

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 12

JUNE 15, 1966

NUMBER 12



*Meeting house
made of metal
(See page 312)*

THIRTY CENTS
\$5.00 A YEAR

THE man who regards his own life and that of his fellow creatures as meaningless is not merely unfortunate but almost disqualified for life. . . . Each of us is here for a brief sojourn; for what purpose he knows not, though he sometimes thinks he feels it. But from the point of view of daily life, without going deeper, we exist for our fellow men—in the first place for those on whose smiles and welfare our happiness depends, and next for all those unknown to us personally with whose destinies we are bound up by the tie of sympathy.

—ALBERT EINSTEIN

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7669).

Editor and Manager
FRANCES WILLIAMS BROWIN

Assistant Editor
ETHAN A. NEVIN

Editorial Assistant
EMILY L. CONLON

Contributing Editors
WILLIAM HUBBEN RICHARD R. WOOD
Advertising Circulation
MYRTLE M. WALLEN MARIELOUISE HEACOCK

BOARD OF MANAGERS

1964-1967

Helen Buckler
Mary Roberts Calhoun
Eleanor Stabler Clarke

James R. Frorer
Francis Hortenstine
Elizabeth Wells

1965-1968

Winifred C. Beer
Carol P. Brainerd
Arthur M. Dewees
Miriam E. Jones

Emerson Lamb
Alfred Stefferud
Daniel D. Test, Jr.
Mildred Binns Young

1966-1969

Benjamin R. Burdsall
Walter Kahoe
John Kavanaugh

Ada C. Rose
Phillip Stoughton
Gordon D. Whitcraft

Carl F. Wise

JOURNAL ASSOCIATES are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania.



UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Do the Ripples Ever End?

HOW far do the ripples extend when a pebble is thrown in the pool? How does the Service Committee measure the results of its efforts? What happens to persons who have a single contact with an AFSC program? What is left in a community after an AFSC project leaves? These are largely unanswerable questions except for the fairly frequent single examples that all of us associated with the Service Committee come across from time to time.

Two chance meetings with officials of African countries stand out in my mind as examples of what a single AFSC experience has meant to individuals. In the first instance I was assigned a conference seat next to the young minister of agriculture of one of the older African countries. When I introduced myself, he responded by telling me of his experience in an AFSC seminar in Europe in the late 1950's. A similar occurrence took place with the attorney general of another African country. In both instances, these men were eager to tell how their lives had been influenced by the seminar and how they hoped that they could involve others from their countries in similar experiences.

During a Quaker conference for diplomats held in an Eastern European country, one of the AFSC staff attended a local church service where he had the opportunity to meet several members of the congregation. One of them made a point of introducing himself to the visitor because he had received a warm coat from Quaker relief following World War II, and this was the first opportunity he had had to express his thanks for it.

Thus do the ripples extend from pebbles cast, in many instances, in years gone by. Who contributed the warm coat for the AFSC to give to a man who still remembers? What individuals provided such an unforgettable experience for two highly placed Africans? "It is the silent help from the nameless to the nameless which is their contribution to the promotion of brotherhood among nations," said the Nobel Committee in awarding its Peace Prize in 1947 to the American Friends Service Committee and the Friends Service Council (London).

ROBERT LYON

Contents

Do the Ripples Ever End?—Robert Lyon	306
Editorial Comments	307
Two Lifetimes in One—Henry C. Beerits	308
They Saw and Were Broadened—Jack Powelson	309
Quaker Home for Africans in Paris—Franck Revoyre	311
New Quarters for Rockland Meeting—James S. Best	312
Deus Loci (Luxor)—Herta Rosenblatt	312
South Africa and Friends—Friends Group on Southern Africa..	313
Vietnamese Buddhist Monk Visits USA—Robert Morris, Ruth Miner, and George C. Hardin	314
U.S. Conference of World Council—Dean Freiday	315
Friends in a Revolutionary Age—Francis B. Hall	316
Seminar on Search for Peace—Robert H. Cory, Jr.	316
Friends and Their Friends	317
Letters to the Editor	320
Coming Events	322
Announcements	322

The FRIENDS JOURNAL welcomes the opportunity to consider manuscripts on subjects likely to be of interest to its readers. Manuscripts should be typewritten (double-spaced) on one side of the page only, with the author's name and address clearly indicated.

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, JUNE 15, 1966

VOL. 12 — No. 12

Editorial Comments

Rifts in the Clouds

WHAT a joy it is to see patches of blue in a predominantly cloudy sky! In a world where the United States Information Agency is reliably reported to have adopted in Vietnam "brainwashing" and similar weapons of psychological warfare upon which Americans used to look with horror, in a world where a newspaper headline proclaiming that "'Vulgar' is no longer a nasty word" is buttressed by an account saying that fashions formerly considered cheap and risqué are now widely accepted and that "There is nothing worse today than . . . good taste," in a country where "Buy now—pay later" has become a national motto driving hundreds of thousands into bankruptcy—in such a world it is a comfort to find such flashes of light in the darkness as are indicated by two items in this issue of the JOURNAL.

One of these is Franck Revoyre's exciting account of the French Government's amazing grant of several hundred thousand dollars to the tiny group of French Friends—a grant to be used for the establishing and maintaining of a home for African workers in Paris. Quakers in France, in Franck Revoyre's own words, "are so weak and have been doing so little that we are surprised to have been considered trustworthy enough to be given so much social and financial responsibility." With touching humility he credits the government's offer to the reputation established by British and American Friends in their work of relief and reconstruction.

Whether or not the Friends Service Council and the American Friends Service Committee deserve this particular credit, at least the attribution of it serves to underscore the point made by Robert Lyon in his column on page 306: that ripples from the casting of a pebble into the water are often visible far away (both in time and in space) from the point where the cast was made. If the tradition of Quaker service can help to strengthen and expand the Society of Friends in France the miraculous power of ripples will indeed be manifest. Certainly French Friends deserve for their brave new venture all the assistance and encouragement that Friends in other parts of the world can give them!

The other patch of blue currently visible in a cloudy

sky is referred to in the communication from two Friends school seniors in the "Letters to the Editor" columns. Doubtless there is nothing brand-new about this plan of sending high-school seniors out for several days of actual experience in various business and professional fields, but until this past May the FRIENDS JOURNAL had not had the privilege of being on the receiving end of any such visitation. Members of the JOURNAL's staff, weary of reading magazine and newspaper accounts of juvenile delinquents and marijuana smokers, were delighted by the youthful vigor and eager enthusiasm of these exemplary products of Quaker secondary school education.

For readers who are not familiar with projects of the kind carried out by Abington Friends School, it might be worth while to explain that, with graduation time approaching, members of the senior class are released from their ordinary studies and are given a very special experience of three weeks' duration on a designated topic—in this case the contemporary status of American women. During the first week (at Abington, at least; the practice in other schools may be somewhat different) they hear a series of talks by outstanding authorities in their fields and do some thought-provoking preliminary reading; then they participate in lively discussion. In the second week, in teams of from two to four, they take part in the actual routine of various places where women work. And in the final week they present factual reports on their findings, accompanied by general discussion.

The agencies and offices where the Abington seniors worked included, in addition to the FRIENDS JOURNAL, a women's reformatory, a factory, an advertising agency, a large industrial office, a labor-union office, a psychiatric institute, a child-study center, a legal-aid agency, two municipal-service departments, and the offices of the Women's International League and the AFSC.

How much they could actually learn in only two or three days of such exposure is, of course, problematical, but they at least got a bird's-eye view of just a few of the many opportunities for service that lie ahead of them in the world of adult living—a world where, despite the frequent prevalence of cloudy skies, there can be (with the aid of dedicated workers) occasional patches of blue.

Two Lifetimes in One

By HENRY C. BEERITS

(Vice-chairman, American Friends Service Committee)

EACH of us is called upon to live two lives concurrently—a material life and a spiritual life. We neglect either at our peril.

The claims of the material world are so obvious and so insistent that we are not likely to ignore them. As Wordsworth put it: "The world is too much with us; late and soon, getting and spending, we lay waste our powers." Yet throughout history man has recognized that the material world is not all there is, and that behind it lies the world of the spirit.

Cultivation of the spiritual life can bring to the individual harmony and serenity. It is this which enables him to withstand "the slings and arrows of outrageous fortune." A story is told of John Adams, who, after retiring as President of the United States, in his later years suffered ill health. Upon meeting an acquaintance who asked him how he was, he replied, "The John Adams whom you see before you is not well" (and he recited a number of physical ailments), "but the real John Adams . . . has never been better."

Realizing the importance of the spiritual life, there are some who believe that it should be cultivated to the point of excluding the material side of life in so far as possible. But, as Douglas Steere points out in *Work and Contemplation*, to devote one's time exclusively to prayer and meditation results in a degree of spiritual stagnation. One must do some work in the material world, and even if he is relieved of the need to earn a living he must plant a garden or write a book or paint a picture or engage in a social welfare project. "It is required of a man," said Justice Oliver Wendell Holmes, "that he should share the passion and action of his time at peril of being judged not to have lived."

The Quaker approach today is to engage fully in the activities of the material world while bringing to these activities something other than what Justice Learned Hand termed "the morals of the marketplace." When Jesus said to his disciples "Ye are not of the world" (John 15:19), this is perhaps what he meant. He did not counsel his followers to withdraw from the material world, but urged them to enter it and exemplify his teachings.

Friends' testimonies have been related to the spiritual aspect of life in our material world. The peace and race relations testimonies are aimed at developing a spirit of genuine brotherhood among men. The testimony of simplicity emphasizes an avoidance both of what Whittier termed "feverish activity" (which detracts from development of spiritual resources) and of what John Woolman referred to as "cumber." This represents a preoccupation

with possessions which stands in the way of a tender concern for the spiritual and material lives of our fellows.

In their humanitarian projects Friends have demonstrated their concern for the dual aspects of life. On the surface it may appear that in the feeding programs after the two World Wars the approach was solely to life's physical side. But a basic objective was the spiritual effect of truly loving care poured out to persons of a former enemy country. Even in programs where our country was not involved in the hostilities, such as feeding the Arabs in the Gaza Strip or aiding in refugee camps in Algeria, the aim has been to conduct the work in such manner that it has been, in effect, a ministry of reconciliation. Such projects have been undertaken not to relieve hardships caused by a natural disaster, such as flood or earthquake, but to minister to those who suffer as a result of "man's inhumanity to man."

In work camps the aim has been not just the physical improvements brought to indigenous inhabitants but, even more basic, the development within the campers of an attitude of spiritual brotherhood. In projects to assist prisoners, the mentally ill, or American Indians, the objective has been not only to improve the physical environment but to bring an attitude of hope and spiritual strength. Similarly, in a social and technical-assistance project in India or elsewhere, the aim may be to bring material benefits to a community and its surrounding area, but there is also the aim of combating a spirit of defeatism, despair, and lack of faith.

Today Friends are embarking upon programs to aid poverty groups in our urban areas. One might ask why, if we emphasize the spiritual side of life, we do not take the approach (as an Oriental religion would) that the remedy for these unfortunate persons is to focus on their inner lives and to disregard their material misfortunes. However, under our western view a person can best cultivate his inner resources if he first has been supplied with basic material resources. Thus in our urban projects we seek to eliminate the causes and alleviate the symptoms of material deprivation, while at the same time instilling in these economically and culturally deprived persons a spirit of confidence and of being part of a society which really cares.

As Howard Brinton has pointed out, the early Friends did not try to adjust themselves to the material world but directed their effort toward adjusting the world and themselves to their religious standards. This approach continues today. We seek to avoid placing the material life and the spiritual life in separate compartments; instead we seek to synthesize them. Both individually and in their group activities, Friends recognize that we do indeed live two lifetimes in one.

They Saw and Were Broadened

By JACK POWELSON

IN December, 1964, some twenty Mexican university students lived for a month with American families, most of them Quakers or Quaker sympathizers, near Philadelphia. They came as participants in the Experiment in International Living, with full scholarships paid by the State Department. A year later a similar group lived with families in Pittsburgh, none of them Quakers.

