

FRIENDS JOURNAL

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*C*HRISTIAN love . . . is a gift that all men know under calamity, a spontaneous openness to each other that arises when catastrophe breaks down the barriers we raise around our self-love, and we become aware of the condition of those around us, and move into their situation. It happens in war, and flood, and earthquake, when men who have never heard the name of Christ reveal the Christlikeness within their nature. . . . This openness to another's condition must happen in prosperity as in calamity. . . . At root the human race is always under the threat of calamity. . . . All of us are always in need of being cared for.

—HAROLD LOUKES

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Haddonfield Friends School
(Photo by Carl Reed. See page 125.)

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

More People, Less Food—What to Do?

On June 3rd, 1965, the National Council of Churches adopted a resolution on world hunger, saying "We see a tremendous urgency in matters of hunger and food in relation to our Christian faith." Referring to "the predicted widespread, acute famine" in the next decade, the NCC asserted that the efforts of churches and voluntary agencies have been "fragmented and inadequate." "The universal human conscience will not permit us to be silent nor fail to offer every skill and strength we have . . . to reverse this drift toward disaster." The Council called upon the President and Congress to initiate a comprehensive program "to make the elimination of world hunger a major objective of our nation, working with other governments and organizations. The dominant framework of action should be international. . . ."

Quakers, who share this concern, can be asking the question of how they can best join in this challenge. The Friends Committee on National Legislation is working to encourage a revised and increased program of "food for peace." The American Friends Service Committee, through its family-planning program in Hong Kong and in its community-development programs, is making a modest contribution. But a major hope of all who are concerned is an important "escalation" of the programs of the United Nations.

The UN agency which concentrates on the long-range problem of helping nations to modernize their agriculture is the Food and Agriculture Organization. Comparatively small as are its resources (\$16 million a year), it has gained considerable respect among nations for its research and technical assistance. A newer UN initiative is the World Food Program, designed to use surpluses donated by many nations in such a way as to stimulate economic development. This program, by the decision of the Twentieth General Assembly, has increased its requests for voluntary contributions from member nations to \$275 million for a three-year period. Yet the total UN resources now being devoted to "Freedom From Hunger" would not finance one week of military action in Vietnam; it can hardly be expected to halt the alarming decrease of food per capita among half the world's people.

Much smaller in resources, though great in its potential, is the Population Division of the UN Secretariat, which services the forum of the Population Commission. Actual programs of encouraging population planning are carried out by the World Health Organization, but advice (both statistical and on policy) is available to nations through this other branch of the UN Secretariat.

In past years, Brazil has taken the leadership in suggesting that resources released through disarmament should be devoted to a UN effort large enough to reverse the trend toward widespread famine. But can and will hungry people wait? The World Population Conference, held under UN auspices at Belgrade in September, called for radical action now. How best can Quakers use their influence?

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Editorial Comments

The contributor of this guest editorial, Martin A. Klaver of Wilmington (Del.) Meeting, was for many years editorial-page editor of the Wilmington Evening Journal. He is a member of the Book and Publications Committee of Philadelphia Yearly Meeting.

Will We Understand Each Other?

WHEN Friends from other countries come to the Friends World Conference in 1967, asks a Swedish Quaker in the *FRIENDS JOURNAL*'s letters column, "How will the ordinary, well-meaning American Friend—the one who is not active on Committees or at conferences—react to a guest with a differing opinion?"

A differing opinion? "One has reason to suspect," Sven Ryberg writes, "that quite a few of the visitors will be presenting a view of the world's problems that differs considerably from the official American version." He is concerned that the average American Quaker will not be prepared to discuss (one gathers that he means frankly, freely, with no holds barred) such controversial matters as racial discrimination in these United States.

He tells how the outcome of the second trial of Collie Leroy Wilkins, Jr., at Hayneville, Alabama, affected a group of young Swedish Friends. They were evidently aroused by this acquittal, coming after the jury in the first trial disagreed. "Thus for countless European young people," he writes, "still another American place-name was transformed into an emotionally charged signal, a 'dirty' word, a placard slogan."

The implication inherent in this will be profoundly disturbing to many, if not most, young American Friends—and to their elders. It is that American Quakers are less censorious than European Friends of Alabama juries that fail to convict white supremacists charged with the murder of civil rights workers. Actually, one would not expect to find any American Friend, young or old, who would attempt to excuse, much less defend, Southern "justice." Most other Americans are of the same mind—perhaps even most Southerners. Certainly there have been Southerners to cry out against these shameful travesties.

As for "the official American position" on this matter, it is in accord with the general feeling among Americans that something must be done to protect Negroes and whites against racists who resort to violence. Something *has* been done: toward the end of last year Wilkins and his two companions were convicted of conspiracy to violate the civil rights of Viola Liuzzo, the woman

who was killed. But this is not enough. The present session of Congress will consider legislation bearing on this problem and may produce the third civil rights act in three years.

"How much of the argument in a churning discussion would a similar group of American Young Friends—or their parents—understand?" asks Sven Ryberg. In the given circumstances, most of it, if not all. But some of the statements made by young European Friends might produce demurrers. It is easy to condemn; to try to understand is harder. For Americans the fact of the federal system is important, and it explains why the Congress has moved by stages to meet demands that a European government might have dealt with at one stroke long ago.

Americans might feel compelled to point out, also, that the record is not all bad. Just a few years ago the name of Little Rock, Arkansas, was a "dirty word" among champions of human equality—in the United States, as in other countries. Federal troops had to be moved in to enforce integration in the public schools. But changes have been taking place, and today Little Rock is no longer what it once was—a horrible example of race hatred encouraged by state authority. No one would contend that the state is free of racial discrimination, but progress has been made.

So it is good that Sven Ryberg also asks: "How much of the American argument do we [Europeans] understand?" The word "argument" is not quite the right one. "Position" would be better, but none too apt. It is the whole complex situation wrapped up in the American nation's race problem that calls for understanding. Americans could wish they understood it better themselves, but there is a kind of tacit national consensus that sudden, drastic solutions are to be looked at with skepticism.

In almost any American Monthly Meeting, it may well be, there will be those who see the problem in different lights. In the Meeting I know best this is surely true. When it accepted its first Negro family into membership a few years ago there was no one to object openly, but one was not surprised (in a border state between North and South) to hear some mutterings of dissent.

There are those who, even now, are not in sympathy with the efforts of others to get an open housing bill through the state legislature. Some of us are ready to demonstrate for such a law; others are not.

So no doubt there are some "passive, lukewarm, respectable" American Friends who are not well prepared to cope with "the different, the unfamiliar, and the apparently dangerous" coming from the lips of visitors from other lands. Yet American Friends are accustomed to hearing each other speak their minds. It is hard to imagine them avoiding discussions of race relations in this country. After all, they are members of a group that has spoken out strongly for racial justice, they have generally supported the activists among them, and they believe in trying to reach a meeting of minds.

Should American Friends undertake special preparation for informal discussions with Quakers from abroad—discussions outside the coming conference? Should delegates from abroad undertake special preparation, too? If it is a matter of answering each other's arguments, the effort would hardly be worth while. If the aim is to seek the truth in order to understand each other better, there is surely a place for it. There is also the kind of preparation that precedes a Quaker meeting for business; there can hardly be too much of that.

M.A.K.

When Words Fail

"SILENCE speaks louder than words" may sometimes be the Quaker equivalent of the familiar platitude about "action." Feeling the frustration that is probably shared by many who are made inarticulate by the enormity of war's evils and the inadequacy of words to express love in a world of hate, a Quaker ex-Marine has sent to the FRIENDS JOURNAL a clipping from a recent issue of *Life* stating that the U. S. Marine Corps Reserve is attempting, through its "Operation Handclasp," to alleviate the suffering of Vietnamese civilians. "Those interested in assisting in . . . the Program for rebuilding communities and providing food, clothing, medicine," say *Life's* editors, "may send cash . . . to the Marine Corps Reserve Civic Action Fund for Vietnam. Address to CARE, Room 406, LaSalle Building, 1028 Connecticut Avenue, N. W., Washington, D. C. 20036, and mark donation for Marines, Vietnam."

Hoping that there will be wide publicity for this attempt by a wing of the "military establishment" to mitigate evils done in the name of "power for peace," this Friend adds, "If we are frustrated, think of being in the position of McNamara, L.B.J., Ho Chi Minh, or Mao!"

E.A.N.

Holy (?) Anger

By HENRY B. WILLIAMS

*He that is slow to anger is better than the mighty;
and he that ruleth his spirit than he that taketh a
city.*

— Proverbs 16:32

IN the middle of the nineteenth century, Richard H. Barham wrote a poem called "The Jackdaw of Rheims" which fairly placed righteous anger just where it should be:

The Cardinal rose with a dignified look,
He called for his candle, his bell, and his book!
In holy anger and pious grief,
He solemnly cursed that rascally thief
He cursed him at board, he cursed him in bed;
From the sole of his foot to the crown of his head . . .
Never was heard such a terrible curse!
But what gave rise to no little surprise,
Nobody seem'd a penny the worse.

The problem with anger is that it is always with us and, however holy or righteous the cause, the angry one accumulates guilt. The ancients took a very practical view

of anger and guilt by assuming that no human being ever was sinless. "There is none righteous, no not one." The Christian church, quite early, arranged sins into categories of ascending importance and chose seven which it labeled "deadly." Among these, all of which could load any soul with guilt, was *wrath*, more intimately known as plain anger. The others, such as lechery, sloth, envy, and the like, represented specific violations of the social code which were undeviating in their mode of evil; wrath, on the other hand, traversed the line by being a sin that could be termed both righteous and unrighteous.

There is no denying that unrighteous anger is unmitigated evil. The murder of Abel by Cain combines both envy and unrighteous wrath. There is very little that can excuse the violent acts of Cain. In fact, no one did. When God placed his mark on Cain it was not to excuse him but to indicate that the Divine Way was not the way of revenge. Cain's guilt was not removed, but man's righteous longing for revenge was forbidden. The tale relates that, however distasteful it may be, we are our brother's keeper even though that brother be a murderer.

The most famous Old Testament example of righteous anger occurred on Mount Sinai while Moses was talking to God. The anger of God was kindled against His

Henry B. Williams, a member of Hanover (N. H.) Meeting and clerk of Northwest Quarterly Meeting, is director of the experimental theater and chairman of the drama major at Dartmouth College. This article grew out of a talk he gave last summer at the Meeting at North Sandwich, New Hampshire.

people because they had returned to idolatry, and he warned Moses to "let Me alone that My wrath may wax hot against them and I may consume them!" Moses placated God's wrath by appealing to His esteem and pointing out what the world might say of a God that saved His people from Egypt only to destroy them in the Wilderness. "And the Lord repented of the evil which He thought to do unto His people."

Yet, when Moses came down from the Mount and saw the idolatry of the Israelites, "Moses' anger waxed hot and he cast the tables (of the testimony) out of his hands and brake them beneath the mount." It was now God's turn to reason with Moses over his anger, and He invited Moses back up the mount. "And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest."

