

FRIENDS JOURNAL

Quaker Thought and Life Today

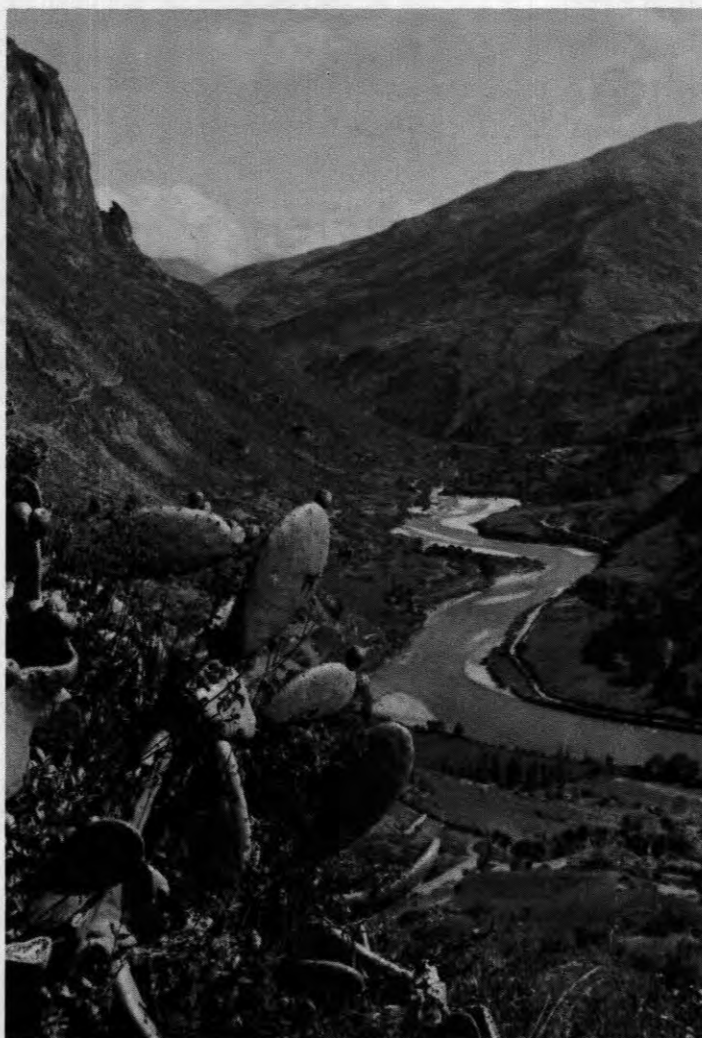
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*M*ANY people elect solitude for a reason . . . ; many volunteer for it for a distinct purpose . . . ; many have it enforced on them by illness or wrongdoing; and many flee from it and fill their lives with busyness. But it will find us all, whether we will or no, at some time, and the extent to which it appears as a void or as a source of creative power is up to each one of us.

—ELIZABETH YATES



*"Here one
earns the
privilege
of life."
(See "The
Defiant
Land,"
page 29)*

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An Old Man's Advice: 2000 A.D.

By ROBERT SEELEY

My son,
Do not heed them when they speak of the glory of the
tribe
Or the sweetness of death.
For I, who have seen death stalk,
Know him for what he is. . . .

Memory, memory —

Would I were without it!

For I have seen the days of the fire,

When the churches prayed at the altar of Mars

And men played drunkenly at Russian roulette.

In the early dawn mist,
The sky split and bled
With a bleeding which was,
Like the blood of men, red.

Below us they died like rats
Packed in their hovels.

Above we laughed the laughter of those condemned,
But above we died like men.

So do not listen, my son,
When they tell you death is sweet
In the name of the tribe.
For I tell you that the blood of men,
Like that of the sky,
Runs always red,
Runs in war like the bitterest gall

In a stream which leads nowhere.

Young Attender

By AN OLD ATTENDER

What a new hushed place this is!
At home people talk . . . cook . . . sew—
But not here.
Here they just sit, still and silent.

He is not really afraid,
But he cradles his mother's arm
And leans against his father's strength.
Almost as reassuring is his thumb.

Within all this security
He studies the faces of the people
And the ceiling lights
And the tree outside the window,
And he listens round-eyed to the silence
Until it is broken by the word "God".

But he does not know what "God" means
. . . or does he?

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Membership: The Discipline of Seeking

By THOMAS J. MULLEN

ONE of the cherished myths of Quakerism is the belief that Friends have always been an open, accepting, all-embracing group who freed their slaves before anyone else, loved the Indians, and helped the refugees. In fact, while Friends did all these things, they never really encouraged "outsiders" to become members of the society. It is discomfiting to see our myths for what they are, but it is also necessary, for with insight will come healing.

Too often we have set up standards of membership which merely served as bad reasons for keeping out of the Society people who most needed the spiritual strength and help of the Quaker community. Too often we have left the impression that being a child of God is good enough for the Creator of the world but not quite good enough to gain membership in a local Meeting.

Particular standards of membership are often provincial, even though this is seldom admitted. In one part of Quakerdom Meetings may use a certain set of moralisms as the criterion of admission. "We don't smoke and we don't chew, and we don't go with girls that do" is a rhyme familiar to many children in midwestern United States, but for some Meetings it is also a keynote for the exclusion of persons from full membership. Or, in another setting, we may make some kind of unwritten creed our criterion, and reject persons because they may not be orthodox enough for us. We may reject persons who cannot or will not accept pacifism. We may gently refuse someone who is not ready to say that he accepts Jesus Christ as his personal savior. In many places it seems that we encourage only those persons to join who have the right "connections"—the good fortune to be born into a Quaker family, the good luck to be exposed to Quaker education, or the happy chance to know some other Friend who will vouch for him.

It would seem to me important that we make mem-

bership a very serious business indeed, but we must be careful to choose the right set of criteria. Ormerod Greenwood [in *No Time But This Present*] suggests the proper set of criteria in his pregnant phrase "counting as Quakers all who journey with us." Who, then, are the persons who journey with us? Are they not, as was the case in the beginnings of Quakerism, the "seekers after Truth"? Are they not the persons who sincerely seek reconciliation with their fellow men, or help, in their desperation, for personal problems? The seekers of this century may be pagans who barely know the name of God, or they may be persons who, reared in the established churches, find themselves dissatisfied and restless with this brand of Christianity. Those who need the fellowship of friends as members may be victims of prejudice, victims of alcoholism, victims of war, or victims of poverty. Persons ought to be accepted into membership *as they are* if they are willing to dedicate themselves to seeking to know the will of God for their lives. Membership is another name for the common denominator: the discipline of seeking.

This means that the person who is an alcoholic will be welcomed into membership, but the initial phase of his search will probably be the effort to conquer his drinking problem. It may be hoped that other Friends will help him in his effort and in the later phases of his search, too. The divorcee will also be welcomed into membership, but perhaps she will have to postpone a study of historical Quakerism until she has had the opportunity to adjust to the special problems of being an unmarried wife. One must wear his sword as long as he can, but chances are he will wear it forever unless we accept him into membership where, we hope, the influence and love of Friends can affect the values of his life. Equally important, too, is the fact that seekers such as these can positively affect established Friends and help to shake us out of our self-righteousness and provincialism.

This understanding of membership is not without its problems, for the churches of Protestantism and many Quaker Meetings are filled with sinners of one kind or another who use their affiliation as a badge of respectability or a symbol of their "goodness." There need be no hurry to accept persons into membership, and we

Thomas J. Mullen, chairman of the Board on Christian Vocations of Friends United Meeting, is dean of freshmen and minister-at-large at Earlham College, Richmond, Indiana. His most recent book is *The Ghetto of Indifference* (Abingdon, 1966). This article is excerpted from his essay, "The Meaning of Membership," in *Seek, Find, Share*, the second study book prepared by the Friends World Committee in preparation for the Friends World Conference this coming summer. (The book is announced for January publication.)

should allow several months for prospective members to acquaint themselves with a particular Meeting. At all times our Meetings and activities ought to be open to "outsiders." We need to restore the custom of appointing some Friends to walk with new Friends, helping them as they can and drawing in other members as the occasion demands. To reject persons for membership because they are not as spiritually mature as the elders of the Meeting is comparable to a missionary's returning home upon finding that the natives are not already Christian.

The redemptive power which Friends have is not primarily a mystical gift which comes to individuals on lonely hillsides. The redemptive power which can change lives comes largely through the witness, work, and fellowship of the gathered community. The question we need to face is this: how can people know this power if our membership is closed to them?

Bereavement

By ESTHER S. DUNHAM

HOW does the Meeting or the committee or the individual give its help to the suffering person or family at a time of bereavement?

First, we must hope that living has prepared us to meet the death of our loved ones. We remember certain experiences of past years that have helped us as individuals to grow through suffering, certain times of communion with God and man, certain moments of shock, when one's whole soul moves to surround the afflicted one with love and faith.

Next, I as a person am *there*. I need say little. I merely feel complete unity with my suffering friend, and my bearing, my silent prayer speak to my friend without words.

