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(See page 343)

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THE submergence of the self in the pursuit of an ideal, the readiness to spend oneself without measure, prodigally, almost ecstatically, for something intuitively apprehended as great and noble, spend oneself one knows not why—some of us like to believe that this is what religion means.

—BENJAMIN N. CARDOZO

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

South-West Storm Warning

AFRICAN issues loom large in the debates of the United Nations these days, and deep emotions are easily aroused. A few years ago the focal point was the Congo. Then the emphasis switched to Angola and Mozambique. Just now the concentration is on Rhodesia. Africa did not always figure so prominently in U.N. affairs. In the first annual report of the Secretary-General, running to sixty-six pages, only two sentences deal specifically with Africa.

One African issue, however, has been before the U.N. since its inception: the status of South-West Africa. Formerly a German colony, S.W. Africa became a territory mandated by the League of Nations to South Africa after the 1914-18 war. With the demise of the League and the establishment of the United Nations, the question arose as to what to do with the former mandated territories. With one exception this constituted no real problem: the mandatory powers agreed to incorporate their territories into the U.N. equivalent of the mandate set-up—the trusteeship system. South Africa demurred, suggesting instead the integration of S.W. Africa into South Africa. The United Nations disapproved of this proposal, and at virtually each annual session since 1947 the General Assembly has protested South Africa's unwillingness to cooperate.

In the near future a brighter spotlight will be directed on South-West Africa. In 1960 the governments of Liberia and Ethiopia initiated contentious proceedings against South Africa in the International Court of Justice. Since then the case has proceeded slowly, but in the early fall a judgment is expected. It will contain binding decisions as to whether the powers of the League of Nations have been transferred to the U.N. and whether South Africa, through implementation of its racial policies in S.W. Africa, has violated the terms of the mandate that interests of the indigenous people be paramount.

There has been a lot of wishful thinking about the court case. In the early 60's there was a widespread feeling that the judgment would open in one fell swoop the way to rapid progress toward independence. But as the intricacies of the case became apparent, so the great hopes have changed considerably until now there is a realization that the judgment is not going to provide a magical solution.

The judgment, it is assumed, will be a complex one. Conjecture about its content is growing, and ideas about possible U.N. action proliferate. It is certain that in the coming months much time and energy will be devoted not only to public debate but also to harmonizing sharply contrasting points of view. In grappling with the S.W. African issue, the U.N. is facing one of its stiffest tasks to date. The well-being of the inhabitants of the country is at stake; so, too, could be the security situation in that part of Africa; and finally there are also involved the very concept of the efficacy of international law and the will and power of the United Nations to insure compliance with that law.

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The Revolutionary and the Status Quo

This guest editorial is an adaptation of remarks made by Colin Bell, executive secretary of the American Friends Service Committee, at the June 6th commencement exercises at Swarthmore College, where he received an honorary doctorate of laws.

I SHOULD like to have been a revolutionary. Not a rebel, of course, but a genuine revolutionary—which shows what goes on inside small bald men who look a little and perhaps act at times a little like Mr. Milquetoast!

The problem of our age is how to keep up with it. When evolution moves at revolutionary pace how shall men and nations behave? The question is difficult enough for those who regard their present position as intolerable and for whom revolutionary action is a must. It is a *much more* difficult question for those men and nations who are at the top of the pile in status, in power, in wealth, in inner-self satisfactions. They are constrained by urges, natural though not particularly noble, to believe that what is good for them is good for the world. They are tempted to become addicts of the status quo.

And yet the history of every nation is illumined with the names of men and women who discomfited greatly the Establishment of their day, who rode roughshod over the status quo and, after a decent interval of time, became their nation's heroes. Think back to those Englishmen who, because they were conscientious objectors to the law of their king, became the first Americans and the revolutionary founders of this nation. Or, further back, to George Fox. To the solid burghers of Lichfield, watching Fox strutting before the cathedral and crying "Woe unto the bloody city of Lichfield!" he must have appeared, with his flashing eye and leather breeches, a most militant and objectionable peacenik. Or, further back still, to an infinitely more significant occasion: a peace demonstration, a ride-in, on a colt the foal of an ass. Most of us, it seems to me, are rather clearly committed in

principle to a revolutionary way of life.

Adlai Stevenson, shortly before his death, wrote ". . . the status quo is indefensible in the long run. What the world needs is a dynamic system of order . . . one which helps parties . . . to break out of rigid stalemates . . . to adapt to new times . . . to manage and absorb needed change." We look on the scrawny yet sacred cows of India as pathetic anachronisms. We do not often consider what fat and sacred kine graze on our own lush pastures.

Let me suggest several of *our* sacred cows among the herd. For example, the assumption that first-class citizenship is determined by some pigmentary arrangement in the skin; or that we possess no machetes big enough to deal with our urban jungles; that it is somehow subversive to suggest that there might be flaws in our economic system; that the devil theory about certain other nations is justified, with the concomitant implication of the sainthood theory about ourselves; and, above all, that war is still a tolerable means of settling human conflict rather than an ancient anachronism whose primitive barbarity has been lately reinforced by our technical genius—a sort of tyrannosaurus rex breathing out napalm.

Today's thoughtful college graduates are not going to be herders of sacred cows. They are not going to be satisfied with that sort of suburban ambition whose be-all and end-all is the conquest of crabgrass. They have all the equipment to be revolutionaries of the finest order. There are many ways open to them in which to apply to the ordering of human society that most revolutionary idea of all time: that love can be the greatest power among men.

COLIN W. BELL

"No one ever wins a fight"—thoughtfully . . . my grandmother repeated the words. I was something to behold. One eye was swollen, my jacket was ripped, with all the buttons torn from their places, and there was a large tear in the right knee of my trousers. . . . "But I beat him," I said. "Yes, . . . you beat him, but you will learn some day that nobody ever wins a fight."

Many years have come and gone. . . . I have seen many fights, big and little. . . . The wisdom of these telling words becomes clearer as the days unfold. There is something seductive about the quickening sense of power that comes when the fight is on. There is a bewitching something men call honor. . . . Often honor is sacrificed in defense of honor. Honor is often a strange mixture of many things—pride, fear, hate, shame, courage, truth, cowardice. . . . Men want to survive, yes, but on their own terms. And this is most often what is meant by "honor."

"No one ever wins a fight." This suggests that there is always some other way; or does it mean that man can always choose the weapons he shall use? Not to fight at all is to choose a weapon by which one fights. Perhaps the authentic moral stature of a man is determined by his choice of weapons which he uses in his fight against the adversary. Of all weapons, love is the most deadly and devastating, and few there be who dare trust their fate in its hands.

—HOWARD THURMAN

God, the Devil, and Robert Barclay

Letter from the Past—221

I HAVE no intention of adding to the literature on the God-is-Dead controversy which has attracted so much attention even in the secular magazines. That it concerns Friends on both sides of the Atlantic is clear.

What may well be mentioned is the relative absence of reference to the corresponding but unadvertised fact that by the same token Satan must be dead too. Without any coroner's report many readers will agree that the diabolic adversary dropped out of most serious contemporary thought long ago. Some theologians like to talk about "the demonic," but that is just as impersonal as is Paul Tillich's "ground of our being" or the Quaker phrase "that of God."

The arguments for the existence of a personal God and of a personal Satan are very similar, and the evidences for the existence of one are parallel to those for his opposite number. In past Christian history each has been taken equally for granted. Robert Barclay's *Apology* does not argue the case for either, probably for the general reason which Barclay gives for all his omissions: that he was dealing only with matters where Friends differed from other Christians.

In his day, as in ours, the blasphemous-sounding claim of the death of God could resolve itself into the much more innocuous question: "What image should we have of Him?" This is how the author of *Honest to God* set the problem. In the same way we might ask what image Friends might have of Satan. By "image" I do not mean to suggest outward appearance (horns and tail and red tights), but rather to ask what role he plays.

In reading again lately Barclay's *Apology* I was impressed with his emphasis in the matter. He does not mention Satan very often, but when he does it is uniformly not as a tempter to secular sins, but as a perverter of religious values, as nominal Christians seem to pervert them. Thus the contemporary indifference in Christendom to knowledge of God by immediate revelation seemed to Barclay "none of the least devices of the devil to secure mankind to his kingdom" (Proposition II). So then when men worship God in their own wills, without obedience, and by mere show of reverence, Barclay can say "there is not any thing relating to man's duty toward God which among all sorts of people hath been more vitiated and in which the devil hath more prevailed than in abusing man's mind concerning this thing" (Proposition XI).

He continues by claiming that Quaker silent waiting upon God cannot be counterfeited by the devil, while in every aspect of ordinary worship the devil can beguile one "to work, act, and meditate in his own will . . . he can accompany the priest to the altar, the preacher to the

pulpit, the zealot to his prayers, yea the doctor and professor of divinity to his study, and there he can cheerfully suffer him to labour and work among his books, yea, and help him to find out and invent subtle distinctions and quiddities by which both his mind and others through him, may be kept from heeding *God's light in the conscience*, and waiting upon him."

These samples are sufficient to indicate Barclay's image of Satan. That the devil intervenes in just such outwardly religious ways is not a view limited to Barclay. The Bible itself suggests that temptation is often under the guise of something good, whether to Eve in the Garden of Eden or to Jesus in the wilderness. It was Barclay's own contemporary, John Bunyan, who, on being congratulated by some of his friends on the sweet sermon he had just preached, replied, "Aye, aye! ye need not remind me of that, for the devil told me of it, before I was out of the pulpit."