This is the least of the results of righteous anger; one always breaks something and back one has to trudge "up the mount" to repair it. Whenever anger spreads his wing, whether in righteous or unrighteous cause, some violence is done, if only to the spirit of the angry one. Perhaps the most important element really is that anger wastes very valuable time that might be better applied to a more constructive emotion.

The episode of the cleansing of the temple is always given as the classic affirmation of righteous anger. Yet this is the only example of overt righteous anger (unless one would include the curious story of the barren fig tree) in the accounts of the life of Jesus that have come down to us. Matthew, in his account, follows it immediately with several instances of healing, and John says that the Disciples were reminded of a passage from the Sixty-Ninth Psalm, which reads, "The zeal of thy house hath eaten me up." But the Psalm gives no hint of righteous anger and is indeed the cry of an afflicted one who feels that he has really suffered because he has tried to follow in God's ways and has gotten the rough end of the stick for it. Nevertheless, the story is one that probably did happen, even though it runs almost wholly coun-

ter to everything we have been told about Jesus. It appears in all four Gospels, and its supreme glory is that it shows, as nowhere else, the utter humanity of Jesus. Elsewhere in the Gospels He is represented as one who could see good even in the worst of people, who could consort with publicans and sinners and gently persuade them and turn them away from their sins. Here was a man to whom orthodoxy was always suspect, and to whom temple observances were not necessarily essential; who could say to the Samaritan woman, "... the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father ... but the hour cometh and now is when true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." One who could say this would not normally be concerned to root out in anger the merchants of ritual animals from the outer courts of the temple.

Whatever the truth of the matter is, very little came of this dramatic act. It is probable that the merchants gathered up the overturned tables and went right ahead selling their wares. For all the holy anger, they probably were not a penny the worse. Fortunately, the gospels are filled with accounts of other acts and sayings of Jesus which show his mind and spirit in a far different light—acts that demanded a far greater fortitude of spirit and a mind uncomplicated with rash emotion.

Anger begins with the consciousness of guilt either in others or in one's self. There is no exact limit to the degree of guilt that can produce it. It may stem from the single act of a person or from the concerted acts of a group or a nation. Yet when anger takes over, reason departs, and in the end it becomes reprisal and revenge. It helps no one and sets the world back in time and in spirit. Any anger always seems righteous to the angry person.

The Nuremberg Trials that followed the Second World War were held admittedly to fasten the guilt squarely on the leaders of Nazi Germany. The enormity of the crimes of those men, committed throughout the 1930's and the war years, is undeniable. The temper, indeed the anger, of the times demanded retribution, and it is pardonable to wonder whether those who presided over that court did so with complete judicial calm and without any hint of a desire for a very human revenge. Justice demanded that this guilt be punished. Here, if ever, was a cause for righteous anger ... and yet. ...

"Ye have heard it hath been said, an eye for an eye and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other!" The Apostle Paul echoed this when he wrote: "Be not overcome of evil, but overcome evil with good!" Forgiveness in such cases is far harder.

THERE is an uncertain Friends Peace Testimony, lacking fire and commitment, without passion, and without political realism when there is passion. A pious nod to God is what we have, and we do not want that nor do we need it. The condition of our testimony is the first order of business for the Society of Friends. Also, Friends need to re-think their ideas of conflicts. Is there a contemporary disharmony we may rightly cause because of our loyalty to a Higher Harmony? Without creeds, we must judge our members by their practices.

—RAY PAAVO ARVIO

Recently the nation of Israel trapped and caught one of the most notorious of the Nazi criminals, Eichmann, and in the odor of official justice condemned and killed him. It was a terribly human urge to right a wrong and to avenge thousands of Jews who had been slaughtered in cold blood. Yet here was a people whose history is crammed with suffering and whose scriptures nevertheless thunder the word "forgiveness." If they had forgiven, how magnificent it would have been and how like the spirit of the Hebrew past! Moses had called them to be a "nation of priests" and Isaiah told them that God had said: "I will also give thee for a light to the gentiles," and yet anger had its sway. Understandably they reasoned that to err is human, and they avoided forgiveness as being wholly divine.

When one recognizes sin in one's self or in others and the feeling of guilt becomes overwhelming, how should one act? Perhaps the best answer is given in the gospel account of the woman taken in adultery. Having outfaced the righteously angry scribes who were about to stone her (quite legally), Jesus turned to her and said: "Where are those thine accusers? hath no man condemned thee? . . . Neither do I condemn thee: go, and sin no more." Jesus, in pious anger at her sin, could have joined the scribes in stoning her. He could have enjoyed this high emotion and could have been as angry as they were. But he would have denied the woman a chance to repent. It was a harder way. It imposed on him and on her the severest test of loving-kindness, but he gave her a chance, even though her past sins remained, to walk in a better way. If he had followed the way of the scribes, in the end he would have accomplished nothing and destroyed much.

Forgiveness, in place of anger, can be terribly hard. We sometimes excuse ourselves when we depart into anger by such phrases as "May God forgive you; I cannot!" And even as we say it, we are really admitting that we are not mature enough to do the obviously right thing, and we end by asking God to do it for us.

There is none righteous, no not one! is only too true. The consciousness of this fact in others is always with us; consciousness or unrighteousness in ourselves is not always so apparent. Paul, who strove all his life against his own unruly spirit, could learn finally to say that there was a far better way than anger. To the Colossians he wrote: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye!"

That same Jesus who told his disciples to "Resist not evil" could also cry out of the agony of the cross "Father forgive them for they know not what they do!" In that moment those words must have been the hardest to utter. Yet it remains one of the most miraculous speeches ever made—and since then it is the one least often heard.

Letter from England

By JOAN HEWITT

AS students of Quaker history know well, Northwest England was the home of the Seekers whom George Fox gathered and from whom arose the Society of Friends. I have left Southeast England and write to you now from my new home and job in the Northwest.

Maryport, where I now live, was founded after George Fox's day (not till the eighteenth century), but it is within easy reach of the fells and dales through which he walked and rode, and it is accessible to you, too, if you are on a Quaker pilgrimage or a trip to England's lake-land. For many years the town flourished as a port, with coal mining and heavy industry besides, but the depression between the two world wars brought a stop to that, and about eighty per cent of the men were unemployed when Friends (as they had done in South Wales) came along to start clubs and classes for the men so that they might learn new skills and train their minds during their enforced leisure.

After a time, mindful of the needs of the whole man, Friends realized that the unemployed were becoming segregated from the rest of the community, and they hit on the idea of opening an educational settlement where those in work and the womenfolk, as well as the unemployed, could gather. They bought a house on Castle Hill, overlooking the Firth of Solway, where, on a clear evening, the sun sinks red behind the Scottish coastline. The hill and the land beneath it, though devoid of a castle, show signs of probable Roman occupation, and at the far end of the town the site of a Roman fort will, we hope, be investigated by archeologists this summer.

Down below the Settlement is the disused harbor and the rather derelict old town, for many families have been moved to the new housing estate and are employed in light industries, such as plastics and shoemaking, and, because the local authority is poor, the demolition of old houses and clearing of sites drag on. Recently I saw a crane swinging a heavy weight which attacked a tall old house built of the local dark red sandstone, and I had a transferred sense of power as it struck the old walls repeatedly till they trembled and began to crumble, but I also thought of the families who had known sorrow and happiness there, however cramped and poor their living space.

In spite of this somber picture of the town, the inhabitants are lively enough—outspoken and very friendly. Perhaps their years of poverty and uncertainty have

Joan Hewitt, formerly assistant editor of *The Friend* (London), has been for years one of the FRIENDS JOURNAL's English correspondents. The address of the Maryport Educational Settlement, where she now works, is Castle Hill, Maryport, Cumberland, England.

welded them into a close community, ready to befriend one another. Certainly the members at the Settlement are keen to keep things going, whether by taking a turn on the tea and coffee rota, by entertaining the old people's club, by expressing their views at a members' committee meeting, or by making plans for the spring fair, their annual fund-raising effort. For, like many voluntary organizations, the Settlement has a job to pay its way. In addition to meeting running expenses, it badly needs a proper car park, because students come from surrounding towns and villages. Last week the members were racking their brains as to what they could sell and how else they could make money at their fair in March. Any suggestions?

Maryport used to have a thriving Friends Meeting, but now the meeting house, overlooking the sea, is a warehouse for potato crisps, and the adjoining burial ground is neglected. It is surrounded by a high wall with a corrugated iron gate. I looked through a crack and saw some tired-looking grass and what might have been a tombstone, lying flat. If I had been a child I would have got down on the pavement and peered beneath the gate, but curiosity has its limits. The nearest Meeting now is about five miles away at a small holiday resort. It stands, a long, low building, whitewashed, with a door but no windows on the street side, because across the street is a

strip of grazing for ponies and donkeys, and beyond the grass is the sea, from which the mighty sou'westers blow. Inside all is spick and span, with panelled walls and benches painted Quaker gray. About half a dozen elderly Friends gather there on Sunday mornings, warmed (rather inadequately by your standards) by electric fires. One of them usually reads, faithfully but laboriously (with the help of a magnifying glass), a passage from the Bible. In the village are other nominal Quakers who do not attend, and by the look of things the Meeting is slowly dying, but who can tell?

From January to March the seaside Meeting closes, and this morning I went to Wigton, where the Meeting throngs with those at the other end of the scale: the boys and girls of a Quaker boarding school. More adult Friends would be warmly welcomed to strike a balance. After meeting, representatives to a peace conference were being appointed, and one man agreed to go, subject to the weather. If there was a blizzard he would have to work. "Ah," I thought, "a farmer who must care for his sheep!" But no, he is that rare thing in English Quakerism, a laborer, and his job is to help to keep the roads clear. But he is no typical laborer; he left forestry to move into the town and have access to evening classes and music. The average working man seems untouched by Quakerism. Is it the same with you? If not, how do you account for it?

Small Meetings: Problems and Opportunities

By KENNETH H. IVES

SMALL Friends Meetings and groups can be either the growing edge or the dying edge of Quakerism in their area. Meetings which are dying out often become small a decade or more before they disappear. New groups sometimes remain small for a decade or more before they either disappear or grow into a more adequate size.

Friends General Conference is working toward a national advertising campaign in carefully selected periodicals; such a campaign has brought in almost two hundred inquiries a month for British Friends. If this is followed up by efforts to start new Meetings in unserved areas, several hundred of them might be formed in this country in the next decade. (The Unitarian-Universalist advertising campaign, with its program of starting Fellowship groups where ten families can be gathered, has produced new groups at the rate of more than one a week for the last several years.)

Kenneth Ives of Pittsburgh (Pa.) Meeting is a member of the Advancement Committee of Friends General Conference and of the Committee for Regional Intervisitation in the Pittsburgh-Cleveland area. This article is a condensation of a paper he presented at the first program meeting of Quaker Sociologists, held in Chicago last summer.