Then I begin to see things to do. The kitchen needs to be prepared for the influx of many relatives. Perhaps I send telegrams. Or I say "let me answer the doorbell and telephone." Or I watch over the children to see that each is comfortable and fed.

As shock is succeeded by the pressing necessity to make decisions, I may be called upon to help plan the funeral or the memorial service, to arrange for hospitality for incoming relatives in homes of Meeting members, to order supplies for the evening meal. I may call in one or two Friends to help me for a few hours. We work quietly and unobtrusively, telephoning appropriate members of the Meeting for information or guidance in procedures unfamiliar to us. If relatives arrive in shock and exhaustion, I assure them that we can carry on while they retire

Esther Dunham and her husband, Arthur Dunham, formerly members of Lansdowne (Pa.) Meeting, were among the founders in 1935 of Ann Arbor (Mich.) Meeting. This statement was prepared for a "counseling workshop" arranged by Ann Arbor Meeting's Committee on Ministry and Counsel.

for a short rest. As others arrive, I may retire from the many details as each takes over some of the duties. Usually the able-bodied among them will prefer activity to sitting.

As more relatives arrive, I may simply retire to the kitchen to pick up a task at appropriate moments. I meet the grocery man; I do some cooking. I set the table; I wash dishes. On the second day someone may come to do these little services, and on the third another may come to stay in the home through the funeral hour or the memorial services. After that we may serve as relatives express the needs in the home. If the family is large it may prefer to be alone for the brief time before it separates.

When the home is once more quiet and the family must return to its daily activities, the sustaining of the will and spirit becomes the long-time task. Now the brief visit, a few flowers, a food contribution for a meal, a dozen small opportunities may present themselves, day after day or week after week.

And now our friend may be ready to hear and absorb some of the great messages that reach us from the past, such as Saint Francis'

Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love,
Where there is injury, pardon,
Where there is despair, hope,
Where there is sorrow, joy,
Where there is doubt, faith,
Where there is darkness, light.

Little by little the grieving friend may apply himself to the practice of this prayer to realize it may absorb his whole life. Certainly to carry it in his heart and mind will restore the will to live fully with serenity and joy.

The Poor in Spirit

By AVERY D. WEAGE

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.—Matthew 5:3

While others sought for gain, our Lord would aid
The lost and lonely ones along the way;
While others thronged the market-place, he prayed
That he might help a crippled child to play.
And so today, within a tenant's shack,
Or crowded with the children in a slum,
Wherever men know want, whatever lack,
There stands the Master, calling all to come.
Deriding Christ, men nailed him to a cross,
As still they do today, denying all
He said and stood for. Fearing only loss,
With hardened hearts, men still turn from his call.
They do not see that only what we give
Is what we gain, and as we serve, we live.

The Defiant Land

By MAHLON A. BARASH

I MOUNT my Rosinante and begin the ride through the unchanged but changing land. The trail—a rock-filled path sculptured by those who have traveled this way before—tries to follow the mighty serpentine river tossing and turning, thundering and rolling its sleepless way far below.

My journey takes me past erect eucalyptus trees with blue-green fingers fluttering in the gentle breeze. I gaze upward to ridges cutting into the heavens, their majestic cliffs topped by ruins of circular storehouses—a lasting reminder of the grandeur of the empire that once penetrated this land in the sky. My eyes fall to the trail where two beetles struggle to move a small ball of earth, rolling it forward and backward, making little progress. No living thing is comfortable in this land. Perhaps God has chosen it as His testing ground, for only those who work hard to sustain life may survive. Here one earns the privilege of life.



Indigenas breaking sod by hand and etching furrows with their chakitaklas

My eyes, wandering along the barren slopes, fall upon teams of "indigenas" etching furrows with their crude plows—trying, in defiance of nature, to squeeze an existence from the reluctant earth. Dig, pull, step back—the rhythm continues incessantly as they move slowly down the vertical field. They are followed by other workers with implements for shattering the fresh clumps of sterile sod.

Mahlon Barash, a member of Wrightstown (Pa.) Meeting, was graduated in 1960 from George School (Pa.) and in 1965 from Hanover College, Indiana. Since August of 1965 he has been a Peace Corps volunteer in Peru, working first on an archeological project at the site of Inca ruins and more recently with Cooperación Popular, a Peruvian-government community-development agency which is seeking to channel community efforts into various projects.

A family approaches on the trail, driving what appear to be great bundles of grass with the legs and faces of burros. A man follows, bent double with a load of sticks. I catch the sickly sweet smell of coca and see his brown-stained teeth. Who can blame him for trying to ease the full reality of his hardships? The sad eyes of his wife meet mine. The round-faced baby on her back bounces from side to side as she plods forward. All the while, with a twist of her wrist, she is spinning—using a *shuntu* as she pulls it from a ball of crude wool carried on a stick. There are many who need the warmth of the articles to be woven from this. Five ragged children of assorted sizes drive a miscellany of pigs, sheep, and goats—food and warmth for a large family.

As the trail narrows, my undernourished mount lurches to avoid the long prickly arms of the *maguay* plants with their giant asparagus stalks. We approach the small community of Yanabamba and pass between crack-ridden tapial structures, each sheltered by a decaying grass roof, or occasionally by a corrugated tin roof which glistens proudly in the sunlight. The street leads to a small, grass-covered plaza surrounded by a chapel with a crooked bell tower, a school, dirt-floored and dark, and other poorly built earthen structures.

Above the "winchi, taitai" of the *comuneros* who greet me, I hear the stringed sounds of a whining, high-pitched *huayno*, and I look up to see the familiar steps of the handkerchief-waving dance. An official leads me to the inclined site for the new school. Seeing the waiting adobes piled nearby, I survey the site and place stakes for a community project. When the job is finished, I say a few words on the value of community development.

Then I am led to a dark room with twisted rafters and a dried-mud ceiling, where a starchy meal begins with slightly salted crisp popcorn (*cancha*) and noodle potato soup garnished with a chunk of mutton. Fried guinea pig, served over rice, *pachamanca* (sheep or pig cooked in a subterranean oven), and lukewarm tea complete the huge lunch. During the meal I watch two indigenous dances: the *tuitui* and the *huanca*. The men dance with canes to the sounds of a high-pitched bamboo flute and a low, booming goatskin drum.

Thanking my hosts, I say "aywalá" to the people of Yanabamba and leave the earthen community, waving to an old man who is leaning backward supported by taut colorful threads which he weaves into a multipurpose poncho.

As I return (by a different route), the steep, rocky

horse trail meets one of the "highways" of the sierra. Riding along this mud-hole road, I pass large sacks filled with potatoes—the staple crop of this hostile land—waiting to be taken to market. Suddenly I hear the growl of a *mixto*, a hybrid vehicle, half bus, half truck. As it rounds a curve, its well-worn tires clawing their way through the mud and its tattered sides overflowing with human and animal bodies, its cargo, piled high on top, rocks to and fro. The guinea pigs squeal and the Indians shout curses at the bleating sheep. Two dogs leap out at it from a primitive hut and run alongside, barking at the tires.

Silhouetted against the sunset is a single strand of telephone wire, suspended from twisted poles and trees, crossing and recrossing valleys and peaks. Across the valley, I see freshly blasted rock cut by a new road—part of the family of penetration fathered by Peru's President Fernando Belaúnde Terry (called "architect of hope") as he tries to weave together the three remote parts of the Peruvian totality. This historic land is changing as the coast moves inland. Rosinante plods forward. My day's work is done, but tomorrow will bring new insights to this stranger—and new hope for the sad people of this land in the sky.

Quaker Coffee-House Ministry

By T. NOEL STERN

THE success of two Quaker-sponsored coffee houses and of other church-sponsored coffee houses throughout the country suggests the need for much wider participation by Friends in the national coffee-house movement. This movement can help Friends by its emphasis on youth. It can help attract college students to our Meetings. It permits students—both Quaker and non-Quaker—to express religious and moral values in language and metaphor that are meaningful to them, even though such language and metaphor may not fit in with accepted religious practices.

An example of such a Quaker ministry is the SMTI Coffee House for students of Southern Massachusetts Technological Institute in North Dartmouth, sponsored by Friends of Sandwich Quarterly Meeting and located in the Quaker Community Building in Westport, Mass. (The organization and founding of this coffee house were described in the FRIENDS JOURNAL of April 1 and October 15, 1966.)

The program of the coffee house has been unstructured to a maximum degree because that is the way the students like it. Over the past two years there have been folk singing, poetry reading, the production of a student play about student life, and an art exhibit. Professors have debated censorship of controversial political expression and of sexual literature and pornography. The most dramatic program of the season featured the regional coordinator of the John Birch Society, who explained the position of that society on civil liberties, constitutional government, and Vietnam. His speech and the dialogue with students, faculty, and community leaders were broadcast over the local radio in a three-hour program.

