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One of many versions of the famous "Penn in Armour" portrait—of doubtful authenticity but presumed to have been posed for by William Penn around the time of his friendship with Samuel Pepys (*see page 198*).

*H*ISTORIC Quakerism is like a rich mine in which valuable building material is stored, and from it we may dig out the hidden treasure and fashion and rebuild it to meet the needs of our own time. We have often been prone to think that the light which illuminated Fox and Penn and Barclay is more important than the light which shines for us today. Fortunately, we are experiencing a revival of the kind of motive power which has made them worthy to be remembered. The progress which we make in putting into practical operation these essentials to Quaker living will measure our ability to meet our share of reconstructing a sick world.

—JANE P. RUSHMORE

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While the editor is on a brief leave of absence, direction of FRIENDS JOURNAL has been placed in the hands of Martin A. Klaver and Ethan A. Nevin.

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

A Gift of Three Tomatoes

Tanzania is a country of lush rain forest and rocky, arid plateaus, of white peaks shedding melted snow down mountain streams into the lakes and the ocean. Here, in the tropical days of heat and humidity, people learn to live at a slow pace. Personal relationships are often put before efficiency, even in matters of life and death.

Ten young American volunteers are working in Tanzania as part of the American Friends Service Committee's VISA program, sharing the life of their African neighbors, helping others help themselves, and building intangible bridges between two worlds. They have found that although their backgrounds are different they have much common experience in the realm of emotions and in the day-to-day problems of life that draw them together.

Their director is Russell Jorgensen. From the Africans Russ has learned many things: that personal relationships are paramount, that the process is more important than the completion, and that there is more than one kind of giving—one can give from the heart. This is a story about the gift of three tomatoes.

Shortly after Russ and his wife, Mary, arrived in Tanzania, they went for a walk in the hills behind their house. The hills run five thousand feet up into the rain forest, through lovely farmland terraced on the steep slopes and dotted with small huts. They had very little time this day, so they decided to skirt the houses of people they knew to avoid invitations.

On their way back, about two miles from home and four thousand feet above their own elevation, they came upon an old man walking slowly toward them along the path, using a cane. This seemed unusual, as most Tanzanians walk upright until they die. A silver-gray beard framed his weathered face. They exchanged the proper Swahili greetings, stopped to chat as best they could, then parted after a few minutes, each continuing on in his own direction.

The next day, after an early-morning rain, the old man appeared at their door. He handed them three tomatoes. His feet were covered with red clay from sliding down the mountain, but he had brought his small gift, he said, to express his appreciation for their having come to walk near his home.

Russ says: "I hope we will never forget."

Friends, . . . we are the people above all others that must stand in the gap, and pray for the putting away of the wrath so as this land be not made an utter desolation; and God expects it at our hands.

—WILLIAM PENN

THE 286th annual session of Philadelphia Yearly Meeting closed, as scheduled, on Fourth-day, Third Month 30th, 1966. The evening session began with a brief silence. Then there was a spate of messages that went on for an hour—not an overlong time, considering that the agenda contained only three other items in addition to meeting for worship: Exercise of the Meeting, Reading of the General Epistle, and Closing Minute of the Yearly Meeting. These three took another hour; adjournment came at nine.

So another historic gathering of Philadelphia Yearly Meeting came to an end with what might be termed a certain celerity. Nothing was hurried, but the Yearly Meeting, after struggling with several epistle drafts during the week, quickly accepted the final version presented by its Epistle Committee. The Exercise of the Meeting, sensitively summed up by Mildred Binns Young, clearly commanded approval. The Final Minute was tersely factual; it stood as read.

To say this session was historic is, of course, to state a fact that is not necessarily significant. Philadelphia Yearly Meeting met again, and because it is now well along toward the end of its third century this sign of life was duly noted in the Philadelphia press. But did anything important happen? Will the 286th emerge, as time goes on, as a session worth remarking? Did it, for example, move in a new direction?

The answer to that last question, we should say, is "No." The answer to the one before it is less clear: it may be that a few years from now Friends will be looking back at this session and remembering it as unusually introspective. It is a Quaker characteristic to be self-critical, but the General Epistle hammered out during the week reflected something more than an effort to be objective about the peace testimony. It will stand as proof of a new Quaker perception that to abhor violence is not enough if the search for peace is to be fruitful.

The topic for both the morning and afternoon sessions on Seventh-day was "Friends' Response to Conflict, Aggression, and Violence." The program explained: "This day is the focus of a year-long search by Friends for a truly Christian response to the conflict which accompanies the rapid and revolutionary changes taking

place in today's world." Monthly Meetings had been encouraged to consider this far-reaching subject from the standpoint that change must come, that tension there must be, that the problem is to bring about the one by the creative nonviolent use of the other. The day of focus inspired this language in the Epistle:

"This year our sessions have shown acute awareness of the violence that is both cause and effect of the spiritual darkness which hangs today over the world. The unwillingness of peoples and nations to listen to the problems of one another finds expression in our own inability to listen to each other in our daily lives.

"We have pointed out to ourselves that tension is a prerequisite of change and progress. It may have either good or evil results. For example, with the support of civil rights legislation tensions are being ably used for progress. Our sessions have remained steadfastly clear in refusing to accept violence as a way of resolving conflicts, whether these are in individuals, families, Meetings, or war in Vietnam. Fully aware of the fact that the use of violence is accepted as a policy by many groups and by many governments, including our own, we have fervently sought and discussed ways of challenging the thinking of ourselves and others. . . ."

The Epistle went on to note that "the presence and ministry of many young Friends deeply concerned about these issues have added strength and life to our meetings." This was an understatement, for outspoken young Friends prodded the Yearly Meeting into drafting a special message to its young men and women that turned out to be an additional Epistle directed at all its members, old as well as young. This ringing paragraph from the letter was incorporated into the General Epistle:

"We reaffirm and commend to you, our young men and women, and not less to ourselves of all ages, the historic testimony of Friends against all war. The words and example of Jesus Christ remain the central guide for life. We are called to embody love in all our relations with others, whether they be called friend or foe. We reaffirm the infinite worth of each person, Americans, Vietnamese, and all other people, each a child of God, each a brother of our own in the human family."

So Philadelphia Yearly Meeting, it is quite plain, did not take a new direction—although it may be said to be

end soon so that he could "die a Catholic." No member of Philadelphia Yearly Meeting who cherishes the peace testimony, whatever his views on implementing it, need feel that the 286th session impaired his prospect of dying a Quaker.

M. A. K.

"We . . . Above All Others . . ."

By LAURETTA J. EVANS

THE psychological basis of conflict, aggression and violence may be considered in relation to a familiar question which was raised recently in our Adult Conference Class at Meeting: Why do organized unions, in their demand for higher wages, not show greater respect for the welfare of others by refraining from actions which result in hardships suffered by those not involved in the conflict? In other words, should not their effort to gain equality of opportunity impose upon them a recognition of their responsibility to society, as well as of their privilege to strike? Wherein lies a realistic answer to this question?

The healthy, constructive behavior of human beings depends upon the satisfaction of basic emotional needs for affection, security, recognition, and self-fulfillment. When one or more of these needs is not recognized and treated constructively during his early years, a child develops fears and tensions due to inevitable frustrations in everyday living. This results in hatreds expressed as rebellious and hostilely aggressive forms of behavior. Unless handled with suitable methods, these are likely to become unhappy, destructive, deep-seated personality traits.

For instance, the basic need for self-fulfillment requires opportunity for new experiences leading to intellectual growth and development. This operates not only on the childhood level, but also strongly on the adult level. In an affluent society such as ours many people are becoming aware that they are not getting their share of opportunity for self-fulfillment or for other needs. These people come to feel resentment and to rebel against this situation, as seen in action by labor unions.

This rebellion takes the form of nonviolent demon-

Lauretta Evans is a member of Medford (N. J.) Meeting.

stratagems. Economic success are well satisfied with the status quo and endeavor to maintain it. Being unaware of the causes of conflict, they acquire a compulsive desire not only to condemn verbally or to fight against those who struggle by vigorous action of some type to obtain a larger share of opportunity, but also to condemn the nonactive who have become shiftless and apathetic, having lost hope and accepted an inferior position in society.

The history of Friends being what it is, can we continue to permit ourselves to sit by complacently enjoying middle-class privileges and opportunities in our comfortable yet too often sterile communities? Has not the time come when we must look more deeply for some basic cures and preventatives for a "sick society" and a war-torn world? Must we not try harder to find them and to act upon them?

Who?

By CHARLES CHESTER HARDY

Like an army they advance,
The stern blacks and grays
Of the small part of city I see,
Only here and there splashed by red brick.

First the decrepit chimneys
With spinning ventilators,
The only sign of the machinery
Made of souls and faces inside.

Then I see two spires—
One of a church, extolling what is good,
The other of Justice, punishing what is bad.
But these are old and dirty.

And, surrounded by the chimney pots,
Is a green statue on a dome,
Showing that here are gathered things of beauty—
Beauty gleaned from what seemed only ugly.

All this I may observe from my safe window.
I may forget that people live out there.
But in the window across the street
There is someone looking at me—

Charles Chester Hardy, a fifteen-year-old member of Lancaster (Pa.) Meeting, wrote this last summer in Glasgow, Scotland.

Friends as Counselors

By BOB BLOOD

MEMBERS of most churches turn first to their ministers for counsel in times of personal and family crisis. By seminary training and professional experience, the pastoral counselor is qualified to respond to these needs.

Where can Friends turn? In a few Quaker centers, arrangements have been made with professional counselors to be available for consultation. Some Meetings have the good fortune to number such counselors among their attenders. However, in the great majority of Meetings Friends must turn either to fellow-members or to non-Quaker professional sources, and even these sources may be unavailable in rural communities.

It is my conviction that in such Meetings the only practical way for Friends to meet their members' needs for counsel is to provide it themselves. This means that Friends who are not professionally trained will have to play roles which are normally played by professional social workers, psychologists, or psychiatrists. To nonprofessionals this may sound shocking, but it is a familiar idea to those in the field who recognize the great shortage of trained personnel and the overlap not only between professions bearing different labels, but also between much professional and lay helpfulness.