The survival rate of these and other prospective new Friends groups, and the length of their "infancy," will depend considerably on two factors: the level of understanding of their problems, and the adequacy of the programs set up to assist in solving these problems.

Eleven hundred Friends Meetings of all kinds are found in about one-fifth of the counties in the United States, while the approximately 450 Meetings and worship groups of the open or unprogrammed variety are confined to a little less than one-tenth (281) of the 3,000 U. S. counties. Over a hundred counties with 100,000 population or more do not have any unprogrammed Friends Meetings or groups.

Among Protestant denominations, Lutherans and Episcopalians average well over 400 members per congregation, other major denominations 250 or more, and Unitarians 150. By contrast, meeting units of Friends of all branches average 114, and those of Friends General Conference 109. Using fifteen attenders, somewhat arbitrarily, for defining a small Meeting (roughly equal to fifty members, on the average), it appears that about a hundred of the three hundred Meetings in the Conference have this small an attendance. Another fifty in other

Yearly Meetings, and about fifty Meetings and groups reporting to, or known to, the Friends World Committee, bring the total of small unprogrammed Friends Meetings and groups at present active in North America to about two hundred.

The situation of the small Friends Meeting can perhaps be defined in terms of several related dilemmas.

First, such a group may try to meet a wide variety of the needs and interests of its members and attenders. This usually leads to a broad continuing program of activities: a First-day School, a forum series, a discussion program, and a service project. Such an ambitious program may develop from using a larger Meeting as a model, from using the set of committees listed in a Book of Discipline, or from the habit of setting up a continuing committee for each suggested concern.

The usual result is that the activities soon exceed the manpower, energy, and available skills to such an extent that the quality and reliability of the activities become unsatisfactory. Thus a group of six families trying to run three First-day school classes finds this taking at least a fourth of the adult attenders out of meeting for worship each Sunday.

Second, where a group, in trying to avoid this scattering of effort and energy, concentrates on a limited program for which it has the skills and energy, it finds that the interests of many potential attenders are not met. Some drop out and others either come very rarely or express interest but fail to attend.

In one area, a call to forty-nine resident Friends brought sixteen together to discuss starting a local group. The program that developed seemed to provide a meaningful substitute family for a half-dozen unattached individuals but failed to meet the needs of the others. Apparently there was a need for two (or more) programs in the area, but leadership for only one.

These dilemmas may be resolved in several ways:

1. Members may get tired and discouraged or move away, so that the group becomes inactive.
2. A new family or two may move in, providing manpower, inspiration, and leadership for a more effective program.
3. The group may call on the resources of volunteer and staff visitors from other Friends groups and agencies, enlivening its program.
4. The group may develop a skillful flexibility and variety in its program of activities, enabling each attender to find some things of especial interest in the course of a year.

Members whose understanding of Friends is limited to one local Meeting may value the personal fellowship and not understand the larger spiritual and social concerns and goals of the Quaker movement. When such

people move to another community, they may gravitate to any local church with a congenial social fellowship. How do we convey to such members the larger goals and concerns of Quakerism?

Since sociability, warmth, and informality are important, the specialist and the person who works best in a formal organization will often be less satisfied in a small Friends group than in a larger one. These people may welcome special roles in the Quarterly or Yearly Meeting.

A major rebuilding of the structure of relationships may occur in a small Friends group each time a family moves in or out. Emphases may change between being project-centered and person-centered, between outreach and "inreach," and between "social gospel" and "personal gospel." These rapid changes create strains.

In a large Friends Meeting, selectivity on the bases of social, personal, and interest factors tends to sort people into committees and cliques. In a smaller group, these factors tend to sort people either into or completely out of the group.

At the round table on small Meetings at the General Conference of Friends at Traverse City last summer, there was discussion of four principal problems in the eighteen Meetings represented:

1. A First-day School of some sort is essential for attracting and holding the families with small children which form a major part of many growing and active Meetings. Yet few teachers are available, for teachers must miss Meeting, and programs for mixed-age groups are difficult.
2. Frictions over program or personality differences can be disheartening within a small group. Some groups do not have any overseers appointed, or they do not really know how to function. Help rarely seemed to be available, or sought, from nearby Meetings or elsewhere.
3. Should peace, social-action, or service projects be carried on under Meeting auspices, or should members be encouraged and assisted in being active in other, specialized groups in these areas? How can a Meeting help its members in these outside and scattered efforts?
4. For specialized and infrequent kinds of local activities, skilled leadership must be available. Without it, these programs do not go well compared to activities in

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other groups with which members are familiar.

In conclusion, it should be stressed that small Friends Meetings and groups provide opportunities for their attenders to grow in flexibility, sensitivity, and fellowship. In many areas they provide the only opportunity for people to become actively and personally acquainted with Friends and for Friends' viewpoints and concerns to be represented locally.

Friends are facing revolutions in (among other things)

Tolstoy Speaks to Our Times

By ROBERT E. BOWERS

LEO TOLSTOY, the famed Russian, accepted honorary membership sixty-two years ago in the Friends Association of Toronto, Canada, writing to William Brown, the association's president, that "I am very glad to be a member of your association and expect much good from it."

Tolstoy had a long acquaintance with Friends and a thorough knowledge of their teachings. Twenty years before, he had published *What I Believe*, whereupon Quakers who read the book wrote to him from all over the world, gently pointing out that the Society of Friends had been teaching this message for over two hundred years. Many of them also sent along pamphlets, journals, and books. Tolstoy read the letters and materials eagerly, and in his *The Kingdom of God Is Within You* he expressed not only his complete agreement with Quaker teachings on nonviolence but also his amazement that, after two hundred years of exposure to such teachings, churches still continued to bless war and violence.

Whatever "honorary membership" in a "Friends Association" may have meant in a technical sense, the Tolstoy of sixty to eighty years ago remains a fellow traveler in thought and action with all those who today are Quakers in fact or in spirit. His *Confession* and *What I Believe* are among the world's great personal religious testaments. They show the Inner Light operating at its best in the human spirit, and they will always remain among the classics of pacifist literature.

Few persons have given as much life and substance to good works as Tolstoy did. He started schools for peasant children, worked with peasants for their general betterment, saw to famine relief, and aided great numbers of refugees from persecution, helping whole colonies of them to start new lives. A sympathetic listener and correspondent to all who turned to him for inspiration, he kept little of his sizable resources for his personal needs,

Robert E. Bowers, a member of the history department at Hanover (Ind.) College, describes himself as "long an admirer of Tolstoy" and adds that he and his wife are "Quakers in spirit" who have shared in many Quaker activities.

social mobility, organizational competition, and the current knowledge explosion. If we are to grow, we must develop programs to meet these challenges.

If we are to provide adequate nurture for the two hundred present small Meetings and the many prospective ones, many more skilled visitors (volunteer and staff) must be made available to them. What do these requirements imply for the program, staff, and budget of Friends General Conference and its constituent Yearly Meetings?

and in his later years he devoted his great literary talents almost entirely to the themes of Christian love, forgiveness, and nonviolence. Does such a man speak to our times?

Tolstoy *does* speak to our times, and on occasion directly to America. This can be seen by going through his American correspondence, fortunately available in the Jubilee Edition of his works. Here we see him writing to Americans and referring to the tragedy of Cuba, the cruelties of war in the Far East, the inadequacies of summit conferences, the need for civil disobedience, and, above all, the priority of conscience in human affairs.

His thoughts on Cuba and the Far East were inspired by Herbert Welsh, whose *The Other Man's Country: An Appeal to Conscience* (Philadelphia, 1900) Tolstoy had read. In this book, Welsh pointed out that American atrocities accompanying our effort to end guerrilla activities against us in the Far East (the Philippines) were still atrocities, whatever our attempts to justify them, and thus they were just as immoral as similar atrocities committed not long before by the Spaniards in Cuba and played up by our press as crimes against mankind. After expressing approval for Welsh's courage and truthfulness, Tolstoy went on to say that the "crimes in the Philippines are . . . cases which . . . will . . . always occur in states governed by violence or in which violence is admitted as necessary and lawful."

In another letter, Tolstoy sharply criticized the activities of our military forces in the Far East and then praised all those waging the "war against war" by peaceful means—"those other true heroes who perish alone, not for the opinion of men but for God and humanity."

To Tolstoy there were no such things as just wars, whether wars of liberation or wars for freedom; hence, efforts sometimes made to get his support for one or the other side of a war quickly failed. When the Philadelphia *North American* asked him to give his opinion on the war between Russia and Japan and to state on which side his sympathies lay, he replied: "I am neither for Russia nor Japan, but for [the] laboring people of both, deceived

by governments and obliged to fight against their welfare, conscience, and religion."

On another occasion he was asked to support the efforts of a Boer delegation going to certain European governments and the United States to ask their good offices in helping to settle the Boer War. To this request Tolstoy replied in essence that "good offices" meant simply the threat of war by a strong third party if two weaker parties should refuse to abide by a decision. He followed up his letter with a telegram saying: "America's good offices can consist only in menaces of war. Therefore sorry not to be able to comply with your wishes."

Even summit conferences on disarmament came in for Tolstoyan criticism. When asked by the New York *Sunday World* for a comment on the call by the head of the Russian state for a summit conference of the major powers on disarmament and peace, Tolstoy replied that the results of such a conference "will be words. Universal peace can be attained only by self-respect and disobedience to states requiring taxes and military service for organized violence and murder." Thus he reminded Henry David Thoreau's countrymen of the need, the importance, and the power of civil disobedience.

The simplicity and directness of Tolstoy's thinking did not permit him to go along with part-time pacifists and others who might believe this or that half-loaf better than none. How familiar the arguments sound, even today, that Tolstoy was called upon to answer: nonresistance cannot be a general rule, but only a rule for individuals; practical application of nonresistance to evil depends on the spiritual level of the people; nonviolence is good in theory, but we are not ready for it; nonviolence is good in theory, but we have not solved the problem of relating it to life! He gave short shrift to all such arguments, but not without conceding that the road to perfection is long, hard, and rough. He said in effect that individuals may occasionally be forced to compromise on nonviolence as a method, but those who believe in it have no right to compromise with it in principle. To quote at length on this point and thus demonstrate that Tolstoy clearly took human nature into account:

What I mean is this: Man never attains perfection but only approaches it. As it is impossible to trace in reality a mathematically straight line and as every such line is only an approach to the latter, so is every degree of perfection attainable by man only an approach to the perfection of the Father, which Christ showed us the way to emulate.

Therefore, in reality, every deed of the best man and his whole life will always be a practical compromise — a resultant between his feebleness and his striving to attain perfection. And such a compromise in practice is not a sin but a necessary condition of every Christian life.

The great sin is the compromise in theory . . . the plan to lower the ideal of Christ in view to make it attainable. . .

The purer we keep the ideal of Christ's perfection in its unattainableness, the nearer we will in reality come to it.

Tolstoy's life came to focus in his conscience, and his conscience was clear and bright—strong enough to speak to all mankind. It spoke to multitudes in his own day with great effect, as Jane Addams testifies: "I was but one of thousands of our contemporaries who were turning toward this Russian . . . as to a man who has had the ability to lift his life to the level of his conscience, to translate his theories into action."