Anything unusual about that? Nothing, until one considers that almost all the visitors were Marxists, vehement critics of United States foreign policy. Some had demonstrated in front of the U. S. Embassy in Mexico. Most felt that only bloody revolution, socialism, and an end to Yankee imperialism would bring economic growth with social justice to their own and other countries in Latin America. Had they come from Cuba, they might well have been found with Fidel Castro in the mountains of Oriente. In short, they were neither the usual Experiment in International Living group nor the sort of visitors the State Department ordinarily invites.

No, this was an experiment in communication. Latin American universities abound with students who believe that the vast economic progress of the United States is explained not so much (or not at all) by the inventiveness and ingenuity of our people (as we usually believe) as by our ability to exploit. Through military intervention, bribery, and sheer economic power, our country is alleged to have extracted other nations' raw materials at slavery prices, suppressing all local talent and capacity to save. Furthermore, our monopolies stand accused of charging excessive prices for manufactured exports, thus tightening the squeeze from the selling side as well.

These students generally believe that elections in the United States are not fair and impartial—that elections are bought by Wall Street capitalists, the moneyed group that dominates the Federal Government and is supported in power by an entrenched military. Foreign policy hinges on the economic interests of these few. Military actions in Vietnam and the Dominican Republic inure to their benefit. Rice and sugar are obviously not the respective targets (although I have heard a few argue that they are); rather, we want to avoid losing control over the

raw materials of East Asia and Latin America in general. Few believe that Communism as such is an issue.

Furthermore, many students see the United States rent by internal problems. They picture Negroes in slums like the famed *favelas* of Rio, our laboring classes underpaid and ready to rebel, our economy strangled by monopoly pricing. One professor in the National University of Mexico has argued cogently that all economic decisions emanate from four banks in New York. The chain of command leads all the way to Mexico, whose economy is held in the same vise.

How many students feel this way? No one knows. Their sensitiveness to being questioned, especially by North Americans, makes it impossible to ask them. They are not all of one mind, and the opinions I have just mentioned are the extreme. Yet it is a fair guess that those who hold these views number in the tens of thousands. And their ability to foment revolution, or at least riots and other disorders, far exceeds their numbers.

Why would the State Department offer travel scholarships to such students? And why, when invited, would they accept them? The answer to the first question is easy. The department wants to "correct" their impressions by showing them what the United States is really like. But it did not extend the invitation to left-wing students only, since that would hardly be acceptable to other circles in Washington. Rather, it made the offer to all economics students from the National University of Mexico, knowing that the law of averages would guarantee a high percentage of Marxists.

Why would they come? Not all would. Several dropped out on the ground that they would not accept "tainted" money. The others agreed only when they were solemnly promised that there would be no brainwashing, that they could exercise complete independence of judgment, could see the people they wanted to see (Negroes, union leaders, farmers) and go where they wanted to go (within their budget).

Furthermore, these students hold no rancor against the American people. They picture most of us as lovable and friendly, opposed to foreign intervention, and suffering in some measure from the same oppression by Wall Street aristocrats as they are. They see a sharp dichotomy between our people and our government. The "peace-loving masses" are either ignorant of the foreign policy of the Wall Street-Pentagon axis or powerless before it.

The Experiment in International Living placed some conditions on its participation. It feared that the students would be bound by their own culture, see only what they planned to see, and return with their opinions confirmed

Jack Powelson, a member of Pittsburgh Meeting (and formerly of New York Monthly Meeting and Friends Meeting of Washington), is the author of *Latin America: Today's Economic and Social Revolution*, published by McGraw-Hill in 1964. A participant in various AFSC activities, such as high school seminars and the orientation program aboard student ships after World War II, he recently resigned as professor of Economic Development at the University of Pittsburgh to become professor of Economics at the University of Colorado next fall.

and strengthened. It therefore suggested, and the U.S. Embassy in Mexico concurred, that the students should attend a series of seminars on the economy of the United States and problems of foreign economic policy. I was asked to lead these seminars, in Mexico City in 1964, and in Pittsburgh in 1965.

The discussion centered on problems of intercultural communication. We agreed at an early stage that people from the United States and those from Latin America might see the same facts with different eyes, and that our assessments of motivation and behavior were highly subjective. They agreed that North Americans often misinterpreted Latin America by judging it from the context of their habits and norms. From here it was easy to question whether Latin Americans did not do the same about the United States. For example, were their views of the Wall Street-Pentagon axis perhaps not conditioned by the behavior of Latin American businessmen and the military?

I asked them questions about the United States economy, and they gave their impressions eagerly. They thought U.S. corporations earned, on an average, between 25 and 50 per cent of their capital investment annually, after taxes (the correct figure is closer to 8 per cent). One of them told me that the United States had seized Texas from Mexico for its oil. (His colleagues jumped on him for that anachronism!) They were amazed to learn what high percentages of income North Americans paid in taxes, and we planted the question of whether this fact did not suggest a democratic government with a somewhat equalitarian distribution of income.

The 1964 group arrived in Philadelphia airport with a healthy skepticism. They said they would "see for themselves" whether my views were correct or not. Their family stays were arranged by Thomas Colgan, director of the Friends Service Association of the Delaware Valley, representing the Experiment. One group went to Bucks County and another to Wilmington.

If the views of our country held by Latin American Marxists are distorted, so often are our views of them. They are not "bearded, riotous revolutionaries" and social deviants. As their host families discovered, they are quiet, polite, and fun-loving, as quick with a guitar, a song, and some laughter as they are with an intellectual argument. Their high sensitiveness to the aspirations of the underdog in their own country reflects their quality, and this sensitiveness is apparent to all who meet them. Few North Americans failed to be charmed by their Mexican visitors.

I met with the group once while they were in the United States and again, some months later, in Mexico. There was no basic change in their opinions, but there had been some modifications. They reported that virtu-

ally all their (Quaker-minded) hosts were opposed to war in Vietnam and intervention in the Dominican Republic, and this fact had strengthened their view that U.S. foreign policy was not supported by the people. But they also reported that the income distribution in the United States was tolerable, and that North Americans had a healthy attitude toward civil rights. "The American young people are fighting the same battles we are," one told me, "for equality and social justice." They were impressed by the television antennas and cars they saw in the Negro district of Trenton. "These are not slums," one of them said of the slums.

The 1965-1966 group came to Pittsburgh. Since I was no longer living in Mexico City, it was decided to hold the seminars during their stay in the States, instead of before their departure. Families were selected by the Council for International Visitors in Pittsburgh, and the seminars took place in my home.

The same topics were covered as in the previous year, and the results were similar. No minds were greatly changed. But there was one major difference. Since on this visit they were not living in families of Quakers and Quaker sympathizers, they found much more support for U.S. policies in Vietnam and the Dominican Republic. "The United States people do support their government," one of them told me. "I've changed my mind on that."

All returned enthusiastic for the experience and eager to persuade their fellow students to try to go next year. "Maybe we still think you are imperialists," one said, "but at least we have discovered that North American behavior is not as simple as we used to think. You aren't motivated by only one thing, as we had previously thought. No, economic domination is just one of many factors. We've been broadened."

All who participated in the experience have been broadened. One is led to wonder whether our efforts to combat insurgency and guerrilla warfare are not aimed at too late a stage of the problem of inter-American understanding. We are left with the question of whether greater attempts to communicate are possible, and perhaps even fruitful.

Experience shows . . . all too frequently that the hour of meeting is rarely an hour of full communion with God, however well prepared the mind may be. The moment of exaltation lasts literally only a moment. We need human help as well as divine. . . . Just as we cannot see the beam of light unless there is dust in the air, so we need "some admixture of sense" to perceive the spiritual light. . . . However feeble and ill expressed, however short, if the spoken ministry expresses the sincere experience of the speaker and is spoken after prayerful meditation, it will almost certainly speak to the condition of some present.

—OLIVE M. STANTON

Quaker Home for Africans in Paris

By FRANCK REVOYRE

Neuilly, France

A WHOLE year has passed since my last letter to the FRIENDS JOURNAL. In between, important events have taken place which may well be a vital turning point for Quakerism in this country.

In my last communication I wrote about the plight of Africans in Paris. For many years individual Friends within Paris Monthly Meeting (Marie Tour and Suzanne Alamachère, before their deaths, and Jean Driay and Alexis Carry) have had a steadfast concern to help out these Africans. Recent months have seen the extraordinary blossoming of those individual concerns into a project of such amplitude, offered to us by the French government, that we have had much hesitation and doubt before accepting it. Nevertheless, and despite our lack of strength, spiritual and physical, most of us have felt that we could not refuse it.

This opportunity came to us, without our seeking it in any way, in the form of an official offer to give us the means to create a "Foyer" or home to take care of 240 Africans. To make it possible for us to buy, repair, transform, and equip for such an undertaking a three-story building at 44 Avenue Mathurin-Moreau, Paris 19, the government was ready to give us, through its "Fonds d'Action Sociale," a vast sum of money equivalent to \$319,100. The building, worth \$200,000, would thus become the property of the Religious Society of Friends under the condition that we would provide accommodations for 240 persons from West Africa, already living in Paris in dreadful conditions, to be selected by official departments. There are now in this country 700,000 Africans, and it is the concern of the government to provide for them adequate housing conditions.

So far such homes for Africans as exist have been created by Catholic organizations. I believe there are a dozen of them, all subsidized in the same manner. I have visited some of them which appear to be more like dormitories with kitchen facilities than real homes. Those I have seen are to be found in temporary buildings hastily transformed, and none can be compared in comfort and equipment with what our future Home will be.

You can well imagine the discussions which took place among Friends. We wanted to know whether or not this Home would become the object of general concern for the whole Yearly Meeting, and whether we would have

the strength to sustain it. We realized, of course, that because of its location in Paris all the burden would fall on Parisian Friends, and while the latter thought they could face it, our provincial Friends greatly hesitated to add to what was already being done there. The most important discussions that took place were about the question of whether we could, spiritually, face such an important undertaking. Some Friends were afraid we were too few to assume such permanent responsibility.

On the other hand, it was thought also that such an undertaking, tackled in the proper Quaker way, might well become very beneficial for French Quakerism as a whole, quite aside from the really important social service to be given to the Africans. So, after much seeking for truth and divine guidance, an extraordinary Yearly Meeting decided to go ahead and to accept the project.

It was agreed that we would try to make the Home something more than just a place to sleep in. Thus was born the idea of a Quaker Home where Africans would be accommodated as comfortably as possible—not only with kitchen but also with refectory, common room, play room, library, and workrooms. While most Africans are employed as manual workers or unskilled laborers in industry, we thought we could try to give them, during the time they would spend in the Home, some first-hand technical knowledge in crafts such as building, carpentry, and the locksmith's trade, so that they could go back to their homeland better equipped technically and with the prospect of earning decent living wages (the reason why they come to France) and of becoming useful citizens in building up their own countries. Thus we hoped to meet the valid objection (raised against the project by several Friends) that the Home might become an encouragement to the Africans to settle down here, with all the problems that such uprooting creates.

The problem of running the Home (which should be ready about next September) remains a very difficult one. Because there are no Friends available to take up the wardenship we shall have to find and to train somebody outside the Society to run the place according to Quaker ways. Our thought is that the Home should be operated by a warden and an assistant warden plus three responsible Africans—one for each story.

It is, of course, understood that the Home shall be self-supporting, although the monthly rent we plan to charge each of the 240 residents is a fairly low one. A provisional budget has been studied to that effect.

This project, as you can see, is a very ambitious one, and if it is to be successful it will require constant effort

Franck Revoyre, the JOURNAL's French correspondent, is co-clerk of France Yearly Meeting and a member of the Friends World Committee. He has served with the United Nations, the American Friends Service Committee, and the Friends Service Council of England.

from all in our group, which, for the first time in its history, is learning corporate praying, thinking, and doing. It will also require spiritual and practical help from Friends everywhere who have had such experience in the past.