I believe that the chief obstacle to Quaker counseling is not lack of training but lack of confidence. However, for feelings of inadequacy there is no better remedy than training programs. Hence our Society urgently needs to provide seminars and workshops at every level—from Friends General Conference down to the local Meeting. For example, Ann Arbor Meeting conducts a monthly counseling workshop open to all interested members. Early sessions were led by professionals who believed in the usefulness of lay counseling. Gradually, lay members became more active. Eventually such workshops should provide opportunities for anonymous discussion of cases which members have worked with. Such conferences help lay counselors to achieve insight and objectivity.

Lay counselors' training should also include growth in self-knowledge, as was accomplished in the past among Friends when minister and elder traveled together. Laymen should learn to recognize the points at which pro-

fessional counsel (if available) is preferable or necessary.

Laymen often believe that counselors should maintain a poker-faced detachment. To be sure, overinvolvement is possible, but counseling is most helpful when it is a two-way process involving a wide variety of forms of interaction between the persons involved. For example, I doubt the usefulness of trying to pretend not to be shocked by anything one hears, or of never becoming angry, no matter what the person does. On the contrary, the counselor can help by responding naturally and then exploring with the counselee the cause of that response. Such exploration may lead the counselor to conclude that his response was inappropriate—in which case an apology may be in order. More often it will help the counselee to see his behavior reflected as in a mirror.

Another obstacle to Quaker counseling is the belief that one should never counsel one's friends. In a small Meeting, this would rule out everybody! To be sure, counseling with friends faces certain restraints. It certainly requires assurance that confidences will not be violated. But this is not as great an obstacle as it appears to the timid. After all, a clergyman is often a personal friend of his parishioner, and that is one reason he is turned to so naturally.

Lay counseling sometimes will be as helpful as the professional variety; often it will be better than no counseling at all when professionals are unavailable or when resistance to professional help is too great. But frequently there is resistance to lay help, so the Quaker counselor may need to offer his services to individuals who, he suspects, may be in trouble but have not approached him.

If Meetings will make known the names of Friends who stand ready to help, the hesitation of the potential counselee will diminish. The counselor needs to scale down his other commitments sufficiently to leave a margin of time which will enable him to respond to needs. While this will require self-discipline, it will provide the unique gratification which comes through deep human relationships.

The only kind of counseling in which our Meetings are inevitably involved (besides counseling prospective members) is pre-marital. When couples apply to be married under the care of our Meetings, we are forced to provide counsel. Our efforts may be meager and inadequate, but we cannot escape the counseling role.

Our most critical problems involve couples whose marriages we deem unsuitable. If our investigation reveals basic incompatibility of values, of religious belief, of

Bob Blood of Ann Arbor (Mich.) Meeting is a family sociologist at the University of Michigan, with a part-time practice as a member of the American Association of Marriage Counselors. He is the author of a textbook, *Marriage, of Husbands and Wives*, and of the forthcoming *Love-Match and Arranged Marriage*. This article is based on group discussions at last summer's General Conference of Friends at Traverse City, Michigan. In July he will teach a course on Marriage and Family Relations at Pendle Hill, Wallingford, Pa.

philosophy of life, or of social and personal goals, it is no help to the couple to hide our doubts. We have a moral obligation to share these doubts with them, to listen to their responses, and ultimately to refuse to permit the marriage to be held under the Meeting's care, if that is our final judgment.

In other cases the problem may not be incompatibility but immaturity. The couple may be just too young. (Teen-age marriages have notorious divorce rates.) Or they may not be emotionally mature enough to take on the responsibilities of marriage. Again we must have the courage of our convictions. We must say quite frankly that they owe it to themselves to wait until their marriage can get off to a better start. Of course, they may not take our advice, but if we counsel wisely and well, even rebellious teen-agers may respond positively. In any case, we must act in the light of our own best judgment as trained, nonprofessional counselors.

If *real* premarital counseling is to occur, it must begin when the couple are deciding to become engaged, not when they are planning the details of their wedding. Meetings might encourage their young people to consult the Overseers or the Marriage Committee before announcing their engagement. If an engagement already has been announced, the committee may wish to take the initiative in calling the couple in for counsel. When the Meet-

ing is involved early in the decisions of its young people, there is more opportunity for full-fledged premarital counseling.

In troublesome cases, the normal arrangement of meetings between the Meeting's committee and the couple will have to be altered. Parents on both sides may be brought in, especially if they have doubts about the marriage. There may be interviews with each partner separately to permit exploring whatever doubts may be felt about the potential match. Such sessions may shade over from premarital counseling to personal counseling. Eventually one partner (or both) may decide to back off from the engagement.

Premarital counseling also involves easier routine work: discussion of the couple's family planning, financial planning, religious planning (in mixed marriages), etc. These are partly educational functions where books are useful adjuncts, yet even here Friends may not be generally adequate without special training.

I intentionally have focused on problem cases before marriage. Here, as with divorce, parent-child problems, and other crises of life, we need to face the challenge of Quakerism. If we are to be a priesthood of all believers, we must be prepared to become pastoral counselors to one another.

Pepys on the Quakers

Samuel Pepys (1633-1703) was connected in an official capacity with the British Navy from 1660 until the accession of William and Mary in 1689. He had been brought up a Puritan, but, after finishing his studies at Oxford, entered the service of a distant cousin, the Earl of Sandwich, and thereafter was a loyal subject of the Stuart kings, although he continued to be mildly sympathetic to Nonconformists, as the following references to Quakers in his famous diary will show. This diary of historic and social events in London was kept in his own secret shorthand from 1660 until 1669, when failing eyesight compelled him to discontinue it. The excerpts were made by Anna J. Haines of Philadelphia, a member of Moorestown (N. J.) Meeting. Cover picture from Quaker Collection, Haverford College.

FEBRUARY 7, 1660—To the Hall (Westminster), where in the Palace I saw Monk's soldiers abuse Billing and all the Quakers, that were at a meeting-place there, and indeed the soldiers did use them very roughly, and were to blame.

August 2, 1661—I set out and rode to Ware, this night in the way having much discourse with a fellow-monger (leather-worker), a Quaker, who told me what a wicked man he had been all his life-time till within this two years.

August 6, 1661—Took horse for London and with much ado, the ways being very bad, got to Baldwick. There lay and had a good supper by myself. . . . I find that both here and everywhere else that I come the Quakers do still continue, and rather grow than lessen.

March 16, 1662—Walking in the garden with Sir

W. Pen: his son William is at home, not well. But all things, I fear, do not go well with them—they look discontentedly, but I know not what ails them.

April 28, 1662—Sir W. Pen much troubled upon letters come last night. Showed me one of Dr. Owen's [a nonconformist divine and voluminous theological writer] to his son, whereby it appears his son is much perverted in his opinion by him; which I now perceive is one thing that hath put Sir William so long off the hookes.

July 5, 1662—At noon had Sir W. Pen, who I hate with all my heart, for his base treacherous tricks, but yet I think it not policy to declare it yet, and his son William, to my house to dinner. . . . We were merry as I could be in that company.

August 15, 1662—At noon to the Changes and there

hear of some Quakers that are seized on, that would have blown up the prison at Southwarke, where they are put.

October 26, 1662—(Lord's Day) All this day soldiers going up and down the town, there being an alarme, and many Quakers and others clapped up; but I believe without any reason: only they say in Dorsetshire there hath been some rising discovered.

October 29, 1662—Sir G. Carteret, who had been at the examining most of the late people that are clapped up, do say that he do not think that there hath been any great plotting among them, though they have a good will to it; and their condition is so poor, and silly, and low, that they do not fear them at all.

August 10, 1663—Yesterday I am told that Sir J. Lenthall in Southwarke, did apprehend about one hundred Quakers, and other such people, and hath sent some of them to the gaole at Kingston, it being now the time of the Assizes.

December 31, 1663—At the Coffeehouse, hearing some simple discourse about Quakers being charmed by a string about their wrists.

January 11, 1664—This morning I stood by the King, arguing with a pretty Quaker woman, that delivered to him a desire of hers in writing. The King showed her Sir J. Minnes as a man the fittest for her quaking religion; she modestly saying nothing till he began seriously to discourse with her, arguing the truth of his spirit against hers; she replying still with these words "O King" and thou'd all along.

August 7, 1664—(Lord's Day) I saw several poor creatures carried away, by constables, for being at a conventicle. They go like lambs, without any resistance. I would to God they would either conform, or be more wise and not be caught.

August 26, 1664—Mr. Pen, Sir William's son, is come back from France and come to visit my wife; a most modish person, grown, she says, a fine gentleman.

August 30, 1664—Comes Mr. Pen to visit me. I perceive something of learning he hath got, but a great deal, if not too much, of the vanity of the French garb, and affected manner of speech and gait. I fear all real profit he hath made of his travel will signify little.

October 2, 1664—(Lord's Day) I intended to have seen the Quakers who, they say, do meet every Lord's day at the Mouth, at Bishopsgate; but I could see nothing stirring nor was it fit to ask for the place.

August 31, 1665—This month ends with great sadness upon the publick, through the greatness of the plague everywhere through the kingdom almost. Every day sadder and sadder news of its increase. In the city died this week 7496 and of them 6102 of the plague. But it is feared that the true number of the dead this week

is near 10,000; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them.

May 1, 1666—At noon my cousin Thomas Pepys did come to me to consult about the business of his being a Justice of the Peace, which he is much against; and among other reasons, tells me, as a confident, that he is not free to exercise punishment according to the Act against Quakers and other people, for religion.

November 14, 1666—At the meeting at Gresham College tonight there was a pretty experiment of the blood of one dog let out, till he died, into the body of another on one side, while all his own ran out on the other side. The first died upon the place, and the other very well, and likely to do well. This did give occasion to many pretty wishes, as of the blood of a Quaker to be let into an Archbishop, and such like.

July 29, 1667—One thing extraordinary was, this day a man, a Quaker, came naked through the Hall, only very civilly tied about the loins to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head, did pass through the Hall, crying "Repent, repent."