We may not be able as a nation to lift our national conduct to the level of the highest conscience, but any man with a conscience is obliged to insist that his nation should try. This, it seems to me, is the way Tolstoy speaks to our times.

Friends' Prison Service in South Jersey

A FRESH expression of a traditional Quaker concern began last September with the inauguration of a comprehensive program by the Prison Service Committee of Southern New Jersey. Headquarters for this program is donated by Haddonfield Friends Meeting.

Two Haddonfield Friends, Mona Darnell and Gloria Bregman, are chairman and co-chairman. Dorothy M. Moody, a member of Greenwich (N.J.) Meeting now residing in Haddonfield, serves as executive secretary. Thirty-seven sponsors represent the Meetings at Atlantic City, Greenwich, Haddonfield, Moorestown, Mullica Hill, Rancocas, Seaville, Westfield, Woodbury, and Woodstown. Arthur Clark, executive secretary of the Prison Service Committee of Philadelphia Yearly Meeting, gives valued guidance and direction from his years of experience with prison work.

Some months before the new Prison Service Committee got under way there was established a group of "Friendly Visitors" in which Friends are assisted by other churchwomen in filling a long-standing need in Camden County Jail. Every Thursday this group brings sewing materials, embroidery, and equipment for other handicrafts (with frequently apples or a few cookies) to the women and girls in the jail. In addition, the visitors serve as good listeners to the inmates' tragic stories.

Through the efforts of Greenwich Meeting, another such group has been organized to visit the Cumberland County Jail. Future plans include visiting groups to be established in Atlantic, Burlington, Cape May, Gloucester, and Ocean Counties. Through such groups it is hoped that a rehabilitation process may begin.

At the Camden Jail a pilot prerelease course, which started last November, will continue through May. Every Saturday community leaders from various religious and racial groups spend nearly two hours talking to the women and girls and answering their questions. Thirteen

different subjects are included to meet the prisoners' specific needs: Probation; Getting a Job; Personal Appearance and Wardrobe Tips; Good Grooming and Care of the Hair; Buying and Care of Clothing; Keeping Your Job—Human Relations While on the Job; Alcoholism (A.A.); Health and Proper Diet; Use of Money—Borrowing, Saving, Installment Payments; Making a Real Home; Use of Leisure Time; You and the Religious Life of the Community; Agencies to Help You. The underlying purpose of this course is to give to women prisoners much-needed information so that upon their return to the community they may make better adjustments.

Another accomplishment of the new committee is a preliminary survey of conditions of women and girls in New Jersey county jails. This survey reveals a number of needs. Since the inmates never have a breath of fresh air from the time of their confinement to that of their release, a recreational program would help improve their

health. Counseling by social, psychological, and psychiatric workers, as well as job preparation, are suggested improvements in the rehabilitation process.

No special training is required for matrons; hence it is hoped that Friends and other interested persons may inaugurate a number of seminars for women employees of county jails. One or two days of lecture-and-discussion groups under the leadership of a capable penologist would give new direction to a matron's job.

Financial support for this humanitarian project remains a problem. Nearly seventeen hundred New Jersey Friends were asked for contributions, but less than five per cent responded. (The project's inauguration was made possible by an anonymous contribution of \$2,500 from a deeply concerned Friend.) Are twentieth-century Friends less concerned with prison conditions than were our seventeenth-century forebears?

DOROTHY M. MOODY

On Contemplation

By PETER FINGESTEN

Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 2:13

RELIGION, to paraphrase the German Protestant theologian Schleiermacher, is a feeling of infinite dependence upon God, leading to an understanding of the relatedness of all things and the concatenation of all events. A religious orientation is positive and optimistic because it gives meaning to the whole, while more often than not a nonreligious orientation is pessimistic, leading to cynicism. Quakerism is a religion with an open end; it is always amenable to further revelations. The Quaker spirit, therefore, is prophetic rather than priestly. A Friend with an inspired message speaks to the whole Meeting, like prophets of old who revealed God's will to their people.

Centering down is like letting oneself sink slowly into the vast, unexplored ocean of the inner self—as vast and unexplored as the trackless spaces of the cosmos. When one has completely submerged oneself in that silent depth, one can begin the interior dialogue in which a stilled mind encounters the silence of the soul. When the silence of the mind has merged with that of the soul, it is ready to listen to the silence of eternity.

There are several steps which may make this encounter easier to achieve. Quaker worship includes a certain amount of experimentation in thought control as well as in control of the body.

Peter Fingesten, a member of New York Monthly Meeting at Rutherford Place, is chairman of the art department at Pace College, also in New York City. This article is based upon a recent after-meeting talk.

First: Enter the meeting with an open mind, ready to listen to yourself, to the messages, and to God. One does not come empty-handed to worship. The old Friends were extremely well versed in the Bible, and mystics habitually studied the writings of earlier mystics. St. Irenaeus' saying applies here, that "those who bring little, receive little."

Second: Relax the body and sit comfortably. Breathe slowly and rhythmically. Exhaling has a remarkably calming effect upon the body.

Third: When comfortably seated and physically relaxed, close your eyes. If you prefer to keep them open, look ahead at a chosen point but without intellectual involvement with that which the eyes are seeing. Refuse to be disturbed by any noise. Do not turn the head to see who enters late or who delivers a message.

Fourth: Direct your thoughts. Whatever thought or image appears before one's mental eyes may be utilized for direction and escalation. Direction means the pursuing of one image, turning and observing it from several angles. Do not permit other thoughts to intrude or to displace the image but, rather, include them in the primary one. This applies particularly to messages that may break in on the silence. Then take the image, which should be clear and distinct by now, and escalate it. This means to project it into ever-larger contexts, from the particular to the universal, until it is all-embracing or is entirely spiritualized. By way of example, let us suppose that the image of a grove of trees has arisen in the mind. Do not reject it or push it aside; on the contrary, see it as clearly as possible, even analytically. Consider how the

tree is related to nature, which itself is related to the biological life of the whole planet; how the life of our planet is part of the universe and is dependent upon the sun, which in turn is the light and life of the universe. Once an image is escalated to such a point, one can make easily and naturally the next step to the "light of light," which is God. To a religious person all things are related; all events are concatenated. Thus, it is not too difficult to ascend by degrees to the Giver of all life. When the image is finally seen from a universal or a spiritual point of view, and if it seems to have an impelling power relevant to the mood of the Meeting, it might be expressed as a vocal message.

Fifth: Let go of all thought. The goal of all centering down and of all contemplation is mystic union with God. Every human being has the latent possibility to become spiritually incandescent, but the instrument must be put in contact with the ultimate source of power. However, this reality cannot be talked about. It can only be experienced.

The inability of language to deal with such experiences and problems has become a basic concept in modern philosophy, from Kant to Wittgenstein. Wittgenstein summed this up in an aphorism which might have been written by a God-intoxicated mystic rather than by a contemporary Viennese logical positivist: "Whereof one cannot speak, thereof one must be silent."

Supplication

By CARL F. WISE

You know, dear God, how well I know
That all I have is given.
Nor brain nor bone was in my reach
For all I might have striven.

I feed the air alive with wings,
But you have made the sparrow.
You lead the way with blade and bloom,
I follow with my barrow.

I stumble on from fault to guilt,
From knavery to blunder,
Yet in paint and print and chiseled stone
I try to tell my wonder.

Though I should doubt priest, book, and creed,
I still commit no treason
The while I hold no thing you made
Was made without a reason.

Then give my hand a thing to make,
My mouth a word to utter,
As guests who bring their host a gift
Acknowledge bread and butter.

Pendle Hill Midwinter Institute

THE more than fifty attenders at the Pendle Hill Midwinter Institute at Wallingford, Pa., were nourished with a balanced diet of worship, lectures, and discussion sessions—all related to the topic of "The Gathered Meeting as the Basis for Social Action."

Samuel Levering, chairman of the Board of Christian Social Concerns, Friends United Meeting, spoke on "Quakerism in My Community," describing incidents of community love and concern in his home town in North Carolina. (Once, for example, his father had discovered that tools had been disappearing from his tool shed. A woman with a reputation for being light-handed was suspected, but no one knew for certain that she was the culprit. Sam Levering's father asked his wife to bake the best chocolate cake she ever had made and to have it delivered to the woman in question with a note saying "I think our families should become better acquainted." Nothing was said about the tools, but one by one they returned to the Levering tool shed.) The only way to reach people, Sam Levering emphasized, is through love, never through authoritarianism or intellectual superiority. Now that most of the homogeneous communities where honesty and integrity were once taken for granted have disappeared, Friends concerned with developing a loving community need to understand the adverse influences on their dream. We must live simultaneously in both an idealistic and a realistic world.

Anna Brinton, speaking on "Quakerism in My Home," made us realize the unique and often amusing ways Friends raise their children. "Friends like to go about doing good," she observed, "especially when the doing good includes going about." She recalled how, when a Shinto shrine was in danger of damaging Tokyo Friends School, the school helped build a retaining wall to prevent further deterioration. Imagine the surprise of Philadelphia Yearly Meeting when it received a note marked "Bill from Tokyo Friends School: for support of Shinto shrine"! She reminded us that, although our children often have quite different ideas from ours, they will probably accept eventually whatever means most to their parents.

"Quakerism in the World" was the subject presented by Henry Cadbury, who suggested that we should attempt to "answer that of God in the other fellow, not in ourselves," adding that "we should be influenced more by our sense of duty than by the needs of others. The latter are endless; the former is based on a personal strengths." There was discussion of whether worship should precede social action or should evolve from concerned social action. We should not deceive ourselves into thinking that we have only one reason for acting from conviction, said Henry Cadbury. "Singleness of motive is a difficult thing to acquire." He suggested that future developments in the Society of Friends will come about through individuals' changing their own lives, working independently of one another. The distinctive characteristic of fellowship need not be like-mindedness; it should be like-fellowship, a quite different and possibly stronger quality.

LYNNE SHIVERS

Friends Conference and Vigil

OVER five hundred Friends from twenty-eight states gathered in Washington, D. C., from February 11th to 14th to participate in the Friends Conference and Vigil on Peace in Vietnam. Called by the Friends Coordinating Committee for Peace, this gathering was designed to help delegates become better informed about problems in Vietnam and Southeast Asia, to explore possible fresh foreign-policy approaches, and to gain light on what Friends' response should be to the suffering of innocent people on both sides of the Vietnam conflict.

For two hours Sunday afternoon Friends stood worshipfully in Lafayette Park before the White House. Pamphlets that were distributed explained to passers-by the meaning of poster signs saying "Quaker Vigil for Peace in Vietnam." Friends' spirit and quiet message seemed to be strengthened by the fact that twice during the vigil they stood in drenching rain.

The following poem, called "Quaker Vigil," by Emil M. Deutsch of Earlham, Iowa, one of those who stood in the vigil line, reflects something of the depth of spirit of this moving experience:

Facing the White House,
three rows of silent people.
Does the still small voice
which rises in their hearts
cross Pennsylvania Avenue
to reach the man of power?