It was left perhaps until our own day and to the late C. S. Lewis, in his *Screwtape Letters*, to elaborate, with all its diabolic intricacies, the image of Satan adumbrated three centuries ago.

NOW AND THEN

"I Looked at Misery . . ."

Reaction of a Friends' school senior to a week spent at a week-long work camp sponsored by the Social Order Committee of Philadelphia Yearly Meeting.

I LOOKED at misery and saw my face reflected in a distorted mirror. I was whole and sound and had no reason for anguish, but here were souls twisted into ragged forms by circumstance. In the beginning I was sympathetic, but my sympathy was not enough. Compassion was what I needed: not merely to reach out, but to reach in, to feel what the stricken feel, and to react with heightened understanding.

This compassion—how to attain it? It is surely more than just wishing that these people would gain health, sanity, and self-respect. It is even more than actually aiding the destitute. To reach the point at which I can truly understand, I must first search within myself and ponder my relationship with my fellows. This was a conscious process for me and required a desire to understand. The process is continued in myriad daily personal contacts. Without some degree of compassion the human being can be little more than a highly intelligent animal.

Looking into these people, I realized that I have some of their misery in me, and some of their frustrations, and even some of whatever joy they can find. And I found gradually, almost imperceptibly, that an understanding was evolving, a compassion, a trickle of hope.

RICHARD H. LEVIN

In Lieu of a Catechism

By ARMIN L. SAEGER

QUAKER children of high school age are often ill at ease when asked by their companions about their religious faith, whereas children from church backgrounds usually can answer for themselves more readily. Perhaps the young Friend is asking himself: "Exactly what am I, as a Quaker, *supposed* to believe?"

Sometimes we adults, too, when in conversation with those of other faiths, do not find it easy to formulate our beliefs in words. How then can we hope to help our children to state *their* faith clearly?

Having parents who are trying to live in accordance with definite religious convictions does not necessarily mean that children will be ready to speak for themselves when asked about their faith. The very fact that they are growing up in a home and in a religious community where doctrinal and creedal matters are considered peripheral will make it difficult for them to discuss Christian doctrine. Such a shortcoming (if we regard it as one) may not seem important to us; nevertheless, we would hope that they will be able to state with conviction the really important things that our religious society stands for. Theological dogma may seem peripheral to most of us, but we certainly hold to something vital at the center of our faith—something that we believe is far from peripheral. Can our children give good testimony in such matters when asked "What do you believe?"

We all know that there is no ready-made answer, and I am not trying here to formulate one. True, in Philadelphia Yearly Meeting's *Faith and Practice* we find the following basic criteria for membership in our Society:

Faith in God, faith in Jesus Christ, and a humble effort to follow his life and teachings under guidance and authority of the Inward Light. . . .

Isn't this sufficient testimony for us or for our children to quote to anyone who inquires? It might satisfy some, but I am afraid that most people from church backgrounds will not be satisfied and will ask some very pointed further questions.

The Quaker child who would quote the above brief bases for membership to an inquiring friend would almost certainly be pressed to be more specific. There would be questions about Jesus Christ: "Do you believe that he is the Son of God? Do you believe in the virgin birth? In Christ's physical resurrection? Are we saved

by faith alone? What about baptism and communion? Is the Bible the Word of God?" There might even be questions about the second coming of Christ.

Our children should be told to expect such questions, especially from friends who are undergoing pre-confirmation preparation. Parents of early teenagers might do well to explain to their children what confirmation is and why it is practiced by so many churches and synagogues. They might also point out that Protestant churches have no "birthright membership"—that instead one joins a church by a public confession of faith, and that many denominations offer their young people a period of intensive preparation culminating in the rite of confirmation, involving such a public confession of faith. Young Friends should understand that these other children are well indoctrinated and often are quite able and willing to give a good account of church dogma. For many this means "bearing witness for Christ."

We might explain why Friends do not indoctrinate in a similar way, but should add that nevertheless we strive to have clear convictions. In our Quaker fellowship, children might be told, we have many differing views on theological doctrine, and for this reason our First-day Schools cannot teach that by believing thus and so one becomes a Quaker, or that there is only one positively correct way to salvation. The truth revealed to us as Friends is that the pathways leading to God are many—that the Inward Teacher, the Christ within, reveals to each humbly seeking soul the way of life.

This is why Bodo von Maydell, a European Friend, can write about his interpretation of the Society of Friends in these words:

I regard Quakerism not as a religion, or a creed, or a church to take the place of already existing religious communions, but rather as a society in which persons of many different faiths can commune in silent worship, supporting one another in works of peace and love of fellow men without being obliged to give up their previously held religious convictions.

This means great freedom. It is a wonderful privilege to be the recipients of such a heritage. But let us not forget that our heritage of freedom carries with it a duty to preserve it and to pass it on to those who follow us. Our freedom to believe according to the instruction of the Inward Teacher is meaningless if we do not exercise it—if we do not have our own deeply held convictions. If these are fuzzy and not life-determining, how can we pass them on?

As one way to help the child to clarify his thinking, I would suggest that parent and child together engage

Armin Saeger, a retired teacher, is chairman of the Committee on Worship and Ministry at Abington Meeting, Jenkintown, Pa. This article is an abstract of a talk he recently gave before the adult class at that Meeting.

in a search of *Faith and Practice* for such statements as best express their religious beliefs. This might be described as gleaning a personal anthology of faith of which one could say: "This is my credo *as of now*"—realizing and, in fact, hoping that, as the Light Within may lead, and as life's experiences develop, a more satisfying credo may develop. Conducted in the home, such a search will be untrammelled by the inhibitions and distractions that often occur in larger group discussions.

This would be an appropriate time to tell the child of our own religious development and our most significant spiritual experiences. Such a sharing of the parent's religious pilgrimage is likely to mean more to the child than what is acquired through reading or a sermon. Such parental testimony will not be forgotten.

To return to those searching questions about their faith that our children may be asked: I can imagine two different kinds of answers from Quaker children of different home theological backgrounds, the one conservative and the other liberal.

The first child might say: "Yes, the Bible is the inspired Word of God. Jesus is the divine Son of God. I believe that he rose from the dead and will return for judgment. We Quakers don't celebrate the Lord's Supper with bread and wine, as you do, but I believe that Christ's blood was shed for our sins."

The other child would hedge on the question about the Bible: "Some of it is the Word of God. I believe in Jesus, who was the most divine of men, but he wasn't God himself in the form of a man, and I don't believe his birth was miraculous or that his dead body came to life again, even though I *do* believe that his spirit lives and speaks to us now. I don't believe that his blood has miraculous power."

Not only would such widely differing answers prove puzzling to an outsider, but we ourselves could only be unhappy about so contradictory an image. There is, I think, a better way for a Quaker child to give testimony about his faith and about the Society of Friends.

Certainly the child whose parents believe in a positivistic interpretation of Christianity should not water down his statement of faith in order to accommodate the more liberal interpretations of other Quakers. Yet he should want to add to his testimony some distinctively Quaker declarations that will leave no doubt in the minds of his non-Quaker friends that we are indeed "a peculiar people"—that we *do* have a special message. I should like to hear him say: "Because we don't christen our children or celebrate communion some people may say that we aren't Christians, but that doesn't bother us. We believe that the teachings of Jesus show us the way of life and the way of God and that what makes one a Christian is trying to follow his way of love, not what one be-

lieves about his birth or parenthood. If other Quakers don't believe in just the same way I do, that doesn't matter to me, so long as we all listen to God's voice within, which guides and teaches all men. We Friends find that we can do that best in our quiet meetings for worship. Come to our meeting some time and find out for yourself how peculiar we are. You might be shocked, but then again you might like it!"

What about the other hypothetical witness—the one from a liberal home? How might he answer without compromising his faith? I should like to hear him give some such testimony as this: "You ask me if I believe this point of faith or that. I don't want to give a wrong impression by stressing that I *don't* believe many of those doctrines, or that the Apostles' Creed doesn't express my faith as a Quaker. Many Quakers *do* believe that creed, but they don't regard it as all-important. Believing things *about* Jesus isn't central to our faith; believing in his gospel of love is the heart of the matter. Our lives should show what our faith is. When I go to meeting for worship and wait there in the silence, along with all the others, I often feel strengthened and helped, not only by what I hear spoken but what seems to happen within me."

Such replies as I have here been imagining may not fit the real situation, because each situation may be different. There might be questions about why we don't have ministers, or church music, or about our espousal of unpopular causes, etc. We have no catechism from which our young Friends might recite ready-made replies. Using *Faith and Practice* as a source book from which to glean a personal anthology of faith is quite a different procedure from learning a catechism.

My plea is addressed primarily to young parents, upon whom must rest the responsibility of handing on the torch of our faith to younger hands or (to use a more appropriate metaphor) the responsibility of letting the burning flame of faith leap from older hearts to younger. Do not let my figures of speech discourage anyone who might, in humility, say within himself: "My faith is neither torch nor leaping flame. I am afraid it is a mere spark." Don't you know that it takes but a spark to ignite a flame? What latent possibilities—veritable spiritual tinder in a child's heart—may be awaiting that igniting spark!

Note Taken During Henry Cadbury's Lectures

If St. Paul is more appalling
Than to me he is appealing,
Does that mean my own shortcomings
Are too much of me revealing?