December 21, 1667—The Nonconformists are mighty high, and their meetings frequented and connived at; and they do expect to have their day now soon; for my Lord of Buckingham is a declared friend to them, and even to the Quakers, who had very good words the other day from the King himself.

December 29, 1667—(Lord's Day) At night comes Mrs. Turner to see us and there, among other talk, she tells me that Mr. William Pen, who is lately come over from Ireland, is a Quaker again, or some very melancholy thing; that he cares for no company, nor comes into any; which is a pleasant thing, after his being abroad so long, and his father such a hypocritical rogue, and at this time an Atheist.

April 4, 1668—By and by the King comes out, and then to talk of other things; about the Quakers not swearing, and how they do swear in the business of a late election of a Knight of the Shire of Hartfordshire in behalf of one they have a mind to have; and how my Lord of Pembroke says he hath heard the Quaker at the tennis-court swear to himself when he loses.

October 12, 1668—Read a ridiculous nonsensical book set out by Will. Pen for the Quakers; but so full of nothing but nonsense, that I was ashamed to read in it.

February 12, 1669—And so home, and there Pelling hath got W. Pen's book against the Trinity. I got my wife to read it to me; and I find it so well writ as, I think, it is too good for him ever to have writ it; and it is a serious sort of book, and not fit for everybody to read. [Probably *The Sandy Foundation Shaken*]

Opportunities for Friends in Kenya

By LEVINUS K. PAINTER

THIS fourth visit in the past twenty years to Kenya gave opportunity to evaluate present developments with some perspective. Enthusiastic leaders in the new nation are stimulated by high hopes. At present Kenya gives evidence of greater political stability and internal unity than most of the other thirty-six new nations of Africa.

Under the leadership of President Kenyatta the government has won the confidence of the English-speaking nations, West Germany, and the Scandinavian countries. These nations have been liberal with gifts or loans, technical assistance, and a continuing supply of educators. Over three thousand overseas teachers serve in secondary schools and teachers' colleges, providing about three-fourths of the teaching staff in these institutions. Many capable African educators have been attracted by higher salaries into government positions or have accepted employment in rapidly expanding commercial enterprises.

African Friends are making substantial contributions in both government and education. Mr. Otienda, brother-in-law of Thomas Lung'aho, is Minister of Health and

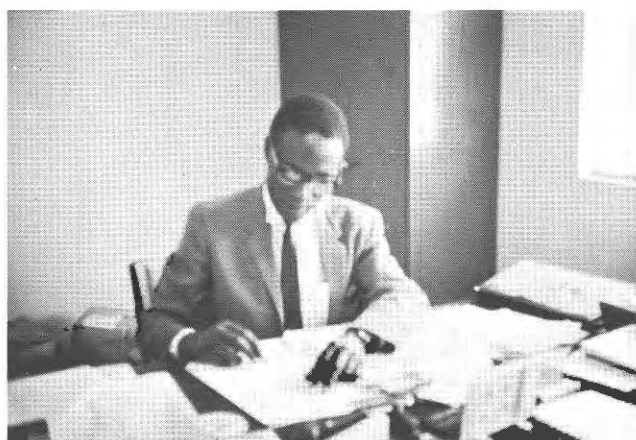
Three overseas Quakers are working in the Ministry of Education. They are Roger Carter, former headmaster at Kaimosi Teacher Training College, and Dr. Ernest Stabler of Middletown, Connecticut, who have companion offices in the division of educational research, and Robert Maxwell, first vocational agriculture teacher at Chavakali Day Secondary School, who is back in Nairobi at the invitation of the Kenya government. His assignment (financed by United States AID funds) is to assist in developing a series of secondary schools after the pattern of Chavakali in other areas of Kenya.

Recently my granddaughter and I visited the Lugari land scheme, which is almost within sight of the Friends Center at Lugulu. Already over five thousand African families are settled on fifteen- and twenty-five-acre farms; when the project is completed 7,500 families will have new homes and land to cultivate. Three years ago the Kenya government asked Friends to take charge of the Agriculture Training Center at Lugari. To date more than three thousand African farmers have attended short courses there under the efficient guidance of Warren Short, an Indiana Quaker trained at Purdue University.

Serving on the administrative staff of this 150,000-acre resettlement project are Jotham Standa, former Clerk of East Africa Yearly Meeting; Joseph Kisia, previously a teacher at Friends Bible School; and other Friends. Lugari is already outstanding among more than twenty similar resettlement projects in Kenya. The training program is distinctive, and the repayment record on loans gives the project top rating. Elementary schools are under way, and a Quaker Monthly Meeting (including several local Meetings) has been established. Many of the settlers came from Friends Meetings. This is a real pioneering venture, with Friends in the midst of the development.

A little less than three years ago East Africa Yearly Meeting assumed supervision of all institutions and projects formerly under the guidance of the American Friends Board of Missions. During this short period the contributions for religious and educational work have almost doubled. When administration was transferred to the government in July, 1965, there were 69,000 children in Quaker elementary schools.

African Friends need financial assistance to build suitable Friends' centers in the larger cities to which members have migrated. The religious program in the resettlement area should be expanded. The 612 small village Meetings need workers to train their elders, Sunday-School teachers, and youth leaders. Homer Vail and his small staff are at work on this problem. The Bible Training



Thomas Lung'aho, Executive Secretary, East Africa Yearly Meeting, in his office

Welfare. Filemone Indiri is First Secretary in the Ministry of Foreign Affairs. Solomon Adagala is general "trouble shooter" in the Ministry of Education. Dr. Koinange, Minister of Education, is very kindly disposed toward Friends; he informed me that he had been befriended by Quakers while attending Hampton Institute in Virginia in the late 1920's. Benjamin Ngaira serves as chairman of the Public Service Commission.

Levinus Painter, who assisted in establishing East Africa Yearly Meeting, lives in Collins, New York, where he is a member of Collins Monthly Meeting and a founding member of nearby Orchard Park Monthly Meeting.



Teacher and students at Friends Primary School, Kaimosi

School at Kaimosi should be expanded to give training to youth workers and to leaders in work with women and in community development. Kaimosi Teacher Training College needs the backing of Friends' colleges in America to raise the entire program to junior college level. Training Christian workers and teachers is one of the most important services Friends in East Africa can render.

Sixty years ago Swahili was the only East African language reduced to writing. Schools for Africans were just beginning. In 1903 Edgar Hole started his first school at Kaimosi without textbooks and without a school building. Today over a million African children are attending elementary schools. A million others are still deprived of school opportunities. Not since William Penn established his colony in America have Friends had such an inviting opportunity to play an important role in building the political life of a new nation.

Steering Slowly Toward Regions of Light

By MARTHA L. DEED

ONE of the perennial dilemmas of Quakerism appears to be that of relating faith and witness in a meaningful way. When the abolitionist movement was at its height in the nineteenth century, writes Thomas Drake in *Quakers and Slavery in America* (Yale University Press, 1950), the Society of Friends was so deeply engaged in evangelical struggles and problems of faith that, although many individual Friends were active in race-relations work, Meetings had little energy for dealing with moral issues.

By the early nineteenth century it was clear that the Society of Friends was growing along two divergent lines. One group (led by Joseph John Gurney) came more and more to stress the primacy of scripture and theology. The other group (Elias Hicks and his followers), impressed by the helplessness of man to bring about his own salvation or improvement, stressed the Inner Light as the sole means of inspiration. A tragic result of the bitterness between these factions was the Hicksite-Orthodox separation which began in 1827 and was followed in 1845 by the Gurneyite-Wilburite separation.

The outcome of these schisms was a further rigidity as to what was and what was not "Quakerly." Furthermore, antislavery got lost in doctrinal disputes. Elias Hicks, leader among the "Inner Light" Quakers, was one of the most outspoken Friends of his time on the subject of abolition. However, some Friends found his theological

position so abhorrent that they rejected his antislavery views as well. Similarly (but from the other end of the Quaker spectrum), when Joseph John Gurney traveled in the United States in the late 1830's his influence outside the Society was great enough to enable him to speak to such men as President Van Buren, Henry Clay, John Calhoun, and the Governor of Virginia, but among Friends his message was diluted because of his involvement in arguments over the true nature of Quakerism and because by this time many meeting houses had closed their doors to discussions of abolition.

Before 1800, Friends had been in the vanguard of antislavery concern, but after January 1, 1808, when the foreign slave trade was prohibited, they began to lag behind. Aside from the doctrinal difficulties that sapped the Society's strength and the false sense of security that came with prohibition of the foreign slave trade, the main problem lay in the militancy of the younger, non-Quaker abolitionist groups. The abolition movement, having lost sight of the fact that slaveowners and slaves alike were human beings, had adopted toward the slaveowner a harsh, judgmental attitude with which the Society of Friends as a whole was not comfortable. Thus, we find such statements as this one from Baltimore Yearly Meeting (Hicksite) in 1839:

A concern was also felt and expressed, that we may not relax in our righteous testimony against slavery. . . . But while this remains to be our earnest concern, we have believed it right affectionately to caution our members against entangling themselves in any manner with those associations which have sprung up in different parts of our country in relation to this subject, and

Martha L. Deed is a member of Twin Cities Meeting in Minneapolis-St. Paul, which she joined while an undergraduate at Carleton College. She is also a sojourning member of Cambridge (Mass.) Meeting while studying at Boston University's School of Theology for a doctorate in psychology and pastoral counseling.

which we fear will retard rather than promote the progress of this work.

Or again—this time in a pamphlet approved by New York Yearly Meeting (Hicksite) in 1844—we find Daniel Gerow stating:

When we mingle with the spirit of the world, the danger to be feared is that we mingle with its oppressive and unsanctified dispositions which, carried out, lead to strife, tumult, commotion, and often to the sword. . . . We cannot have the world as an ally in the promotion of our peaceable testimonies.

It is ironic that both of these quotations are from Hicksite sources and hence from followers of a leader in the area of race relations. But it is more than ironic; it is sad as well, for both statements indicate a withdrawal from the world instead of an attempt to change it. They also represent a distortion of the peace testimony from an instrument for reform to a means of maintaining an unjust status quo.