A squall drenches them;
sun dries their coats;
then a thunderstorm
soaks them. They remain—
a reminder to all
that men are brothers.

Fools to the world? They know
that ninety years of Indian peace
were gained by Penn's love;
that love has more power
than all armed might;
that their highest loyalty
belongs to the Christ within
who speaks God's word.

Several recommendations made by the conference will be reported in the JOURNAL's next issue.

GEORGE B. CORWIN

When confronted by a law of the state which appears to be contrary to the divine law, we must consider carefully what our course should be. . . . If our decision involves disobedience to law, we should make the grounds of our action clear to all concerned. If there are penalties, we should suffer them without evasion. Those who suffer for conscience's sake should receive our support. Our aim should be the building of a social order which works toward the kingdom of God and the brotherhood of man.

—DISCIPLINE OF PACIFIC YEARLY MEETING

Book Reviews

RELIGION IN AMERICA. By WINTHROP S. HUDSON. Scribner's, New York, 1965. 447 + xii pages. \$7.95

All who agree that outside social influences affect a denomination's growth will be helped to an understanding of American Quaker history by this survey. Hudson devotes four pages to colonial Friends and about fifteen lines to their history after the Revolution. "Never again were they to be one of the major religious denominations." They would occasionally move "into the world" and affect it out of proportion to their numbers; but, generally speaking, the mainstream of American religious life did not flow through their meeting houses, although after World War II they "made small but significant recoveries."

Those Friends who pray for a revitalized Society would do well to re-examine the sources of power in our first evangelists, who made the Quakers "the most widely dispersed" group on the eve of the Revolution. Also they might learn the lesson of the Quaker Halfway Covenant (birthright membership) and take to heart the well-known thesis of Frederick Tolles in *Meeting House and Counting House* that our outward colonial plantations choked the inward.

Friends engaged in ecumenical conversations these days will find themselves well briefed if they review these summaries, well tested by Hudson's teaching at Colgate-Rochester Divinity School.

THOMAS BASSETT

THE CHURCH IN THE RACIALLY CHANGING COMMUNITY. By ROBERT L. WILSON and JAMES H. DAVIS. Abingdon Press, New York and Nashville, 1966. 159 pages. \$1.25

Based on a study made by the National Division of Missions of the Methodist Church of sixty churches located in twenty-two cities, this first-run paperback attempts to speak for today, but it is based on past patterns, and there it remains. The following assumptions are made concerning racial change: (1) Negroes move in; (2) whites move out, leaving a remnant of aging members who are forced to sell to Negroes (preferably a Negro Methodist church—and it is better not to wait too long to sell, thereby risking loss on church property); and (3) church goes all-Negro. If the remaining whites hold on for an integrated congregation, church mission money will probably need to be spent, and this isn't good. Working with civil rights groups or the NAACP doesn't work well, either, according to the study.

No windows are opened on trying to develop and maintain an integrated church, nor on cooperating with community groups, nor on experimenting in Christian witness and human relationships (except in that brief, unpleasant transition from white to black when some members with a mission complex might experience a little spiritual boost). Racial change is something to struggle through as quickly as possible with the least wear and tear on sensibilities and pocketbook. It is a misfortune that such a book goes out to the Methodist Church here and abroad.

IRENE M. KOCH

THE HOUR OF THE TIGER. By INDUK PAHK. Harper & Row, New York, 1965. 184 pages. \$3.50

This is a story of a driving, 35-year determination to establish "a Berea in Korea." Induk Pahl belies the tradition of passivity and domesticity characteristic of Korean women. For years she journeyed across the length and breadth of the United States to raise funds for the establishment of a vocational school. In 1963 her dream was fulfilled.

The bulk of her book deals with the series of steps and crises which led to the school's construction. In the process of fund-raising, Induk Pahl apparently became an interpreter of Korea to thousands of audiences. She shows frequently the ways in which "God guided" her through crises which often threatened to shatter her dream. The closing chapter is a triumphant survey of the tasks ahead for Induk Vocational School.

This reviewer found the book a source of some insight into the human spirit. That one person could persevere with such tenacity suggests the power within each of us. That the American people have responded so generously to her pleas is a source of hope.

On the other hand, the book has drawbacks. The frequent evidence of egoism was wearisome during the first part of the narrative. The numerous digressions hamper reader involvement. The view one gets of life in contemporary Korea is sketchy. Perhaps a further report on Induk Vocational School will overcome these weaknesses, for it is clear that this school speaks to Korea's condition.

NORMAN H. WILSON

THE BOOK OF AMMON. By AMMON HENNACY. Published by the author. P.O. Box 655, Salt Lake City, Utah, 1965. 473 pages. \$3.00

This is a revision and expansion of an autobiography originally published some years ago. In an age when conformity is slowly strangling the colorful life, Ammon Hennacy survives as a refreshing individualist.

Written in salty prose, with many shrewd insights and accounts of the dark side of life so successfully ignored by practitioners of "the affluent" life, the book recounts the author's long career as anarchist, agitator, and protester. The chief value of his actions lies in his profound protest against the industrial-financial-scientific-Pentagon-Internal-Revenue axis which now threatens the very existence of the republic.

Hennacy is prone to sweeping judgments on individuals and institutions — judgments which frequently are not supported by facts. His political philosophy does not come to terms with life in all its irrationality and unpredictability, yet he is always "right"; it is the other fellows who are wrong or in error.

An aggressive activist, Hennacy is indefatigable in expending his energies on the causes he cherishes. From the evidence of his book, the interior life apparently means little to him; or perhaps he is too busy to heed it. His book reveals ultimately a man who is certain, is filled with a large amount of the self-will he finds objectionable in others, and is not very far, within, from the power drives he condemns in public figures.

F. B. WALKER

FINDING THE HISTORICAL JESUS. By J. F. PETER. Harper & Row, N. Y. 1966. 222 pages. \$4.50

This is a summary of recent studies connected with recovering the Jesus of history and establishing his connection with the Jesus of faith. Obviously, this is a subject of interest to the general reader as well as to the professional scholar. The author, an Australian, is skilled in popular presentation but also acquainted with the current theological debates and literature. (He quotes the latter frequently.)

Among the best features of the book are J. F. Peter's penetrating criticisms of the faults of the "consistent eschatology" of Albert Schweitzer (in his famous *Quest*) and of the more recent "demythologizing" of Rudolf Bultmann. But the central problem debated is the relationship between the historian's Jesus and the Christ of faith, including the question whether any such distinction is justified. This moves in the fields of epistemology and semantics and becomes an apologia for the claim that the "uniqueness" of Jesus and his "immediacy" to the believer are not merely interpretations but parts of our total historical knowledge. The problem is a real one and hard to solve convincingly.

In spite of its title, the book tells more of the search than of the finding. Few data about Jesus, apart from his crucifixion, are reported as found.

HENRY J. CADBURY

THE PEOPLE OF THE LORD. *The History, Scriptures, and Faith of Ancient Israel*. By HARRY M. BUCK. Macmillan, 1966. 653 pages. \$7.50

The serious reader is often puzzled by the Old Testament. Scholarly books about it may appear either too voluminous or too technical. The New Testament, we are sure, cannot be understood out of context with the Old, though to us those ancient Hebrews seem unreal, truly "out of this world!" Their wisdom is so shadowed by loyalties to family, tribe, blood, and their peculiar dynasty of kings that we become lost in the gloom of a weird eastern culture.

Professor Buck has here produced the best "guide to the perplexed" for our time. The firm results of scholarship are clearly presented, with sufficient evidence. What remains in doubt is put tentatively, lest the reader be deceived. Excellent, uncomplicated outlines of the history and literature stand at the beginning of each major section. Good illustrations tease the literary hobo to a full reading.

Not ignored, but seen in perspective, are the common defects of Jewish, Catholic, and denominational (not to mention Muslim!) interpretations of a literature that for each of us has become classic. False understanding of past history often becomes the shaky foundation of on-going society. Nevertheless, the emphasis is on the quality of the thought of ancient writers themselves and on its impact upon their contemporaries. The actors who played their parts in the Old Testament world did not do so to be judged by twentieth-century readers.

The volume's bibliographical appendix appeals to the librarian, for it evaluates each work listed.

The People of the Lord should circulate in every meeting library.

MOSES BAILEY

Friends and Their Friends

Bristol (Pa.) Meeting's small group of Friends, sparked by one member's initiative, is serving its community through a twice-monthly Saturday-evening workshop for neighborhood children, many of whom come from underprivileged homes.

About a year ago Cornelius Eelman interested his parents, Peter and Mary Eelman (who at that time were not members of the Meeting, though they have since joined) in his idea of a workshop program to provide for such children some of the experiences that are ordinarily part of growing up in middle-class families. Peter Eelman instructs in art and woodcarving, his own hobbies; Mary Eelman takes groups to her home to learn cooking; other adults teach music and folk singing, knitting and weaving. Members of the Meeting also take the children to events and places of interest—the circus, for instance.

As the workshop's fame has grown, Meeting children also have begun to attend. Now there are approximately forty youngsters, ranging in age from three to twelve, taking part in the year-round program.

The newly appointed recording clerk of London Yearly Meeting, replacing Stephen J. Thorne, who has resigned after many years of service, is Arthur J. White of Sutton Meeting, Surrey, who, in addition to having served Friends in many capacities, has been administrative officer and later chief officer of Britain's Coal Industry Social Welfare Organization. According to British Friends' custom, the recording clerkship is the Yearly Meeting's most important post.

A United Nations-Washington Seminar for Californians, to be held April 23-30, has been planned by the two California offices of the American Friends Service Committee. In New York City the seminar is under the care of the Quaker United Nations Program; in Washington the program is being arranged by the Friends Committee on National Legislation. The Board of Christian Social Concerns of Friends United Meeting is supporting this effort to provide for thirty-five religious and lay leaders and mature students a week's intensive experience that they may share with others through writing and speaking. The cost of transportation and hotel will be \$295. Further information may be obtained from the AFSC at 2160 Lake Street, San Francisco 94121, or Box 991, Pasadena 91102.

The Friends Committee on National Legislation submitted several of the proposals which were discussed at the Conference on International Cooperation Year held at the White House in December. Private citizens and government officials debated heatedly, particularly at controversial panels such as the one on disarmament. Citizens' groups at the sessions, according to the FCNL *Washington Newsletter*, kept urging the government to adopt a more active internationalist policy in foreign affairs. This was in contrast with the climate of other years, when the State Department felt it was ahead of much informed public opinion.

Interviews with conscientious objectors or prospective CO's in the American Friends Service Committee's eight regional offices totaled 877 during the past year, while 366 others were counseled through correspondence. Of those counseled, 258 based their objections to military service on moral or ethical grounds and 212 (including 22 Friends) on religious grounds, while 112 said their stand was primarily because of their opposition to the war in Vietnam.