Not until May was the purchase of the building completed. By an agreement signed between us and the "Fonds d'Action Sociale" it is stipulated that if 160 African residents of the Foyer are chosen by the government, we Friends will be free to choose 80 among the cases that we come upon in our other activities.

We realize fully that if the French government made such an offer to French Friends it was not because of what we are as a religious community or of what we have been able to achieve in the past. Indeed, we are so weak and have been doing so little that we are surprised to have been considered trustworthy enough to be given so much social and financial responsibility. We must conclude that we have been shown such trust because we belong to the world-wide community of Friends who have given so much proof of their love for this country in their work of relief and rehabilitation, particularly after the last war, under the banner of "Secours Quaker." It is partly due to English and American Quakers, through us, that we have been given this job! God help us to do it well!

New Quarters for Rockland Meeting

By JAMES S. BEST

LESS than thirty miles north and west of New York City rises a range of hills that until the past decade seemed to keep suburban settlement at a distance. But now the houses of the "exurbs" creep up to the very edge of the huge Harri-man section of New York and New Jersey's Palisades Interstate Park system. To serve the Quakers and friends of Friends among these newcomers, Rockland Meeting's new and in some respects unique meeting house was dedicated in April.

Rockland County from colonial times lay between the solid Dutch and English settlements of Northern New Jersey and the great estates and tiny villages of the Hudson River Valley. In 1825 Kakiat Meeting House was built on Quaker Road for the few Quaker families in the area. Until 1950, when it was sold, it was under the care of Cornwall Monthly Meeting, fifteen miles farther north.

A few weeks after that building was sold, Rockland Friends organized as a Monthly Meeting. They met for a time in private homes, then in rented quarters in Rockland Foundation and the Fellowship of Reconciliation. When membership in the new Meeting rose to twenty families, with at times close to fifty children in First-day School, it was agreed that temporary quarters would not suffice. A four-acre plot was offered

by member Roberta Leber McVeigh, and discussion turned from the renovation of an ancient house to the erection of a new structure designed and built for functional use.

Estimates for the cost of a building of conventional materials proved too expensive, so a steel-and-aluminum structure was proposed. There was murmuring. Wouldn't it look like a warehouse—a temporary school—a gas station? Not at all, it developed. The very light gray, unshiny finish blends well into the greenwood background, the dark soil, and the new grass. The roofline is low and the roof-pitch flat, and the native stone for the fireplace breaks gently into the wide eaves. Glass-admitted light floods the vestibule, filters through high windows over the heads of the worshipers, illuminates six rooms full of First-day School "scholars." The interior walls—part of a modular wall "sandwich"—are light green. Doors are wood, dividing walls either tinted cinder block or sheetrock. Floor is vinyl-covered concrete. In the 30x40-foot room for meetings for worship, six 150-or-more-year-old wooden benches from ancient Flushing Friends Meeting House in New York City face the fireplace in a "spring" square, backed by Methodist pews of much later vintage. (See photograph on cover.)

Community outreach is as yet modest. Leber Road is not far from fields still planted to corn, but also it is not far distant from some huge housing developments where once World-War II Camp Shanks stood. Beyond that is the immense establishment of Rockland State Hospital, where the Meeting's members visit and help as they can.

The meeting house is within the region of Blauvelt village, but few members live there. They are distributed through many parts of the county, which since World War II has changed from a predominantly rural section of 50,000 population to a fast-growing region with a population estimated to reach 200,000 by 1970. Rockland Meeting is not quite the youngest Monthly Meeting in the All-Friends Quarter of New York Yearly Meeting (which flows over into New Jersey, with Dover, near Boonton, as its youngest component). The Quarterly Meeting itself is less than thirty years old.

Deus Loci (Luxor)

By HERTA ROSENBLATT

If there be gods, they must be living here
—Or passed once through; unseen, they left behind
The woe of wonder, dark delight of fear
In man's forever seeking, questing mind.

They vanished from our faith, still to be felt
As power or peace, negating time and death.
What kind of man dared build where gods had dwelt
His temple'd tomb? Dead, waiting for the breath

Of vaster, richer life beyond the shore
Of all uncertainties, to stand before
The gates to justice where the heart is weighed
Against the debt of deed, a body laid
To rest, through death and dust he smiles at time—
The god still is, the mystery sublime.

James S. Best, a member of Rockland Meeting, is editor of *Fellowship*, published by the Fellowship of Reconciliation.

South Africa and Friends

FOR a little over a year a group of Friends drawn from the Friends World Committee (American Section), the American Friends Service Committee, the Friends Peace Committee of Philadelphia Yearly Meeting, the Quaker United Nations Program, and several Monthly Meetings has been gathering periodically to consider Friends' responsibility toward South Africa.

All of us have had some contact with South Africa. We share a concern for all its people. Some of us are able to keep in reasonably close touch with its people and events. All of us feel it important to meet together to share news of Friends' activities there, to consider some of the current events in South Africa, and to give thought to the reactions to South Africa and her racial policies on the international scene.

Progress in our discussions has been slow and tortuous. Frequently we have ended our meetings less certain than when we started as to the rightness of a particular course of action. Perhaps we need more patience, to guard against the feeling of frustration which these experiences generate and to accept that it is only through such experiences that we can make progress in the search for a right way forward in a most complex situation.

If our dilemma is great, how much more so must it be for those Friends who are bound up intimately with everyday events in South Africa! In that country, approximately ten times the size of Pennsylvania, live some 150 Friends, scattered throughout the land. We have sought to be mindful of the peculiar problems which Friends there have to face in their daily lives and of the difficulties they experience (because of the great distances which separate them) in making a corporate witness.

Friends, whether or not they live in South Africa, find the problems of that country most perplexing, partly because the situation itself is so extremely complicated and partly because it seems almost impossible to express various of our Quaker testimonies simultaneously. We believe that all men are created equal in dignity and worth, and we are therefore opposed to any economic, social, or political system which would treat anyone as inferior or superior simply because of his race or color. At the same time, Friends are concerned for reconciliation between racial and other groups and between individuals; we believe that changes in any society should take place without violence. Each person must find for himself an acceptable balance between these testimonies. There is no short cut to a corporate witness: it can evolve only as individual Friends increase their knowledge of South African affairs and as we deepen our concern for the well-being of all South Africans. In the following paragraphs we seek to help Friends in their search for a way forward.

1. *Explaining Our Concern.* It is often said that in the long run the problems of South Africa must be solved by South Africans themselves, and that those of us who do not live in South Africa have a special obligation to avoid any word or action which smacks of interference or which might further

complicate an already difficult situation. There is certainly truth in this contention. And yet to conclude therefore that we should not be and need not be involved in the South African situation is surely wrong. There is a moral sense in which we are all involved in it. No man is an island. Every act of human decency, wherever it takes place, elevates all of mankind; every indignity degrades us all.

2. *On Being Informed.* A vital prerequisite to action is knowledge and understanding. One way to learn, which is open to all Friends, is to read. Leo Marquard's *The Peoples and Policies of South Africa* is one of the best general introductions. Also recommended are the British Council of Churches' valuable study, *The Future of South Africa*; the Pendle Hill pamphlet *Three Letters from Africa* by Edgar Brookes (a deeply moving account of the dilemmas facing the main racial groups); *The Two Faces of Africa* by B. J. Marais, a sensitive Dutch Reformed theologian; and *Let My People Go* by Chief Luthuli. Copies of Lyle Tatum's testimony on U.S.-South Africa Policy before the House Foreign Affairs Subcommittee on Africa (March 17, 1966) may be obtained from the Friends Committee on National Legislation, 245 Second St., N.E., Washington, D.C. 20002.

For further suggestions, write to Consultative Council on South Africa, 211 East 42nd St., New York 17; South African Institute of Race Relations, P.O. Box 97, Republic of South Africa; and South African Information Service, 655 Madison Ave., New York.

3. *Casting the Beam Out of Our Own Eye.* Obviously South Africa is not alone in experiencing difficulties in race relations. The problem is very much on a world scale. Certainly we in the United States cannot be satisfied with the progress we have made, and increased efforts to bring about more harmonious relations are required. How have we as individuals concerned ourselves with improving race relations in the U.S.? Do we realize that the more we do to make our own multiracial society a success, the more we strengthen the hand of those working for a multiracial society in South Africa and the more we help to remove the fears of those opposed to it?

Do we recognize the elements which are common to the U.S. and the Republic of South Africa in, for example, terms of color prejudice, the aspirations of nonwhites, the fears of whites, the economic and cultural handicaps of Negroes and black Africans? Do we recognize the differences between the two situations in terms of racial ratios, of declared and applied government policies, etc.?

4. *Alleviating the Suffering and Aiding the Less Fortunate.* A little is being done both inside and outside South Africa to assist those whose lot is hard, in some instances because of the application of *apartheid* laws. Financial help is given to only a few of those families whose breadwinner has been detained, banned, banished, or imprisoned, or who has sought refuge outside of South Africa. Some small scholarships are also provided to help nonwhites pursue their education.

Should we not be contributing more money to help with

this work? Various channels may be used, but the two most likely to appeal to Friends are: (a) World Council of Churches Africa Department, via Church World Service, 475 Riverside Drive, New York; (b) Quaker Service Fund (South Africa). Checks should be sent to the Friends World Committee (American Section), 152A North 15th Street, Philadelphia, designated "For Quaker Aid in South Africa."

5. *Keeping Open Channels of Communication.* Friends are agreed on the great need that exists to promote relations across racial and group barriers within South Africa; to encourage exchange visits between American and South African Friends; and to enable Friends in various parts of Africa to travel to one another's countries. There are problems in implementing schemes of this kind. Some of these problems are created by government policies in which it is not easy to effect any change. But the solution to others lies with us. Do we care sufficiently to want to have, and to encourage others to have, closer personal contacts? Do we give as much as we should to enable more intervisitation to take place? The Friends World Committee (American Section) would welcome contributions to enable it to expand this important work.

6. *Personal Contacts at the Local Level.* The fact that South Africans of all shades of opinion frequently visit the United States presents us with excellent opportunities for learning about the country and its peoples and for establishing personal relations. Are we sufficiently warm in inviting these visitors to our homes, study groups, and Meetings?

7. *Personal Economic Ties with South Africa.* There are approximately two hundred U.S. companies operating in South Africa. Some Friends have investments in them. Do not these imply special responsibilities? Should we continue to hold investments and benefit directly from a national policy of which we disapprove? Does the holding of investments give us influence over companies in South Africa in their handling of race relations problems and in affecting their influence on government against restrictions and laws we believe are unjust? Do we exercise this influence? Can increased investment, in itself, promote a more liberal policy?

8. *Influence at the Government Level.* Our government, acting in our name, cannot avoid making decisions about South Africa. In some senses the world is one, and our government's actions and attitudes relating to South Africa affect very much our relationship with other African states. The question of the racial composition of our country's embassy staff in South Africa has to be faced. Some appreciation of the degree of concern our government has for South Africa may be realized from the recent holding of Congressional hearings.

Are we aware of the opportunities that exist for expressing our concerns about South Africa to representatives of our government? The recent testimony of Lyle Tatum, referred to above under "2," is a good example.

9. *The International Scene.* There is a growing sense of frustration in many nations, particularly those of Africa and Asia, because of the perpetuation of white minority rule in South Africa. The conviction is spreading that it will be necessary to resort to force in order to bring about a change in the status quo.

Years ago the situation in South Africa was first considered

by the General Assembly of the United Nations. In 1962, a special committee of the General Assembly was set up to examine more closely the workings of the *apartheid* policy of the South African government. The Security Council has this matter on its agenda. As time goes by, the debates become more bitter and the resolutions harsher.

It is not easy to see the way forward. Certainly there will be no relaxation of pressure at the U.N. level; surely it will increase. The handing down later this year of the judgment by the International Court of Justice on the status of South-West Africa will, no doubt, whatever it might contain, be the signal for a fresh wave of opposition and for increased demands for economic sanctions. It is not easy to foresee an easing of tensions.