The situation in the Orthodox branch of the Society was even more tragic than in the Hicksite, for Indiana Yearly Meeting actually split over the issue of participation in abolitionist activities. A large number of Southern Quakers who had migrated to the Midwest because of their stand on race relations had settled in Indiana, and by the 1840's some of them were among the leaders of Indiana Yearly Meeting (Orthodox). Not too surprisingly, some of them were also among the leaders of the abolitionist movement in the area. Nevertheless, the conservative element was strong enough in 1841 to bring about a Yearly Meeting advice that meeting houses must not be used for abolitionist purposes and that, furthermore, individual Friends were not to be active abolitionists. The following year the Yearly Meeting removed all abolitionists from its committees.

The abolitionist Friends, veterans of the earlier stand they had been led to take in the South, felt that this action was a violation of their rights, a muzzling of conscience. As a result, the Antislavery Indiana Yearly Meeting was established. It consisted of five Quarterly and twelve Monthly Meetings and involved some two thousand out of the Yearly Meeting's nearly twenty-five thousand members.

This split must have led to considerable confusion, particularly among non-Friends, for the two Yearly Meetings were both orthodox in belief and were not divided even on the desirability of abolition. They were divided, however, on the issue of whether current abolitionist activities should be part of a Friend's life. A more basic issue concerned the authority of the Yearly Meeting to dictate an individual's testimonies. It is not comforting to realize that it was the Orthodox Meeting, not the Antislavery Yearly Meeting, which represented the ma-

jority view in the Society of Friends at this time. Bans on the use of meeting houses for discussions of abolition were commonplace in the East as well as in Indiana.

Gradually Friends emerged from this dark period. By the beginning of the Civil War they had developed their own methods of testifying against slavery. (Indiana Yearly Meeting had been reunited in 1857). The free-produce movement (refusal to buy the products of slave labor) became a primary weapon used by Friends against slavery. Another was a Quaker antislavery society which, while not under the care of any Yearly Meeting, operated with the Hicksite Philadelphia Yearly Meeting's encouragement "to embrace every right opening against slavery." By far the best known method of antislavery testimony among individual Quakers is the Underground Railroad.

In spite of these positive witnesses, it remains true that the history of American Quakerism from 1800 until after the Civil War, when freedmen's associations were formed, is one which must give us pause. It is also true that even today, at times, there is a temptation to use our institutions as shields against personal involvement. As much as ever before, we need to ask ourselves what we are Friends *for*. It is not enough to embrace a comfortable Quakerism. In spite of the complexity of social and political dilemmas in our time, part of the responsibility of being a Friend is to be aware of these issues, to consider them prayerfully, and then, if need be, to act.

Rufus Jones's statement in *The Later Periods of Quakerism* (Macmillan, 1921), although written more than forty years ago, remains a challenge to us all:

When confronted by theological problems, [Friends] have generally revealed considerable confusion of thought, and they have often drifted about like a ship in the fog; but given a clear moral issue to settle, or a human cause to lead, and they have usually girded themselves up like men and steered straight, even though slowly, through the mists toward the regions of light.

Given a clear moral issue to settle, or a human cause to lead, are Friends steering straight, even though slowly, through the mists toward the regions of light?

We are met in a great task when we meet together in worship: no less a task than to realize the Divine Presence, and it is our part to make ready for that realization and, as far as in us lies, to create an atmosphere in which that Presence and Power can touch us into fuller life. When once we remember this, we cannot but approach the occasion with reverent humility and expectation and the desire that nothing on our part may hinder or disturb. It is something holy and wonderful we are trying to build up together—the consciousness of the presence of God with us here and the reality of communion with Him.

—Statement posted in Jordans (England) Meeting House

A Mission of Finding

By NANCY and GERARD NEGELSPACH

WHAT has Quakerism to say today in Spain? First of all, one should recognize essential similarities between Spanish mystics of the sixteenth century and early Friends of a century later. St. Theresa, St. John of the Cross, Fray Luis de Leon, and Juan de Avila barely escaped the fires of the Inquisition and, like Fox, wrote some of their most important works in prison or under strict surveillance. While it is illuminating to compare these two strains of Christian mysticism which both brought about reforms, one within the church and the other outside of it, we recognize that vast changes have taken place since then within both traditions.

In addition it seems to us relevant to ask: "Does a plant that has developed its own traditions for three hundred years, mainly in an Anglo-Saxon Protestant world, become something different when transplanted in a zealously guarded soil, rich in its own traditions?" This Quaker plant, so "peculiar" and fragile when seen in contrast with the monolithic structure of the Catholic Church, is often considered a botanical rarity, even in its own home soil. When seen shorn of its traditions, mannerisms, sentimentality, *ambiance*, and meeting houses, what is left?

One Spanish observer of this new transplant, looking under a microscope, asks "What are the Quakers?" and answers: "The Quakers are Friends of God, of man, and of Truth. They walk through the world with the fervor of a mystic, the impetus of a communist, and the curiosity of a scientist. They consider religion not an elegant suit of clothes to make one shine on Sunday mornings, but a perception, a tenor of conscience which advises one all moments of one's life, making of one's relations with man a permanent, sacramental act. This tenor of conscience, this unique experiment, personal and nontransferable, which communicates divine mentality to all of life, comes from the Light Within which dwells in the hearts of all men, and they attain it to the degree that they let this Light conduct and guide them. Why, then, with the impetus of the communist and the curiosity of the scientist, isn't this enough? Doesn't all this of the Inner Light, of God and mysticism seem like out-of-date bourgeois thinking? No, this is not so. In the name of science and social justice there have been committed some of the most horrible atrocities. There have been and are being committed, in the name of very high ends, dreadful injustices;

one does not always notice the means used to achieve the ends. Here you see that neither love of justice nor love of truth is enough to make us really good. The only fountain of authentic goodness is in Christ, the Christ which we carry within and which should burn in our hearts."

Detail taken from one of a series of woodcuts by Gerard Negelspace based on the "Spiritual Canticles" of San Juan de la Cruz.



This same Friend early rejected the church of his village because he could not accept the concept of a God who only punishes—a remote God who has his eye on you if you step out of line. Searching for years, he found eastern cults which expanded his world and answered his intellectual thirst. The book *Reincarnation and Karma* came into his hands during a personal crisis, and he began to realize that life is controlled not by an arbitrary Power but by a natural law, and that behind this law is a loving Father. Through a Friend, he found that he could believe in the Christ which he never had really abandoned, yet within the framework of a religion which not only allowed but demanded freedom of conscience. This is how and why he joined the Society of Friends.

This experience is not dissimilar to a number of others in the group of Friends in Spain. Many have been seeking for some time and have an intellectual foundation for their acceptance of Quakerism. All of them do not automatically put on all the testimonies, but it is interesting to find how the basic beliefs of Friends are already a part of their thinking and experience. It is as

Gerard and Nancy Negelspace of Philadelphia, with their daughter, Kristen, have been in Spain since early in 1965 to work with the small group of Barcelona Friends in whose informal Quaker Meeting they became interested during earlier stays in Spain. They are members of Central Philadelphia Monthly Meeting.

if certain kinds of people are attracted to Quakerism. We never imagine that large numbers will be drawn to it in Spain, just as they are not in any other country (Kenya excepted). Perhaps the role of Friends in Spain is not to *make* Quakers, but to *find* them. There must be some intellectual preparation—a seeking spirit, a desire to find, and a sustained motivation. The challenge of the highly simplified ideal of silent waiting is very different indeed for a people exposed almost exclusively to a Roman Catholicism more ritualistic and totalitarian than in any other European country.

There are several Protestant churches growing within Spain, and it is expected that once the ban on non-Catholic-religions-operating-openly has been lifted there will be “good hunting” for the more aggressive groups. The Vatican Council schema on religious liberty is being carefully studied here behind closed doors, and the most difficult area seems to be the definition of proselytism. The old game wardens fear “open season” and eager new hunters with shiny equipment (some of it financed from abroad), ready to take over the field. Some of the old hunters will “bag a few” with renovated weapons, but much of the game will have escaped long ago. (This un-Quakerly comparison is irresistible, especially when one recognizes that Friends are, by and large, good bird-watchers but poor hunters!) Perhaps, then, the role for the Society is to watch, wait, and be there for those who object to being hunted.

What could be called success in terms of planting Quakerism in Spain if large numbers are not a measure? The other day the pastor of the Episcopal Reformed Church in Barcelona (one of the more dedicated ecumenists), said to us: “Wherever I go to talk about ecumenism someone asks me ‘And what about the Quakers?’ The term ‘Quaker’ has an exotic, mysterious sound to Spanish ears—influenced somewhat by the ‘new’ ideas of pacifism expressed in *Friendly Persuasion* and the relief work done impartially during the Civil War. Quakerism should appeal to Spaniards because there are no priests, no sacraments, none of the stuff they have run away from. They would like the idea of the Inner Light, of the importance of the individual, because of an anarchistic tendency in the Spanish character, because of the humanitarian work, of deeds rather than words, and of nonviolence because they are fed up with violence.”

We were surprised to hear such laudatory words, even from one with an ecumenical spirit, but he seemed to have given the subject much thought and was not unacquainted with Friends, having studied in Bristol.

The Barcelona Friends Group has increased somewhat this past year, but, more important, it now feels part of something larger than itself. Unified and growing in strength and wisdom, it even manages to impress

non-Spanish-speaking visitors with its enthusiasm and the strong affection of members for each other. The only way to advertise our meetings is through a monthly newsletter, *Los Amigos Cudqueros*, sent to some sixty Friends and sympathizers in various parts of Spain. This serves as a vehicle for circulating original articles and translations of Quaker writings, past and present.