The coffee house represents several Quaker values. Its

organization is loose and informal; student dress is informal—and neat. It has brought together younger and older adults: students, faculty, and community leaders. It promotes friendship and community spirit. Most important, it contributes to a sense of identity and helps to overcome the alienation that characterizes so many faculty members and students on American campuses. Friends support the coffee house because it provides a meeting place for campus people that is not a bar or a liquor establishment and that has values not usually found in college fraternities.



Although the history of Quakerism in southeastern Massachusetts antedates the founding of Philadelphia, most residents have only a vague notion of Quaker tradition and practice. They link Quakers with the past, with the Quaker whalers who lived in New Bedford, with Captain Ahab and *Moby Dick*. Through publicity for the coffee house in the local press and on the front page of the student papers, however, the public and the academic community now have become aware that Quakers are not simply antiquities, but are a positive and living force.

Several characteristics that distinguish southeastern Massachusetts have helped to create the need not only for this new university but also for a Quaker mediating influence. Since southeastern Massachusetts used to depend on

T. Noel Stern, a member of Wellesley (Mass.) Meeting, is professor in charge of political science at Southeastern Massachusetts Technological Institute and a member of the board of overseers of the SMTI Coffee House.



textiles, it has been hit by the drift of the textile industry out of New England. Economic factors and the low occupational skills of many of the population have contributed to economic deprivation and to a certain hostility to intellectualism. Some conservatives feel that SMTI should de-emphasize liberal arts and should once again emphasize technology as more practical in a culturally deprived community. (SMTI belies its name, for actually its emphasis is on liberal arts.) Since the coffee-house clientele has a different outlook on liberal arts, it is a softening influence. The coffee house, located in neutral territory out in the country, eighteen miles from the two population centers of Fall River and New Bedford, is one of several bodies that seek to reduce the ethnic competitiveness between Portuguese, French, Yankees, and other groups in the area.

A broadening of our effort in the coffee-house movement should contribute to the wider Quaker fellowship. Most attenders at Quaker-sponsored coffee houses will wish either to retain and intensify their ties with their home churches (Catholic, Protestant, and Jewish) or to remain outside all church bodies. Yet the coffee-house friends of Friends will gain respect for the religious, social, and cultural values of Quakerism.

Underneath the superficial exterior, there is much in common between the modern conversation coffee house, with its candlelight and guitars, and the early Quaker movement. Both stress informality and simplicity in behavior, with individualism and spontaneity in thought. The modern coffee house is a tool or device for modern Friends who stand for traditional Quakerism and who wish to pass the message on to others.

"Where We've Never Been Before"

By RACHEL DAVIS DUBOIS

"WE Negroes believe that Reverend King was sent by the Lord to take us where we've never been before, just like He sent Moses to take the Israelites to the Promised Land." The speaker, Mrs. M., was a small, alert, middle-aged woman from Canton, Mississippi, an active civil rights leader in her community. She was a member of one of many groups of local leaders being trained by the Citizenship Education Project of the Southern Christian Leadership Conference and the United Church.

After their training these people return to their home communities to train their neighbors for active participation in the life of the local community and of the nation and the world. They teach government, elementary politics, voter education, Negro history, consumer education, development of credit unions, and community organization. In this process the students learn to use various public and private community agencies and programs, and assistance is given to those who need basic literacy education or help in improving their reading and writing skills. As a result, the students learn to function better as voting citizens, with a deepened sense of their own worth.

I was part of the staff at one of these training workshops. Mrs. M. and I were roommates. The first night she hesitantly asked, "You're white, aren't you?" It was not until she had told me about being gassed in the Meredith march at Canton, however, that I found the courage to ask her my question: "Honestly, don't you really hate white people?" Her answer rang true and firm: "No, ma'am, I wouldn't let nobody make me hate anything or anybody."

I am sure there is increased hatred between whites and Negroes all over the country, but I'm also sure there are millions of Negroes (and not of the "Uncle Tom" variety, either) who, while working untiringly for civil rights, do not allow themselves to hate. "How do you keep your own emotions intact?" I asked one nonviolent demonstrator—a highly educated professional who had been knocked down by the sheriff and taken to jail, then to the hospital and back to jail. "I don't know," he answered, showing me a not-yet-healed wound on his lip.

Such workers are on the receiving end of violence in many ways. The homes of some have been bombed or shot into; one frequently-bombed area of Birmingham they call "Dynamite Hill." A number of their friends

Rachel Davis DuBois, a member of New York Preparative Meeting at Rutherford Place, has served on the staff of the Southern Christian Leadership Conference and is now a consultant for that group in leadership training.

have lost their lives from this violence. Yet one man who has helped thousands to register in Jackson could say: "I'd rather live one month and do this than live a long life without hope. And I'd like to say to them: 'Even if we had the guns we wouldn't use them.'"

Perhaps they keep hate away by the way they talk to each other in these Citizenship Education Training Workshops, saying "This is the greatest thing that ever happened to us," and "This is a revolution; it involves the whole world, both whites and Negroes." These are the things they talk about as they teach each other the rudiments of the three R's in a church parlor, on a busy ghetto street, or in a tiny shack up a lonely country road.

Where do they think they are going when they say they are going "where we've never been before"? Is it to better jobs, less unemployment, a higher quality of education in the integrated schools? The real truth is that none of these conditions can be attained until all Americans rise above racial obsessions and work together for their attainment. The technological revolution transcends the racial revolution. There is a "beloved community" ahead, but if we do not go together none of us will arrive.

Perhaps we white liberals, who are now increasingly being rejected by Negroes because we have done "so little and so late," need for our own sakes to seek forgiveness and to make restitution. Perhaps we need to admit our own "shortages"—our guilt, if you will.

Restitution begins when we start doing something about it. Of course, we must find ways to work in our own homes and communities to supplement the many things we can do as individuals. One way is to cooperate in the increasing number of self-help activities among Negroes. Here are the seeds of the future, but to help them grow takes patience, skill, commitment, and mutual forgiveness. Or shall we let the Brave New World continue to de-escalate us all to that place to which the way is "paved with good intentions"?

Paul Good, reporting in *The New South* (summer 1966) on the Meredith march, also asked a southern Negro if he hated whites. "No, I don't, and I never want to. Why? It's hard to say; it's just a meltingness in the heart." Good continues: "If this kind of heart hardens, the guilt will be on white Americans, and no amount of marches down the highways of the North and South will ever set things right again."

Over the years, Friends have tried not to separate the sacred and the secular. Thus no sphere of life should be excluded from the searching light of conscience. If Friends abdicate from political responsibility as Christians, they are making a grave error. The Society of Friends, as such, cannot . . . be identified with any political party, but can throw its full weight behind certain issues.

—EDWARD BURROUGH

Being a "Missionary"

By OLIVE PRESCOTT

AS one who, over the past three years, has discovered (initially with some alarm) that she is regarded by many Kenyan Christians (including African Friends) as a missionary, I have had to rethink the meaning of this word, and to some extent accept it. To many Kenyan Christians, a missionary implies merely a worker with a church or religious organization who comes from overseas. Many missionaries of different denominations are nowadays seeking to work alongside their African colleagues, and they no longer dominate the new churches, as often happened in the past. Among African Christians there is, I think, a changing understanding of the word "missionary," and it appears to be still a fairly acceptable term with them.

To many people outside the Christian Church in Africa, as to non-Christians and "modern" Christians in England (including myself ten years ago!) the word "missionary" still conjures up a picture of a rather narrow-minded, Bible-waving preacher, intolerant of the religion and culture of the people he is evangelizing and much more concerned with their souls than with the needs of their minds and bodies. It is a distorted picture. Nevertheless it is one which has wide currency and is often strengthened by emotional feelings of resentment or prejudice; for this reason we are obliged to use the word with care.

Until some better word or phrase is coined, "mission" or "vocation" are the only words we have to attempt to describe the complex mixture of motives which cause some people to undertake a form of service or a way of life which something in the depths of their being prompts them to, possibly involving the rejection of a well-paid job, professional advancement, a secure home, or other material advantages.

This motivation—religious or humanistic, according to one's outlook—is something which is common to the older-generation missionary and to the contemporary young person who attempts to promote human relationships, often between different races. Spreading the gospel and promoting human relationships are both purposes fully in the spirit of Jesus' teaching and are not so different from each other as may at first appear. I would venture to suggest that both may be undertaken either in the spirit of "you learn from us, we have all the answers" or in a humble exchange of experience, recognizing fully the God-given equality in the other person, or—more likely—

Olive Prescott has served for three years as a representative of the Friends Service Council (British) in East Africa. This article is reprinted (and abridged) from *The Friend* of London.

somewhere between these two extremes. Fundamentally, it is the quality of the person and his attitudes which are likely to count for most. Are any of us totally free from secret thoughts of superiority and of thinking we know what is best for other people? And who among us is able to respect *fully* the personal worth of another human being who in intellect, education, or social standing may be inferior?

The main difference, as I see it, between the missionary of an earlier generation and ourselves is that—generally speaking—the earlier missionary was more certain of his faith and his purpose than many of us are today. To some extent this is a reflection of different eras. In this generation past securities and certainties have largely disappeared. Young people are skeptical; they question everything and are not content to adopt ideas and language inherited from the past which have no real and personal meaning for them.