As far as the Religious Society of Friends is involved, our hope is that we shall be able to demonstrate an increased commitment and concern. As individuals or as groups, and as members of non-Friends groups, we shall be laboring at various levels and in various places. We shall not always be in agreement with the actions of other Friends, let alone those outside the Society. We shall be standing in different positions and consequently we shall see different aspects of the total scene. The tenderness of spirit to which we are committed in our service for others will be needed to a great extent among ourselves.

It will be very easy for those of us who live outside South Africa to adopt purely negative attitudes. Whatever we are called upon to say or do, let us enter sympathetically into the tragic dilemmas of the situation. Let us seek to love and to pray for all South Africans.

Signed on behalf of Friends Group on Southern Africa,
MARY HOXIE JONES, *Chairman*
WALTER MARTIN, *Secretary*

Vietnamese Buddhist Monk Visits USA

VARIOUS correspondents have sent reports of the striking impression made in talks and interviews given by Thich Nhat Hanh, Buddhist monk and scholar who arrived in this country late in May to conduct a seminar on Buddhism and Vietnamese culture at Cornell University. Nhat Hanh is director of the School for Social Studies at the Buddhist University at Saigon and editor of the principal Buddhist weekly paper in Vietnam. Before going to Cornell he went on a ten-day speaking tour sponsored by the International Committee of Conscience on Vietnam, an affiliate of the Fellowship of Reconciliation. Co-sponsors of these speaking engagements were such organizations as the American Friends Service Committee, the Committee for Nonviolent Action, and the War Resisters League.

The following excerpts are from reporters who heard Nhat Hanh's talks at three different places.

From Robert Morris of the Quaker Project on Community Conflict of New York Yearly Meeting, who was present at an interview in New York City and who has phrased most of his account in Thich Nhat Hanh's own words:

Several times Vietnamese peace groups have tried to send

messages abroad, but none have come through. Vietnamese pacifists do not have the right to contact the National Liberation Front (NLF). They are not even allowed to listen to the radio from Hanoi and from the "Front." Some of those working for peace have been put in jail or deported to the North. A priest who tried to organize a peace movement was deported to Thailand for five months. After a demonstration, a monk was thrown in jail and is still there.

The peasants follow neither the Communists nor the Government people—they are just interested in staying alive. If the Government troops get angry with them for cooperating with the Viet Cong, they say, "But you weren't here!" When Buddhist monks were directing young people giving flood relief, the Viet Cong did not lay hands on them; they did not dare lose the support of the people. There are an important number of Communists in the National Liberation Front, but there are still many, many elements that are not Communist.

The presence of so many American troops impresses on the Vietnamese that their country is being occupied by foreigners; this gives them a motive for accepting the propaganda of the Viet Cong. The Americans know almost nothing about Vietnamese customs and people, and so make many mistakes. Imagine each soldier making one small mistake each day: 300,000 small mistakes a day. The Vietnamese are especially disgusted by the soldiers' drinking and their violating of women.

The only way to save the people is to end the fighting. They are talking about liberation—but liberation from whom? The U.S. would very quickly gain great psychological power if it would declare itself clearly for Vietnamese independence and would help in social reconstruction.

From Ruth Miner of the American Friends Service Committee staff, who was in the group that interviewed Thich Nhat Hanh in Philadelphia:

"The deepest aspiration of the Vietnamese people is to put an end to the war that has been going on for twenty years," according to Nhat Hanh, who maintains that he speaks as an individual and not as a representative of Vietnamese Buddhists. He says that he hopes to express the aspirations and the agony of the ninety per cent of Vietnamese of all faiths who are peasants and have no means of speaking for themselves.

The United States is under a great moral disadvantage in Vietnam, in Nhat Hanh's opinion, for even under French domination the Vietnamese population did not see as many foreign troops as it sees now. He says that because Americans do not understand Vietnamese culture and civilization and cannot tell the difference between the victims and the terrorists, United States troops have killed more innocent peasants than has the Viet Cong.

The night the Viet Cong attacked the Saigon airport, Nhat Hanh recalls, a nearby village that he was visiting was subjected within a half hour to a retaliatory U.S. air attack that wounded many peasants. This is a typical situation that is repeated almost daily, says the Buddhist monk. He believes that if the United States continues the war it will be to the Viet Cong's psychological advantage, for the Vietnamese think that if the incomparably powerful United States is to win, the victory will be achieved only by destroying all the Vietnamese people.

Outspoken sentiments either for peace or against Communism place the Vietnamese citizen in an impossible position. It is against the law under the Ky regime to talk about peace. At the same time, vociferous anticommunism classes a Vietnamese, in the eyes of his suffering countrymen, as an opportunist exploiting American-made inflation as a source of easy money. The Ky regime looks like an extension of U.S. belligerence; loud anticommunism looks like prostitution for U.S. money—and either way the United States suffers by association.

On his return to his own country, Nhat Hanh says, he expects to find himself in trouble with both the Viet Cong and his government for speaking out as he does. But he plans to tell the peasants of Vietnam that the American people are aware of their sufferings, and that the American public is more and more concerned with their plight. He believes this will be an encouraging factor in their struggle for existence.

From George C. Hardin, secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, who heard the monk speak at Pendle Hill, Wallingford, Pa.:

Slim, small, gentle of manner, scholarly and precise, Thich Nhat Hanh fits exactly the popular American stereotype of a Buddhist monk. His closely-cropped black hair and plain dark robe fill in the picture in detail. "Thich" is neither a name nor a title, but merely a word signifying membership in his Buddhist order.

He suggests that in a free election about ten per cent of the people would vote for the Viet Cong (NLF), ten per cent for the U.S.-supported government of Premier Ky, and the other eighty per cent for those who would help get rid of the Viet Cong and Ky.

Nhat Hanh has decided to tell his story publicly, even though it may cost him his life on his return to Saigon. "Only by ceasing to kill can we establish trust and peace," he says. Current U.S. policies, he believes, can lead only to more and more trouble, and he is sure that Buddhist agitation against the military Ky government will continue.

It was interesting to see America through Buddhist eyes. Those of Nhat Hanh's audience who look toward the United Nations for solutions and for keeping the peace felt a lack of emphasis on those phases of political settlement, but surely all agreed with his stop-the-fighting-and-feed-the-hungry pleas as reasonable and reasoned first steps in the complexities of Vietnam.

U.S. Conference of World Council

A NEED for a living faith for modern man was the underlying theme of nearly all of the addresses at the U.S. Conference for the World Council of Churches at Buck Hill Falls, Pennsylvania, late in April.

Eugene L. Smith, executive secretary, said the choice before the church was whether it was to become "a mere relic cherished by a few pious souls" or an ever-new event rooted in Pentecost." Dr. Alexander Schmemmann, outstanding Orthodox theologian, said "The Holy Spirit is a God-given gift to mobilize our minds and not to discuss for the fifteenth time the fine shades of meaning in a particular theological doctrine."

Three addresses looked toward a theology of the church

and war, on which both the National and the World Councils of Churches will concentrate efforts in the next decade. A Methodist bishop, James K. Mathews, summed up his concern in this area by saying that "by its very nature the church must be involved in social change."

Arnold Vaught represented Friends United Meeting, while Lydia Stokes, Edward Manice, Raymond Wilson, and Dean Freiday were present from Friends General Conference. Alexander Purdy, resident in the area, dropped in for a meeting or two. Several absent Friends received honorable mention.

Father John B. Sheerin said that one of the high points of Catholic ecumenical developments during the past year was the Interdenominational Conference on Spirituality at St. John's Abbey in Minnesota, which Father Godfrey Diekmann and Douglas Steere had arranged at Vatican II.

Dr. Lukas Vischer, first director of the department of Faith and Order, suggested that continuity was a major problem for the church, asking how much it could change its teaching without losing its identity.

Dr. Eugene Carson Blake, incoming executive secretary of the World Council, observed that it had always been his philosophy of church union that the church could risk organizational strength and even schism to be relevant.

Dr. William A. Visser 't Hooft, retiring executive secretary, reminisced that his first ecumenical job had been to talk to high school groups in the United States. He confessed that after he had faced down those staring eyes he had found that no audience since had held any terrors for him. Looking at what was ahead, he asked for "pluralism without tears," saying that "No one can claim a spiritual monopoly" and asking if we were ready to distinguish between what belongs to the essence of Christianity and what represents established ecclesiastical status quo.

DEAN FREIDAY

"Friends in a Revolutionary Age"

"TOMORROW is going to be breathtaking in the magnitude of the possibilities for tragedy and destruction!" said Robert James in concluding his challenging 1965 Rufus Jones lecture. And he added that it would also be "exhilarating, as few moments in the long span of human life have ever been, in the possibilities of proximate fulfillment of man's destiny to have dominion over all things. We are called into the future."

With a desire to explore more fully the challenge of this lecture and the future to which Friends are called, Ministry and Counsel of Quaker Street (N.Y.) Half Yearly Meeting held an April conference at Powell House (Old Chatham, N.Y.) on "Friends in a Revolutionary Age," with the hope that individual Meetings would pick up special concerns and pursue them in their own manner.

There were panel discussions of the biological, medical, moral, and religious aspects of the contemporary revolution, with consideration of Kenneth Boulding's *The Meaning of the Twentieth Century*, Michael Harrington's *The Accidental Century*, and Teilhard de Chardin's *The Phenomenon of Man* as major interpretations of the revolution.

In securing resource leaders it was felt desirable to use local

Friends, and even though membership in the Half Yearly Meeting is small it proved possible in most of the fields covered to call on genuine experts bringing diverse points of view. It was this diversity that brought the discussions' main stimulation. Strong advocates of the scientific approach and equally strong advocates of spiritual religion were frequently involved in warm exchanges, but at no time was the friendly atmosphere lost, and there was general agreement that the fellowship which bridged these differences was one of the weekend's main values. There was a common experience of the Inner Light, but this was differently interpreted. Some of the meditators had hoped that the philosophy of Teilhard de Chardin would bridge the gap between scientific humanism and spiritual religion, and they were disappointed that Chardin's effort was rejected by the scientists. Nevertheless, the maintaining of a balance between the rational and the intuitive emerged as a main concern for many in the group.

By its nature the conference was open-ended. No firm conclusions were even attempted, but certain directions did emerge. It was realized that pressing forward to success in the life of the spirit was more important than preoccupation with the successes of science. And it was agreed that we need a new and complete sense of faith in a power that is more than man and that gives supreme purpose to life. FRANCIS B. HALL

Seminar on Search for Peace

By ROBERT H. CORY, JR.

LAUGHTER and seriousness were blended in the discussions on the search for peace undertaken by fifty Quakers with experience in the peace movement at Pendle Hill on the weekend of April 22-24. The exchange of wit and wisdom between Kenneth Boulding and Milton Mayer was indicative of the polarity of positions between those who espouse the path of reason and those who espouse the path of will. Yet, from the very beginning, most participants were less interested in the abstractions of these opposites than in the very immediate question of "what can a man do to express his witness for peace in a world of violence and suffering?"

In the small discussion groups which met Saturday afternoon and Sunday morning, none of the varied views denied the forces (labeled by Stewart Meacham as "demonic") which, in the Vietnam crisis at least, seem to render irrelevant so much of peace activity in this country. One basic question, however, was whether the militaristic society in which we all live could be influenced through techniques of reason or whether religious pacifists, in their deep alienation, should rather seek a more radical strategy of protest.

In answer to the many questions arising out of these major themes, Kenneth Boulding was optimistic, feeling that a revolution was taking place in men's images of society—a revolution largely effected by the growth of the social sciences. Granted that the amounts devoted to research on conflict resolution were minute compared to those being devoted to the furthering of the goals of the military-industrial elite, nevertheless

Robert H. Cory, Jr., a member of Scarsdale (N.Y.) Meeting, is a staff member of the Quaker United Nations Program.

Boulding felt that we might be close to the achievement of stable international peace of the type we have achieved within our own nation. When pressed, however, Friend Boulding admitted feeling that the present administration and many of our social institutions had been deeply corrupted by the logic of violence. He insisted that what we need is not just more men of good will, but rather a change in social institutions. Such a change must strengthen the values of community and minimize the forces of depersonalization.