This experience in Spain, under the loving care of seven Friends' groups on both sides of the Atlantic, has been an experiment in a new kind of “mission of finding” similar to what John Hughes described in 1940: “To whom and when shall we go? The answer is very simple—we must go, and only go, when we are sent, and go where people are, and especially ‘where there are no Friends.’ The Lord has a great and wide service for Friends to do, and never more than now. . . . We must begin again, where people are, seeking them out, confident in the divine power of our Gospel to lift men out of disillusionment, despair, dishonor, and inhumanity into the new day of truth, mutual trust, decency, and hope.”

It Must Follow, As the Night the Day

By LORRAINE CALHOUN

When we clothe the naked,
Feed the hungry,
Comfort the distressed
(Any one, any where)
We do it unto Him.

When we napalm a village,
Lay waste a rice field,
Starve, bomb, and strafe the distressed
(Any one, any where)
We do it unto Him.

Shut-In

By HERTA ROSENBLATT

The sun shines warm into my room today;
my hands lie idly on the counterpane
warmed by the light—I cannot even lift
them up in prayer. All my praying is:
to be warmed by the Light, all through and through,
to feel within me a perennial well,
the suns of all the days I ever saw;
the suns of all the springs—of all the springs—
When will spring come? The sun is warm today.
Keep it, my hands, against the rain and cold
before this sun-day's promise is fulfilled.

The sun shines warm into my room today.

Book Reviews

The AFSC on "Peace in Vietnam"

THERE is so little weeping and so little wisdom in the land. This might well be said about the general reaction in the United States to the war in Vietnam. There is frustration, complaining, and honest searching for some way to end this exercise in "irresponsible violence," but prophetic vision and moral outrage are lacking.

This lack may be filled in part by *Peace in Vietnam: A New Approach to Southeast Asia*, prepared for the American Friends Service Committee by a working party (see footnote). The book deserves wide reading. It represents a careful approach, reflecting the learning of those who prepared it; it also portrays clearly the difficulties facing all parties who wish an end to this dirty war. In the name of scholarship the moral fervor may at times be muted, but it is there.

Yet the very approach of the book may prevent its getting the wide hearing it deserves. The somewhat heavy style may discourage the ordinary reader from getting through many of its pages. The academic emphasis is a matter of choice, of course, and the decision may well have been that the great need is for a work that will appeal to serious students of southeast Asia and to government officials. Still, it is unfortunate that this study did not combine academic soundness and moral drive with literary sparkle.

A central theme is found in the paradox that "at the very moment of our greatest hope, we find ourselves confronted by our gravest danger." Because of the military involvement in Vietnam the "quality of American life" is threatened as our leaders use "our military power to contradict the basic elements of our own dream of 'life, liberty, and the pursuit of happiness' for all." Unless trends are reversed, this "dismal entanglement" may lead to an Asian war that will engulf the world.

The authors believe that if the United States is to avoid such tragedy it must recognize and act upon three realities in southeast Asia: "the rise of nationalism, the drive for social revolution, and the impact of a militant and reawakened China." It is within this framework that the authors consider specific steps which this country might take to reach a settlement of the Vietnamese war.

There is no space here to examine in detail the book's treatment of each of these developments. Briefly, the position taken is that the United States can build upon nationalism in southeast Asia, particularly as national leaders there institute social and economic reforms and thereby erect barriers to the growth of an indigenous communist movement. As for China,

Review of *PEACE IN VIETNAM: A New Approach in Southeast Asia*. Prepared for the American Friends Service Committee by Bronson P. Clark, Woodruff J. Emlen, Dorothy Hutchinson, George McT. Kahin, Jonathan Mirsky, A. J. Muste, W. Allyn Rickett, and Clarence H. Yarrow. Hill & Wang, N.Y.C., 1966. 112 pages. Paperback, 95¢; clothbound, \$3.00.

Warren Griffiths is professor of history and government at Wilmington College in Ohio.

no one can say with certainty what she will do, but there is evidence that she has been acting on the basis of "immediate national concerns" and has shown considerable flexibility in action in spite of her avowed adherence to a Marxist-Leninist line. China is a great threat to the security of southeast Asia, but this study holds that "The new countries stand a better chance of retaining independence as a result of their own aroused forces of nationalism than through American military intervention."

The last chapter, "Possibilities for a Settlement," offers ten steps that the United States might take to effect a solution in Vietnam. Before taking these, however, our government must show "first that it does not plan to continue its military involvement and is starting on immediate steps of de-escalation, and second that the Vietnamese, including the National Liberation Front, must decide their own fate."

Specific steps recommended include a cease-fire to be supervised by an international body; a new Geneva-type conference; a provisional government representative of all groups in South Vietnam; withdrawal of all outside forces (this to include the "phased withdrawal" of the United States troops to "three or four enclaves" where they could provide "logistical support that might still be needed for international forces"); international agreement guaranteeing the neutrality of Vietnam; and "massive economic aid."

These are reasonable suggestions, but the authors do not offer them with an easy optimism: "It is a course set with emotional booby traps and logical ambushes. The horror of the alternative makes us persevere in making proposals, no matter how tentative or easily betrayed by the next headline."

For those who are already concerned about United States policy in Vietnam, this book can be useful. Persons leading study groups or visits to members of Congress can use it to provide background material, as well as to offer proposals for a settlement. But I doubt if anyone who is not already deeply interested will have his interest aroused by this study.

The authors state in the preface that "Certain ethical and religious assumptions are implicit though not emphasized." This seems to be a sound position, but I wonder if it is necessary at times to be so coldly technical in approach. I offer the following as an example: "Threading their way through the tangle of negotiation attempts and the stated positions of the contending parties, the authors suggest proposals for a settlement in which the welfare of the Vietnamese people takes top priority." To me this sounds too much like a social science textbook or a release from the Department of State.

At times there is memorable phrasing about the tragedy that is Vietnam, and if I recall nothing else I shall remember this: "It is simply not possible to build a house and burn it at the same time."

This, basically, is the message of the book, and the message that we must keep pressing upon our country's leaders. It is time to stop burning and to start building.

WARREN GRIFFITHS

FLORA: A Biography. By ELIZABETH GRAY VINING. Lippincott, Philadelphia, 1966. 208 pages. \$4.95

Three things are done in this book with a writer's precision and a poet's insight: a story is told that has long needed telling, an era of history is recreated, and a remote land is brought near.

The first words set the stage: "Off the west coast of Scotland lie the Hebrides, a group of more than five hundred islands, deeply probed by fingers of the sea, spiked with mountains, swathed in mist; islands of fierce winds and drenching rains, of sudden sunshine; of harsh history and tender songs; of sea birds and shaggy cattle; of peat smoke and barren soil; of rugged men—soldiers, fishermen, farmers—and women whose especial qualities are blitheness and tranquility." The last sentence, borrowed from Dr. Johnson, is the curtain line: "Her name will be mentioned in history, and if courage and fidelity be virtues, mentioned with honor."

Flora MacDonald, who aided Bonnie Prince Charlie "over the seas to Skye" in the Rebellion of 1745, has long been loved by the Scots, but the daring days that took her into song and history were only a small part of her life. A vital woman she was, and highly individual, whatever she might be doing. Marrying a MacDonald, she bore him a large family; in time some of them emigrated to North Carolina, where Flora's part was on the losing side of the American Revolution. Thence to New York, to Nova Scotia; finally they returned to the misty isles.

Wherever she lived, there were memories: accounts, letters, journals, impressions. These are the sources, many of them obscure, on which the biography is built. *Flora* is an intensely "family" chronicle, and the reader who lives with it begins to feel like a member of the Clan MacDonald. What is here is fact, gleaned from patient research over many years, in many places, on both sides of the Atlantic—fact as expository as are the various maps and portraits that are included. No assumptions are made, and only occasionally is a tradition related.

Careful as the documentation is, within it has been found room for the drama that touched the lives of these many people and for those quick thrusts of humor that are native to the Celt. Only one with a Highland heart and the discipline of a scholar could have done this; Elizabeth Gray Vining has both.

ELIZABETH YATES

COMMUNITY ORGANIZATION: CONFLICT AND RECONCILIATION. By LYLE E. SCHALLER. Abingdon Press, Nashville, 1966. Paperback, \$1.95

This study of the conflict theory of social changes is a good introduction to the new ferment which is working in the social fabric of America. It is an evaluation of how that theory fits into the Christian ideal of cooperation and reconciliation, and an appraisal of the community-organization methods used by Saul Alinsky of the Industrial Areas Foundation, pointing out the differences between the Alinsky technique and the older approach of social work. It also contrasts the methods of Alinsky and Martin Luther King.

There are chapters on "The Evaluation of an Idea," "Conflict Over Conflict," "Controversy Over Controversy," and "Problems of Power." "The primary purpose of conflict in community organization," says the author, "is to apply lever-

age against the established power centers of society and thus change the ideological position of the opponent."

The conflict over conflict arises in terms of the Christian ideal. Is the only purpose of community organization to effect social change by an effective power struggle? While this is a useful introduction to the subject, it does not adequately set forth the Gandhian way, which comprises both effective power and reconciliation—social change and the redemption of the opponent.

LAWRENCE SCOTT

WILLIAM PENN, Founder of Pennsylvania. By RONALD SYME. Morrow, N. Y., 1966. 95 pages. \$2.95

The author and the publisher of this biography never seem to come to grips with what age group this book is designed to appeal to. It is advertised as being for 8-12-year-olds, but most children of this age would spurn it because the print is large and it is profusely illustrated. To the casual eye it is geared for 7-10-year-olds.

This is unfortunate, for Ronald Syme has chosen the main events of Penn's life and presented them briefly. There are some mistakes in his facts, such as his presentation of Penn's first meeting with Thomas Loe, but he does give a concise picture of the famous Penn-Mead trial, explains Penn's innovations in his government of his Quaker colony, and touches briefly on his financial difficulties in later life. He portrays Penn as a vigorous, capable, and handsome man of great far-sightedness. If his life had been treated in greater depth there would be more reason for this new biography to appeal to the age for which it was intended.