GEORGE C. HARDIN

From Dublin to Philadelphia

By BETTY TAYLOR

WHEN friends suggested to me that adjusting to the American way of life would be a very difficult process, I discounted the idea. After all, English was the language (I knew all about "sidewalks" and "trunks"), and anyhow, I was going to work amongst Friends, and weren't they much the same both sides of the Atlantic? As the shores of Ireland faded out of sight my confidence diminished rapidly. I had six days in which to contemplate the enormous step I was taking. However, I felt reassured when I routed out the half-dozen or so letters I had received from different friends, all so warm and welcoming, even the one which pointed out all the drawbacks of a Yankee office.

The first few weeks in Philadelphia were exciting but quite bewildering. Everything was different: the language, the food, the climate, the bath taps, the shops, the telephone system; the postal rates were complicated, there were cages on the windows, the doors were left open, there were no foot paths where I resided, few road signs, every Friend in the Service Committee looked alike, the sirens wailed loudly and incessantly, and the newspapers reported no "foreign" news—only murder and violence. Even the radio programs were unusual, and the TV programs were saturated with "ads." Only the unfailing patience and helpfulness of Friends in the office kept me from boarding the first plane home.

Gradually the mists cleared: the typewriter had only two different keys, after all; people began to have names; there was a lock on the bathroom door; I didn't die when the temperature stayed in the nineties; American sandwiches, eaten in the fingers, tasted good! Things were different, but in most cases not less efficient, and bookkeeping was easy: one only needed the ten-times table. The pressure of work was not less, but the work itself was intensely interesting, now I was on top of it and could distinguish most of what was said on the phone. I much enjoyed the companionship of Friends in the "Quaker Quadrangle" and learning something of the work in which they were involved. An invitation to the opening night of the Philadelphia Orchestra gave me great pleasure, I purchased an FM radio, attended several committees—I had settled in!

Gradually, too, I began to feel a part of the large local Friends Meeting. On Sunday morning, sitting quietly in

the meeting house with the wood fires cheerfully crackling away, I could imagine I was in Edenderry Meeting House, sixty miles from Dublin, where Friends sit around an iron stove, the only difference being that there a local farmer throws on a few more logs at least once during the meeting hour. At such times distances become very unimportant, and it is wonderful to feel part of a chain of Friends gathered in worship around the world.

I miss the intimacy of the Preparative Meeting usual in Ireland and the British Isles. There the business of the local meeting is shared amongst Friends in a way which is not possible in the larger Monthly Meeting, and even children have their own special responsibilities, which they seek eagerly to undertake month by month. Children all come in for part of the meeting for worship on Sundays and spend the rest of the hour in Sunday School; there are no classes before meeting for young or old.

I note with interest that Friends on both sides of the Atlantic make decisions which involve public pronouncements only after long and careful consideration. In Ireland it has been known for a committee to take three months to produce a statement on an urgent peace issue about which there was no disagreement, but when completed it had the backing of all Friends and was well received in the press and other quarters.

This past spring I was privileged to attend several sessions of Philadelphia Yearly Meeting. Some of these reached great spiritual heights such as I have occasionally experienced in Ireland or London Yearly Meetings. After sixteen years of helping to prepare for Yearly Meeting in Ireland, I was naturally interested to compare the different arrangements. Philadelphia's Yearly Meeting was less formal than London's but more so than Ireland's. The minutes so ably prepared by the Recording Clerk were a concise record, read out a few at a time, and scarcely altered. In Ireland they are usually prepared by an Assistant Clerk, but the Clerk checks them, adds to them, and is responsible for them, and each minute is read immediately after the subject has been discussed. Then, unless it is a formal minute, it is labored over until Friends are satisfied that it conveys the exact feeling of what took place. In Philadelphia the absence of microphones made hearing difficult and would not be tolerated in Dublin, but the social times over the excellent subsidized meals were as noisy and pleasant as any enjoyed across the water, while the well-planned, informative, and interesting exhibits were an innovation which Irish Friends would do well to emulate. British

Betty Taylor, a member of Dublin Monthly Meeting (Ireland), was formerly Assistant to the Recording Clerk of Ireland Yearly Meeting in the office in Dublin. Since last autumn she has been living at Haverford, Pa., and working in the Philadelphia office of the Friends World Committee on preparations for the Friends World Conference in 1967.

Friends have made strides in this direction in recent years. The practice of having only two of the three parts of the day occupied by sessions also seemed an excellent arrangement. The problems of curtailing overlong contributions from weighty Friends and of encouraging younger Friends to speak are exactly the same in all three Yearly Meetings.

In some respects Philadelphia and Dublin may be usefully compared, although Dublin has a population only one quarter that of Philadelphia. In both, a minority of citizens have a grievance, and this results in occasional outbreaks of violence; fortunately the members of the outlawed Irish Republican Army of recent years have confined their activities to blowing up monuments and the like. Both communities have terrible slums, unemployment problems still unsolved, bad school buildings, and low welfare benefits. In both cities Quakers are held in high esteem—in Dublin partly on account of the humanitarian work Friends did in the days of the Famine, and because in early times they were persecuted along with their Catholic neighbours. Friends there still take an active part in the life of the community; there are many Quaker firms giving employment, and Friends are prominent on social committees, in education, and in the ecumenical movement. In the Irish Constitution, where religious liberty is assured for all, the Religious Society of Friends is mentioned by name. Friends, along with other minority religious groups, receive invitations to all State functions and are consulted by the Government about such measures as improved adoption laws and abolition of the death penalty.

Recently Friends have been considering if, or how, they should join with their fellow citizens in marking the fifty years since the Easter Rising against the British and the subsequent founding of the Irish Republic, as the services and celebrations would be likely to take on a military character. During the week of the Rising Friends were attending Yearly Meeting in Dublin within sound of the guns. They sent deputations through the blazing streets to both sides engaged in the struggle, and several well-known English Friends also tried to help in the dire situation. More recently Friends have been active in supporting annual North/South "Reconciliation" Conferences (arranged jointly by the Irish Pacifist Movement and the Fellowship of Reconciliation) for people of all religious faiths, meeting alternately north and south of the border. Despite ideological differences and the fact that the country is still divided, with a small part under British rule, Ireland Yearly Meeting remains united.

American Friends have gone out of their way to welcome an Irish "cousin," and I have received many invitations to their homes and seen much of great historical

interest and beauty in Philadelphia and in the surrounding districts. I have also been fortunate enough to visit many Meetings in the city and environs and to have traveled across Pennsylvania and into eight other States. Some Friends whom I have met tell me they have seen Cobh and the vivid green fields of Ireland from an ocean liner; others admit having spent only an hour on Irish soil at Shannon Free Airport. Many claim Irish ancestry, and some have visited various parts of Ireland at some time, while a few go back and forth every year.

To all I say, "Next time visit Friends House in Dublin." Situated only a few minutes' walk from the center of the city and Trinity College, it is the headquarters of the Society of Friends in Ireland. Friends have been worshipping on this site since 1670. One not only can see the original entrance and the place where earlier Friends tethered their horses, but also can browse among the earliest records: the Books of Sufferings, Minutes of Meetings in Ireland since 1654, wills and many other documents of great interest which are housed in the Strong Room and the Historical Library. Here, too, Irish Friends will return in part the affection and kindness I have received from American Friends, of which the warm handshake after meeting and the cheerful greeting "Hi!" are but the outward and visible signs of an innate friendliness which I have found to be characteristic of the American people and particularly of American Friends. The journey from Dublin to Philadelphia has been more than worth while; it has opened up a whole new world.

"Least Do We Know . . ."

By MARGARET N. MORRISON

Curious, with bright eyes and clever fingers
Picking the universe apart,
Impatient with whatever mystery lingers,
Not knowing what permitted us to start
The strange experience of knowing,
Least do we know the one most needful thing—
Most needed for all future knowing.
When within sight, within reach, hovers the lovely wing,
We look the other way, nor see where we are going.
Now only danger frightens us together;
Then we move close, then the great wings descend
And warm us to the core. Touching a feather,
Life thrills us through, and each man knows a friend.
That knowing soldiers earn; there are not tears enough
To tell those tales.
Taking their blood and bones to foreign lands,
They learn. And foreign sands
Drink up their blood
Because we know not brotherhood.

High Places

By JOHN BRZOSTOSKI

IN the middle of one night last summer I was on a rock in a river high in the Himalayas. It was raining heavily, and the river was rising. Huddled on that rock, soaking wet and shivering, I had some thoughts. Which would happen first: the leeches bleed me to death, the cold freeze me, or the rising river drown me? It was the most miserable night I ever have spent in my life.

What was I doing on that rock? What was I doing in Nepal—or in Asia, for that matter? Let me tell you how it happened. I was sent. Who sent me? I might answer that I had sent myself, but the truth is that the Inner Light sent me.

Years ago, through my teaching (which involves oriental art history), I became acquainted with Tibetan art. My interest could not remain merely academic, and I became involved with the people as well as with the culture of Tibet. In 1959 they were in the headlines due to the fighting in Tibet with the Chinese Communists. Thousands upon thousands of refugees had fled from Tibet into Nepal, Sikkim, and India. In more recent times less had been heard about them. When I asked "How are they doing? Do they still need help?" I was told "Forget it. They are doing fine" "How do you know?" I persisted. They did not know.