Milton Mayer felt that scholars and engineers, by their materialism and insensitivity, too often obscure the wisdom of Christ and of the great philosophers. He put his faith in concerned individuals, yet admitted frankly that he was bewildered as to how those individuals could have any influence on the politics of our nation. In essence, he felt that scientists and engineers could provide only more efficient means for the achievement of goals determined by the will generated by morally responsible individuals.

Saturday afternoon (quite unexpectedly, as far as the Conference participants were concerned) William Davidon, just back from the Committee for Non-Violent Action's mission in Saigon, faced newsmen at Pendle Hill. Bill's recital of the constructive contacts during the first five days of the CNVA mission and of the "staged" expulsion of the group on the sixth day impressed the listeners with the power of the mass media to distort events. Pressed by an unsympathetic reporter, Bill spoke frankly and clearly on the moral philosophy behind his refusal to pay those taxes which, he felt, would support the war in Vietnam. Many of us came away from this very moving experience with the picture of one man who was willing to face frankly the implications of his moral convictions.

As the members of the seminar returned to their respective posts in the peace movement, they had, perhaps, achieved puzzlement at a deeper level. They appreciated more clearly the essential role of those dedicated to peace research. They had a deeper sense of the agony of conscience occasioned by the war in Vietnam. They had shared a sense of urgency. Some, I am sure, felt strengthened by the evidence that individuals of many talents and of varying points of view were undaunted in the search for peace. Perhaps for many the most significant moments were those of silent worship. All, I would venture, came away richer from the experience of sharing insights and unresolved problems.

In the history of the world, the prize has not gone to those species which specialized in methods of violence, or even in defensive armor. In fact, nature began with producing animals encased in hard shells for defense against the ills of life. It also experimented in size. But smaller animals, without external armor, warm-blooded, sensitive, and alert, have cleared these monsters off the face of the earth. Also, the lions and tigers are not the successful species. There is something in the ready use of force which defeats its own object. Its main defect is that it bars cooperation. Every organism requires an environment of friends, partly to shield it from violent changes, and partly to supply it with its wants. The Gospel of Force is incompatible with a social life.

—ALFRED NORTH WHITEHEAD

Friends and Their Friends

N.Y.'s 20th Street Meeting House Saved from Wreckers.

Friends made the columns of *Variety*, theatrical publication, perhaps for the first time, in a May 25th article reporting the proposed use of the old meeting house at 144 East Twentieth Street in New York City as a cultural center. The Gramercy Park Association has acquired the building and plans to rent the balconied second-floor meeting room for off-Broadway productions.

The neoclassic brownstone edifice, after serving for many years as a Friends' place of worship, was leased for a while to the Christian Science Church for religious services. More recently it has been used for Quaker offices. Only a few months ago it was scheduled for demolition and for replacement by a tall apartment house, but this plan was abandoned when the structure was designated by the Landmarks Commission as a New York landmark—a distinction which precludes demolition.

Richard Feree Smith of the AFSC staff has been appointed by the National Council of Churches to be its Church World Service Secretary for Latin America. He will be responsible for administering CWS programs of relief and rehabilitation in Central and South America and the Caribbean Islands. A member of Germantown (Philadelphia) Meeting, Richard Smith has been director of the American Friends Service Committee's Refugee Resettlement and Immigration Services for seven years. He has also served with the AFSC's Foreign Service Section and with the United Nations Relief and Works Agency, where he worked with Palestinian refugees. He has been a frequent contributor to the FRIENDS JOURNAL.

The Round Table on "Friends' Journalism" (arranged by FRIENDS JOURNAL for attenders at Friends General Conference at Cape May, N. J.) will deal with the following topics: "Writing for Children" (Saturday, June 25); "Advancing Friends' Ideas through Mass Media" and "Financing Friends' Publications" (Monday); "Pamphlets and Tracts" (Tuesday); "Editing the FRIENDS JOURNAL" (Wednesday); and "Writing the Religious Poem" (Thursday). All sessions will be from 10:30 to 11:50 a.m. at the Colonial Villa Hotel.

The Friends Meeting of Washington (D. C.) has appointed Clyde Onyett as its new Meeting Secretary, replacing Anne Z. Forsythe, who has resigned. Clyde Onyett was an ordained Methodist minister for nine years until he and his wife, Mildred, joined the Society of Friends in 1961. He is a member of the preparative meeting at Painesville, Ohio, where he has been serving on the staff of Lake Erie College. Prior to that he was connected with Mount Union College and with Goodwill Industries. Mildred Onyett is a kindergarten and music teacher.

Friends Meeting of Washington, with some six hundred resident members, has three constituent Meetings: 2111 Florida Avenue (where the central office is located), Langley Hill (Va.), and Bethesda (Md.).

Ground-breaking ceremonies for Friends Hall, the long-anticipated home for the confused and the chronically ill, took place on the campus of Jeanes Hospital, Philadelphia, on May 19th. The ceremonies were followed by a meeting for worship in Cheltenham Meeting House, also on the grounds of the hospital. Inquiries regarding admission to Friends Hall (which is scheduled to open early in 1967) may be sent to Dorothy N. Cooper, 1515 Cherry Street, Philadelphia 19102. While preference will be given to Friends, others will be admitted as space becomes available.

The Augusta Open Door Kindergarten, founded in 1964 for children of all races by Faith Bertsche of Augusta (Ga.) Meeting and some of her friends, is meeting with public acceptance to such an extent that, despite serious financial problems, the board of trustees is thinking of adding another grade next year. According to a letter from Faith Bertsche "it is truly nonsectarian but is run along Quaker lines as much as possible."

Kenneth Boulding and Elmore Jackson, both active in Quaker affairs, will be among four hundred social scientists, theologians, and government leaders gathering in Geneva, Switzerland, from July 12 to 26, at the World Conference on Church and Society, sponsored by the World Council of Churches. The purpose of this conference is to formulate proposals for Christian action in the social and technological revolutions of our time.

Kenneth Boulding is professor of economics at the University of Michigan, and Elmore Jackson is vice president of the United Nations Association of the U. S. A.

A new worship group in Albion, Michigan, has been meeting at four o'clock on alternate Sundays (March 6th, 20th, etc., except for Albion College vacation periods) in the John W. Tennant Lounge of the Methodist Church (just off Business I-94). Interested persons in the area are invited to attend meeting for worship, followed by informal discussion of Quakerism and a social period.

The new principal of Greene Street Friends School in Philadelphia is T. Stanwood Kenyon, Jr., replacing Clara R. Fell, who is retiring. Stanwood Kenyon's experience includes eleven years of teaching at Germantown Friends School.

Friends attending Cape May Conference are encouraged by the Friends Committee on National Legislation to come to Washington before or after the Conference to visit their legislators and to express their concern on Vietnam. Indications are that the dialogue which over a hundred Friends have had with their Congressmen since March as part of the FCNL's "Wednesdays in Washington" program has proved helpful; many members of Congress are beginning to reflect the increased public concern about the war. (The FCNL office is at 245 Second Street, N. E.; telephone LIncoln 7-4343.)

Up River Friends Meeting, Belvidere, Perquimans County, North Carolina, is observing its one hundredth anniversary this year with special homecoming services on July 3. (Prior to 1866 Friends in the Up River community were part of Piney Woods Meeting.) Friends from distant places have contributed to the development of Up River Meeting. Philadelphia and Baltimore Friends were especially helpful in the early years.

A history of the Meeting, with names of present members, will be available after July 1 at \$1.00 a copy, plus ten cents for handling and postage. This may be ordered from Carlton W. Rountree, Route 1, Box 292, Belvidere, N. C., 27919.

As part of a program of leadership development, an all-day seminar on "The Meeting and Its Ministry" was held in May at Beacon Hill Friends House in Boston. J. Floyd Moore, who will be executive secretary of the 1967 Friends World Conference at Guilford College, North Carolina, gave the evening address on the '67 Conference theme: "No Time But This Present." Others participating were Elmer Brown, Secretary of Cambridge (Mass.) Meeting; Louis Marsteller, Field Secretary of New England Yearly Meeting; Edwin Hinshaw, Young Friends Secretary; George Bliss, Clerk of The Meeting School, Rindge, New Hampshire; and Karl Erickson of Allen's Neck (Mass.) Meeting.

Beacon Hill Friends House is a residence for young people from twenty-one to thirty. Its director is Ernest H. Weed.

W. Lloyd G. Williams, clerk of Montreal Meeting and a member of Friends Publishing Corporation, is returning to the United States after forty-one years in Canada. Since he has retained his American citizenship, retirement to State College, Pennsylvania, where his daughter lives, will in a sense be a homecoming; but his many years as professor of mathematics at McGill University, as a member of Montreal Meeting, and as chairman of Canadian Friends Service Committee make his departure a significant event to Friends in Canada.

A silent weekly vigil in Santa Barbara, California, where demonstrations are common but seldom silent, has been causing some surprise in a downtown area of the city every Wednesday from noon until one o'clock. This unusual program was initiated by Santa Barbara Meeting "to express our sorrow and our protest . . . until Americans stop killing and being killed in Vietnam," but it is managed by a group of townspeople, so participation is not limited to the Society of Friends.

The weekly circle of sixty to a hundred demonstrators is visible witness of a common concern but not necessarily of a common viewpoint, for the organizers realize that participants may have differing opinions about solutions to the Vietnam conflict. Silence, it is felt, unites the group and deprives the opposition of specific targets of criticism.

Spokesmen for Santa Barbara's Weekly Vigil for Peace hope that similar vigils will soon be held in other communities. Santa Barbara Meeting's Charles Hubbell (1600 Randolph Road, Santa Barbara) will welcome requests for assistance as well as reports from any who have taken up the vigil elsewhere.

A full scholarship to Oakwood School (the Quaker boarding school at Poughkeepsie, New York) has been awarded to Charles Andryanoff, a teen-age Kalmuck boy who now lives at Flourtown, Pennsylvania, with his foster mother, Mary Chapple, secretary of the Friends Committee on Education. He was recommended for the Independent Schools Talent Search Program by Francis Bosworth, director of the Friends Neighborhood Guild of Philadelphia.

The Kalmucks, a nomadic Buddhist people whose ancestors have roamed Asia since the twelfth century, came to the United States in 1951. Charles Andryanoff, the artistically talented son of a Buddhist father and a Russian Orthodox mother, lived for a while in a children's home and became part of Mary Chapple's family when a social worker said: "This child can go either way. Will you take him?"

(An article entitled "ABC: A Better Chance," in the *FRIENDS JOURNAL* for April 1, describes the program that is helping Charles and other disadvantaged young people to realize their potential.)

Sheldon D. Clark, an Ohio Friend, has won the Democratic nomination for Congress in a normally Republican district. A member of the General Committee of the Friends Committee on National Legislation, he made his opposition to the Administration's policy on Vietnam a dominant issue in the primary.

A road map of Philadelphia Yearly Meeting, showing the location of 159 Meetings and Friends schools, is available at 25 cents from the Yearly Meeting office, 1515 Cherry Street, Philadelphia, or from Friends Book Store, 304 Arch Street.

A Friends Conference on Doctrine, sponsored by the Association of Evangelical Friends, is scheduled to meet July 8-12 at Camp Rockcleft, near Colorado Springs, Colorado. The Alliance, composed of Oregon, Rocky Mountain, Kansas, and Ohio Yearly Meetings, and representing over 22,500 Friends of evangelical persuasion, plans to launch next year a new magazine, *The Evangelical Friend*, to replace the present *Missionary Voice* and existing periodicals of member Yearly Meetings.

Eugenie Vickery, head of the French and Russian Language Departments at George School, is one of twenty-five teachers chosen to participate in the 1966 summer exchange of language teachers between the United States and the Soviet Union. The program is part of the cultural exchange sponsored by the United States and U.S.S.R. governments.