ANNE T. BRONNER

IF GOD DOES NOT DIE. By BERNARD MARTIN. Translated from the French by James H. Farley. John Knox Press, Richmond, Va., 1966. 79 pages. \$1.50 (paperback)

Paul Tournier's introduction to the American edition of this searching little book is illuminating, interpretive, and important to an understanding of the story which follows. In ten short chapters and a postscript a pastor has a dialogue with himself and a psychiatrist whom he calls "Professor." After long inner debate a letter is written, asking for an interview. Between the sending of the letter and the time promised for the interview much soul-searching occurs. The old shibboleths of theology have crumbled; for a minister of whom the customary is expected, the dilemma of "unbelief" is poignant and frightening. This personal account of his crises, with its honest evaluation of the old and the new "reality" and its effect on his life and profession, is graphic and realistic.

Calling this book "an encounter between theology and psychiatry," Tournier says "it illustrates in a compelling way the upheaval that modern psychology has brought to pastoral care." He implies, however, that it could be more unsettling to a product of the rather Calvinistic tradition of Geneva than to us in America. Any book which challenges one to honest self-appraisal can be unsettling to those who are secure in an undisturbed faith, but because of this little volume's sincerity of search and its resulting finding of a way of life which nurtures growth, adventure, and illuminating "openings," the reading and pondering of it are well worth the risk involved.

RACHEL R. CADBURY

Friends and Their Friends

A very young Friend's response to conflict, aggression, and violence—in the form of a news release found among the under-bed clutter by a Quaker mother—proves that the peace testimony is not easy, even for a nine-year-old:

MARK'S NEWS

dear William,

There will be no peace between us and Timothy. I HAVE FOUND OUT HE HAS NO PEACE IN HIM. He is a selfish brat. After I built that model for him. The day after I built it he didn't like me.

"Wednesdays in Washington" are being initiated this spring to bring Friends and others from Congressional districts in all parts of the country to Capitol Hill. Following a Tuesday-evening briefing set up by the Friends Committee on National Legislation, the visitors will talk with their Senators and Representatives about Vietnam. The program is a cooperative one of the FCNL, the American Friends Service Committee, and committees of Friends General Conference and Friends United Meeting.

Wilton (Conn.) Meeting recently used a paid advertisement in four local newspapers to publicize the Friends' peace testimony. Two declarations—the historic statement of Quakers to Charles II in 1660 and Wilton Meeting's own peace minute of 1960—appeared together, along with the following invitation:

"We urge all men and women whose hearts are sickened by the suffering of war victims to join us in prayer and constructive work for peace."

A new "Religion in America Series" of books in the vein of popular history has just been inaugurated by Doubleday and Co., publishers. Of the half-dozen forthcoming titles in this series thus far announced, one, presenting the Society of Friends, is being written by Elizabeth Gray Vining.

Correspondence with a young African is available to any young Friend who wishes to reply to the request for a "pen friend" expressed by 20-year-old Patrick A. Olori of Lagos, Nigeria (29, Patey Street) in a letter addressed to "The Hon. Editor, American Friends Fellowship." He says that his hobbies are "swimming, riding, music, photography, coins, viewcards, letterwriting, etc."

1966 sessions of New York Yearly Meeting will take place at Silver Bay, New York, from July 22nd to 29th, with special programs for junior-high, senior-high, and college-age young people, in addition to the Yearly Meeting proper. Among several visiting participants will be Robert L. James, Jr., of Temple University, Edwin B. Bronner of Haverford College, and Dorothy Hutchinson of the Women's International League for Peace and Freedom. Living facilities are available on the Silver Bay campus, and there are camping areas near-by.

Possible new dimensions for Young Friends' groups are discussed in an editorial in *The Crier*, news letter of New England Young Friends. After commenting that many YF discussion groups "fall flat" because their membership is too homogeneous, one of the editors, Elaine Wood, describes an experimental weekend retreat at Wellesley Meeting Houses which, she says, produced finer fellowship than "six years of discussion groups."

"There is some indescribable magic," she observes, "to popping corn over the meeting-room fire, playing leapfrog in the coffee room, and painting chairs for a Sunday-school room. There was a play reading Saturday evening, and on Sunday young Friends attended meeting for worship" in the meeting house, which by then, after several days of living, working, and playing together there, seemed like a familiar place. "Why," she asks, "can't the meeting house be a warm and accepting home instead of an alienated place for tiptoeing on Sunday? Why can't young Friends be a group of rowdy but understanding siblings . . . instead of faces gawking at each other in discussion groups? We're young and bounding with energy—why isn't this part of the Quaker experience, too?"

A School-Desegregation Task Force is again being cosponsored this year by the American Friends Service Committee and the Legal Defense and Educational Fund of the NAACP. Operating in Georgia, Alabama, Mississippi, Louisiana, North Carolina, Virginia, and South Carolina, this task force (which is already at work in many communities) will once more endeavor to help citizens of Southern communities take action to secure their rights under Title VI of the Civil Rights Act.

A British Columbia peace "vigil" describes in an unsigned account in Vancouver Meeting's news letter some hitherto unreported aspects of the Friends Conference and Vigil, held in February in Washington, D. C. "The conference," he writes, "was held at the Sheraton Park Hotel, which is a posh establishment ('keyed-up executives unwind at the Sheraton'), where Quakers seemed a bit out of place. They gave a great reduction in price, in consideration of Quaker nonviolence, I suppose. . . ."

"A huge American eagle, painted on the wall of the principal conference room, seemed to symbolize the present dilemma, holding in one claw a bunch of arrows and in the other an olive branch.

"Upon taking up position at the White House [for the vigil] a heavy shower came up and drenched us. . . . The wind was very strong and knocked some of the older people down. The discomfort among Friends, however, was not nearly as great as that of the hotel management when we straggled back. In order to carry on with plans for the next day, a great exchange of clothing was necessary, and some Friends were forced to go visit their Senator in trousers three sizes too large or shoes still oozing from the deluge!"

Ray Newton will be honored in Indianapolis on May 19th at the tenth-anniversary meetings of Farmers and World Affairs, from whose staff he will retire in June. He was a founder and guiding spirit of the organization when it was started in 1956 on the premise that American farmers, by becoming well-informed, effective citizens, can make a distinctive contribution toward building a more peaceful world. A member of Southampton (Pa.) Meeting, Ray Newton was for many years director of the Peace Section of the American Friends Service Committee and has travelled widely on behalf of the Committee. Lyle Tatum is present executive secretary of Farmers and World Affairs.

American farmers in nearly seven hundred communities have contributed over two thousand dollars to the American Friends Service Committee in the past year by assigning the proceeds of a specified area of their lands to the AFSC through the Christian Rural Overseas Program (CROP) of Church World Service, a department of the Division of Overseas Ministries of the National Council of Churches. Funds received through CROP's aid in the last decade have been used to support the Service Committee's community development projects in Pakistan, Algeria, Peru, and Mexico; its family-planning work in India and Hong Kong; and its refugee assistance in Hong Kong and Vietnam.

MCC is the counterpart of AFSC—or, to be less cryptic, the Mennonite Central Committee is serving the needs of mankind in much the same way as the American Friends Service Committee. Founded in 1920, MCC's first undertaking was to provide relief to famine victims in the Soviet Union. Next it aided refugees who were attempting to start a new life in Paraguay. Gradually more tasks were assigned to it, and today its annual report tells of activities in thirty-five countries and colonies. Fourteen Mennonite and Brethren-in-Christ groups in North America, with a total membership of approximately 245,000, are members of MCC.

Relief work, disaster service, education, economic and agricultural development, peace work, mental health services—all these are MCC's responses to world problems. The year 1965 saw a significant increase in relief and service programs in Vietnam, as well as the addition of MCC (Canada), a new regional branch.

Levinus K. Painter of Collins, New York, chairman of the Associated Executive Committee of Friends on Indian Affairs, whose report on his recent observations in Kenya appears in this issue, sends the following postscript concerning his latest visit to Africa.

"If folks in America wonder what wandering Quakers do on their journeying, the past two days may be a sample. During the two days in Kampala I interviewed the economic adviser in the U. S. Consulate and the librarian and his assistant at Makerere University. I have had two extended sessions with the archivist at the university. We have had two meals in faculty homes and met several faculty members, as well as being present at a dinner with several students. I had a session with

the leader of the African Friends and visited the location where they have started to build a meeting house—they still need about Sh. 7,000 (\$1,000). Also I had an hour with the East Africa director for UNICEF, with programs in seventeen countries. In various interviews we tried to get a clearer understanding of recent political events—confusing even to those who have some local knowledge. I forgot to say I had an interview with a very personable young couple in the Peace Corps."

Stephen L. Angell, Jr., director of the Economic Opportunity Commission of Nassau County, New York, has become chairman of the General Committee of the Friends Committee on National Legislation, replacing Charles J. Darlington, who had served from 1959 until his recent death. Stephen Angell is a member of Lehigh Valley Meeting, Bethlehem, Pennsylvania.

For those interested in camping there is a long, detailed, and most helpful discussion of recommended camping equipment to be found in the March issue of *Interim*, the news bulletin published regularly by Kenneth B. Webb of Plymouth Union, Vermont, a Friend who operates a number of camps in New England for children and young people. It may be (although we have not asked him) that he would be willing to send copies of these words of wisdom on camping to interested inquirers.

David C. Huntington of Mt. Toby Meeting, Leverett, Massachusetts, Associate Professor of Art at Smith College, is the author of a new book, *The Landscapes of Frederick Church*, just published by George Braziller, Inc. Frederick Church, the foremost nineteenth-century landscape painter of the Hudson River School, built at Hudson, New York, a Moorish-Italian-style villa called "Olana" which David Huntington and others are seeking to preserve as a national museum.

A new policy statement on China, calling for membership in the United Nations, full participation in international affairs, and cultural as well as technical exchanges, was formally adopted (90 to 3, with one abstention) in February by the National Council of Churches. The World Council of Churches has also urged all-out efforts to bring the People's Republic of China into the world community of nations.

The third annual James Backhouse Lecture of Australia Yearly Meeting, *Seeking in an Age of Imbalance* by Rudolf Lemberg, has now been published in pamphlet form (65 cents) and is obtainable through Friends Book Store, 302 Arch Street, Philadelphia 19106.