Sometimes I find myself wishing that I could share with Olaf Hodgkin and other earlier missionaries their strong conviction that God was calling them to carry to others a gospel which had revolutionized their own lives. But my faith, such as it is, has rejected much of traditional Christian belief and practice, and, in its weakly growth, is still such a struggling thing as to be near-inarticulate. What gospel do I have to share with African Friends, many of whom are far more devout and better Christians than I? Far from preaching the gospel, it is even difficult for me to respond when, on rare occasions, someone comes seeking to know from me something of my understanding and experience of Christian faith.

Although I feel assured that I was in some way guided by God into my present work with the Friends Service Council, I do not regard the service which I am attempting to give now as being in any way more "vocational" than my previous employment in the publications department of a colonial government.

It is for these reasons, more than from an objection to the term "missionary" as such, that I am uneasy and feel that I am flying under false colors when I find myself being regarded as a missionary. I would now go so far as to say that I *aspire* to be a missionary, my definition of that word being simply any person whose awareness of God and his love are of such great meaning and value to him in his own life that he desires and is able to share this knowledge and experience with other people.

What doctrines students take from their teachers are of little consequence provided they catch from them the living, philosophic attitude of mind, the independent, personal look at all the data of life, and the eagerness to harmonize them.

—WILLIAM JAMES

Lower Ninth

"UNDESIRABLE members of the community"—that is what the landlord called the American Friends Service Committee's college-age-unit members working in New Orleans' Lower Ninth Ward last summer. The young people were summer volunteers assigned to live in the area for six weeks. Part of their purpose was to help organize neighborhood activities that could attract like-minded people in the community to work together toward some self-rolling programs.

The landlord refused his young tenants' rent for the second month of their stay because of threats he had received, but the AFSC's advisory group of prominent Greater New Orleans citizens interceded for the unit and bolstered his morale. In the almost entirely Negro community the Caucasian participants in the group (ten out of fifteen) were conspicuous, especially after some Ninth Ward residents returned from the Mississippi march with a new sense of Black Power.

The students were helping the League of Women Voters of New Orleans with a voter-registration program which was already in progress when they arrived; and three of the project members with useful experience were assisting a group of residents to start a neighborhood newspaper, with the Civic League providing the necessary funds. A branch of the New Orleans Social Welfare Planning Council, (local sponsor of the AFSC youth project), was the only social agency working in the Lower Ninth. The community has no library and no hospital. Only its schools and its modest small churches bring people together in the community sense. Across the street from AFSC headquarters was the Blue Gardenia Cafe, which, with others of its ilk, served the community's needs for recreation. Raucous laughter, canned music, and staggering customers emerging from the Blue Gardenia represented the lighter side of a depressing life.

The Black Power group said, "Whitey, you go home. There's no place for you here. We accepted your white church, your white god, and your white institutions, and they don't work. Now go home."

The students stuck it out, though it is a hard experience to feel unwanted by those one comes to serve. They started teenage recreation groups in schoolyards and held a dance for them in the local Catholic parish house. And they did manage to communicate to some extent with the neighbors.

The house the AFSC group rented for a girls' dormitory and used for serving project members' meals was typical of its neighborhood—dilapidated, still smelling of the floodwater that had inundated its lower floors a year or so ago, frequented by rats and roaches, and much too small to accommodate all the neighborhood children who gathered around to hear, handle, and admire the fifteen musical instruments donated to the project last spring by a music store in Houston, Texas.

The front steps became the neighborhood meeting place. Three of the AFSC participants were accomplished musicians. Under the spell of their guitars and the lure of the games and the stories, the expressive little faces that were always pressing around the door, registering at first fear and distrust, brightened to say "Hello!" and at last, after many visits, reflected a new emotion: "I belong here."

A few mothers came to see what their children were doing,

so the unit's young people baby-sat while the mothers went down to register; the AFSC group even started a little adult-education class for the women who accompanied their children to the tutoring programs.

Nobody can gloss over the hideousness of the slum for the workers who lived there only briefly. Nobody could for anyone who ever lived there. But at project's end the volunteers could say to themselves confidently, "This doesn't have to be." Having seen for themselves the nonverbal expressions of fear, they had watched them change to expressions of acceptance. They had learned at first hand that we do not need words to communicate.

RUTH MINER

Reading Rooms: Should We Have Them?

By HOWARD ROGERS

A RECENT issue of the JOURNAL included a suggestion that reading rooms, open to the public, might be an avenue by which Friends could give witness to today's problems. As both a Friend and a librarian, I feel such a suggestion has great merit, but I am concerned lest the problems of small libraries kill the idea before it can become effective.

There is great need for a source of materials on the concerns of Friends, for the vast outpouring of words in both print and sound tend to be concerned with day-to-day details rather than with the ethics of what people are doing. Our libraries are of little help. Most public libraries are too small to have the kind of collections that can provide answers to larger problems. Even in libraries with greater resources these tend to be hidden rather than highlighted. The best collections are perhaps those in university libraries to which the public has no access. The bigger public libraries usually place all materials in their general stacks, which become so large that unless a person knows of a certain book his chances of finding it are very small.

We are also hampered in another, more subtle way: controversial subjects are often given less than full treatment. The result is a dishonest picture. As an example, all American sets of adult and school encyclopedias give full accounts of the latest war planes and news of atomic-fission developments. Yet none has nonviolence as a subject heading, while most have only a few inches on civil rights and little on peace efforts.

Some of the most serious questions also tend to get total blackouts in our press. Last summer one of the TV networks ran a newscast on the almost disastrous state of medical affairs in Vietnam. To the best of my knowledge this newscast was followed up by none of the press in any way.

If the Society of Friends attempts to create reading rooms on a large scale, the effort will be both very expensive and, I am afraid, not too effective. The American Friends Service Committee's offices already have quite a wide range of materials on Friends' concerns, and I feel that if these materials were extended in range and the reading rooms clearly designated "open to the public" the existing efforts could be extended in a meaningful and inexpensive manner.

Howard Rogers, a high-school librarian at The Dalles in central Oregon, is a member of Multnomah Meeting at Portland. He writes that he joined Friends after his son became a C.O. and a Friend through contact with the AFSC and Friends' literature.

At the same time an effort might be made by Friends (through individual Meetings or through the Service Committee) to persuade other denominations to stock similar reading materials in their churches. Most church libraries that I have seen tend to be so church-oriented that little use is made of them. I know of no church organization that tries to get on its shelves the more important works on problems of the day. Yet this need not be. There could be a combination of definitely religious works with important books in other fields.

If Friends are at fault it is in hiding their light under a bushel. Last year I was asked to help a student group at our local state college in advising students on their rights under the selective service system. In two days more than a hundred men stopped to talk. All had been so repelled by the calm acceptance of war by the orthodox churches that they felt God did not exist and that religion was a hoax. In talking with these men I found that they all came within the framework of Quaker beliefs. They were concerned about the morality of war, but they had no place to turn. Yet I doubt that I was of much help, since there was no follow-up program for these inquirers and no other source at hand.

To what extent meeting these problems would require a change in the policies of Friends or of the AFSC I do not know. I do know that the interest is there, and from my point of view the extension of reading rooms seems to be the most effective possible means of witness.

Kenya's Friends

As many Friends know, Douglas V. Steere, chairman of the Friends World Committee, and Dorothy Steere, his wife, are now on a round-the-world tour, largely on Quaker concerns. The excerpts below are taken from a long "travel letter" written in December.

IN Nairobi, Kenya's beautiful capital, we were taken to the Ofafa Social Settlement to share in the large East Africa Yearly Meeting Sunday service, where several hundred Africans quite overran their quarters, with people standing and sitting in the quadrangle outside because there were no seats for them in the large common room. Fortunately with the help of the Whittier (Calif.) Friends Meeting and many other generous friends, as well as through their own tireless efforts to raise and contribute what they can to the project, they are about to construct a much larger meeting house adjacent to the Social Settlement but on their own property. This should be up within the year.

In the afternoon, Thomas Lung'aho [executive secretary of East Africa Yearly Meeting] and several from the Elgon region arrived, having made the long journey from the West in order to have a committee meeting with us. We had a chance to discuss together the wisdom of pressing at this time for a junior college, possibly at Kaimosi, which might ultimately become a university of West Kenya. This subject has been on many agendas since the beginning of the 60's, and at the gathering of the Friends United Meeting at Richmond last summer a working committee to search out ways and means was set up. There was some talk of having it a private

institution under an ecumenical group of religious bodies which would be independent of government subsidy or control.

It was seen that Friends might contribute the land at Kaimosi but that the large financial outlay of any such venture would require the kind of resources that were mobilized behind the International Christian University in Tokyo to make it of any lasting significance—and this was seen as an undertaking that Quakers could do little beyond drawing others to consider, and offering their help as a constituent body to get it off the ground. Even if government help was not sought, it was clear that unless the government was keen enough for the establishment of the college to assure it that visas for foreign staff would be readily granted there would be no hope of getting it launched.