In January of 1965 something within me said "Tibetans." This was short and simple but not very helpful. I asked: "What do you mean by that?" And just as short and simple came the reply: "Go." "Where?" "Asia." "How can I go? I don't have any money." "Work!" it said.

So I worked, forty-eight hours a day, and by the time June came I had enough to go and enough to leave for the care of my family. That is how I decided to go and look for myself. I had the word to go. Anyone who has had anything to do with that Interior Light knows that you had better go when it speaks. If you do not (and I was reluctant at first) it pesters you and repeats itself until you do.

I flew off for India in June. At the time, the one and only place that I knew where the Tibetan refugees were located was at Darjeeling, near the Sikkim border. In my pocket I had two letters. One was a minute from New York Yearly Meeting on my concern. The other was from

a Tibetan lama of a monastery in New Jersey. The minute was later endorsed by a number of Friends during our rare encounters, usually in civilized areas. The Buddhist letter helped me to gain an audience with His Holiness the Dalai Lama at Dharmasala and to acquire some unexpected friends in desolate places.



The ninety-odd days that I spent in India and in Nepal had the quality of a prolonged meeting for worship. It started slowly and built up day by day. I traveled by myself, a novice in Asia, with no knowledge of the language and no pre-planned itinerary. One eye was peeled for "openings" which I hoped would come when I needed them. It all started at a dull civilized level and then changed as the thread that ran under it began to be felt more and more.

I was aware all along that I was there in direct response to a concern. This gathered unbelievable momentum as time was put behind it and thousands of miles beneath it. For someone who had never flown before I used a great variety of planes, as well as Indian trains and third-class buses across the heat of India. Eventually I was on foot with a pack on my back in the mountains of Nepal. The movement was from one place of Tibetans to another, seeing orphans, legless and otherwise, struggling adults, and much need.

But what was I doing on that rock?

John Brzostoski, a member of Shrewsbury (N.J.) Meeting and of the Department of Art Education at New York University, has been lecturing about the Tibetan refugees and showing slides of his trip to a wide variety of audiences, as well as over the radio. A Tibetan Committee is now functioning as part of Shrewsbury Meeting's Peace Committee.

His accompanying sketch shows one of the Tibetans with the author-artist's umbrella.

While in Katmandu, the capital of Nepal, I had heard about concentrations of Tibetans (many of them ill) in the hills. "It is not true," I was told. "How do you know? Did you look?" "No, for it is not true."

I went. With me went a young man from Australia named Paul Smith. We had no coolies, no Sherpa guide. I am no mountaineer or hiker, and Paul knew less than I did. It was the monsoon season, and landslides and other pleasant phenomena such as bloodsucking leeches were present. It was not the season to go into the mountains. But I was in Nepal, so it was the season. We went, discovering what physical exertion meant at high altitudes. The paths constantly took us from high to lower elevations and again to higher. Up to eight thousand feet, down to six. Up to nine, down to seven. Up to thirteen thousand feet. Up and down.

One day at twilight we waded out to a large rock. It was a place with comparatively few leeches, where we had hoped to spend a night free of them. The rain and the flooding river we did not expect. When these came, we climbed further up to a pinnacle portion of the rock, about the size of a card table. Here we balanced precariously for many dark hours. Of course, at that juncture of time I thought of how I had gotten there. "Hey! Inner Light! How do I keep from freezing?" It gave good advice, such as churning the abdominal muscles, concentrating on staying awake, and so forth. Happily in the morning the waters fell and we could regain safe ground.

Paul and I lost our way in the mountains many times. We had taken food for six days and were there for fourteen. We did find Tibetans and we did find illness. We had brought medicines for our own possible need, but we never got to use them on ourselves. We helped as many as we could, teaching a few home remedies as well. A promise was made that we would do something about what we had found. Some people now know these special facts in Katmandu. I do not know what is going to be done, if anything.

However, aside from this tale of walking, I have good news for you. For those who are not sure, there is an Inner Light, and it speaks to us.

When I asked it about the Tibetans, it said, "Yes, something is going to be done." "And by whom?" I asked. It said: "You."

The chief evidence for the reality of the spirit comes not from rational argument but from the power it generates in human hearts, the deep conviction of its guiding presence that has worked in the lives of countless people throughout the centuries. It is more than the mere emotional side of the mind; man is a spirit, and it is as hard to fit him into the purely material mold as to weigh the beauty of a bird's song or a symphony on the scales.

—EDMUND SINNOTT

New Zealand Yearly Meeting

THE third Yearly Meeting of New Zealand Friends was held May 13-16 on the campus of the Friends School at Wanganui. It was a large gathering. Nearly one third of the adult membership attended a meeting which proved to be not only a time of searching but one of considerable depth and unity.

An address by Dorothy Johnson entitled "What Canst Thou Say?" gave rise to some serious thinking as we followed her life experience in the field of religion and science and, later, in the challenge to Friends of the ecumenical movement in which she not only has served the Society well but also has contributed largely to Christian fellowship by her activities in the National Council of Churches.

In meeting for worship we were reminded that worship is not a retreat from life but an entry into life. The entire Yearly Meeting gave evidences of a living concern both for the Society in New Zealand and for world-wide Quaker witness. Naturally, the 1967 Friends World Conference was much in our minds, and delegates to it were named. In the session on peace the thought of the meeting was chiefly directed to Southeast Asia and particularly to Vietnam and Indonesia. It is hoped that the concern of Australian and New Zealand Friends last year in sending three Friends on a goodwill mission can in some way be followed up.

A work camp organized by Young Friends preceded Yearly Meeting. Sixty-six young people, two thirds of them either members or attenders, met for a five-day program of work, worship, study, and relaxation. It was my privilege to share this experience, and rarely, it seemed, had I known worship periods more truly "gathered" or more thoughtful questioning on subjects ranging from the nature of God to the war in Vietnam and the place of Friends in politics. There was plenty of good fun, with some very fine carpentry, painting, and tree cutting, as well as excellent music. The work camp made a wonderful prelude to an inspiring Yearly Meeting.

EDWARD DOWSETT

Southern California Half-Yearly Meeting

Reported by FRANCES WOODSON

SOUTHERN California Half-Yearly Meeting met on May 15th at Orange Grove Meeting House in Pasadena for its fourteenth session. It was decided that this body hereafter will be known as Southern California *Quarterly* Meeting. The midwinter fellowship will be continued, and any necessary business will be presented there, constituting a third session. The Yearly Meeting itself will take the place of the fourth session.

State-of-the-Society reports seemed to lean heavily on activities as a means of assessing spiritual health. However, one Meeting reported a "widening and deepening" within its bounds, counting as a positive factor the conflicting viewpoints encountered. Another Meeting, feeling that "community is part of the act of worship," took its measurement in that regard and found that the experience of deeper commitment, though sometimes turbulent and painful, had compensatory joys. Quaker "dialogue" techniques seemed of value in a num-

ber of Meetings. Small Meetings still encounter the familiar difficulties of manning and maintaining Sunday Schools. Evidence of concern for peace was marked in terms of representation at vigils, forums, and discussion groups, with activities often reaching out into the community or campus, especially in Meetings located at or near universities.

Reporting for the Peace Committee, Ian Thiermann gave an account, richly condensed, of the U.N.-Washington Seminar in April at which a large percentage of California Meetings were represented. Quaker House in New York, near United Nations headquarters, proved to be a high point, furnishing as it does an opportunity for U.N. delegates with differing points of view to come together on neutral ground for off-the-record sessions. Supported by the general fund of the American Friends Service Committee, it is represented in the U.N. through the Friends World Committee under the Non-Governmental Agencies. This relationship serves in its way to strengthen ties between Yearly Meetings in America.

In a closed briefing at the U.N. it was brought out that a new twist has been added to the problem of non-proliferation, with countries such as Sweden and India asking the U.S. and the U.S.S.R. what we two powers will give up in return for their *not* making bombs. Participants were acquainted with some of the difficulties faced in international law where western concepts are not accepted by underdeveloped nations: for instance, in the concepts of private property versus expropriation of natural resources. Also what is the definition of "peace"—stabilization of the status quo?

The visit in Washington brought home anew the weight of the unobtrusive influence afforded there by the Friends Committee on National Legislation and Friends such as Raymond Wilson. The importance of consistent, persistent witness on the part of Friends at home was again emphasized.

Memorials to Stephanie Ullman and Rega Engelsberg reminded Friends of their loss. A part of Rega Engelsberg's legacy was the poem written by her on the day she died:

I will not hate myself for sins
Committed nor for weakness that
Retards my way to You. I love
Myself and other creatures, in whom
You placed the holy nature of Your seed.
I'm coming, Lord, I'm on the way.

Book Reviews

A RELIGIOUS HISTORY OF AMERICA. By EDWIN SCOTT GAUSTAD. Harper & Row, N. Y., 1966. 421 pages. \$8.95

Dr. Gaustad, whose *Historical Atlas of Religion in America* (1962) is now standard for the study of American religion, here offers an overall historical survey of the subject illustrated with over 300 pictures, ranging from colonial antibishop cartoons to striking photographs of ultracontemporary church and synagogue architecture. Illustrations and text both do full justice to the pluralistic, post-Protestant America of today. In addition there are imbedded in the text some 224 quotations—"strident voices, persuasive voices, conflicting and partisan voices, anguished voices," the author calls them in his preface—which illustrate at first hand the diversity of America's reli-

gious patterns and give the work a semi-sourcebook character.