On leave of absence as assistant director of the Institute of Medical Research in Sydney (New South Wales), Rudolf Lemberg is spending the current academic year in Philadelphia as guest professor of biophysics at the University of Pennsylvania. Recipient (with Albert Schweitzer) of the James Cook Medal awarded by the Royal Society of New South Wales "for outstanding contributions to human welfare and science," he is

a member of Sydney Regional Meeting. His lecture develops the thesis that there are two essential features of the imbalance of our age: first, failure to harmonize science and religion, "with the result that major scientific advances are used for destruction and . . . religion moves in a vacuum, unable to influence human life and society;" and second, man's frantic seeking after guaranteed security, which has only added to his insecurity. The challenge, the author concludes, is to climb the mountain, in spite of all obstacles—"to be engaged in a meaningful task in a meaningful world, which is true for science and religion alike."

This series of lectures is named for James Backhouse, an English Friend whose extensive travels in Australia from 1832 to 1837 resulted in establishment of the first Quaker Meetings there. A botanist who wrote full accounts of what he saw, James Backhouse spent much time encouraging Friends and pursuing his concern for convicts and for the aboriginal inhabitants of the country.

Also available from Friends Book Store (20 cents) is *Soundings for Goodwill*, report of a delegation sent last September on behalf of Australia and New Zealand Yearly Meetings to Indonesia, Malaysia, and Singapore to support peaceful forces in those countries and to express concern over the deteriorating situation in Southeast Asia. The delegation recommended that such contacts should be increased and should become a continuing activity of the two Yearly Meetings.

"They Are Our Brothers . . ."

Over 5,000 signers from 35 countries have by now joined in saying to the world that "They Are Our Brothers Whom We Kill" in Vietnam, and their petition has brought the usual flood of "hate" letters, as well as widespread sympathy and an encouraging amount of financial support.

This appeal, first published in *The New York Times* of January 23rd by the International Committee of Conscience on Vietnam, under the sponsorship of the Fellowship of Reconciliation (Nyack, New York), is unique in that it comes from Christian, Jewish, Buddhist, Hindu, and Moslem leaders on all continents. Also unprecedented in a statement of this sort, appealing to both sides to change their tactics, is the presence of signatures of religious leaders from both socialist and non-socialist countries. Among the former are pastors from the Soviet Union, Poland, Romania, Hungary, Czechoslovakia, and the German Democratic Republic.

The letters of opposition, commented upon editorially in the March issue of *Fellowship*, "range from the impatience of those who acknowledge the signers' sincerity but deplore their 'naiveté' to the more forthright majority who equate criticism of President Johnson's policy with pro-communism and even with treason. The letters pile in by the score, passionate, denunciatory, often badly informed factually, mostly characterized by frightening oversimplifications of complex issues and by venomous rejection of the notion that communists can also be 'brothers.'"

"They provide startling evidence," the editorial continues, "of the ominous truth of George F. Kennan's recent warning against 'the sense of being the victim of unseen conspiratorial forces,' which in political life 'is the beginning of totalitarian-

ism, which is only a form of mass psychosis: the social equivalent of mental illness.'

"But they are only a part, and by far the smaller part, of the response."

Delaware County Open House Tour

Providence Friends Meeting on Providence Road in Media (Pa.) is one of twenty-five houses or churches which will be open on Saturday, April 30th, from 10 to 5 for the "Historic Delaware County Open House Tour." Money raised through this tour (which costs \$2.50—\$1.00 for students) is used for preservation of early homes. Tickets and the illustrated brochure may be secured by writing Historic Delaware County, Box 256, Swarthmore, Pa.



Providence Meeting, established by 1684, built its first log meeting house in 1700. Stone from a later addition was used in 1814 for the present building. In 1931 a social room was added, connecting with the eighteenth-century schoolhouse. Here members of the Meeting, some in old-time Quaker costume, will greet visitors. (Eleanore Price Mather is preparing a short history of the Meeting for distribution on this occasion.) In the woods behind the Meeting grounds, which never have been cut over, are trees 300 years old.

The tour concentrates on the first road inland from Chester—the Providence Great Road, where fifteen Friends' families had already settled between the Crum and Ridley Creeks before the road was laid out by court order in 1683. With such a background it was not difficult to put together a tour which should be of interest to many Friends. Included are the homes of a number of eighteenth-and-nineteenth-century Quakers, now cherished by new owners. Present-day Friends whose homes are to be on view include Eleanor Stabler Clarke of Wallingford; Florence Foote Gardner and her artist husband, Cyril, also of Wallingford; the artist Sarah Rouch Cummings of Media; J. Lewis and Mary Worrell Kirk of Upper Providence Township; and Ann Joyce Cochran and her husband, James, of Edmont.

From five o'clock until sunset on April 30th the homes of two early Friends which are now in the process of restoration will be open. These are the 1683 Caleb Pusey House at Upland and the 1696 Thomas Massey House at Broomall.

Friends on the tour committee include Margaret Lownes Conover, Sarah Pratt Brock, and Mary Sullivan Patterson, chairman.

Letters to the Editor

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

Precedent for Burning Draft Cards

In spite of our peace testimony, some of us are shocked when a draft card burner defies the authority of the national state. Yet if George Fox were of draft age today, would he not find some such dramatic way to emphasize his noncooperation with anything he would consider evil—no matter how many good people believed it to be the edict of a rightful authority?

And are we not indebted, for our freedom of conscience, not only to him, but to his forerunner, Martin Luther, who once made a ritual bonfire of a papal edict? Like the draft card burners of today, Luther made a public statement of his inability to comply with laws that went counter to his conscience: he invited the youth of Wittenberg to assemble outside a gate to the city on December 10, 1520, to witness his symbolic gesture. Not only did he burn the edict, but he added books of canon law to the flames.

Miami, Fla.

LORRAINE CALHOUN

"The Unhoused Seeker"

I share the sentiments of Emil Meyer in his letter, "The Unhoused Seeker," in the February 15th FRIENDS JOURNAL. I tried to join the Society of Friends, selecting the closest Meeting near me—a distance of 185 miles. I explained that at present I had to work every Sunday, but hoped the situation would change; this probably influenced the reply of the Clerk, who wondered whether there was a Meeting in my neighborhood.

Would I have made application to join a Meeting at so far a distance if one existed where I live? Suffice it to say that I was turned down.

Farmington, N. M.

W. JACK VAUGHAN

Do We Need a New Ethic?

Rachel Davis DuBois' "Letter from Atlanta" (JOURNAL, February 15) is challenging. It raises questions which are deeply related to Friends' concerns—questions by no means limited to race relations or to the civil-rights tensions of today.

Take, for example, this wistful expression in Rachel DuBois' second paragraph: "If only we could keep on meeting with some of these sensitive souls . . . in a deep spiritual search for new kinds of relationships, perhaps a new ethic might emerge." Does this suggest that a one-year expedition into the deep South is not likely to accomplish the kind of results Friends aspire toward? Could it suggest that the Inward Light guides us more freely and more creatively when we are dealing with old acquaintances than when we are with relatively new ones? And how about that idea of a "new ethic"? What is wrong with the old ethic?

Did John Woolman teach a new ethic? Were his pleadings with slave-owners not more in the nature of a fresh application of the old Christian ethic of fatherly and brotherly love? What social abuse cannot be understood, in the final analysis, as a violation of this old ethic?

On the matter of "equal justice for all," it seems to me that the important question is how we interpret "equal justice." Do

we mean equality before the law of an establishment which insures economic privilege and its counterpart privation? Or do we mean equal justice in its original revolutionary sense: subverting the *status quo* in spirit—supplanting the compulsory with the voluntary order?

Burnsville, N. C.

WENDAL BULL

Workcamp Leaders Urgently Needed

May I express my urgent need for at least one Quaker, preferably married, to help me organize and lead the Philadelphia Weekend Workcamps during the school year starting in September?

We are welcoming more than a thousand non-Friends this year to an urban racial ghetto where there is considerable bitterness, frustration, and hostility. Friends are responsible—yet I am the only Friend now on the staff.

These non-Friends are wonderful young people, and they are doing a wonderful work making friends and helping many neighbors to improve their homes; but they and their parents and teachers are trusting the Friends Social Order Committee to make these experiences both safe and deeply meaningful.

I need help!

Philadelphia

DAVID S. RICHIE

Announcements

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

BIRTHS

MOORE—On February 20, to Thomas and Pamela Moore, a daughter, CATHERINE JEAN MOORE. The father and paternal grandparents, Clark and Elcanor Moore, are members of Wrightstown (Pa.) Meeting.

PENNELL—On March 12, to Kenneth E. and Mary Jane Pennell of Towson, Md., a son, ROBERT CHARLES PENNELL. The paternal grandparents, Clarence E. and Dorothy C. Pennell, are members of Summit (N. J.) Meeting.

DEATHS

BORTON—On March 2, at Salem, N. J., SARAH E. FOGG BORTON, wife of the late Samuel Lippincott Borton, Sr. A member of Norristown (Pa.) Meeting, she is survived by a daughter, Mrs. James A. Dailey of Burlington, Vt.; a son, Samuel Lippincott Borton, Jr., of Chadds Ford, Pa.; four grandchildren; and a sister, Mrs. William Hunt of Woodstown, N. J. As a member of the Meeting on Worship and Ministry and the Committee on Peace and Social Concerns of Norristown Meeting, she was courageous in sponsoring unpopular causes to achieve the goal of brotherhood.

HARRISON—On March 4, suddenly, at West Chester, Pa., T. HARTLEY HARRISON, SR., aged 61, husband of Lillie L. Harrison. He was a member of Westtown (Pa.) Meeting, and for many years an employe of Westtown School. Surviving, in addition to his wife, are a son, T. Hartley, Jr.; a daughter, Mrs. Jack Fitzgerald; and eight grandchildren.

JENKINS—On February 23, at Norristown, Pa., in her 90th year, FLORENCE JENKINS, daughter of the late Howard M. and Mary Anna (Atkinson) Jenkins. Her father was editor of the *Friends Intelligencer & Journal* for many years until his death in 1902.