A new Friends group in Cali, Colombia (South America) has been started by Herbert and Amanda Fraser, members of St. Louis (Mo.) Meeting. Meetings for worship are held on Sunday evenings at their home, Avenida segunda oeste, 7-48, Santa Teresita (phone 89197). "As far as we know," writes Amanda Fraser, "Amy Cooper is the only other Quaker in Cali. The other attenders (eleven is our maximum attendance!) have gone to Friends' schools or colleges, worked for the AFSC, or are modern-day seekers of one kind or another."

Herbert Fraser is in Cali as a special field-staff member of the Rockefeller Foundation and consultant to the dean of the economics faculty at the Universidad del Valle. When he and his wife return to the United States in the summer of 1967 he will go to Earlham College as head of the economics department.

Northern Half-Yearly Meeting Friends and their friends may wish to earmark on their calendars the weekend of May 14-15, when sessions for worship, business, and fellowship will be held at Y.M.C.A. Camp St. Croix in Hudson, Wisconsin (twenty miles east of St. Paul, Minnesota). Further details about this occasion (which includes overnight accommodation, meals, and insurance at the astonishing total cost of \$5.85 per adult!) will appear in a later issue of the JOURNAL or may be obtained from Margaret H. Stevens, Route 1, Box 243, Lake Elmo, Minnesota.

Cyrus H. Karraker, retired history professor at Bucknell University and specialist in migratory labor problems, died at his home in Lewisburg, Pa., on February 5. Clerk of Lewisburg Meeting, he had frequently shared with the JOURNAL's readers his concern for the families—especially the children—of seasonal farm workers.

Mohawk Valley Friends Meeting is the name of a small group of Friends who for the last several years have been meeting every Sunday morning at eleven in the library of the Kirkland Art Center on College Street in Clinton, New York. Because there has been a steady stream of visitors at these meetings, and inquiries about Quakerism have been frequent, the group held five open meetings in January and February, with visiting speakers to tell something of Quaker history and contemporary testimonies and practices. Mohawk Valley Friends report that this series of discussions was highly rewarding.



Photo by Carl Reed

Haddonfield (N.J.) Friends School, pictured in the photograph on the cover, has been in existence since 1786. Always on the same site, the school has grown from eleven pupils in the original one-room building to the present total of two hundred and twenty-nine, ranging from prekindergarten through sixth grade. Now the school feels a need for more space, not for an increased enrollment, but to provide the added dimensions of modern education. With this objective in view a drive for a \$100,000 building fund is under way.

The proposed addition, adjacent to the present school building and with an all-weather connection between the two, will contain two classrooms, a modern kitchen, and a cafeteria-recreation center. The added space will also make possible a library and a language-arts center and will give the flexibility necessary for small subgroups, special programs, and study.

The photograph above is of one of a student meeting for worship in the meeting house adjoining the school.

Leonora K. Petty, a senior at **Wilmington (Del.) Friends School**, is the recipient of one of the 250 Achievement Scholarships awarded by the National Merit Scholarship Corporation in its second annual competition intended to "identify, honor, and encourage the most able Negro students in the nation." Leonora Petty plans to take a premedical course at Mt. Holyoke College. She and her family are members of Wilmington (Del.) Meeting.

At the William Penn Charter School in Philadelphia Allen Richard Teller and Ambrose Donahue were fellow-graduates in the class of 1945. An ecumenical postscript to this association in a Quaker school is that in Christian Unity Week in January of this year the Reverend Ambrose Donahue of St. Anselm's Priory, Washington, D. C., a Benedictine priest, conducted the services in the Tipp City (Ohio) Methodist Church by invitation of the church's minister, Allen Richard Teller. About a third of the congregation on this occasion were communicants from the local Roman Catholic Church who had been urged by their priest to attend.

Ernest F. Seegers has been appointed principal of Friends Seminary in New York City to replace Alexander H. Prinz, who retired in 1965 after twenty years of service. Earle D. Hunter, present acting head of the school, will continue as assistant principal. During the next four years, as the facilities of a new building are gradually put into use, Friends Seminary plans to add a hundred pupils to its present enrollment of 374.

Since 1963 Ernest Seegers, a Friend, has been the assistant headmaster at Oakwood School in Poughkeepsie, New York. A member of the executive committee of the Friends Council on Education, he is on the board of the New York Metropolitan Regional Office of the American Friends Service Committee.

The School Affiliation Program of the American Friends Service Committee now has, for the first time, an affiliated school in the German Democratic Republic (East Germany). This arrangement between George School and Pestalozzi-Oberschule in Nossen, D.D.R., came about through the interest of Bob Reuman, Quaker International Affairs Representative in Berlin and a Quaker teacher at the school in Nossen.

Fourth-graders at Germantown Friends School, Philadelphia, saw their year-long theme, "Voyages of Adventure," come to life in February when their teacher, Sara P. Scattergood (whose husband, Henry Scattergood, is principal of the school) spent several weeks in South America with her daughter, Sarah, a Peace Corps volunteer. Sara Scattergood's travels gave a cloak of reality to fourth-grade activities as the substitute teacher, Betty Cary, led the children in discussions of their South American neighbors and of Peace Corps and American Friends Service Committee projects throughout the world.

Oakwood, the Friends' boarding school at Poughkeepsie, New York, has joined the Independent Schools Talent Search Program, which identifies promising, disadvantaged students and places them in independent boarding schools under major scholarship grants for from two to four years.

ISTSP was founded three years ago by twenty-one boarding schools under the conviction that private schools must play a more conscious role in the education of the disadvantaged. The Program also contracts with colleges to operate eight-week summer ABC (A Better Chance) programs to help the selected students to make successful transitions to the preparatory schools. In the fall of 1965, 260 students placed by ISTSP were enrolled in preparatory schools; 200 of these had attended ABC summer projects. For each ISTSP student for whom a member school provides scholarship funds, a grant from the Office of Economic Opportunity makes possible the allocating of three and possibly more OEO scholarships.

Oakwood School is now in its second year of participation in Horizons Unlimited in Poughkeepsie, sending once a week some sixty students to tutor disadvantaged children in the Clinton and Smith Elementary Schools. The school is also launching, under the guidance of Natalie Hahn, YWCA Teenage Director, a project for training high school students to help in the care of retarded children.

An African student at Wilmington (O.) College had an opportunity last month to play a role that was close to his own in real life when the Wilmington College Theatre produced *Raisin in the Sun*, in which Nathan Sakari of Broderick Falls, Kenya, took the leading part of a Nigerian student who brings the ambitions and dreams of a young man from a new country into the American ghetto setting of the play. Nathan Sakari, like his fictional counterpart, plans to return to his homeland in the hope that his education will benefit his people.

Valley View Community Center near Canton, Mississippi, which Philadelphia Yearly Meeting helped to build last summer, has become a center of activity for all ages. There are a "Headstart" program for preschool children, a typing class and musical-instrument instruction for youth, and (for adults) a literacy class and other groups. At the end of January fifteen students from Texas held a four-day work camp there under the sponsorship of the Houston office of the American Friends Service Committee.

William E. Cadbury, Jr., of Haverford (Pa.) Meeting, has resigned as dean of Haverford College in order to become director of the newly established Broadening Opportunities Program, which will provide recent college graduates with specialized study in preparation for advanced training in science, medicine, mathematics, teaching, and other professions. With headquarters at Haverford, this program, which numbers the Rockefeller Foundation as the chief among its several sponsors, will enable students from twenty or more colleges (mainly in the Southeast) to spend a year at one of the leading liberal arts colleges, where they will make up educational deficiencies resulting from inadequate pre-college schooling. The program's long-range goal is to encourage participants to return to their home communities as teachers, doctors, pastors, lawyers, etc.

John P. Spielman, Jr., associate professor of history at Haverford, will succeed William Cadbury as the college's dean.

An illustrated New Testament in paperback with contemporary photographs, published by the American Bible Society (450 Park Avenue, New York City 10022), has been a best seller in hotel gift shops in California and Arizona, where it has been introduced to America's traveling public. The one-dollar price tag makes the volume particularly attractive. A hard-cover edition is available at \$2.50.

The sixth annual AFSC World Affairs Conference at Camp Sierra, Shaver Lake, California, will be held June 25-July 2, with "U. S. Response to Social Revolution" as its theme. Other summer programs of the Service Committee's California offices will include family camps July 30-August 6 (dates tentative) at the John Woolman School near Nevada City and August 20-27 at Camp Sky Meadows, Seven Oaks. Detailed information may be obtained from the AFSC, P. O. Box 991, Pasadena 91102, or 2160 Lake Street, San Francisco 94121.

"Peace in Vietnam: A New Approach in Southeast Asia," the report of an American Friends Service Committee working party of specialists familiar with the Vietnam situation, will be published in late March as a 120-page, soft-cover book selling for 95 cents. Because it contains concrete suggestions relevant to the present crisis, the publishers are permitting the book to be circulated in prepublication form among decision-making officials within and outside government.

Peace in Vietnam traces the history of United States involvement in the area, the development of nationalism in south-east Asia, the role of China, the present dilemma in negotiations, and the need for socio-economic changes in that part of the world. According to the authors, it is impossible for North Vietnam to negotiate while the United States escalates its military forces and refuses to agree to deal with the National Liberation Front.

The book contains a useful appendix and bibliography. Advance orders may be sent to the AFSC at 160 North Fifteenth Street, Philadelphia 19102, or to any Service Committee regional office.

Ann Arbor (Mich.) Meeting's photograph album, kept in the lobby of the meeting house, provides enjoyment for everyone and helps newcomers to identify Meeting members. Families are requested to send in, for this purpose, pictures of individuals and groups. Other large Meetings might wish to adopt this idea.

"The Strange Career of Jim Crow" by C. Vann Woodward, newly published in its second revised edition and also available now in paperback (Galaxy Books), includes the revolutionary changes that have taken place since the original edition was reviewed in the FRIENDS JOURNAL a decade ago and interprets these events in the light of the past out of which they came.

"A Constitution for the World," together with six commentaries and working papers, has been published by the Center for the Study of Democratic Institutions. This preliminary draft for an international charter was written in 1947 by the Committee to Frame a World Constitution, a group of scholars led by Robert Hutchins, then president of the University of Chicago. In her introduction to the present volume, Elizabeth Mann Borgese notes that most of the material prepared eighteen years ago "has maintained an amazing currency" and merits further consideration at a time when Secretary General U Thant of the United Nations has "candidly admitted that the Charter of the United Nations is obsolete." She adds that "The drafters of this blueprint . . . found themselves tampering with time-hallowed concepts such as sovereignty, nation, war, democracy. This does not make them evaders of reality any more than the scientist who works on the elimination of an incurable disease."

A free copy of *A Constitution for the World* (a 112-page book) can be obtained from the Center at Santa Barbara, California (Box 4068) or from its New York City office at 136 East 57th Street.