Throughout the book contemporary problems are pointed up, with strong attention to current problems of peace, social justice, and civil rights, and with equal attention to Roman Catholic, Jewish, and Protestant contributions. An excellent example of this synoptic approach is Chapter 18, which analyzes side by side the thought systems of Abraham Heschel, Reinhold Niebuhr, and Gustave Weigel.

Quakers will find adequate attention paid to their culture heroes from William Penn to Rufus Jones. The book should be useful to college students studying American religion, advanced high school classes in religion, and the general reader.

DON YODER

BEYOND SOVEREIGNTY. By MAX MARK. Public Affairs Press, Washington, D. C., 1965. 159 pages plus supplements. \$3.75

"Today security can be achieved only through international cooperation"; international cooperation must be directed toward peaceful social revolution in Asia, Africa, and Latin America; the real power of the United States is not military, but moral: the power to lead in the achievement of peace and greater social justice.

The historical rationale for a policy of security through peace is brilliantly sketched in Max Mark's brief, pithy analysis of modern international politics, but he does not attempt to deal with the strategy and tactics for the *achievement* of these goals. This book provides the backdrop to the stage on which a sophisticated peace movement must act. It might well be read together with the chapters on "Peace Making" in *No Time But This Present*, published by the Friends World Committee.

ROBERT H. CORY, JR.

THE LANGUAGE OF LIFE: An Introduction to the Science of Genetics. By GEORGE and MURIEL BEADLE. Doubleday, Garden City, N. Y., 1966. 242 pages. \$5.95

Scientific understanding of life, what it is and how it came to be, has increased so dramatically in the past few years that any nonspecialist educated before the mid-fifties is now drastically out of date. George W. Beadle, the Nobel-Prize-winning geneticist who is now president of the University of Chicago, and his wife Muriel, a journalist, have written *The Language of Life* so that those of us over thirty may understand at least as much as today's high-schoolers. The book is anecdotal and entertaining, simple without being simplistic—though it is by no means as elementary as its first chapter may lead you to believe.

To some people the new knowledge may prove as shocking as were the pioneering discoveries of Darwin and Mendel. Toward the end of their book, the Beadles ask: "Is there a boundary between life and nonlife? . . . One is tempted to believe that science has made the question meaningless." The Great Chain of Being really does exist. It is now known that all of creation is a continuum, and that, given the geological history of our planet, life had to happen. It is also known that life is biochemically one; we have more in common with yeast than divides us. Those who see creation worshipfully will find much in this book to ponder upon.

R. W. TUCKER

CANDLES IN THE DARKNESS: *Memoirs of E. St. John Catchpool.* Bannisdale Press, London, 1966. 263 pages. 30 shillings. (May be ordered at \$6.00 through Friends Book Store, 302 Arch Street, Philadelphia)

Adventure seems to have a way of seeking a man out and adopting him for life. Jack Catchpool, an English Friend who became a sort of global social worker and roving envoy of brotherhood, is an extreme example of this mysterious law. The mild, modest, ninth-generation Quaker has had such an exciting time in so many places that his memoirs read like the synopsis of a preposterous movie.

There is material here for three or four books, and it will be more digestible if read piecemeal. A career of more than half a century has been compressed into a small book, and the intervals of quiet, of routine work, of discouragement, of prayer and meditation, are left largely to the reader's imagination. This is a pity.

For a great part of his life, Jack Catchpool has been associated with Toynbee Hall, the pioneer social settlement in London's Whitechapel district which was founded in 1884, five years before Hull House in Chicago. He is best known, though, as a founder of the Youth Hostels Association in England and as its secretary for twenty years.

He served with the Friends Ambulance Unit in France in 1915, went to Russia to help Polish refugees, and aided Armenians fleeing from the Turks. Court-martialed as a spy by the White Russians, he survived that, as well as a bout of fever (probably typhus). By 1923, we find him surveying the ruins of Tokyo, razed by earthquake and fire. And so it goes.

Among the two hundred acquaintances listed in the index are Jane Addams, Vinoba Bhave, George Cadbury (Quaker founder of the chocolate firm), Rufus Jones, Toyohito Kagawa, Pandit Nehru, Clarence Pickett, F. D. R., Seeborn Rowntree, Albert Schweitzer, and Bernard Shaw. There are photographs of personal and of historic interest.

PAUL TRENCH

HARLEM: THE MAKING OF A GHETTO, *Negro New York 1890-1930.* By GILBERT OSOFSKY. Harper and Row, N. Y., 1966. 188 pages (plus 71 pages, bibliographical essay, notes, and index). \$6.95

To the serious student of ethnic groups in American history this will undoubtedly be a basic reference book. To the lay person, or even the individual involved in the present social revolution, the volume will be interesting but tedious in its "dissertation method" of presenting quotations, statistics, and sources, yet he will be greatly benefited by the factual information concerning this unique social-cultural phenomenon: the creation of ghetto-ized Harlem. It would be impossible for the most untutored among us to have read Gilbert Osofsky's work and not to have a much more accurate picture than before of why life in Harlem today is as it is.

One of the most valuable contributions Osofsky makes is the thoroughly researched, documented record of the social, political, and economic history of Harlem as one of the most notorious and interesting sections of any American city. Supplemental to this is his very valuable bibliographical essay in which he refers the reader to the total resource material avail-

able on the subject of the American Negro's urbanization. The reviewer feels, however, that a great weakness is the book's arbitrary cut-off date of 1930—apparently on the assumption that Harlem as it is today was fully established by that time. It does not seem valid to assume that the social dynamic of community creation ceased to exist in 1930 and that much important change has not occurred since then. An illustration of this contention is the fact that the problems of recently established Spanish Harlem were great enough for the American Friends Service Committee to have concentrated an intensive community relations program there within the last few years.

Although the reviewer feels justified in recommending this book, she suggests that it be supplemented by the reading of Kenneth Clark's *Dark Ghetto*, which manages to give a significant impression of the why's and wherefore's of the social condition of Harlem as it seethes (and thrives) today.

BARBARA MILFORD LEW

AN ANALYTICAL APPROACH TO THE NEW TESTAMENT. By FRANCIS BAYARD RHEIN. Barron's Educational Series, Woodbury, N. Y., 1966. 416 pages. \$5.95 (\$1.95 paper)

This is a successful attempt to deal untechnically with the whole contents of the New Testament. It coincides with what may be called the consensus of modern scholarship, yet it indicates some matters where there are alternate views. It does not, however, give aid or comfort to the fundamentalist or to biased sectarians. The author, a clergyman and a college teacher, writes for the layman who is not ready to aspire to theological learning. Four hundred pages look formidable, but the print is good and the arrangement attractive. Included for each New Testament book are outlines of contents.

After pausing to pencil four misspelled words on page 2, I found that it read along quite easily without raising more serious criticisms in my mind.

HENRY J. CADBURY

THE UNITED STATES AND JAPAN. Edited by HERBERT PASSIN. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1966. 161 pages + index. \$3.95 (clothbound); \$1.95 (paperback)

Those who do much reading about Japan may recognize the editor of this little book as the author of *The Japanese Village in Transition*. Designed as background reading for the twenty-eighth American Assembly of Columbia University, held last fall, *The United States and Japan* contains six papers (written by as many authorities) entitled "The Image," "The Legacy of the Occupation," "Political Relations," "Political Economy," "The View from Japan," and, in conclusion, Herbert Passin's own attempt to look into "The Future."

To the reader who senses feelings of resentment against—and, at the same time, overdependence upon—the United States, with all the stresses, strains, and accusations of inequalities involved, these chapters bring genuine insight and one interesting bit of advice: "The best thing to do about Japan might be to do as little as possible."

Here is splendid material for anyone contemplating leadership of a round table on Japan, or just anxious to have his own ideas challenged by the thought of Japan yesterday, today, and tomorrow.

SYLVAN E. WALLIN

Friends and Their Friends

Refusal of two young Friends to register for the draft brought two contrasting judicial decisions during June. In one, Jeremiah T. Dickinson, a Haverford College freshman, was placed on two years' probation under the condition that he spend the two years as a nurse's aide at Friends Hospital in Philadelphia. In the other decision Christopher Hodgkin of Southampton, Pennsylvania, a recent graduate of St. John's College at Annapolis, Maryland, was given a two-and-a-half-year jail sentence. Both young men, as Quakers, would have been permitted to register as conscientious objectors and to have engaged in alternatives to military service, but both said that their convictions were such that they felt such registration would be a compromise with military authority that they could not conscientiously make.

Two-and-a-half-million-dollar bequest a mirage. Contrary to widely published reports, the American Friends Service Committee did not receive an expected legacy of this amount from the estate of the late Ernst van Loben Sels of Oakland, California. His will, when probated, was found to contain a codicil naming the AFSC as a beneficiary only if there were legal barriers to acceptance of the money by a philanthropic foundation he had established. The "legal barriers" having proved as ephemeral as the "mirage," alert staff members in the Service Committee's Northern California Regional Office (San Francisco) have been in touch with the foundation's trustees and are hopeful that some support in the form of income can be counted upon.

Lewis E. Waddilove of London Yearly Meeting and York Monthly Meeting, former chairman of the Friends World Committee's advisory committee, will be Clerk of the Friends World Conference at Guilford College, North Carolina, in 1967. Many American Friends may remember him from his visits to this country in 1952 and 1955.