SMITH—On February 25, in Chester, Pa., J. RUSSELL SMITH, aged 92, husband of Bessie Wilmarth Smith. He was a member of Swarthmore (Pa.) Meeting, to which he transferred in 1910 from Goose Creek Meeting, Lincoln, Va. Founder of departments of

geography at the Wharton School (University of Pennsylvania) and the Columbia University School of Business, he was an adviser to President Franklin D. Roosevelt in the setting up of government conservation programs. His first wife, the former Henrietta Stewart, died in 1962. Surviving, in addition to his second wife, are two sons, Newlin R., of Medford, Mass., and Thomas R., of Lawrence, Kansas; eight grandchildren; and three great-grandchildren.

STRADLEY—On February 5, at Wilmington, Del., **GERTRUDE YERGER STRADLEY**, aged 80, wife of the late Shermer H. Stradley. For many years a member of Wilmington Meeting, she is survived by a son, Shermer H., Jr.; two grandchildren; and two great-grandchildren.

SUTTON—On March 29, at Pasadena, Calif., **RICHARD M. SUTTON**, aged 66, husband of Grace Sutton. Former chairman of the Department of Physics at Haverford College and author of a number of textbooks, he joined the faculty of California Institute of Technology in 1958, but retained his membership in Haverford (Pa.) Meeting. Surviving, in addition to his wife, are two sons, Robert and David.

WALKLING—On March 28, suddenly, at Jefferson Hospital, Philadelphia, **ADOLPH AUGUSTUS WALKLING**, aged 71, husband of Marian Ware Walkling, both members of Central Philadelphia Meeting. Surviving, in addition to his wife, are two sons, Richard W. (a member of Valley Meeting near King of Prussia, Pa.) and Robert A., of Brunswick, Maine (a member of Central Philadelphia Meeting); and four grandchildren.

WILLIAMS—On March 8, in her sleep, **ESTHER M. STOVER WILLIAMS**, aged 79, wife of J. Walker Williams. She was a member of Plymouth Meeting (Pa.). Surviving, in addition to her husband, are two sons, James Walker, 3rd, and Robert Thomas; a daughter, Mary-Ellen W. Spencer; nine grandchildren; and two great-grandchildren.

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.

APRIL

16—Western Quarterly Meeting, Fallowfield Meeting House, Ercildoun, Pa. (Route 82 south of Coatesville). Worship and Ministry, 9 a.m.; meeting for worship, 10; business, 11. Lunch, 12:30. At 1:45, Georgia Glenn and Marian J. Scull will speak briefly and lead discussion on topic to be announced. Baby and child care provided.

16-17—Caln Quarterly Meeting, Camp Hilltop, Downingtown, Pa. Theme: "The Struggle for Freedom in Southern Africa." For further information: Virginia S. McQuail, R.D. 2, Downingtown, Pa. (215-269-3432).

17—Millville-Muncy Quarterly Meeting, Muncy Meeting House, Pennsdale, Pa. (ten miles east of Williamsport on old U.S. Route 220). Worship, 10:30 a.m., followed by business session and covered-dish lunch. Speaker: Francis G. Brown. Topic: "Friends' Response to Conflict, Aggression, and Violence." All welcome.

19—Lecture by Stephen G. Cary, Associate Executive Secretary, American Friends Service Committee: "Vietnam—The Forgotten Victims." Friends School auditorium, 101 School Road, Alapocas, Wilmington, Del., 8 p.m. All welcome.

19—Art Show and Luncheon, Abington Meeting, Greenwood Avenue and Meeting House Road, Jenkintown, Pa., for benefit of American Friends Service Committee. Exhibit by Quaker and local artists, 11 a.m.—4 p.m. Lunch, 12-2 p.m. Donation of \$2.50 includes show and (by reservation only) lunch; art show only, \$1.00. Everything for sale. Phone TU 4-2865 or TU 4-8590.

20—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Robert H. Cory of the Quaker U.N. Program will speak on "Quaker Proposals for China." Dinner with Robert Cory, 6 p.m., at The Pennington, 215 East 15th Street (call OR 3-7080).

22-23—Religious Education Institute of New York Yearly Meeting, Plainfield (N.J.) Meeting House, Watchung Avenue at East 3rd Street. Theme: "Involving the Whole Family in Religious Education." Registration, Friday, 8 p.m. Address at 8:30 by Christine Downing, Professor of Religion, Douglass College, followed by dis-

cussion. Saturday, 10:30-12:00, demonstration classes (nursery, wide-age range); curriculum help from Joseph Vlskamp, Religious Education Secretary, Friends General Conference. 1:30-3:00, Betty Ellis on "Creative Teaching with a Problem Class," and Joseph Vlskamp on "Using Curriculum to Involve the Whole Family in Religious Education." All welcome.

23—New York-Westbury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn. Ministry and Oversight, 10 a.m.; worship, 10:30, followed by business session. Bring hox lunch; beverage and dessert provided. Afternoon program by Junior Quarterly Meeting. Care of small children provided.

24—Centre Quarterly Meeting, State College (Pa.) Meeting House, 318 South Atherton Street. Ministry and Counsel, 10 a.m.; worship, 11. Lunch served by host Meeting. Business and conference session, 1:30 p.m.

27—Philadelphia Quaker Women, 10:45 a.m., Gwynedd (Pa.) Meeting House, Sumneytown Pike and Route 202. Review of Mary Blackmar's *Conversations on the Edge of Eternity* by Lynne Mifflin of Swarthmore (Pa.) Meeting. All women of Philadelphia Yearly Meeting and their friends are welcome. Bring sandwiches for lunch. Beverages and child care provided.

29-May 1—Annual Meeting of Associated Executive Committee of Friends on Indian Affairs, Council House Friends Meeting, near Wyandotte, Okla. For further information: Laurence and Lucille Pickard, Wyandotte, Oklahoma 74370.

29-May 1—Race Relations Conference, Woolman Hill, Deerfield, Mass., 7 p.m. Friday to 12:30 p.m. Sunday. Leaders: Catherine Robinson, social worker; Rosella Hill, New England AFSC high school staff worker; Hubert Jones, suburbanite working in urban ghetto; Yasushi Toda, Japanese graduate student; Joel Nagida, graduate sociology student from Kenya. For further information and registration blank: Russell Brooks, Woolman Hill, Deerfield, Mass.

30—Delaware County (Pa.) Open House Tour (see page 209.)

MAY

1—Purchase Quarterly Meeting, Scarsdale (N.Y.) Meeting House, Popham Road. Bible study, 9:45 a.m.; worship, 10:30; summary of reports, with discussion groups, 11:30; business, 2:30. For further information: Bernice Merritt, 60 Raymond Street, Darien, Conn. 06820.

5—Annual Meeting, Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia. In afternoon, tour of hospital and azalea gardens. Supper, 6:30, followed by meeting, with Mike Gorman of Washington, D.C., Executive Director of National Committee Against Mental Illness, as speaker. Topic: "The Government and the Private Citizen—Partners in Mental Health."

6-8—Garden Days at Friends Hospital, Philadelphia. Friday, 4:30 p.m. until dusk; Saturday and Sunday, 11:30 a.m. until dusk. Parking space limited, but cars may be driven through grounds. For details about reaching the hospital, write to Publications Office, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia 19124.

11—Day for Mothers of Young Children, 10 a.m.-4 p.m., Meeting House, Fourth and Arch Streets, Philadelphia, sponsored by Religious Education Committee, Philadelphia Yearly Meeting. Theme, "The Source of Daily Renewal," led by Dorothy Steere. For details, call Religious Education Committee, LO 8-4111. (Please do not call the Arch Street Meeting House.)

13—Evening concert featuring a leading national folk singer, Friends' Central School, 68th Street and City Line, Philadelphia, for benefit of weekend Workcamp Program, Social Order Committee of Philadelphia Yearly Meeting. Further details will be announced in the May 1st JOURNAL, or may be obtained by calling Tom Pendleton in David Richie's office, LO 8-4111.

13-15—Weekend for Mothers of Young Children, Pendle Hill, Wallingford, Pa., with Josephine Benton as resource leader. For details and reservations call Religious Education Committee, Philadelphia Yearly Meeting, LO 8-4111. (Please do not call Pendle Hill.)

13-15—Garden Days at Friends Hospital, Philadelphia. (For details, see May 6-8 item, above.)

13-15—Green Pastures Quarterly Spring Conference, Mill Lake

Camp near Chelsea, Mich. Adult program prepared by Andre Pennell, clerk of Detroit Meeting. For further information, E. R. Belooof, 2211 Rambling Road, Kalamazoo, Mich.

13-15—Seminar on "Group Search for Understanding," Powell House. For further information: Powell House, Old Chatham, N. Y. 12136.

14-15—Northern Half-Yearly Meeting, YMCA Camp St. Croix.

MEETING ADVERTISEMENTS

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

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

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. 377-4138.

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.

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 624-3690.

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: George Peck. Phone: Greenwich TO 9-5265.

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

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.,

Hudson, Wis. (twenty miles east of St. Paul, Minn.) Saturday a.m., State-of-the-Society reports; panel and discussion on "Our Youth and Our Mutual Expectations" in afternoon. Cost (including four meals, overnight accommodation, and insurance): \$5.85 per adult; proportionate reduction for part-time attendance and for children. For further details: Margaret H. Stevens, Route 1, Box 243, Lake Elmo, Minn.

Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

Illinois

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

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.

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, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

DETROIT — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

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.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante 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.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day 10 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.

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.

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

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

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

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

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

Central Philadelphia, 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 Waln 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.

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.

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 791-5880 (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.

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.

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

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.

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

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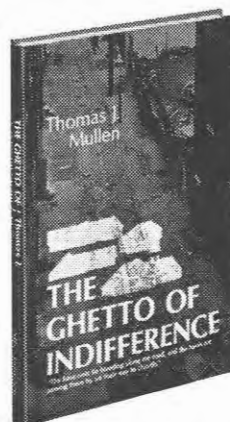
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