Flushing (N. Y.) Meeting House is to be a landmark of the City of New York, according to the announced intention of the city's Landmarks Preservation Commission. Also to be designated as a landmark is the Bowne House, home of John Bowne, who served as correspondent for the first gathering of New York Yearly Meeting, held at Flushing in 1696. Until the time of the American Revolution, Flushing continued to be the site of the sessions of New York Yearly Meeting, which this spring marks its 270th anniversary.

The 980 Show

"The 980 Show" is the annual art exhibit initiated three years ago by the Community Relations Committee of the American Friends Service Committee's Pacific Southwest Region at Pasadena, California. It takes its name from the address of Friends House (AFSC headquarters) at 980 North Fair Oaks Avenue, Pasadena. Its purpose is to provide a meeting ground for persons of all cultures involved in a mutual interest and enthusiasm, and to show the riches of a *whole* community (necessarily multiracial).

The work exhibited is selected for its professional quality; an effort is made to avoid a "settlement house" type of exhibit—long on social optimism, short on outstanding work. Each painter or sculptor chosen to exhibit suggests another to show with him the next year; thus the caliber of work remains high.

At the third annual 980 Art Show this past December there were thirty-six contributors of assorted heritages: Japanese, Mexican, Russian, Negro, and Caucasian. Many are known nationally and internationally; their works hang in museums and galleries. Several are students of unusual promise.

Public response grows. On opening day over six hundred persons of all backgrounds, cultures, and economic strata crowded Friends House, and many more viewed the exhibit during the ensuing ten days. The Committee is satisfied that art is a pretty common denominator. MARJORIE PARKER

New Programs for Southeastern AFSC

As the result of a concern of some years' standing that Florida Friends might be strengthened in their efforts to meet local needs, the Southeastern Regional Office of the American Friends Service Committee has established a peace education program in Miami and a migrant labor program in West Palm Beach.

Anne S. Johnstone, formerly of Memphis, Tennessee, has become the first full-time director of Miami's Peace Center, where she will supervise development of the AFSC's peace education program in cooperation with churches, colleges, and other organizations in the Greater Miami area. Formerly business editor of the *Memphis Mirror*, she served as executive secretary to the headmaster of Lausanne School in Memphis before joining the Service Committee staff.

In West Palm Beach a Service Committee Field worker, Clarence H. Mayer (a former labor organizer in Sumter, South Carolina), is directing a one-year pilot project which will assist seasonal farm laborers to avail themselves of health, education, and welfare services and will have as its long-range objective the bringing about of changes in local and state laws affecting migrant workers and their families.

Letters to the Editor

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

Are American Friends Prepared?

In connection with the Friends World Conference in North Carolina in 1967 there will no doubt be Friends from many countries traveling about in the United States and meeting American Friends. One has reason to suspect that quite a few of these visitors will be presenting a view of the world's problems that differs considerably from the official American version, in so far as there will be conversation beyond the superficial stage. How will the ordinary, well-meaning American Friend—the one who is not active on committees and at conferences—react to a guest with a differing opinion?

Well-mannered people can, of course, converse for a couple of days without having to get on controversial subjects. But not everyone travels halfway round the globe just for conversation; most look forward to broadening and deepening encounters which yield understanding of the human condition.

At meeting on New Year's Day I reviewed the year's events and looked ahead along the way that lies before the worldwide family of Quakers. Then I called to mind a weekend last autumn here at our farm. We had gathered a group of Young Friends and, in the role of host, working in the background of the young people's meeting, I caught snatches of the heated discussion which broke out on Sunday over a radio news bulletin telling that the man accused of the murder of Viola Liuzzo had been acquitted a second time in the notorious town of Hayneville. As a result, for countless European young people still another American place-name was transformed into an emotionally charged signal, a "dirty" word, a placard slogan. How much of the argument in a churning discussion would a similar group of American young Friends—or their parents—be able to understand? How much of the American argument do we understand?

Again I want to point out that I am not thinking of the many active American Friends—the Steeres, the Hadleys, or the Richies. Nor do I have in mind the World Conference itself, which has its own procedures for preparation, its own goals and methods. My thoughts have to do with the main body of the Society of Friends—all the passive, the lukewarm, the respectably agreeable ones. What sort of preparation have they for meeting the different, the unfamiliar, the apparently dangerous?

Rimbo, Sweden

SVEN E. RYBERG

International Goodwill Seminar

I want to invite all your readers to consider participating in our International Goodwill Seminar next summer (June 27-July 28). We go to Scandinavia, Russia, Yugoslavia, Hungary, Switzerland, Italy, England, and France. We visit Friends Meetings and speak to two thousand in the Baptist Church in Moscow. We want to promote peace in a world which is involved in war and conflict. The cost of \$1,272 includes all expenses. Anyone interested in going should write Promoting Enduring Peace, Inc., 489 Ocean Ave., West Haven, Conn.

West Haven, Conn.

JEROME DAVIS

"Why All Time Broke?"

A China boy, fresh from that country, was taken in hand on his arrival in San Francisco and advised by a local cousin who knew the ropes: "Go to the Sunday School of the Baptist Mission and you will get fine presents before New Year's." The newcomer did, but was bothered by and could not understand the constant appeals for money, and, seeing his friend, finally asked, "Who this Jee Cly, all time bloke?"

I have thought of that question so many times in the years I have been an Associate of the FRIENDS JOURNAL. Why all time broke? Isn't such a spokesman for so useful a group entitled to support in its good work? Why can't Quakers see that the JOURNAL is adequately financed? I read in the JOURNAL of the extensive plans for a new Friends Center in Philadelphia, and, heeding certain admonitions of John Woolman, I wonder if the movement doesn't need the JOURNAL more than new buildings. Why should such grand enterprises as the FRIENDS JOURNAL and the Friends World College be limited for funds?

Tryon, N. C.

GARTH CATE

Have You Written?

Have you written about *any* issue to the President, your Senators, Congressmen, Ambassador Goldberg, Secretaries Rusk or McNamara, Secretary General U Thant, or any other public official within the past three months? Have you expressed your opinions in a letter to the editor of any newspaper recently? Do you support the policies of your government in Vietnam, or are you questioning the U.S. position there, or are you opposed to our military involvement in Southeast Asia? Have you made your voice as a responsible citizen heard in the executive and legislative branches of the government on domestic issues as well as foreign policy? If not, why not?

Is it because: (1) you don't care, (2) you don't believe an individual's opinion is worth recording, (3) you think you have relegated all decisions to elected "authority," (4) you don't have sufficient knowledge to form an opinion? Or is it perhaps because you just haven't taken the time to write?

"For too long the citizen has been buffeted by conflicting claims, overwhelmed by the complexity of the times, reduced to silence by feelings of inadequacy," according to a statement from the Center for the Study of Democratic Institutions. "Now he is beginning to realize that in the most final sense it is up to him—to all of us—to decide in this decade whether man will endure."

Haddonfield, N. J.

ELISABETH FARR

Martyrdom vs. Self-Murder

I feel obligated to share with your readers some scriptural truths concerning Christian martyrdom and the death of Jesus Christ. George Peck in his letter in the JOURNAL (12-15-1965) condones self-immolation on the grounds that the late Norman Morrison's act was consistent with the tradition of Christian martyrdom. Mr. Peck seems to misunderstand the principles of martyrdom, and he fails to set forth a true picture of the meaning of Christ's death.

A martyr is one who is slain for his faith in a cause. The word for "witness" in Greek is *martyrs*. So many believers, witnesses for Christ, were slain in the days of the early Church

that the meaning of "martyr" and "witness" became interchangeable. Martyrs suffer at the hands of others. Self-murder and martyrdom cannot be equated. Christ's death surpasses that of a martyr, for it was a "substitutionary act" in that he died for the sins of the world.

I am convinced that Mr. Morrison missed the boat in taking his own life. I find no scriptural basis for taking one's own life. Self-immolation amounts to self-murder. I trust that others who share Mr. Peck's views will be willing to examine them in the light of God's written Word, the Bible.

Lahaska, Pa.

(REV.) KING A. BUTLER

Quaker School in Greece

My attention has just been drawn to a paragraph in your issue of December 15 last in which you state that "the principal reason" for the Friends Service Council's decision to relinquish responsibility for the Quaker School in Greece is "the fact that the Greek Ministry of Agriculture is now helping women and girls by establishing centers or courses for teaching new methods of homecraft."

I must hasten to make clear that this welcome activity of the Greek Ministry is only one of several reasons for the Friends Service Council's decision. The Friends Service Council is a voluntary organization and faces many demands on its slender resources. Its members have felt for some time that the need in many parts of Asia and Africa is more urgent today than the need in Greece, and this is reflected in the difficulty we have experienced in recent years in finding British principals for the Salonika school.

Nevertheless, in spite of the many changes in the pattern of Greek village life in the last decade and the admirable work now being done by the Greek government, we are convinced that the educational needs of Greek women and girls are still considerable, and we hope that means may be found to meet them.

London NW 1

JOHN P. HOGAN, Information Officer
Friends Service Council**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.

ADOPTION

LIGHTY—By Richard W. and Sally B. Lighty, a son, **STEPHEN KENT LIGHTY**, born September 13, 1965. Stephen, his parents, and his sister are all members of Kennett Meeting, Kennett Square, Pa.

MARRIAGES

HORN-STEERE—On February 12, at Radnor Meeting, Ithan, Pa., under the care of Germantown Meeting (Philadelphia), **HELEN W. STEERE**, daughter of Douglas V. and Dorothy M. Steere of Haverford College, Haverford, Pa., and **DAVID L. HORN**, son of Martin E. and Flora E. Horn of Columbus, Ohio. They will live at Milford, N. H.

KREBS-WOODWARD—On January 22, at Kennett Meeting, Kennett Square, Pa., **RUTH ELIZABETH WOODWARD**, daughter of Mr. and Mrs. J. Robert Woodward of Mendenhall, Pa., and **EDWARD HUGO KREBS, JR.**, son of Mrs. George J. Ruth of Annville, Pa., and the late Edward H. Krebs. The bride is a member of Kennett Meeting.

DEATHS

BISTER—On November 21, in Eutin, Germany, ADA M. KLETT BISTER, aged 68, of Germany Yearly Meeting, a former member of Poughkeepsie (N.Y.) Meeting. For many years she was a professor of German in the United States at Scripps, Hunter, and Vassar Colleges. Surviving are four stepchildren and a brother, Fred F. Klett of New Hope, Pa. (a member of Solebury Meeting).

FRASER—On February 2, in Media, Pa., MABEL HEALD WARD FRASER, aged 76, wife of the late Herbert F. Fraser, former professor of economics at Swarthmore College. A member of Swarthmore Meeting, she had been active for many years in Friends' social concerns. Surviving are a son, Herbert W., now living in Colombia, South America, on leave from Earlham College; a daughter, Sarah F. Rusk of Media, Pa.; and one grandson.

HUTCHINSON—On October 16, 1965, in Moorestown, N. J., in his 66th year, ARTHUR CONROW HUTCHINSON, a birthright member of Plainfield (N.J.) Meeting. Surviving are a brother, Halbert C.; a sister, Alice H. Ayres; and four nephews and a niece.