Now Director of the Joseph Rowntree Memorial Trust, he previously served on the administrative staff of London County Council. As a member of the Friends Ambulance Unit he did hospital and relief work in the 1940's in London, Coventry, Egypt, Palestine, Greece, Dodecanese, Yugoslavia, Italy, and Austria. He has been active in both the Friends Service Council (London) and the Friends World Committee. For the former he has traveled to Korea, Moscow, Clarens (Switzerland), and Cambodia, while he has attended sessions of the World Committee in Germantown, Ohio (1955); Bad Pyrmont, Germany (1958); and Kaimosi, Kenya (1962).

An effective method of settling a financial disagreement has been devised by two midwestern Friends who differed as to whether or not one of them owed the other ten dollars. They solved the problem by contributing the sum in question to the FRIENDS JOURNAL, thereby making them both eligible for membership in the Friends Journal Associates. Fine idea!

A bitter attack on Quakers and pacifists was contained in a newspaper clipping that recently was mailed to the FRIENDS JOURNAL. The envelope was postmarked "Miami, Florida," but the names of neither the sender nor the newspaper were revealed. The clipping was a letter to the editor, commending him for a series of feature articles he apparently had been running for the purpose of "exposing" the nefarious aims of the Miami Peace Center, in which Friends have been active.

Several days later there arrived another clipping from a Florida paper, but in this case the sender did not hide in anonymity, and the name of the paper was clearly given. It was *The Miami Herald*, Florida's largest newspaper, and the clipping was an editorial praising the work of the American Friends Service Committee and commending Quakers for their continuing belief that men and nations could find a way to live together in peace. But the situation was still baffling, for no clue was given as to why the *Herald* should suddenly go out of its way to pat Quakers on the back without tying in its laudation with any specific item of current news.

Another week passed, and then the dual mystery finally was solved by the receipt of a letter from a Friend in New York enclosing a communication (complete with clipping) from another Friend, then in Florida, but hailing from New York. It seems that the paper running the series of attacks on the Miami Peace Center was the *Coral Gables Times*, and that the Florida-based New York Friend had been so outraged by it that he had discussed the matter with *The Miami Herald's* editor, who, without deigning to mention either the *Coral Gables Times* or its attacks on the Quakers, had promptly published his editorial about Friends, employing the kind of unalloyed praise usually reserved for obituaries or citations for honorary degrees.

All very confusing!

A fellowship in advanced international reporting for the 1966-67 academic year has been awarded to Donald Bremner, a reporter for the *Baltimore Evening Sun*, who is a member of Baltimore Monthly Meeting (Stony Run). He plans to study at Columbia University in New York, concentrating on China and the Far East in preparation for foreign news work. The fellowship is one of eight given each year to American newsmen by the Ford Foundation.

The Rights of Conscience Program of the American Friends Service Committee assists Southern families suffering harassment because they have tried to benefit from the provisions of the Civil Rights Act. Fire-bombing, job loss, eviction, refusal of car inspection, and other such unofficial punishments have resulted when Negro parents transfer their children to white schools or attend PTA meetings. Through the James Reeb Fund, the AFSC is able to provide \$600 per week in aid as well as a boost in morale. Undoubtedly hundreds of harassed families are not being reached, however.

The AFSC's first program in Vietnam is being established in the Quang Ngai Province, according to David and Mary Stickney, Lake Forest (Ill.) Friends who have been in Vietnam since January making arrangements for Service Committee work among the more-than-85,000 refugees in that province. Starting with a day-care center for children, the program will be expanded gradually to include community-center activities in education, job-training, and recreation.

A catechism, as Armin Saeger points out in this issue (page 333), is not part of present-day young Friends' initiation into adult Quakerhood. But earlier Friends had such a catechism, compiled in 1673 by no less a person than Robert Barclay. Its title page, which is a sort of fanfare to the book's lengthy series of doctrinal questions and their biblical answers, seems worthy of quoting in full:

A
CATECHISM
AND
CONFESSION OF FAITH
APPROVED OF AND AGREED UNTO
BY THE
GENERAL ASSEMBLY
OF THE
PATRIARCHS, PROPHETS, AND APOSTLES, CHRIST
HIMSELF
CHIEF SPEAKER IN AND AMONG THEM.

Which containeth a true and faithful account of the principles and doctrines, which are most surely believed by the Churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers; yet are found in the one Faith with the Primitive Church and Saints, as is most clearly demonstrated by some plain Scripture Testimonies, (without Consequences or Commentaries) which are here collected, and inserted by way of Answer to a few weighty, yet easy and familiar Questions, fitted as well for the wisest and largest, as for the weakest and lowest Capacities.—To which is added, an Expostulation with, and appeal to, all other Professors.

Establishment of a "Norman Morrison Peace Library" is being planned by the Library Committee of Baltimore Monthly Meeting (Stony Run), of which Norman Morrison was executive secretary at the time of his self-immolation at the Pentagon last November 2nd in protest against United States military policy in Vietnam. Contributions of books on peace or allied subjects, both for adults and for children, are invited. The Meeting's address is 5116 North Charles Street, Baltimore 21210, Maryland.

Winners of the poster contest held for pupils of Friends' First-day Schools in conjunction with the India Benefit Picnic at Germantown (Philadelphia) Friends School Athletic Field on June 4th were: (Grades 1-3) Tommy Galt and Bobby Wagner of Abington and Ronnie Endo of School Lane; (Grades 4-6) Dawn Galt of Abington, Stephen Schmitt of Fair Hill, and Helen Wilson of Coulter Street; (Junior and Senior High) Landis Smith and Becky Johnson of Coulter Street and Jane Bertholf of School Lane.

The Quaker Ridge Meeting House, Casco, Maine, is open for meetings for worship at 10:30 every summer Sunday morning through September 4th. It is reached by turning right from Route 302 (northbound) at South Casco and driving four miles.

Monadnock (N.H.) Meeting invites Friends and non-Friends, particularly those who may be vacationing in New England, to meeting for worship at Cathedral of the Pines, Rindge, N.H., on August 7th at five o'clock. Helen Bliss of Monadnock Meeting writes that each year a group of Friends in the area is responsible for such a meeting for worship; she says the Cathedral is well-advertised and should be easy to locate.

A new Friends Meeting at Decatur, Illinois has been started by three families from the Meeting at Lake Forest, according to the newsletter of Illinois Yearly Meeting, which also reports that several meetings in Wisconsin and Minnesota, now part of the Illinois body, are recommending the formation of a new "Northern Yearly Meeting," to be made up of groups from their states.

The first unit of Foulkeways at Gwynedd, retirement community sponsored by Philadelphia Yearly Meeting, is now under construction; a sample residence will be ready for inspection in August. Foulkeways (located in Lower Gwynedd Township, Montgomery County, Pennsylvania) will comprise 213 apartments with kitchenettes, a central building for dining and for social and cultural activities, and a convalescent center. Just across Route 202 is Gwynedd Meeting, which donated the 68-acre wooded tract of land for the project.

Friends Neighborhood Guild in Philadelphia is sponsor of Guild House, a newly opened apartment residence that offers independent living facilities at modest rentals to persons sixty-two years of age and over. Located at 711 Spring Garden Street, the six-story brick building, with its ninety-one apartments, is just two blocks from the Neighborhood Guild's community hall and offices.

Fourth and West Streets Meeting House in Wilmington, Delaware, is being used this summer to house part of Wilmington's Center City Larger Parish Summer Program, encompassing the area known as "Quaker Hill." Members of the Meeting are volunteer helpers on this program, which provides counseling, classes, and excursions for children in various age groups.

Paul Trench, British Quaker journalist and occasional contributor to the FRIENDS JOURNAL now living in Texas, recently was awarded a conductor's baton in gratitude for his having written in the San Antonio *Light* an editorial that was instrumental in preventing San Antonio's only classical-music radio station from switching to rock and roll. (Unfortunately the letter in which this information was conveyed failed to mention who or what did the awarding.)

The Chester Community Action Project, sponsored by Philadelphia Yearly Meeting, is now under way in the city of Chester, Pennsylvania, with improved race relations as its goal. It is being administered under the direction of the Committee on Race Relations of Philadelphia Yearly Meeting, with the guidance and advice of a special committee of Friends from Chester and vicinity and the financial assistance of the Anna H. and Elizabeth M. Chace Fund. The executive director is Vinton Deming, a former community-relations worker in Chicago for the American Friends Service Committee. Headquarters of the program is at Friends Project House, 317 Tilghman Street, Chester. Among those cooperating are Chester Monthly Meeting of Friends, the Robert Wade Neighborhood House, the Greater Chester Movement, and other groups. Volunteer workers are needed.

G. Richard Ruddell of Upper Dublin Meeting (near Ambler, Pa.), who now lives in Spearfish, South Dakota, has been elected moderator of the United Church of Christ of South Dakota. He has been chairman of that church's Social Action Committee in his state for several years and is on the regional board of the American Friends Service Committee.

The AFSC's Pasadena College Program received an award recently from the California Association for Mental Health for having made the most significant contribution of any state, regional, or area group during 1965 to the cause of mental health. As part of the Service Committee's Pacific Southwest Regional Office, the College Program (whose director is Beryl Cheal) began working eleven years ago with emotionally disturbed patients at the Metropolitan State Hospital. In keeping with the Committee's policy of "devolvement," this program is now being turned over to the Mental Health Association of Los Angeles County. Also mentioned in the Association's citation were the AFSC's weekend service units at Fairview State Hospital.