Salome Jacob, the African Quaker head of the Teacher Training College at Kaimosi, could not be present, but Ed Sanders, her associate, brought her searching queries to the committee. She asked whether to undertake anything so ambitious would not jeopardize what we were already about, for finding adequate staff is already very difficult, and in the case of the Chavakali secondary school we had had to hand over the directorship to a non-Friend because we could not produce the African Quaker to lead it.

She also asked whether we would not do better to provide for the existing Teacher Training College some buildings and additional staff where the arts could be taught and where some outstanding instruction could be given in religious education to teachers in the Kenya school system. She reminded us that it was expected that within three years the government plans would double the number of students at the Kaimosi Teacher Training College which Quakers had pioneered, and she wondered whether we should not try to keep some spiritual stamp on this burgeoning institution instead of setting up still another one.

* * *

It is hard for Friends to realize that since the days of William Penn no country has had anything like as many Quakers in key government posts as East African Friends have in Kenya at the present moment. Most of these men in the administrative ranks of government have been taken from teaching posts in the educational system, for in pre-independence Kenya there were few other respected posts that Africans could hold. This continual withdrawal of many of the best men from the schools of the country in order to staff the government departments has made an enormous gap in the educational system to be filled in the Kenya of the future.

In the course of Quaker dinner parties Kenya Friends unfolded to us their dream of a Nairobi Quaker House that would have a little plot of land and perhaps a small hostel and office and of the residence there of an African Friend who would be an East African Yearly Meeting "presence" in downtown Nairobi.

There was, however, a frank realization that you did not start with a Center but with a set of functions, and that even the functions could not be decisive unless you had some African Friend whose concern and qualifications could fill such a post. With the acute shortage of African Quaker personnel

for the highest posts, this was seen to be a major issue. It was a thrilling thing to see the maturity and wisdom of these African Quaker leaders grappling with these issues.

DOUGLAS V. STEERE

Youth Seminar in Sweden

THREE young Friends from the United States (Marjorie Nelson and Carolyn Wilbur of Philadelphia and Peter Blood of Ann Arbor, Michigan), three from Sweden, and three from Britain were among the twenty-five young people at last August's Christian Youth Seminar in Dalarö, Sweden. As a result, Marta Peskova, one of the Czechoslovakian participants, has been invited by the Young Friends East-West Contacts Committee to visit the United States and to take part in the activities of the International Young Friends Summer of 1967.

The conference at Dalarö was the second of its kind that has taken place following a proposal made at the Prague Christian Peace Conference early in the 1960's. This gathering of young Christians from many countries is co-sponsored by the Friends Peace Council of London.

From Marjorie Nelson come the following comments on her eleven days at Dalarö: "Our topic was 'The Role of the Christian in World Tensions Today.' For me, some of the most important questions raised were:

What is our concept of political power? At what point is it a proper Christian role to grasp and use political power?

Can we, and do we, from our privileged and comfortable position as a white, rich, and Christian minority, support revolutionary change? Are there situations where revolution cannot be nonviolent? If so, what is the Christian approach in this dilemma?

What are the implications, for a Christian, of world citizenship versus national citizenship? How does one prepare for it?

"As we labored together to find solutions to these problems, we found ourselves beginning to think as a community. None of us will ever be able to think of these other countries and their peoples as quite so alien or strange as before. We recommend that this type of seminar continue; another is to be held soon—perhaps next year. Those who would like to help with Marta Peskova's expenses or who wish further information about the seminars may write to me at 1009 Clinton Street, Philadelphia 19107."

Carolyn Wilbur says concerning the conference: "Many of my lifelong Quaker beliefs were severely questioned, yet, for me, strengthened. New awareness of pressing problems and different perspectives left us little to take for granted.

"We returned from this experience touched, rededicated, and with a tremendous sense of concern and urgent mission. We were appalled at the lack of awareness, the narrowness, and the self-centeredness of all our fellow "haves," but too quickly we fell back into an overly complacent pattern of attention only to our own lives. How does one continue to communicate his concerns to others and carry them into constructive action? For me, the way has been to tell others of this experience and to plan the Young Friends of North America's China Conference to be held next August. But this is only a small start. For you? You must search for answers to your own questions. We each must find—and live—our own course of action."

Book Reviews

THE PERSON REBORN. By PAUL TOURNIER. (Translation by EDWIN HUDSON.) Harper & Row, N. Y., 1966. 238 pages. \$4.50

Paul Tournier calls himself a Christian doctor. He is not a psychiatrist. Out of the experience of years of counseling he here sets forth the transforming value of commitment to Christ and submission of one's life to the guidance of God. It is only with such soul-stirring intention that choice of action takes on a power exceeding socially acceptable or clearly intellectual judgment. The establishment of this intention is a rebirth. New things happen, and life takes on profound meaning.

As Dr. Tournier counsels deeply troubled persons he sets forth this goal of rebirth, but he freely admits that it is not reached just by the diligent endeavors of the patient and himself, but rather through the grace of God.

Here is a man to be trusted! This thread of confidence runs through even a long and detailed presentation of the roadblocks set up by psychoanalysis, theology, and science that seriously hamper growth in his patients. However, he frankly calls upon the findings of these three fields to meet particular needs. The findings have real validity, he feels, but each is seriously handicapped by not possessing the dynamic factor contained in the dedication of one's life to the will of God through the Christian faith.

RUTH CONROW

THE AUTOBIOGRAPHY OF ELI HARVEY, QUAKER SCULPTOR FROM OHIO. Edited by DOROTHY Z. BICKER, JANE Z. VAIL, and VERNON G. WILLS, with a foreword by NORMAN ROCKWELL and an epilogue by EDITH JAMES HARVEY. Clinton County Historical Society, Wilmington, Ohio, 1966. 100 pages. \$3.50 (postpaid, Clinton County Historical Society, Box 564, Wilmington, Ohio 45177)

"'Eli, would thee rather do that than work?'"

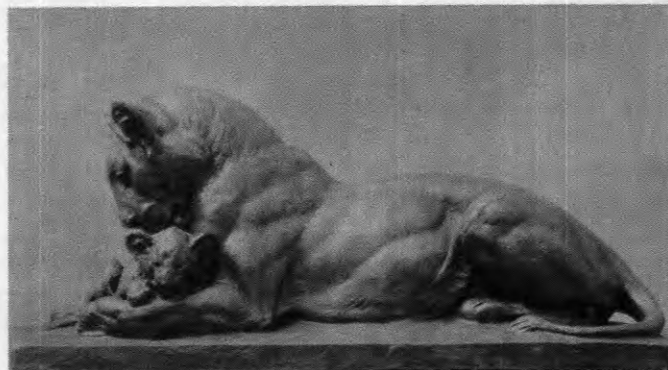
"The would-be artist (struggling none too successfully to paint the distant hills) turned his head to face the farmer who had put the question and saw him sitting in his buggy, knees crossed, taking it easy.

"'I think I am working harder than thee is,' was the boy's reply."

The boy (born in 1860) was Eli Harvey of Clinton County, Ohio. The certainty of what he must do with his life never left Harvey throughout his ninety-seven years. It led to his becoming a sculptor of originality and distinction. Despite the then prevailing Quaker antipathy toward the arts, the boy's father was sympathetic. Having been "called" to Friends' ministry, William Penn Harvey knew when it was the voice of the Lord that had spoken. But he warned his son that he could offer him no financial assistance, so, in addition to doing all of the usual farm chores and going to school and meeting regularly, Eli taught himself to paint. Normal farm boy that he was, he also felt the seasonal lures of swimming hole and skating pond. Nevertheless, money earned chopping wood to buy a coveted pair of skates was unhesitatingly spent on a box of paints seen in a store window en route to get the skates.

Further earnings became possible through the ready sale of portraits of relatives and neighbors. From the book's generous sampling of these early portraits it is evident that Harvey was "born talented" and that, had he not chosen to put his genius into sculpture, painting could equally well have been his forte. But while studying in Paris he was attracted to the animal sculptures of Barye and Frémiet, and the boy who had milked eight cows twice a day turned to modeling lions, jaguars, bears, bulls, and the American bison.

When, upon returning to Paris many years later, Harvey learned that the "Société des Amis" was holding regular Sunday-morning meetings for worship (bilingual and multiracial), he and his wife attended these and found "Friends' testimony for peace and good will . . . refreshing in a land so recently afflicted by war." Indeed, Eli Harvey's Quakerism infused his art and led him from the "nature-red-in-tooth-and-claw" style of Barye to what was his happiest gift: the portrayal of animal life in its gentler moods. Described as his greatest work—now



in Metropolitan Art Museum in New York—is "Maternal Caress," a lioness fondling her cub. Somewhat contrived-seeming by comparison is the "peaceable-kingdom" group in which a lion lies down with a lamb in its forepaws while a perhaps-jealous spouse tugs at the lion's mane on one side and a human infant carrying an olive branch clutches at the other side as if to keep from falling off the statue's pedestal.