PAXSON—On January 22, at his home in Swarthmore, Pa., J. WARREN PAXSON, husband of the late Edith V. Power Paxson. A birthright member of Solebury (Pa.) Meeting, he had been a member of Swarthmore Meeting since 1924 and was the Meeting's recorder from 1954 until the time of his death. Surviving is a son, James E., of Morton, Pa.

SHALLCROSS—On February 2, at her home in Odessa, Del., after a long illness, ELIZABETH S. SHALLCROSS, wife of James T. Shallcross. Formerly a member for many years of Byberry Meeting (Philadelphia), she had belonged in recent years to Appoquinimink Meeting in Odessa. She was the mother of Elizabeth S. Roberts of Odessa; Margaret S. Walker of Findlay, O.; Comly S. Coffman of West Chester, Pa.; Meta S. Day of Narberth, Pa.; and the late Esther S. Magee of Rosemont, Pa.; she also had ten grandchildren and eleven great-grandchildren.

Edith M. Pye

Edith M. Pye, who died at Street, England, on December 17, 1965, at the age of eighty-nine, for nearly half a century personified Quaker relief service at its very best, according to Roger Wilson, former chairman of the (British) Friends Service Council, to whom we are indebted for this account. A trained nurse and midwife, she received the Legion of Honor from France for her remarkable job as organizer and matron of an emergency maternity hospital just behind the front during World War I. From France she moved on to relief work in Vienna and in the Ruhr. She was chairman of the Friends Service Council's France-and-Switzerland Committee and vice chairman of the Friends Germany Emergency Committee. From the beginning of the Spanish Civil War in 1936 until the fall of France in 1940 she was busy with relief and refugee problems, both for Friends and for the International Commission for the Assistance of Child Refugees, an organization of which she was the inspiration and mainspring.

Edith Pye played a professional role in the field of maternity and child welfare, both national and international, and she was equally influential in the affairs of the Women's International League for Peace and Freedom. At the outbreak of the Second World War she occupied herself with the care of refugees arriving in England, and when the "blitz" started she was wise in counsel and organization. From 1944 to 1950 she was again active on the continent, especially in France and Greece.

"She was a fighter with a genius in detailed planning, supported by imagination, quiet drive, endless courage, and down-to-earth common sense," says Roger Wilson. "But these qualities were rooted in warmth, gentleness, compassion, charm, and a modesty which kept her out of the limelight. She knew everybody and was as ready to write to Anthony Eden about the needs of France in 1944 as to discuss the problems of clothing distribution with the workers in the warehouses. Her Lister Lecture to the Quaker Medical Society in 1934 on 'Quaker Principles in Professional Life' is a moving confession of her personal faith in the power of divinely inspired human goodness."

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.

MARCH

Note: The concluding lectures of Henry J. Cadbury's series on "Faith and Practice of the Early Christians" will be given at Pendle Hill, Wallingford, Pa., at 8 p.m. on March 7 and 14. All invited.

4—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Robert L. James of Concord Meeting, Concordville, Pa., Protestant adviser at Temple University, will speak on "The Role of Women and the Future of Friends." (Meeting open to all men and women of Philadelphia Yearly Meeting.) Lunch, 12:15 (by advance reservation only).

4-6—Pendle Hill weekend with Bernard Phillips, chairman of Temple University Department of Religion. Topic: "The Religious Quest in Contemporary Literature." Friday, 8 p.m.: Becket, *Waiting for Godot*; Saturday, 10 a.m.: Rilke, *Letters to a Young Poet*; 8 p.m.: Hesse, *Journey to the East*; Sunday, 10 a.m.: Stephens, *The Crock of Gold*. Total cost (6 p.m. dinner Friday to 1 p.m. dinner Sunday), \$17.00. Advance registration, \$5.00, to Seminars, Pendle Hill, Wallingford, Pa. 19086. Lectures only, \$1.25 each.

5—Nottingham Quarterly Meeting, Nottingham Meeting House, Main Street, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meetings for worship and for business. Lunch served by host Meeting. Conference session in afternoon.

6—Haverford Quarterly Meeting, Merion (Pa.) Meeting House, Montgomery Avenue and Meeting House Lane. Worship and Ministry, with special program, 10 a.m. Meeting for worship, 11 a.m. Lunch, 12:30. (For reservations, Mrs. Frederick Schreiber, 509 Monroe Road, Merion Station, Pa. 19066.) At 1:15, business meeting. Following annual reports, Larry Scott of Philadelphia Yearly Meeting Race Relations Committee will speak on "Friends' Response to Conflict, Aggression, and Violence."

6—Haddonfield Quarterly Meeting, Westfield Meeting House, Riverton Road and Route 130, Riverton, N.J. Meeting for worship, 11 a.m., followed by business session and 1 p.m. lunch. For further information, Walter E. Darnell, clerk, 115 Third Avenue, Haddon Heights, N. J.

6—Frankford Friends Forum, Frankford Meeting House, Unity and Walnut Streets, Philadelphia, 3 p.m. Speaker: Scott Nearing, sociologist, lecturer, and author, recently returned from visiting China, East Europe, South America, and Mexico. Topic: "Can the West Reconquer Asia?" All welcome. Social hour with tea at conclusion of forum session.

11-13—Weekend retreat with Norman J. Whitney, Friends World Institute faculty member, as leader. Total cost (6 p.m. dinner Friday to 1 p.m. dinner Sunday), \$17.00. Advance registration, \$5.00, to Pendle Hill, Wallingford, Pa. 19086.

13—Baltimore Quarterly Meeting at Baltimore (Md.) Meeting (Stony Run), 5116 North Charles Street. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

18—Lecture by Charles E. Osgood of Communications Research Institute, University of Illinois: "Communication by Facial Expression." Stokes Hall, Haverford College, Haverford, Pa. 4:15 p.m.

18—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Allan A. Glatthorn, principal of the Intermediate High School of Abington (Pa.) Township School, will speak on "A Quaker View of Education." Dinner with Allan Glatthorn, 6 p.m., at The Penington, 215 East 15th Street (call OR 3-7080).

The Index to the 1965 FRIENDS JOURNAL (Volume 11) is now available at ten cents from FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia, Pa. 19102.

You are invited to attend the

DINNER AND ANNUAL MEETING OF FRIENDS PUBLISHING CORPORATION AND FRIENDS JOURNAL ASSOCIATES

AT FOURTH AND ARCH STREETS MEETING HOUSE, PHILADELPHIA

SATURDAY, MARCH 26, 1966

DINNER AT 6 P.M., MEETING AT 7, FOLLOWED BY A TALK ON
"MAKING QUAKER NEWS" by FRANCIS BOSWORTH,
EXECUTIVE DIRECTOR, FRIENDS NEIGHBORHOOD GUILD

(Send dinner reservations, \$2.25, by March 17 to FRIENDS JOURNAL,
152-A North Fifteenth Street, Philadelphia 2)

MEETING ADVERTISEMENTS

NOTE: This is not a complete directory.

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 Elfrandt, 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. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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. 377-4136.

SANTA BARBARA—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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., 574 Hilgard, (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 248-5432.

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. George S. Hastings, Clerk; phone 966-3040.

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.

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.

ODESSA — Meeting for worship, 11:00 a.m.

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

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.

SARASOTA — Meeting for worship 11 a.m. The Barn on Campus at New College. Phone 778-1409.

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 Lomond Ave. (new meeting house); telephone WOODLAND 8-2040.

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

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 each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:30 a.m. ID 5-3773.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

Massachusetts

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

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

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

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—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Marlborough, phone 662-4923.

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. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly. Avery Harrington, Clerk.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 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.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.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. Dorella 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. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, 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.

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

ROCKLAND COUNTY—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

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

CLEVELAND—COMMUNITY—Meeting. First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Mervin Palmer, clerk, 753-5052.

N. COLUMBUS—Unprogrammed meeting, 10 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. Henrietta Read, clerk. Area code 513-382-3172.

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.

CONCORD—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 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.

GWYNEDD—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 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.

LANSDOWNE—Meeting for worship, 11 a.m.; First-day 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—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3718 Baring Street, 11 a.m.

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

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

STATE COLLEGE—318 South Atherton Street. First-day School, 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.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

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.

South America

ARGENTINA—BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5860 (Buenos Aires).

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, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 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, 3074 W. Maryland, 273-8167.

TRAVEL

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POSITIONS WANTED

BUSINESS-EDUCATION TEACHER, RECENT COLLEGE GRADUATE, desires summer work as teacher or secretary. Will consider permanent position. Write Box S-361, Friends Journal.

TWO CONCERNED YOUNG FRIENDS ARE SEEKING TEACHING POSITIONS in Friends secondary schools beginning in fall of 1966. Clarke Taylor (Box 657) wishes to teach English or government. Jared Clark (Box 142) wishes to teach sociology, history, or government. Wilmington College, Wilmington, Ohio.

HIGH SCHOOL STUDENT WANTS JOB WITH FAMILY GOING TO EUROPE. One and a half years' experience in European school. Speaks German fluently. References. Please write to Carol Grossmann, 97 Waverly Street, Belmont, Mass. 02178.

WANTED

COUNSELORS, MEN, WOMEN 20 YEARS OF AGE, work in co-ed camp, Adirondack Mountains, upper New York State. Creative program, 130 campers, 40 counselors. Married or single. Quaker leadership. Ideal living conditions. June 28th-August 28th. Average to high salaries. Write to Earl F. Humes, 5 Colonial Rd., Scarsdale, N. Y.

HOUSE, AS PLAIN AND REASONABLY PRICED AS POSSIBLE, for family on home leave for six months: July-January, 1967. Five children (three at home). Country preferred. Will consider buying or renting. Southern Jersey, Eastern Penna., or Maryland. Please write airmail: Martin & Ruth Hutchinson, U.S.A.I.D. Mission, Ibadan, Nigeria.

CUSTODIAN FOR HADDONFIELD (N. J.) FRIENDS MEETING. Salary and house. Please write Box H-360, Friends Journal.

CAMP CHOCONUT, college-age men wanted for counselors. Carpentry and Work-project Leadership ability especially. Also: Natural Science, Campercraft, Waterfront (WSD), General Nurse (R.N.), and an experienced man to lead our new counselor-apprentice program. (See ad this issue.) Box 33F, Gladwyne, Pa.

EXECUTIVE DIRECTOR, HALFWAY HOUSE for released prisoners in Iowa. Also Host Couple. Write American Friends Service Committee, 4211 Grand Ave., Des Moines, Iowa 50312.

COUPLE NEEDED to lead ten 11-and-12-year-old boys and girls in "pioneer" camp in the North Carolina mountains. Good salary. Robert Barrus, Camp Celo, Celo Community, Burnsville, N. C.

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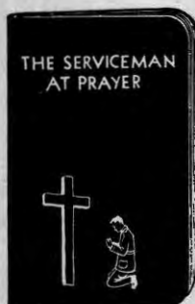
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