

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

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

Minnesota

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

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, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

Nebraska

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

Nevada

RENO — Meeting Sunday, 11:00 a.m., 1127 Evans Avenue. Phone 329-4579.

New Hampshire

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

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, D.C.U. Lounge, College Hall, 9:30 a.m., June 20 to September 12. Avery Harrington, Clerk.

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

New Jersey

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

DOVER—First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

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

RIDGEWOOD — Summer schedule through July and August. Meeting for worship at 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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. Dorelin Bunting, Clerk. Phone 344-1140.

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., 727 Madison Ave.; phone 465-9084.

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. Meeting, 10 a.m.

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

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

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

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

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

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

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

North Carolina

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

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

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

Ohio

E. CINCINNATI—Meeting for worship only, 10 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

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

SALEM—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School,

9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

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

Oregon

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

Pennsylvania

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

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

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

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

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

LANDSOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

LEHIGH VALLEY-BETHLEHEM — On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

MEDIA — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford Meetings held jointly at Penn and Orthodox Sts.—11 a.m.

Germantown Meeting (held jointly with Green Street Meeting at 45 W. School House Lane).
Green Street Meeting, 45 W. School House Lane (held jointly with Germantown Meeting at 45 W. School House Lane).
Powelton, not meeting until September 12th.

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

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

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

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

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

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

Rhode Island

JAMESTOWN—Conanicut Meeting, First-days July, August, and on Sept. 5, 10:30 a.m.

Tennessee

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

MEMPHIS — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

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

Texas

AUSTIN — Worship, Sunday, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

Vermont

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

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

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

Washington

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

Wisconsin

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

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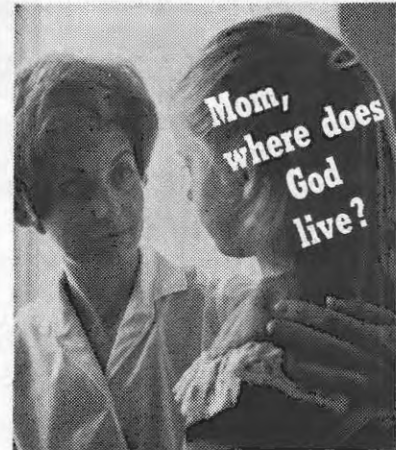
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