An example of nonviolence in practice is the author's amazing account of how he transformed a "mad" bull into a model model. His method: speaking to the animal in a soothing tone, offering it food and water, and scratching it on the top of its head! (The reposeful, slightly meditative look of the finished sculpture must have startled the bull's owners as much as did this human-bovine rapport.) "It takes gentleness," concluded Eli Harvey. He modestly failed to add that it also takes courage.

It is to be hoped that this posthumous autobiography, skillfully edited and abundantly illustrated, will help to bring its author out of unwarranted latter-day obscurity. Those who discover (or rediscover) him through the book or at the Metropolitan Museum, the Bronx Zoo, and other notable spots will want to visit the Clinton County Historical Society in Wilmington, Ohio, where Eli Harvey has "come home" in the most comprehensive collection of his paintings, sculptures, and memorabilia to be seen anywhere.

ETHAN A. NEVIN

Friends and Their Friends

Ethan A. Nevin, assistant editor of the *FRIENDS JOURNAL* for the past four and a half years, has left that exacting post in the hope of devoting a major portion of his time to freelance work. His genial personality, excellent judgment, and wide range of knowledge will be much missed by his staff colleagues and by the members of the *JOURNAL*'s Board of Managers.

Joining the *JOURNAL*'s staff as editorial assistant is Peter Westover, a member of Acton (Mass.) Meeting and a recent graduate of Oberlin College. Emily L. Conlon of Cheltenham (Philadelphia) Meeting is continuing to serve as a part-time editorial assistant.

Two and a half billion dollars a month, the present level of U.S. expenditures in Vietnam, is money enough to finance fully some of the programs of change that now cry out for attention, according to figures published by the Friends Committee on National Legislation. By diverting these funds for only four months, for example, we could replace a million "dilapidated" housing units, while one month's allotment alone could completely satisfy the country's backlog need for the education of 50,000 doctors, 125,000 nurses, 169,000 teachers, and 100,000 college students. Thirteen billion of the 1966 total was voted by Congress as a "special appropriation" for Vietnam activities; the rest fell under general military and development expenses.

An excursion to Greece and a workcamp in Great Britain will each take six Germantown (Philadelphia) Friends School students abroad for several weeks next summer. The travelers to Greece will spend part of their time visiting an archeological site that the school has used as a model in its social studies curriculum, while the workcampers plan to visit Collège Louis Liard (affiliated with GFS for more than twenty years) in Normandy, France, en route to the British Isles.

"The Education Revolution and Its Relevance for Religious Education" will be the theme of the annual Rufus Jones Lecture, to be given on April 7th by David Mallery, director of studies of the National Association of Independent Schools. The locale of the lecture, sponsored by the Religious Education Committee of Friends General Conference, will be the auditorium of the School of Business Administration at the University of Massachusetts at Amherst. (This is the first time the lecture has been scheduled for New England.)

Beneficial Side-effects of Homesickness. One of the Mexican children who spent November in the southwestern United States on a project sponsored by the American Friends Service Committee became so acutely homesick that her family came to Tucson to take her home. But while there they had such a good time with the host family that they have arranged to return soon en masse—complete with the erstwhile homesick daughter.

"Vietnam: Challenge to the Conscience of America," is a recently inaugurated program of action to oppose Congressional funds for the war in Vietnam. It is sponsored by thirteen national religious groups, including the Friends Committee on National Legislation. The action includes visiting Congressmen, working in home communities, and participating in the "Wednesdays in Washington" program.



The KAT's at Mercer Street Friends Center in Trenton, New Jersey, are serious about two things—making a real contribution to their society and having fun together. KAT stands for Kappa Alpha Tau, a teen-age club, sponsored by the Center, which young people of the community are invited to join.

For the Friends Day Nursery at the Mercer Street Center the KAT group raises funds and carries out such projects as holiday parties, Thanksgiving baskets, purchase of new play equipment, and summer trips to the beach.

Last spring KAT members invited students from George School (the Friends boarding school in Bucks County, Pa.) to participate with them in a weekend work camp. The two groups spent the weekend together at Mercer Street Friends Center; on Saturday they went out into the neighborhood as "paint-up, fix-up" teams, helping residents of the area to beautify their homes.

Elwood Cronk, executive secretary of the Young Friends Movement of Philadelphia Yearly Meeting since 1955, has resigned from that position in order to become executive director of Lower Bucks County (Pa.) Community Centers, Inc., a post previously held by Thomas Colgan, who served in that capacity for nine years.

The "Southern Appalachian Friend" reveals that the pseudonymous "Ethel White," author of *Bear His Mild Yoke*, the fictionalized biography of Quaker martyr Mary Dyer reviewed in the December 1st JOURNAL, is actually Charlotte Holladay, clerk of Nashville (Tenn.) Meeting.

Peanut butter to Nigeria (where "ground nuts" are plentiful) is not unlike coals to Newcastle, but peanut butter sandwiches were almost unknown in that part of Africa until John and Ann Salyer's recently completed four-year assignment there, arranging work camps under American Friends Service Committee appointment. Now, Ann Salyer reports, peanut butter sandwiches are solidly "in" as a result of her teaching Nigerian work campers to make butter from ground nuts. (Four years ago very little bread was sold in Abiriba, but by the time the Salyers left, breadmaking machines were being imported to go along with the boom in peanut butter!)

The national high-school seminar sponsored by the American Friends Service Committee this past fall had as its theme "Southeast Asia: Strategy for Peace." Twenty-two young people from widely varying areas of the country, both rural and urban, listened to and discussed talks by the editor of *Current Digest of the Soviet Press*, a U.N. Vietnam expert, a United Press Southeast Asia correspondent, and mission workers from Malaysia, France, Laos, Poland, Japan, and Canada. To round out their experience they had a U. S. State Department briefing on Vietnam, visited embassies in Washington, and took part in a weekend workcamp in Philadelphia.

"Friends Outside," a group of volunteers founded by Rosemary Goodenough of Palo Alto (Calif.) Meeting, is dedicated to helping the families of men and women of the community imprisoned in local, state, or federal prisons. Seventy-five percent of these families in Santa Clara County are Mexican-American, and many of the Caucasian families have been on welfare rolls for two generations.

Since the children of these families are considered the most potentially delinquent in the community, the main efforts of Friends Outside have been channeled through mothers' clubs and through nursery-school, day-camp, and tutoring programs.

The work of Friends Outside has grown until it more than occupies the full time of Rosemary Goodenough and several others and involves many volunteers in a variety of projects. A foundation grant will now permit extension of the work to San Mateo County. Interested persons are invited to visit the main headquarters of Friends Outside at 712 Elm Street, San Jose, California.

In Baton Rouge, Louisiana, a Friends' worship group meets regularly at 11 a.m. each Sunday in the Wesley Foundation Methodist Student Center at Louisiana State University. The meeting for worship is preceded at 10 a.m. by a lively discussion group for adults and two First-day School classes for children.

"Experiments in Community" by Norman J. Whitney (Pendle Hill Pamphlet 149) describes the author's personal reactions to six intentional communities: Ephrata, the Amish, the Doukhobors, the Shakers, the Bruderhof, and Monteverde. Along with a career as staff member of the American Friends Service Committee and as a teacher, Norman Whitney has followed a hobby of (as the pamphlet's prepatory note puts it) "collecting intentional communities with the enthusiasm that some apply to postage stamps"; the present publication is a selection from his sketches about the many nonconforming groups he has visited and studied.

An introduction by Howard H. Brinton, director emeritus of Pendle Hill, who has long been a student of planned community, points out how similar — and how dissimilar — such groups have been to the mainstream of Quaker thought. The pamphlet is obtainable (at 45 cents) from Pendle Hill, Wallingford, Pa. 19086.

For isolated Friends overseas the FRIENDS JOURNAL often seems to have a special meaning. Typical is this communication received last month from a Friend in Vienna: "Without the JOURNAL, I would feel even more Quaker-orphaned as I am here anyway. My great appreciation to you all for nourishing spirit and mind in the deep meaning of truth-seeking."

Antidote to Pessimism. Those who view with alarm either the student rebelliousness or the administrative "conservatism" at Swarthmore College (discussed in the December 1st JOURNAL and in recent news items) may find reassuring the following excerpt from a report by Swarthmore's President Courtney Smith: "The atmosphere is charged with . . . exuberant vitality. I find my symbol for it in the Library clock, which strikes twenty-two of its hours with workmanlike efficiency, but then kicks up a bit, luxuriously and exuberantly, by striking thirteen at one o'clock."

The question of the ordination of women to the clergy of the Protestant Episcopal Church was recently placed on the agenda of the 1968 Lambeth Conference in England. This was on a request made by a meeting of the national House of Bishops at Wheeling (W. Va.), scene of the recent controversy over the alleged heresy of Bishop Pike. The issue of women's role in Episcopalianism is regarded by many as the most significant and urgent one now facing the church, which always has banned women from the ministry.

"The Meaning of Christian Belief" is the second of three study outlines (published by Friends Home Service Committee of London) designed to help Friends in thinking together about the nature of Quakerism. The first, *The Relevance of Religion*, raised the question: "What is the nature and importance of religious belief of any sort?" The new one asks: "What is the nature of Christian belief?" And the third will inquire into the particularity of Quaker belief.