Alexander T. MacNutt, headmaster of Friends Academy (Long Island, N. Y.) from 1960 to 1965 and since then director of teacher training for the Friends Council on Education, has joined the faculty of another Quaker educational institution: Wilmington College, Wilmington, Ohio. He will be associate professor of education, supervising practice teaching of Wilmington students in secondary schools.

Friends World Institute at Westbury, Long Island, now has fifty-one students; thirty-four are studying and traveling in Mexico with four faculty members. On July 31 this group will fly to Stockholm to join Scandinavian Seminars for the 1966-67 school year. Fifty high school graduates will be accepted in September for six months in the United States, then abroad.

Philip Buskirk, former AFSC staff member, has been appointed executive director of the Santa Clara County (Calif.) Economic Opportunity Commission. He was with the Service Committee from 1953 to 1961, serving in the community relations program. For two years he directed the Committee's program in Israel. More recently he has been community service representative for the AFL-CIO.

Friends Testify in Washington

Robert H. Cory, Jr., of the Quaker U.N. Program, testified in May before the House Committee on Foreign Affairs in support of President Johnson's request for \$140 million for contributions to international organizations. He expressed his belief that multilateral aid is well administered and that such programs could use more United States funds without destroying their international character. Speaking on behalf of the Friends Committee for National Legislation, he said that when the United States strengthens the economic and social work of the United Nations, without regard for national frontiers, it is achieving the most important sort of influence: the reputation for moral responsibility.

Testifying on behalf of the FCNL at hearings of the Senate Foreign Relations Committee a week or so earlier, Stephen G. Cary, associate executive secretary of the American Friends Service Committee who spent several months in Vietnam last summer, said that although the FCNL generally supports technical assistance programs it has a "grave and growing concern" regarding the concept of such aid as applied in Vietnam. He pointed out that a tendency to tie assistance programs to the war effort there has been noted even by government officials themselves, who have called such programs "a big element in an unprecedented war effort" and "essential components of our efforts to counter and defeat the Vietcong." According to Stephen Cary's testimony: "Napalm and rice don't mix. It is not possible to build up and destroy at the same time. . . . The U. S. must choose between military and economic approaches. . . . We see the war itself as inimical to the interests of the Vietnamese, disastrous to America's standing in the world community, and destructive of the painfully laid foundations of international law and morality."

Also representing Friends at a Congressional committee hearing in May was Theodore B. Hetzel of the Haverford College faculty, who testified before the Subcommittee on Indian Affairs of the Senate Committee on Interior and Insular Affairs as a representative of the American Friends Service Committee, the Friends Committee on National Legislation, the Indian Committee of Philadelphia Yearly Meeting, and the Indian Rights Association. He spoke in behalf of S. 3085, a bill designed to restore to the Taos Indians approximately 50,000 acres in the Blue Lake Area of New Mexico.

YFNA Spring Meeting

For the first time in my life I attended in April a meeting of the Young Friends of North America, held in the meeting house at Haverford, Pa. There were friendly people from all over, with many views on many subjects. When I first arrived I was greeted by two things: smiles and confusion. The people around me talked openly and frankly.

For our opening night's dinner (prepared by one of the girls) a wing of the meeting house was converted into a dining room. At the meeting after the meal I caught sight of the workings of YFNA. From there we were directed to worship-fellowship meetings, where we got an insight into how people felt about a great many things. After these meetings we were directed to the houses where we were to stay.

The next morning there were meetings of the different committees. I attended the one on publicity and another on the "International Summer" in 1967, when people from all over the world are to be brought together for caravans, seminars, workshops, and work camps, if enough money can be raised.

In the afternoon meeting committee reports were read, questions were asked, and business generally was taken care of. Quite a bit of time was spent in discussion of our relationship to the National Student Christian Federation (which hopes to become a movement instead of a federation), the president of which, Dave Robinson, was presented. Our dinner that night, held at a local church, was sponsored by Haverford Meeting.

That evening, after left-over business was finally polished off, we went to the recreation that we were beginning to doubt would ever come. We laughed and talked as we stumbled over steps we were unsure of in the folk dances until we were all enjoyably tired, when we went again to the meeting house to sing folk songs late into the night.

Sad to be parting, we finally slipped away either to travel home or to return to our hosts' homes. Those of us still around the next morning attended Haverford Meeting or other Meetings in the area. I returned to Westtown with many happy thoughts about the weekend's experience, not to come again until next October at Earlham College.

THOMAS BURSON
(Westtown School sophomore)

Social Union—Historical Association Meet

The joint spring meeting of the Friends Social Union and the Friends Historical Association on May 14th filled almost to capacity the small stone meeting house in Berks County, Pennsylvania, originally called "Oley" but now known as Exeter Meeting. Erected in 1758-59, this meeting house, commanding a lovely view of rolling farm land, has sheltered many generations of Friends. For fifty years it was closed, but about ten years ago it was restored and reopened.

Phyllis Grant, addressing the meeting from the refreshing point of view of a non-Friend looking at the Society, surveyed the events in the life of Exeter Meeting as found in its records, telling how Friends had survived through the problem-filled periods of the French and Indian wars and the Revolution.

William Taber, Jr., a T. Wistar Brown Fellow at Haverford College and formerly head of Barnesville Friends School in

Ohio, spoke on "The Expanding World of the Wilburites of the Late Nineteenth Century." Of special interest to his audience was his account of contacts between Philadelphia Friends and members of the several Wilburite groups in the Middle West through this period.

These two excellent papers were followed by a gathered meeting for worship in which Anna Brinton and Henry Cadbury helped to strengthen the unity within the group. Members wished that more Friends could have shared in the fellowship and inspiration of the session.

DOROTHY G. HARRIS

Letters to the Editor

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

Apathetic and Militaristic Friends?

It is disconcerting that there are in the Society of Friends a number of members who are apathetic about the war in Vietnam. Indeed, many are actively supporting it.

There exists a testament of faith which embodies an ethical condemnation of war in any form. One who professes Quakerism must accept this ethical standard and practice it. Our society is constantly in flux, but the basic tenets upon which pacifism rests have not changed. Further, in an age of increased ideological relativism, it is imperative to encourage public examination of these tenets. When others who are skeptical about them see apathy and militarism in people who call themselves Friends, Quaker pacifism loses some of its influence. It is a moral obligation that the Society of Friends not only pray for peace but carry its pacifist doctrine into a hostile world.

Franklin and Marshall College SAMUEL A. SHOLL
Lancaster, Pa. GERALD E. MARCUS

On Limited Vision

Sam J., aged five, brought his mother and a book to meeting for worship this morning. An older Friend, recognizing the book as Sam's frequent companion here, asked about it. Sam held the compact 600-page compendium of American wildlife before him, looked at it affectionately, and said, "It's my skunk book." I looked with new perspective at his mother. Were his love and awareness of her as wonderfully contented and innocently limited to his own experience and needs? Of course they were.

Are we so different? How little we know of one another, really! How little we know even our nearest and dearest!

Acton, Mass. DONNELL BOARDMAN

An Appeal for Support

Friends have long been cognizant of the human needs arising from the inexcusable conditions of our Northern ghettos, but now we have reached a new awareness of our own responsibility for helping to meet these pressing human needs.

In West Chester, Pennsylvania, a community which has a large Negro population living at a very low income level, the people face difficult problems. Opportunities at school, in employment, and in housing are limited, as elsewhere in "ghetto" communities. At present the West Chester Community Center, the only organization which has a long history of close rapport

with the people, is endeavoring to meet community needs.

By adding college students and graduates to its summer staff, the Center hopes to offer local young people an exciting and meaningful summer program. The Summer Project may include an active sports program, camping out, cultural trips, reading programs, Negro history, discussion groups, arts and crafts, dramatic productions, and music, plus work with the local Fair Housing Council or the West Chester Human Relations Council.

From June 20th to the beginning of September these staff members are volunteering their time at the Center, working at part-time jobs in town, and living with local families; but because of college financial needs they are asking help in paying for their food. The minimum total amount needed will be \$539 for seven people during the eleven weeks.

We hope that, with such assistance, affirmative action can be taken to help counteract the influences of racial discrimination and limited opportunities. Contributions may be addressed to Charles A. Melton, Director, West Chester Community Center, 501 East Miner Street.

West Chester, Pa.

MARY JO HETZEL
Summer staff member

From Two Friends School Seniors

We thank the staff of the FRIENDS JOURNAL for making our part in Abington Friends School's Senior Project on "The Status of American Women" such an enjoyable and profitable experience. We appreciate your cooperation during our two-day visit to the JOURNAL office and the time you relinquished from busy schedules to talk with us.

We had not realized how much work goes into editing a magazine of this calibre and the great demands on the staff. With such a limited staff, it is amazing that the JOURNAL can be published semi-monthly. Another conclusion was that the work day is more strenuous than our regular school day, despite homework.

Our most significant experience was writing articles, criticized by the editor. We no longer take for granted the time and effort that go into writing such literary masterpieces. Conversations at lunch and in the office gave us a better understanding of the alternatives concerning education, a career, motherhood, and homemaking available to women today. The frankness and enthusiasm with which people spoke broadened our perception of life. Journalism holds many advantages for women as a career. The relaxed but highly organized atmosphere found in this agency is suitable to the home-oriented woman's needs.

Our visits to the Friends Race Relations Committee, with its Green Circle Project, the Friends Peace Committee, the Friends World Committee, and the JOURNAL have extended our knowledge of Friends' activities in a changing world.

Jenkintown, Pa.

LYNN DES PREZ
PAMELA KENNEDY

Back Issues Available

I have complete years of FRIENDS JOURNAL from 1959 through 1965. I shall be glad to give them to any Meeting or Friends Library that would care to have them.

Box 206, Sandy Spring, Md.

MARGARET BROOKE

C.N.V.A. Literature

A number of New Left and pacifist groups, hardly in contact with each other, are weighing the idea of a "voluntary-peace-hostage" rebuilding project in North Vietnam. A newsletter, two issues of which are now available, has been created to facilitate dialogue on the subject.

Venture I: On the creation of a "Peace and Freedom Corps" for rebuilding within Vietnam. Material by Ed Richer, Bob Swann, and the Emergency Committee for Vietnamese Relief. Twenty-one pages; 25c from Jon Stephens, Committee for Non-Violent Action, Box 5983, San Francisco, California 94101.

Mr. Richer concludes that we stateside protesters are the "white liberals" of the Vietnamese people, and that the task of putting our bodies and beliefs on the line in Vietnam is essential to our credibility, as was the presence of outside white bodies and beliefs in Mississippi.

Venture II: On action in Vietnam and Africa and its theoretical context. Material by Dr. Marshall Jones and others. African student groups are planning a summer 1966 march to the border of Rhodesia (and beyond, if possible). Also being considered is a similar nonviolent "invasion" of South-West Africa, in the wake of the coming World Court decision on that unhappy land. *Venture II* reports recent developments concerning rebuilding in North Vietnam, though such a project has not yet been requested by Hanoi. Twenty-five cents from the undersigned.

Voluntown, Conn. 06384

PAUL SALSTROM

AFSC Commemorative Stamp?

You can assist the American Friends Service Committee in its effort to secure a United States commemorative postage stamp for its fiftieth anniversary observance by writing to members of the House and Senate Post Office and Civil Service Committee from your area. In your letter you might say that you understand the Service Committee has applied for a commemorative stamp and that you feel it would be appropriate that one should be granted.

It is important to say that we are nonpartisan and are supported by persons of many races, creeds, and nationalities. Remember that the Post Office bases its decision on subjects of national significance. Ask yourself why the Post Office should recognize the AFSC in this way; then tell your reason to your congressman or senator. Address your letter to the House or Senate Office Building, Washington, D. C.

Members of the committee in the Senate are: A. S. Mike Monroney (Oklahoma), Ralph W. Yarborough (Texas), Jennings Randolph (West Virginia), Gale W. McGee (Wyoming), Daniel B. Brewster (Maryland), Vance Hartke (Indiana), Quentin B. Burdick (North Dakota), Donald Russell (South Carolina), Frank Carlson (Kansas), Hiram L. Fong (Hawaii), J. Caleb Boggs (Delaware), Milward L. Simpson (Wyoming).