Kenneth E. Boulding and Philip Noel-Baker, widely known Friends, will be among some twenty faculty participants in the 1966 Institute on Man and Science at Rensselaerville, New York, to be held July 3-29 in cooperation with the State University of New York. Kenneth Boulding, author, lecturer, and professor of economics at the University of Michigan, will speak on "New Frontiers of the 20th Century in Science and Society." British Friend Philip Noel-Baker, member of Parliament and Nobel Peace Laureate, will have as his topic "Process and Change in World Affairs." Further information may be obtained from The Institute, Rensselaerville, Albany County, N. Y. 12147.

The Quaker International Centre in India, which some months ago occupied its new quarters at 224 Jorbaugh, New Delhi, has been renamed "Quaker House," according to *The Friendly Way* (monthly publication of Friends in India and Pakistan). Although the cable address ("QUAKER") remains the same, there is a new telephone number: 617657.

The New England AFSC Office's expanding program has forced that branch of the Service Committee to seek additional space. Hence the Committee's work is now handled from four different offices (three in Massachusetts and one in Connecticut). Headquarters are at 44-A Brattle Street, Boston; Material Aids Program at 5 Longfellow Park, Cambridge; Boston Low Income Housing Program at 350 Blue Hill Avenue, Roxbury; and Hartford Area office at South Quaker Lane, West Hartford, Connecticut. It is hoped that eventually new office space may be found to permit consolidation of these programs (except, probably, the Hartford one) under one roof.

At Abington Friends Meeting and School (Jenkintown, Pa.) First-day school and day-school classes will share the classrooms, library, multi-purpose room, and kitchen of the new addition to the meeting house pictured on the cover. For about thirty years Abington Friends School limited its enrollment to girls, but now boys are again included among its pupils. Next fall there will be more than sixty-five of them from kindergarten through fourth grade, and plans are going ahead for a construction program aimed at making the school completely co-educational by September of 1968. The change-over to coeducation, initiated by Howard Bartram, retiring headmaster, will be carried on by his successor, Adelbert Mason.

Powelton Meeting in Philadelphia now holds all its meetings at the home of W. Russell and Linda L. Johnson, 3708 Spring Garden Street. Meeting for worship on Sundays at 11 o'clock is followed by lunch and business meeting. A meeting for worship is also held on Wednesday evenings. Additional information is available from Austin Wattles (BA 2-5685) or Richard T. Lane, Jr. (BA 2-6013).

Washington Summer Program

Friends Meeting of Washington is cooperating with three other religious groups in a summer program of community service to the underprivileged of the neighborhood. There is pre-school program (including lunch) for 3- and 4-year-olds, an eight-week course in creative arts for a hundred elementary-school children selected by the public school system, and two "alley libraries" (the local schools have no libraries), as well as "roving block teams" presenting dramatics, music, and handicrafts right on the sidewalks. Other projects include a planned parenthood program and a referral center.

For all of these efforts volunteers are needed—skilled and unskilled, men and women, old and young.

To the casual visitor it would not be apparent that our peaceful meeting house on Florida Avenue, in its beautiful shaded garden, is not even a stone's throw from dense slums where unemployment and crime of every description are rife, where fathers are conspicuous by their absence, and where the thousand children under 14 have literally nowhere to go but the streets and nothing to do through the long hot summer. This is good growing ground for another Watts. There is also the possibility that concerned volunteers, working with the residents, can bring a new point of view and some kind of hope.

ELIZABETH CHALMERS

Letters to the Editor

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

From a United Nations Official

(Relayed to the JOURNAL by the Quaker U.N. Program)

I am writing on the subject of the Kolfe Housing Pilot Project in Addis Ababa which was made possible partly through the United Nations contribution of \$40,000. This latter amount became available thanks to the voluntary contributions made by the American Society of Friends to the United Nations for the purpose of technical assistance to developing nations. [See "When Quakers Pay U.N. 'Taxes'" in May 1st FRIENDS JOURNAL.]

There is no need for me to elaborate on the value of this pilot housing project not only to Ethiopia but as a demonstration center to other African countries. I would like to inform you, though, that in response to a recent request for additional assistance it has been decided to increase our contribution by a further \$9,713, using again for this purpose Quaker funds contributed to the United Nations over recent years.

This letter is to express most sincere thanks to the Society of Friends for assisting, through the generosity of its members, with the economic and social development of countries by making it possible for the United Nations to establish such projects.

United Nations, N. Y. VICTOR HOO, Commissioner,
Technical Cooperation

Protest on Vietnam Policy

Each Sunday evening from November until May (with the exception of business-meeting evenings), the Meeting for Concerns of the Princeton Monthly Meeting has been having discussions in the Mary Blackmar Library of the First-day School building. These discussions led to the preparation of the following statement, which was delivered by two members of Princeton Meeting to Senator Clifford Case, Senator Harrison Williams, and Congressman Frank Thompson. The statement was also sent to President Johnson:

Does not our present stalemate in Vietnam suggest that the political and economic problems of that ravaged country should be approached with solutions other than further military escalation? We urge clearer peace signals, cessation of fruitless bombing attacks which only serve to more deeply entrench unsympathetic attitudes, and a reconsideration of our moral position in this conflict.

By direction and on behalf of Princeton Monthly Meeting, Religious Society of Friends

We have also placed an advertisement in our local newspaper containing the text of this statement.

Princeton, N. J.

LILIAN GROSZ

EDITOR'S NOTE: This is only one of many continuing Quaker protests against United States policy in Vietnam. Others to reach the JOURNAL office recently include statements from the Meetings at Storrs, Connecticut; Buffalo, New York; and Germantown (Philadelphia), Pennsylvania.

Heritage of Verdun

The fiftieth anniversary of the Battle of Verdun took place recently. Seeing that blood-soaked hill in 1918 made a deep impression on me. It seemed the height of futility and stupidity. Today, this statement made by Charles de Gaulle at the anniversary celebration seems worthy of further note: "Without forgetting that their military virtues reached their peak here, Frenchmen and Germans can conclude from the events of the battle as well as from those that preceded and followed it that in the final instance the fruits of their struggle are nothing but sorrow."

Shouldn't this cause members of the Society of Friends to pause—especially those who steadily, but surely, find themselves gradually accepting the inevitability of the military way? Would added millions in such futility make it more conclusive?

Meshanticut Park, R. I.

HAROLD MYERS

U. S. Role in Far East

In FRIENDS JOURNAL of May 15 the Bertholfs inquire why hatred and fear of China has mushroomed in our country. It is because the Chinese are communists, and the self-announced aim of communism is to destroy our type of free society. It is because the American people do not want to give up freedom for a controlled society that they react against communist aggression.

Regarding Korea, the communists started the war. Our country only defended, and it stopped fighting as soon as the communists agreed to an armistice. Our army remains there only because of the imminent possibility of Chinese aggression.

The border between China and India is ill-defined. The aggressive Chinese communists sought to take the disputed territory by force. By force and great slaughter they obliterated Tibet and its culture.

No student of the situation in Vietnam that I know believes there could have been a free election in 1956. There were enough North and South Vietnamese communists to have assured a communist takeover by fraud and intimidation, though not by vote. I have never heard of an American, including our government officials, who wanted to become involved in Vietnam. We answered the call of people who asked for help against communism. In my opinion we should never have become involved in Vietnam, but I insist that the motives of our government were worthy, and I believe that, once in, we should have thrown in enough force to have won a decision quickly and avoided the agony of prolonged struggle. I disagree with the statement that the United States seeks "political, military, or economic domination of Asia." I know of no American in or out of government with that ambition.

New York City

HOWARD E. KERSHNER

Where Are the Future Mustes?

Recently I felt especially proud to be a Quaker. As I was watching a television newscast, there appeared suddenly on the screen a 90-year-old man. Thousands of miles from home and before a rather hostile audience, he stated his opposition to the Vietnamese war.

A. J. Muste, addressing a group of young people at the

Saigon airport, identified himself as a Quaker, and he noted that Quakers had provided assistance to the Vietnamese people in the past. In the same spirit he said he felt called upon to express his opposition to the current American military effort. A Vietnamese student, in reply, said he knew of the Quakers and their work but went on to note that Communism must be defeated.

The thing that impressed me was not that the mission may have been unsuccessful but rather that Muste, by undertaking the trip while knowing the possible adverse consequences, was putting his beliefs into action in the best tradition of Quakerism.

What is it that keeps a man of his years so active? Is it perhaps that his concern for others has given him little time to worry over his own needs? How easy it is to bask in the reflected light! I wonder where the Mustes of the future are who will put our faith into practice?

State College, Pa.

JOHN A. YEATMAN

Comment from New Zealand

A recent letter from a Friend in New Zealand contains some remarks Friends in this country may be interested in.

"I've been reading the study booklet *No Time But This Present*," she writes. "Some of the articles are very good, but the section on 'The Community of Peoples' suggests that the world consists of white and black Americans—and some Africans! . . .