The two booklets now in print (35 cents each) are available from Friends Book Store, 302 Arch Street, Philadelphia.

"Quakers and Poland, 1661-1919" by the late Marek Wajsbium, historian of Polish culture, was the leading article in a recent issue (Vol. XI, No. 2) of *The Polish Review*, a quarterly published in New York by The Polish Institute of Arts and Sciences in America. It covers a little-known aspect of Quaker history, including such ambitious developments as the founding in 1682 of Danzig Yearly Meeting, which, according to the author, was an overoptimistic venture, for after only a few years the Yearly Meeting was forced to disintegrate under the impact of persecution.

Senator Paul H. Douglas of Illinois, whose nearly twenty years of service in the U.S. Senate were terminated by the November election of his Republican opponent, has been appointed to the faculty of The New School for Social Research in New York City, where he will conduct graduate seminars in economics and will assist students with research on economics, political science, and sociology.

A founding member of Chicago's 57th Street Meeting, Paul Douglas was one of the key speakers at Illinois Yearly Meeting in the summer of 1965. He formerly taught at the University of Chicago, as well as at the University of Washington and at Reed College in Oregon.

A \$400,000 **Alfred P. Sloan Foundation** grant will enable Haverford College to undertake a postdoctoral research and training program in science, starting next September. Swarthmore College has received a similar grant of \$375,000.

Tract Association Anniversary

The Tract Association of Friends celebrated its 150th Anniversary at the Arch Street Meeting House in Philadelphia on the evening of November 30, 1966, with twenty-two Friends present. Edwin B. Bronner, professor of history and curator of the Quaker Collection at Haverford College, delivered a commemorative address on "The History of the Tract Association"—the only Friends' group which has been "publishing Truth" continuously for so long a time.

There were on display copies of all the tracts published by the Association and also three bound volumes of these tracts. Many of the older ones bore such quaint titles as *Tom Never Let the Bars Down Again*, *Zulu the Greek*, *Be Kind to the Poor*, *Be Kind to Animals*, and *A Turkish Raid*. Among the more recently published tracts (whose titles may seem equally quaint) are *The Gathered Meeting*, *The Key*, *The Early Prophetic Openings of George Fox*, *God's Map*, and *Taming Oneself*.

Samples of the *Friends Calendar* in "plain language" were displayed. Still popular among Friends who like the months and days of the week numbered instead of named for pagan gods, the *Calendar* has changed but little in format through the years.

In the hope of continuing its active service to Friends and others for many years to come, the Tract Association welcomes the support of all Friends.

KATHERINE HUNN KARSNER, *Clerk*

Letters to the Editor

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

Chicago Vigil for Peace

I read with great interest that a New Jersey Meeting reports (*JOURNAL*, December 1, 1966) that not all its members feel they can support the new Quaker Action Group. This is precisely what Quaker Action is all about. If Friends were as faithful to the Light as they should be, Quaker Action Group would not be necessary. Larry Scott, George Willoughby, and the others are the gadflies trying to give back the savor to the worn-out salt before the Lord decides to cast it out as useless. May they succeed!

While not all Chicago Friends feel at unity, either, I am happy to announce that a permanent Wednesday-noon vigil has been established on the University of Chicago campus, outside Hutchison Court. This grew out of a memorial vigil held on November 2 for Norman Morrison and for all those who have given their lives in Vietnam. A total of thirteen stood for one hour in the bitter cold on November 2. Numbers have varied the other days, but an average of five attends. The American Friends Service Committee is considering holding a similar vigil weekly in the Loop.

Chicago

JAMES B. OSGOOD

More on Telephone-Tax Refusal

The Committee for Nonviolent Action is currently participating in a national campaign to promote telephone-tax refusal as a form of protest against the war in Vietnam. Indications are that hundreds who are participating in this campaign have not notified CNVA.

In the near future we hope to make the public aware of the campaign by placing advertisements in newspapers and holding press conferences. For this phase to have maximum impact it is important for us to have as complete a list of tax refusers as possible. We would like to urge all readers of the *FRIENDS JOURNAL* who are refusing to pay the phone tax to send us their names. Doing so would make their protest even more effective than it currently is. Those who would prefer to have their names kept in confidence should indicate this. Those who are not currently participating in the campaign but would like more information about it should address CNVA at Room 1033, 5 Beekman Street, New York 10038.

New York City

MARIS CAKARS

Maine Meeting House Available

We had a dream: to buy back the old Manchester (Maine) Meeting House and make it a Quaker Center and an unprogrammed meeting place. For years there were not enough Friends to keep the meeting house open. The building was falling into disrepair, and when a well-to-do local neighbor needed a house during wartime it was sold. The new owner, although not a Friend, was much interested in the history of the old meeting house and made every effort to improve it but not change its lines. A huge fireplace was added where the dividing doors used to be between the men's and women's sides. The platform came off the front, and bedrooms and

a kitchen were added across the back—one step up, as the facing bench was. The original hall was retained, and the old pegs in the wall are still there for the elders' hats. The cellar was cemented, and repairs were made throughout. The whole building looked the same, but it was as snug and tight as when first built about 1837.

More time passed, and the new owner passed away, leaving a daughter to live alone in the big old meeting house. She has built herself a little house on property she owns about a mile down the road. Now a "For Sale" sign is on the Manchester Meeting House. Although we cannot make our dream come true for a Quaker Center because we cannot finance the project, we wonder if there isn't some Friend who might be looking for a retirement home of interest in Maine. We know just the place—and only five miles from Maine's capitol at Augusta. In this way the meeting house could at least stay with Friends. We cannot bear to have it go to someone who doesn't understand and appreciate its history.

HAZEL C. FOSTER, Clerk

RALPH DANA GREENE, Secretary

Winthrop Center Monthly Meeting, Winthrop, Me.

Wider Quaker Fellowship in Australia

Our group meets in the Wadroonga meeting house every third Friday except December and January. We have in attendance twenty to thirty people, half of whom are friends of Friends; the rest are members of the Meeting.

Canberra Friends are discussing the possibilities of a "Pendle Hill" for Australia. We hope it will eventuate in time.

The Vietnam war is very much with us at this time. Quaker Service Council is investigating ways of helping the children, and we are grateful for the American Friends Service Committee and for individual friends in the United States who are so deeply concerned. Let us hope and pray that ways will open to help those caught in this tragic war.

For the Wider Quaker Fellowship of Wadroonga Meeting,
Sydney, Australia

DOUGALD MCLEAN

"Committee for Better Transit"

Our thanks to G. M. Smith (JOURNAL, December 1, 1966) for his forceful plea that we become aware of the "28X War"—the war between the American people and the motor car. But Mr. Smith didn't mention a knowledgeable and responsible organization which has been active in this struggle for several years: the Committee for Better Transit, an independent citizens' group concerned with improved public transportation and highway safety.

Better transit means access to all types of opportunities, safely, for the entire community, not only for those with the financial and physical means to operate private automobiles. It means clean air, safe streets, rapid service, low fares, and an end to highway land grabs. Better transit means people riding together rather than driving into each other. Readers of the FRIENDS JOURNAL are invited to request a sample copy of the *Better Transit Bulletin* and literature about the Committee's activities.

P.O. Box 3106

Long Island City 3, N.Y.

ROGER FEINSTEIN, Vice Pres.,

Committee for Better Transit

Mary versus Martha again

In the November 15th JOURNAL J. P. Hogan has given expression to a feeling many Friends share with him, I believe. He says we want to "eat the bread and drink the wine and salute the angel" while so many are asking us to do business. I feel, too, that we bring only "broken wings" to the study group which asks us to keep our feet firmly on the ground. I believe that Quakers must follow the light, and we need the wings of spirit to understand the precious meaning of the words: "I am the light of the world."

I expect miracles, for I have seen so many of them take place. The magnification in the real light of a star compared with its light as seen from earth is our measure of the power of the unseen compared to what we see. We have a right to project the light of our thought far beyond the light we know today. That is the meaning of the spirit or inner light. It is an amazing adventure to see in all life the "angels" J. P. Hogan mentions—and they are not too high in the treetops.

Lake Worth, Fla.

MARION L. BLISS

Hand-powered Mills Meet a Need

On a trip to Mexico several years ago I was impressed with the widespread poverty there, particularly among the Indian population. Their food was largely corn, and their methods for processing it were slow and inefficient. In the larger centers the farmers could bring their grain to power-driven mills, but those in outlying areas still ground their corn between two stones or soaked the shelled corn in a solution of water and quicklime to remove the outer shell and then worked it on a smooth flat stone with a stone roller, much as women in our country use a rolling pin.

It occurred to me that small hand-powered grain grinders would be useful to these people. I searched for a suitable grinder and at first was unable to find any, so I spent considerable time designing a mill that I hoped to build at low cost. I built quite a few of these; most of them went to missionaries and Peace Corps workers. Later I learned of the C. S. Bell Company at Hillsboro, Ohio, which manufactures a small hand-powered mill at a cost lower than that of mine.