In the House: Tom Murray (Tennessee), James H. Morrison (Louisiana), Thaddeus J. Dulski (New York), David N. Henderson (North Carolina), Arnold Olsen (Montana), Morris K. Udall (Arizona), Dominick V. Daniels (New Jersey), Lindley Beckworth (Texas), Robert N. C. Nix (Pennsylvania), Joe R. Pool (Texas), William J. Green (Pennsylvania), Spark M. Mat-

sunaga (Hawaii), Paul J. Krebs (New Jersey), Raymond F. Clevenger (Michigan), James M. Hanley (New York), John V. Tunney (California), Charles H. Wilson (California), Robert J. Corbett (Pennsylvania), H. R. Gross (Iowa), Glenn Cunningham (Nebraska), Edward J. Derwinski (Illinois), Robert F. Ellsworth (Kansas), Albert W. Johnson (Pennsylvania), John H. Buchanan, Jr. (Alabama), James T. Broyhill (North Carolina).

Philadelphia

JAMES C. WEAVER, Director
Information and Publications, AFSC

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. Unless otherwise specified, all times given are Daylight Saving.

JUNE

17-21—Canadian Yearly Meeting, Pickering College, Newmarket, Canada. Correspondent: Leroy Jones, 73 Denval Road, Toronto 16, Ontario, Canada.

19—Centre Quarterly Meeting at Dunnings Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business session in afternoon.

19—Bart Historical Society, Bart Meeting House, five miles southwest of Christiana, Pa. Worship, 11 a.m. Picnic lunch. Business, 2 p.m. Rodney Gilbert's *History of Bart Meeting* will be on sale.

19—Semiannual meeting for worship, 3 p.m., at Plumstead Meeting House near Gardenville, Pa. (on Gardenville Road east of Route 611) under care of Buckingham (Pa.) Meeting. Bring picnic lunch (1:30 p.m.) if desired.

21-26—New England Yearly Meeting, University of Massachusetts, Amherst, Mass. Speakers and leaders: Alexander Purdy, James Drummond, Gordon Davis, Floyd Moore, Marshall Sutton, Barrett Hollister, David Castle, Lorton Heusel. Special programs for Young Friends and children; morning worship-workshops; worship and business meetings, reports, exhibits, step singing. Luncheon of United Society of Friends Women on Thursday. For registration blank and complete program write to Thomas R. Bodine, 5 Haynes Street, Hartford, Conn. 06103.

—New England Young Friends Yearly Meeting (tenth grade through college age). Theme: "Experiment in Communication," an activity similar in nature to that of a coffee house. For information and registration blanks write to: Young Friends Secretary, 44 Oakcrest Road, Needham, Mass. 02192.

22-29—New York Yearly Meeting, Silver Bay, N.Y. For detailed information write to the Yearly Meeting office at 15 Rutherford Place, New York City 10003.

24-July 1—Friends General Conference, Cape May, N. J. Obtain detailed information from Conference office, 1520 Race Street, Philadelphia 19102.

Note: Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., on June 26, July 31, and August 28, at 11 a.m.

Rancocas (N. J.) Meeting will hold meeting for worship at 10 a.m. (D.S.T.) June 19-September 11.

Meeting for worship at Princeton, N. J., will be held at 10 a.m. (instead of 11) through September 11.

JULY

16-23—Avon Institute: "A Quaker Approach to Social Revolution," at Geneva Point Camp, Lake Winnepesaukee, N. H., sponsored by New England Regional Office of American Friends Service Committee. Resource staff of experienced on-the-spot observers will include Father Philip Berrigan, A. J. Muste, David Dellinger, Ross Flanagan, John Gerassi. (Well-staffed children's program, but attendance of infants is discouraged.) Immediate registration essential. Address: Peace Education Section, AFSC, P.O. Box 247, Cambridge, Mass. 02138.

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

KENWORTHY—On April 24, a second son, RANDALL DAVID KENWORTHY, to Thomas L. and Suzan Treadwell Kenworthy of New York City. The father is a member of Friends Meeting of Washington, D.C.

URION—On May 12, a son, CHARLES KIRBY URION, to Howard K., Jr., and Elaine Urion. The father and the paternal grandparents, Howard K. and Alice Buzby Urion, are members of Woodstown (N.J.) Meeting.

MARRIAGE

BLUM-REPLOGLE—On April 30, in Cambridge, Mass., CAROL REPLOGLE and GERALD DAVID BLUM. The bride is a member of Woodstown (N.J.) Meeting.

DEATHS

EVANS—On May 15, in Boulder, Colo., FRANCIS E. EVANS, M.D. A birthright member of Middletown Meeting, Lima, Pa. he is survived by a sister, Mary E. E. Thorp of West Chester, Pa.

HOUSTON—On May 14, RUTH L. HOUSTON, sister of Frances R. Houston, both members of Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets.

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.

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

Arizona

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

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

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.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

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.

SANTA MONICA — First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

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

Canada

NEWMARKET — Canada's historic meeting, Yonge St. near Newmarket, Ontario. Take MacDonald-Cartier Freeway to Highway #11, Toronto. Turn north about 19 miles to Eagle St., entrance to Newmarket. Meeting house is on west side. Historic markers beside highway announce as you approach. Meeting 11:00 a.m. Sundays, unprogrammed. Elmer Starr, Clerk, R.R. #3, Newmarket, Ontario, Canada.

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 655-0481.

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.

District of Columbia

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

Florida

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

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

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

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

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

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

Georgia

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

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—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Louisiana

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

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship 11 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—Thrd 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—5 Longfellow Park (near Harvard Square). Meeting for worship at 10:00 a.m., June 19-Sept. 11 inclusive. Telephone 876-6883.

NANTUCKET—Meeting in Meeting House on Fair Street, 10:45 a.m., during July and August.

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, Janet Southward, 1326 White Street, phone 665-4934.

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

DOVER—Meeting at 11 a.m., Central Ave. at Trakey St.

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.

CROSSWICKS — June through September, meeting for worship, 10 a.m.

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.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

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—Summer hours of meeting for worship; 10:00 a.m., Quaker Road near Mercer Street.

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

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

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, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

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

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

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.

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

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.

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. Lila Cornell, Clerk. JA 6-8638, 371-4277.

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, 10 a.m. (instead of 11 a.m.) from June 12 through Aug. 28 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 School, 10:00 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. Meeting for worship only, 10:00 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.

LONDON GROVE—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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

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

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

Central Philadelphia, 20 South 12th Street. 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., held jointly at Unity & Wain Sts.

Frankford, Meetings held jointly at Unity & Wain Sts., June 12 to July 24 (incl.) 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3708 Spring Garden St., 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.

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.

REAL ESTATE — LEASE

UNUSUAL MODERN FLORIDA HOME WITH GARDEN PRIVACY, 2 bedrooms, 2 baths, air-conditioned, three-year lease while abroad. Jan Reiner, 1000-52nd Street, North, St. Petersburg, Florida.

WANTED

TEACHER FOR 5th GRADE, Buckingham Friends School, Lahaska, Pa. 794-8441.

RESIDENT BUSINESS MANAGER FOR JOHN WOOLMAN SCHOOL, a Friends' Coeducational Boarding School in Northern California, Friend or Friends, oriented, married, to supervise buildings' maintenance and students' work program and conduct business transactions for the school. Applications to Harold Blickenstaff, Principal, Rt. 1, Box J 26, Nevada City, California.

MATURE MARRIED COUPLE, without children, to serve on a minimum two-year appointment (starting in September) as host and hostess at the Casa de los Amigos (Friends House) in Mexico City. The position includes full maintenance plus a little more. For details write to Ed Duckles, Ignacio Mariscal 132, Mexico 1, D. F.

HELP WANTED

Well-established modern Rehabilitation Workshop in Seattle, Washington, needs added permanent staff because of expansion. No military production. Need three supervisors with metal-fabrication, general-machinist, or journeyman-mechanic experience. Start \$575 to \$625 per month. Also one Methods Engineer with creative imagination. Experience in procedure-writing desirable. Start \$9,000 a year.

—BOX R-362, FRIENDS JOURNAL—

Applications from qualified, practicing Friends are invited for the position of

PRINCIPAL

OF

JOHN WOOLMAN SCHOOL

a coeducational boarding school in a rural setting in Northern California.

Present enrollment 45; expansion intended

The position will be open beginning with the academic year 1967-68.

Address inquiries to:

PERSONNEL COMMITTEE, COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION, 2151 Vine St., Berkeley, California 94709

VACATION

FRIENDS DEVELOPING DEEP LAKE, PLANNED TO CONSERVE UNUSUAL NATURAL BEAUTY. All lots lake-front or lake-view. 20 minutes from end of northeast Pennsylvania Turnpike. J. Mark Robinson, R.D. 5, Tunkhannock, Pa. 717-836-8800.

HAYFEVER HAVEN ON NORTH SHORE OF LAKE SUPERIOR. New year-round motel, modern housekeeping cabins on lakeshore. Elmer and Mary Alice Harvey, Lutsen, Minnesota.

AVAILABLE

RE-UPHOLSTERY, SLIPCOVERS — Due to help shortage my work is limited to Friends in or near Delaware County, Pennsylvania. Thom Seremba, Ludlow 6-7592. (Journal advertiser since 1955.)

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

Advertising Rates

DISPLAY — 1 page—\$100; 2 columns—\$68.40; half page (horizontal)—\$52.55; 1 column—\$35.65; 1-column width: 8"—\$33.15; 7"—\$29.60; 6"—\$25.85; 5"—\$22; 4"—\$17.90; 3"—\$13.70; 2"—\$9.30; 1"—\$4.75. Discounts for six or more insertions.

CLASSIFIED—10¢ a word. Discounts for six or more insertions. Minimum: 12 words. (A Journal box number counts as three words.)

MEETING NOTICES—2¢ per line. No discounts. DEADLINE—15 days before date of issue.

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET
PHILADELPHIA, PA. 19102

**RICHMOND, INDIANA, NEEDS
PSYCHIATRIC SOCIAL WORKER**

Immediate vacancy in Child Guidance Clinic. PSW I requires MSW with Field Work assignment or other experience relevant to Child Guidance Clinic work. Salary \$7,200 to start. PSW II preferred. Requires ACSW eligibility plus two years' experience and demonstrated ability to work flexibly with children and families cooperatively in small interdisciplinary team. Private practice permitted after six months. Starting salary \$7,800 to \$8,200, depending on qualifications. Annual increments. Apply to Director, Robert W. Schmitt, M.D., or to Administrative Assistant, Keith C. Billman, ACSW, Child Guidance Clinic of Wayne County, 54 South 15th Street, Richmond, Indiana, 47374; or phone collect either of the above at 317 962-1523. Equal-opportunity employer.

**RAYMOND PAAVO ARVIO
AND ASSOCIATES**

consultation and practical service in fund-raising, public relations, and financial management . . . writing and editing newsletters and magazines a special interest.

RT. 45, POMONA, N. Y. 914-356-6917

**Personal Supervision
of a Firm Member****Fyfe & Boyd****FUNERAL HOME**

7047 GERMANTOWN AVE. * James E. Fyfe
CHestnut Hill 7-8700 Irvin B. Boyd

Immediate cremation service available

* Member Germantown Meeting

A Complete, Modern Printing Plant**THE LEGAL INTELLIGENCER**

10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

Telephone EVergreen 6-1535

On Being Prepared

Faith and Practice, page 88, encourages "true simplicity" in arrangements at the time of bereavement.

For over a century this admonition has been followed by the committees in charge of

FRIENDS SOUTHWESTERN BURIAL GROUND

which is open to all Friends and non-Friends alike who are willing to follow the regulations of the Meeting that supervises this ancient place of rest and quiet. It is located on Powell Lane between Marshall Road and Walnut Street, just west of 63rd Street, Philadelphia, in Upper Darby Township, enclosed with a stone wall and trees.

FOR INFORMATION

inquire from the caretaker in residence

James K. Murray, Jr., 238 Powell Lane, Upper Darby, Pa.