"We have just returned from Yearly Meeting at Wanganui Friends' School, where we met many friends. A large work camp of over sixty Young Friends had spent the previous week doing necessary repair jobs to the school and helping clear the garden, and they did a very good job. Most of them stayed on to Yearly Meeting and took part in the discussions. I wonder what the expression on George Fox's face would have been had he walked in and seen this bunch of shock-haired, hidden-faced, and loose-clumpy-jerseyed, black-lace-stockinged youths and maidens! But they put on an excellent revue, and we had some real music talent. Some are in the National Youth Orchestra."

Honolulu

ALICE E. WALKER

Sojourner Truth Data Wanted

Prince George's County Memorial Library is building a collection of American Negro literature to be placed in a special room named for Sojourner Truth, the remarkable ex-slave evangelist who lived during the Civil War era. The room will be located in a new library building in the southern part of the county in the Oxon Hill area. We hope it will be completed by early 1967.

It is our hope that we may be able to collect some materials about Sojourner Truth. She lived for the early part of her life in Ulster County, New York, where she was born before 1800. In 1817 she was freed, as were all slaves over forty years of age in New York. (Ten years later all slaves in the state were freed.)

Her legal name was Isabella Van Wagener, but she was known throughout the country as Sojourner Truth. She traveled as an evangelist and spokesman for abolition, frequently

stopping overnight or longer in the homes of Quakers and other abolitionist friends. Her travels took her to New England, the Middle West, Maryland, and Washington, D. C. She was associated with Lucretia Mott and Harriet Beecher Stowe and was presented to Abraham Lincoln in 1864 by Lucy Colman. In her later years, after the Civil War, she worked in the District of Columbia ministering to and helping freed slaves living in deplorable conditions in slum areas.

The library would like: (1) any information about her from individuals whose family records may include references to her in letters or journals that we might borrow or receive as gifts; (2) any copies of the book of her life—*The Narrative of Sojourner Truth, A Northern Slave*, edited by Olive Gilbert, Boston, 1850, and reprinted in Boston and again in Battle Creek in 1878, 1881, and 1884; (3) any photographs of her.

6532 Adelphi Road

Hyattsville, Md.

GWYN MURPHY

Information Officer

Christian "Workers" Replace "Soldiers"

In our First-day School at Las Vegas Meeting many liked the strong, pushing tune of "Onward, Christian Soldiers," but others felt the song too warlike. One member, seeing our need, kept the tune but wrote new words. The First-day School has been very happy singing this altered hymn, called "Onward, Christian Workers":

Onward, Christian workers,
Help the conflict cease.
Help the world recover
Kindness, love, and peace.
Christ would have us helping
Needy ones abroad.
Food and drink and shelter
Show the love of God.
(Repeat first verse.)

Las Vegas, N. M.

JAN FARMER

"Freedom Schools" Need Teachers

Teachers are still needed for Freedom Schools in Fayette County, Tennessee until July 30. Contact Virgie Hortenstine, Coordinator, Fayette-Haywood Workcamps, c/o John W. Harris, Route 1, Box 107, Oakland, Tennessee. Phone person-to-person Somerville, Tenn., HO 5-3759. Teachers are training local Negroes to teach literacy, Negro history, reading, arithmetic, and typing.

Cincinnati, O.

VIRGIE HORTENSTINE

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.

Correction—Through a printer's error (unfortunately not caught by the editors), the date of New York Yearly Meeting was given in the June 15th JOURNAL as June 22-29. This should have been July 22-29 (See listing below.)

JULY

16—New York-Westbury Quarterly Meeting, Post Avenue and Jericho Turnpike, Westbury, N. Y. Worship, 10 a.m.; Ministry and Oversight, 10:30, followed by business session. Bring box lunch. Beverage and dessert provided. Afternoon speaker. Small children will be cared for.

16-23—Avon Institute: "A Quaker Approach to Social Revolu-

tion," 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.) Address: Peace Education Section, AFSC, P.O. Box 247, Cambridge, Mass. 02138.

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

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

AUGUST

7—Meeting for worship, 5 p.m., at Cathedral of the Pines, Rindge, N. H., under care of Monadnock (N. H.) Meeting.

5-10—Baltimore Yearly Meetings, Western Maryland College, Westminster, Md. Principal speakers: Edwin B. Bronner, James M. Read, and John R. Yungblut. Young Friends and Junior Yearly Meeting. For program and reservations write to Yearly Meeting Registrar, 5116 N. Charles St., Baltimore, Md.

14-18—Pacific Yearly Meeting, Linfield College, McMinnville, Ore. Correspondent: Madge T. Seaver, 2160 Lake St., San Francisco, Calif.

17-21—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Correspondent: Helen Jean Nelson, Quaker Lane, McNabb, Ill.

25-28—Indiana Yearly Meeting, Waynesville, Ohio. Correspondent: Louis P. Neumann, Butterworth Farm, Mainesville, Ohio.

25-28—Lake Erie Yearly Meeting and Association, Wilmington College, Wilmington, Ohio. Correspondent: Howard W. McKinney, 1593½ Jackson St., Charleston, W. Va.

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.

BIRTH

MALIN—On June 1, at The Hague, Holland, a second son, THOMAS COOPER MALIN, to Clement Biddle and Ann Fleet Malin. The father is a member of Swarthmore (Pa.) Meeting. The paternal grandparents are Caroline Biddle Malin and the late Patrick Murphy Malin.

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 Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

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

California

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

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

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

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

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.

MARRIAGES

BOND-DAVIS—On May 29, at Mickleton (N. J.) Meeting ELEANOR MIRIAM DAVIS of Wellesley, Mass., and AMOS PEASLEE BOND of Mickleton, N. J. Both are members of Mickleton Meeting.

WEAVER-WEBSTER—On May 29, at Wilmington (Ohio) Friends Church, ANNE WILDMAN WEBSTER, daughter of Merritt S. and Margaret Wildman Webster, and GEORGE MILLER WEAVER, JR., son of Evelyn S. and George Miller Weaver, Sr., of New Holland, Pa. The bride is a member of Wilmington (Ohio) Meeting, and her parents are members of Lafayette (Ind.) Meeting.

DEATHS

BUTLER—On June 4, JAMES N. BUTLER of Absecon, N. J., aged 70, a trustee and overseer of Atlantic City (N. J.) Meeting. He is survived by his wife, Dorothy; a son, James; a daughter, Mary-Ann Hitzel; and a grandson.

CONROW—On May 2, in Pasadena, Calif., ALMA PAXSON CONROW, wife of Joseph W. Conrow, both members of New York Meeting (Rutherford Place), who have been residents of Pasadena for twenty-seven years.

PALMER—On May 25, at Ridley Park, Pa., CHARLES PALMER, in his 103rd year, husband of the late Arletta Cutler Palmer. A member of Chester (Pa.) Monthly Meeting, he is survived by six sons: Edgar of Lincoln, Neb.; Mervin of Amelia, Ohio; Thompson of Concordville, Pa.; Lewis of Landenberg, Pa.; Newlin of Chester, Pa.; and Russell of Chalfont, Pa.; as well as by seventeen grandchildren and twenty-four great grandchildren.

In 1964, eighty-two years after his graduation in 1882, he planted the Centennial Tree at Swarthmore College. He had been a practicing lawyer from 1890 until a few weeks before his death, and was active in many civic and community affairs, holding officerships in the Chester Real Estate Board, the Delaware County League of Building and Loan Associations, the Industrial Savings and Loan Association of Chester, and the Delaware County Historical Society. To the Friends Temperance Committee of Philadelphia Yearly Meeting he gave long and faithful service.

VOLKMAR—On May 4, at Bayside Gardens Nursing Home, Bayside, Long Island, N.Y., following a brief illness, DANIEL VOLKMAR, aged 88, husband of Nina T. Volkmar, both members of Brooklyn Preparative Meeting of New York Monthly Meeting. Surviving, in addition to his wife, are a son, Daniel S.; a daughter, Nina V. Powell; and seven grandsons.

Correction: The name of Elizabeth Ann McCorkel, a daughter, was inadvertently omitted from the notice of Roy J. McCorkel's death in the FRIENDS JOURNAL of June 1st.

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.

Hawaii

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

Illinois

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

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

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

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 367-2677.

Iowa

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

Kentucky

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

Louisiana

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

Maine

CAMDEN — Meeting for worship at 9:30 a.m. at Ruth Bunker's studio, Main St., Rockport. Ralph E. Cook, Clerk. Phone 236-3064.

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

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

Massachusetts

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

CAMBRIDGE — 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.

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

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

MINNEAPOLIS — Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

LINCOLN — 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, 9:30 a.m., weekly.

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.

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.

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

RANCOCAS—Meeting for worship, 10 a.m., through Sept. 11th, Main 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.

LAS VEGAS—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

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. Duaneburg, 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 Phillip 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.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford. Meeting for worship, 9:30.

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.

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

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.

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

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

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

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

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

Central Philadelphia, 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.

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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.

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

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

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

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

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

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

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

Tennessee

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

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

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

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

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

Virginia

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

LINCOLN — Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 2-7006.

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.

VACATION

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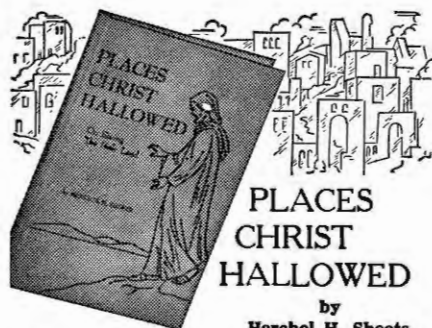
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