A visit to FRIENDS SOUTHWESTERN BURIAL GROUND might help families desiring to make preparations for suitable memorials "in time of health and sound judgment" (*Faith and Practice*, page 85).

RICHMOND P. MILLER

HARRY N. LEIBY

JOSEPH M. CADBURY

HENRY J. CADBURY

ARTHUR K. HULME

WANT TO KNOW
WHAT GOES ON
BEHIND THE SCENES?

VOLUNTEER WORKERS
ARE NEEDED, PART TIME, IN
THE FRIENDS JOURNAL OFFICE
(A PLEASANT PLACE TO WORK).

CALL LO 3-7669 (PHILADELPHIA)

FOR RENT

Summer 1967. Attractive, modern cottage
in Tramore on southeast coast of Ireland.
Owner attending Guilford Conference.
Car also available. Write CAROLINE
JACOB, Box 456, West Chester, Pa.

BUYING A HOUSE ON LONG ISLAND, N. Y.?

Many Quality Listings (See our Photo Files)

WILBUR L. LEW

Licensed Real Estate Broker

516 IV 3-4423 1082 Grand Ave., No. Baldwin, N. Y.

Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.
TR 2-5373

Visit our most recently completed wing . . .
private and semiprivate rooms with bath;
large solarium overlooking six-acre estate
on the edge of Swarthmore. . . Men,
women, and couples . . . 24-hour nursing
care under the personal supervision of
MRS. SADIE P. TURNER

In Philadelphia the FRIENDS JOURNAL is on sale at the John
Wanamaker store and at the Friends Book Store, 302 Arch Street

An Opportunity to Browse in a Quaker Book Store

DURING FRIENDS GENERAL CONFERENCE

JUNE 24th — JULY 1st

The Friends Book Store will have a well-stocked branch book
store in Convention Hall, Cape May, N. J. For sale or order:
Quaker books, general books, paperbacks, religious-education
resource books, and a large assortment of children's books.

Friends Book Store, 302 Arch St., Philadelphia, Pa. 19106

Mail orders filled promptly

Summer store hours: 9 a.m. to 4 p.m., June the 23rd to September 2nd

Quaker Corrosion

WHAT CAN BE DONE ABOUT IT?

Buy — Read — Discuss

"QUAKERISM: A VIEW FROM THE BACK BENCHES"

A collection of essays and outrageous proposals written and published
by an outspoken group of weightless Friends!

50c

10 or more copies 45c each — 50 or more copies 40c each

50c

Order from: THE BACK BENCHERS, Box No. 491, Pomona, New York

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be
insured by the Federal Savings and Loan Insurance Corporation
up to \$10,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

NO TRAFFIC . . . NO
PARKING . . . WHEN
YOU SAVE - BY - MAIL



FRED A. WERNER, President
32 So. Lansdowne Ave., Lansdowne, Pa.

LEGAL DEPOSITORY
FOR TRUST FUNDS
AND CREDIT UNIONS

PLEASE NOTIFY US THREE WEEKS IN
ADVANCE OF ANY CHANGE OF ADDRESS

Elnwood Convalescent Home

Baltimore Pike & Lincoln Avenue
Swarthmore, Pa.

Telephone KINGSWOOD 3-0272

Private and semiprivate rooms

Quiet 10-acre estate

24-hour understanding nursing care

Under personal supervision of
MRS. ELLEN M. WOOD

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MARYLAND

*A Coeducational Boarding School
10th - 11th - 12th grades, under
care of Baltimore Yearly Meetings*

For students seeking a college-preparatory curriculum as well as for those interested in a terminal academic program. Twenty-five miles from Washington, D. C., and Baltimore, Md.

"Let your lives speak"

JOHN H. BURROWES . . . Headmaster

Counseling Service

of the
Family Relations Committee
of Philadelphia Yearly Meeting

For appointments call counselors

Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.
Christopher Nicholson, M.S.W., Philadelphia 44, Pa., call DA 9-7291 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., Philadelphia 2, Pa., call WI 7-0855.
Ross Roby, M.D., Howard Page Wood, M.D., consultants.

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

*Engaged since 1697 in "the
pursuit of knowledge,
insight, action"*

ABINGTON FRIENDS SCHOOL

Jenkintown, Pennsylvania

*—a college preparatory
day school for girls from
nursery through high school*

NOW OFFERING COEDUCATION
THROUGH FOURTH GRADE WITH
PLANS FOR ITS CONTINUATION
THROUGHOUT THE SCHOOL

HOWARD W. BARTRAM, Headmaster
TURNER 6-4350

CAROLINA FRIENDS SCHOOL

Kindergarten through Grade 4

Coeducational country day school in beautiful rural setting. Individualized, noncompetitive program seeks to develop full potential of each child. Located between Durham and Chapel Hill, serving both communities. Address: 404 Alexander Ave., Durham, N. C. 27705.

ARTHUR MORGAN SCHOOL

FOR GRADES 7, 8, AND 9

A small coeducational boarding and day school in beautiful mountain setting. Informal, noncompetitive, experimental; combines academic program with active work and community experience. Write Arthur Morgan School, Burnsville 1, N. C.

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

Horizon's Edge

Country-Home School

A boarding school for girls and boys, ages 6-14. The challenging academic program in small ungraded classes is geared to the maximum interest and ability of each individual and the group. Enrollment of less than twenty makes possible a family-like atmosphere conducive to the child's character growth. Work program develops inner standards and responsibility.

WILLIAM MEEH, Headmaster
CANTERBURY, NEW HAMPSHIRE

FRIENDS ACADEMY

ESTABLISHED 1877

This coeducational day school within 25 miles of New York provides a well-balanced college preparatory program designed to stress in the student a desire to live a creative Christian life in today's world.

Kindergarten through Grade 12

A reduction in tuition is available to members of The Society of Friends.

— August 1, 1965 through June 30, 1966 —
Acting Headmaster—RODMAN G. PELLETT

— Effective July 1, 1966 —
Headmaster—FREDERIC B. WITHERINGTON
Box B, Locust Valley, Long Island, N. Y.

Going away for the summer? Keep your Journals coming by notifying us now, and again when you return home, of your changes of address.

JOHN WOOLMAN SCHOOL

under the care of the

COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION

A COEDUCATIONAL BOARDING SCHOOL

for Grades 10, 11, and 12, offering

COLLEGE PREPARATION
INDIVIDUALIZED INSTRUCTION
SIMPLE RURAL LIVING

WORK EXPERIENCE
CONTEMPLATION
SOCIAL ACTION

For student and teacher applications write:

HAROLD BLICKENSTAFF, Principal
ROUTE 1, BOX J-26, NEVADA CITY, CALIFORNIA 95959



CRETH & SULLIVAN, INC.

Insurance

320 WALNUT STREET
PHILADELPHIA 6, PA.

WALnut 2-7900

LET US SOLVE YOUR INSURANCE PROBLEMS

ELIZABETH SHELLING
630 NAOMI ST.
PHILA., PA. 19144

1896 1966
BACK LOG CAMP
ON INDIAN LAKE IN THE ADIRONDACKS
SABAE, NEW YORK 12864

Telephone 5180 Indian Lake — 2497

Owued and operated by a Quaker family. The camp welcomes individuals and families. Walking, canoeing, fishing, swimming, and mountain climbing open to the active joys of the wilderness under expert guidance. For those seeking rest, peace and quiet are assured.

RATES: \$63 to \$70 wkly. Reductions for children.

DATES: July 1 to September 5, 1966.

For information and reservations, address the camp direct by mail or telephone.

Adult Degree Program

for men and women over 25 seeking liberal arts education. B.A. degree may be earned through series of six-month study cycles combining two-week seminars on campus twice yearly with independent study at home. Students may start in July, August, January, or February.

Write Box F, Adult Degree Program, Goddard College, Plainfield, Vermont

How to Survive the Atomic Age

Brochure \$1.00

It has been said:

*This world to an end will come—
In Nineteen hundred ninety-one.*

But I say:

*America might well cease to be, before
the year Nineteen hundred eighty-four.*

Julius Rose, 5406 Myrtle Ave.,
Ridgewood, N. Y. 11227

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

Elkmont Guest House

Endless Mountains, Sullivan County, Pa. Rural country living, relaxed atmosphere, door-to-door service available. Separate cottage for families. No inflation. Mid-June to Christmas.

Forksville, Pa. 18616. Tel. 717-924-3655
CYRIL AND IRENE BOWN HARVEY

INVEST IN GROWING MEETINGS

You can invest in the building of meeting houses by purchasing mortgage pool notes of **FRIENDS MEETING HOUSE FUND, INC.** Interest: 4% payable semiannually. For prospectus and specimen note, write: **FRIENDS GENERAL CONFERENCE**
1520 Race Street Philadelphia, Pa. 19102



Ages 7 to 17 in four separate age groups
POCONO the International Camp for Boys

A friendly camp where boys of varied and interesting backgrounds come to learn and share a wide range of worthwhile experiences. Sail and canoe on 14-mile lake in the Poconos. All sports and crafts. **CANOE TRIP in CANADA for QUALIFIED OLDER CAMPERS.**

47th season. Inclusive fee. Quaker leadership.

CHAUNCEY F. PAXSON, PENNS PARK, BUCKS COUNTY, PA. 18943
(Room for a few qualified counselors on this year's staff)



TRAIL'S END KEENE VALLEY, NEW YORK

A SMALL FAMILY INN AND HIKERS' LODGE
IN THE HEART OF THE ADIRONDACKS
High Mountains • Unspoiled Woods • Trout Streams
or a Rocking Chair by the Fire
Activities for Children

1966 Season: June 25 to September 6

Send for folder to MRS. ELIZABETH G. LEHMANN

KEENE VALLEY, N. Y. 12943
Member Westtown Meeting

INFORM YOURSELF ON CRITICAL WORLD PROBLEMS

Enjoy Cool Lake Winnepesaukee

DISCUSS YOUR VIEWS WITH LIKE-MINDED PERSONS

ONE-WEEK RESIDENTIAL CONFERENCE, JULY 16-23

LAKE WINNIPESAUKEE, N. H.

"The Quaker Approach to Social Revolution"

featuring: ROBERT BROWNE on Vietnam; JOHN GERASSI on Latin America; EDWARD JOLLIFFE on China; WALTER MARTIN on Africa; FATHER PHILIP BERRIGAN; DAVE DELLINGER; ROSS FLANAGAN; BERNARD LAFAYETTE; A. J. MUSTE; LOU SCHNEIDER; BOB SWANN and others. Children's Program, folk dancing—singing. Reasonable rates: families, singles.

For illustrated brochure, write:

AMERICAN FRIENDS SERVICE COMMITTEE
P. O. Box 247, Cambridge, Massachusetts 02138

Welcome Friends General Conference — 1966

COLTON COURT HOTEL—Beachfront at Patterson Ave., Cape May, N. J.

Double, single, and family rooms still available at \$8.00 to \$10.00 per person in double room, weekly basis, including three traditionally fine meals on weekdays, two on Sunday. Singles \$9.00 and \$10.00 on weekly basis. Children's rates depend on age and occupancy of rooms with parents.

SEA CREST INN — Beachfront at Broadway, Cape May, N. J.

Double rooms available at \$7.00 to \$9.00 per person, weekly basis, including meals in adjacent Colton Court dining room. Singles available at \$8.00 and \$9.00 on weekly basis. Family rooms also. European Plan (without meals): Weekly—Doubles \$35.00 to \$45.00; singles \$21.00 and \$28.00; three or four persons \$45.00 and \$50.00. Daily—\$6.00 to \$9.00 double; \$4.50 and \$5.50 single; three and four in room \$10.00 and 12.00.

JOHN R. THOMAS, Manager - - - - - Phone: (609) 884-4561

PATTERSON APARTMENTS — One-half block to beach.

New two and three room apartments still available at \$98.00 and \$112.00 per week, sleeping four to six. Possible daily rentals.

Write MRS. WILLIAM HESS, 14 Patterson Ave., Cape May, or phone 884-4187.