It is still my feeling that small, family-sized, hand-powered mills can be helpful to people like the Indians of Mexico and Guatemala.

Coral Gables, Fla.

W. B. BOOHER

Added Dimension on South Africa

David Richie's "South Africa Re-re-re-visited" (JOURNAL, November 1) will be warmly welcomed by Friends who care about the future of South Africa. Coming from one whose life for many years has demonstrated in a very practical way his concern for people of varied backgrounds, it will be treated with respect and with appropriate seriousness. With the general spirit of the article and with much of the content I wholeheartedly concur, but I should like to comment on a few specific points and to attempt to add a dimension.

The second recommendation which David passes on seems confused. In United Nations circles facts about South Africa are well known and readily available: the S. A. Institute of Race Relations does an excellent job of research and publica-

tion, and various anti-apartheid groups provide another source of information. In any case, it is difficult to understand how "requesting facts, asking questions, sending when possible commissions of objective inquiry" will improve the situation. Will improvement come from the very asking? The present attitude of the government is that what goes on in South Africa is essentially and exclusively an internal matter.

It is further suggested that the role of the U.N. should be to encourage the S.A. government in its professed aim of establishing fully self-governing homelands or "Bantustans." Given the present attitudes of U.N. member states towards the Bantustan policy, this suggestion has little relation to reality; not a single U.N. member, with the exception of South Africa herself, approves of the idea of the Bantustans. A South African Friend recently described the Bantustan policy of separate development as akin to trying to unscramble an egg.

The question of the morality of foreign companies operating in South Africa is a complex one which the informal Friends Southern Africa Group is just beginning to tackle, but David, it seems to me, has inserted a red herring. His reference to the pay received by the half million South Africans in industrial jobs compared with that received by their fellows in other parts of Africa is not relevant. The core of the problem in South Africa has to do with color discrimination and human dignity. Let us not be led astray by material considerations!

The situation in South Africa is one in which there is already much violence. The source of the violence is the South African government, and the reason for it is the present racial policy of that government. Unless there is a radical change in its policy the situation will erupt eventually into a bitter, bloody conflict whose repercussions will be felt throughout the continent of Africa and beyond.

David Richie has made some constructive suggestions deserving of our support. But is there not more we can do to relate to this situation? Is this not a specific case in which Friends should "speak truth to power"?

*Quaker Program at
the United Nations*

WALTER J. MARTIN

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

MEGINNES—On December 18, 1966, at Doylestown, Pa., a son, ETHAN SHAWN MEGINNES, to Wayne and Jo Anne Meginnes. The father and paternal grandmother are members of Doylestown Meeting.

ADOPTION

FORSYTHE—On November 13, 1966, by Peter Winchell and Joyce L. Forsythe, a daughter, MARTHA KATHERINE FORSYTHE, born December 27, 1965. The father is a member of Ann Arbor (Mich.) Meeting, and the mother is an attender.

MARRIAGES

DENLINGER-STUBBS—On December 17, 1966, at Swarthmore (Pa.) Meeting, RUTH ANN STUBBS, daughter of Evan L. and Mary C. Stubbs, and NELSON CLAIR DENLINGER, son of Irvin E. and Mary H.

Denlinger. The bride and her parents are members of Oxford (Pa.) Meeting.

MELLOR-CROWE—On December 17, 1966, at Mt. Toby Meeting, Leverett, Mass., CALTHA CROWE, daughter of Dr. Thomas and Frances Crowe of Northampton, and KIRK MELLOR, son of Mr. and Mrs. William B. Mellor, of Mahwah, N. J. The bride and her parents are members of Mt. Toby Meeting. This was the first wedding ever held in the new Mt. Toby Meeting House.

DEATHS

EVES—On December 27, 1966, suddenly, at Bethesda, Maryland, B. MILLER EVES, aged 49, of Rockville, Maryland. Son of William III and Julia D. Eves, he was formerly a member of Newtown (Pa.) Meeting. He is survived by his wife, Mary Davis Eves, two sons and a daughter.

GOERKE—On December 10, 1966, at the home of her daughter, Arlene Howell, in Arlington, Virginia, SOPHIA SULEDER GOERKE, aged 85, wife of the late Oscar Goerke. She was a member of New York Monthly Meeting.

Seal Thompson

Seal Thompson, aged 94, professor emeritus of Biblical history at Wellesley (Mass.) College, died on December 18th at her home in Wellesley, following a brief illness. Known to the larger world as a Biblical scholar, she had studied at Radcliffe College, Oxford University, the Sorbonne, the University of Chicago, Union Theological Seminary, and Columbia University. Her quarter century of teaching at Wellesley was interrupted by a semester of study at Oxford and a year of teaching at Yenching College in China. After her retirement from the Wellesley faculty in 1941 she taught briefly at Pine Manor Junior College and for many years conducted Bible-study groups in communities throughout greater Boston.

An active member of the Society of Friends all her life, Seal Thompson was closely associated with Rufus M. Jones and Henry J. Cadbury and was a delegate from New England to the Friends World Conference in London in 1937. Her beautiful command of the English language, coupled with her wide Biblical knowledge and her fresh and relevant interpretation of this knowledge, made her messages in meeting unforgettable. When in recent months she no longer was able to attend, she continued to observe the meeting hour and to choose prayerfully the quotations for the Meeting's *Newsletter*. Sorrow is tempered with gladness as we remember her conviction: "Whither shall I go from thy Spirit? . . . behold, thou art there."

ELSIE H. LANDSTROM

E. A. Schaal

E. A. (Red) Schaal, aged 72, of Lansdowne, Pa., retired executive secretary of American Friends Service Committee's Middle Atlantic Regional Office, died on December 4th. He is survived by his wife, Esther, three daughters, and six grandchildren.

I first knew Red Schaal as a consultant in the days during and after World War II when the Philadelphia Fellowship of Reconciliation was setting up occasional public meetings on peace issues. Red was a gaunt man with a soft voice and an incisive way of speaking. His ability to get to the point quickly endeared him to us amateur planners.

Later I had the privilege of working with Red in the Middle Atlantic Regional office of the AFSC when I became peace secretary in 1952. Within a week we were off on a tour of upper New York State, meeting with committees in several cities each day to plan for one-day conferences in the fall and to encourage last-minute registrations for the MAR summer institutes, held that year at Haverford and at Meadville, Pa. So many new faces and names bewildered me, but I quickly felt the love and respect in which Red obviously was held by these community leaders. He did not chair these gatherings, and he did not talk very much in them, but he saw that essential decisions were made efficiently and democratically.

In the week-long summer institutes Red would stay mostly in the background, smiling his encouragement and concentrating on

his croquet game. His support of his co-workers was legendary. In 1954 I began an exceptionally long one-day conference tour of three weeks, with Muriel Lester. Most unfortunately, she became seriously ill after only three days on the road and was unable to continue. I talked to Red by phone from Batavia, New York, and he went to work, lining up speakers for every remaining engagement of the tour and getting community O.K.'s for the substitutions in all but one case. I did not even have to return to Philadelphia.

This was Red Schaal—a mighty worker for peace and for truth. I believe that his influence and example are not lost.

MARK T. DEIBLER, JR.

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.

JANUARY

15—Lecture for new Friends and young attenders, 15 Rutherford Place Meeting House, New York City, 1 p.m. Speaker: Rachel Wood. Topic: "The Organization of the Meeting."

16—Lecture by Henry J. Cadbury on "The Sermon on the Mount," 8 p.m., Pendle Hill, Wallingford, Pa.

21—Western Quarterly Meeting, Kennett Meeting House, North and Sickles Streets, Kennett Square, Pa.; 9 a.m., meeting for worship; 10, Worship and Ministry; 11, meeting for business; 12:45 p.m., lunch. At 1:45 Theodore Hetzel of Philadelphia Yearly Meeting Indian Affairs Committee will speak on his experiences with Indians.

25—Luncheon, United Church Women, Greater Philadelphia Council of Churches, 12 noon, Benjamin Franklin Hotel, Chestnut Street at Ninth. Speaker: Mrs. Stuart E. Sinclair. Topic: "The Way is Wide Open." Make reservations (\$3.50) by January 18 with Mrs. Henry Nash, United Church Women, 1421 Arch Street.

27-29—Midwinter Conference of Green Pastures Quarterly Meeting at Kalamazoo, Mich. Theme: "No Time But This Present." Saturday sessions at Second Baptist Church, North Rose Street; Sunday (and Junior Quarterly Meeting) at Meeting House, 504 Denner Street. Isabel Bliss of Cleveland Meeting will speak on "The Community of Friends" (Saturday a.m.) and "The Nurture of the Spiritual Life" (Sunday a.m.).

28—New York Westbury Quarterly Meeting, 15 Rutherford Place, New York. Meeting for worship, 10 a.m.; Ministry and Counsel, 10:30, followed by business session and box lunch. Afternoon speaker: Charles W. Tait, Peace Education Secretary, N. Y. Metropolitan Office, AFSC. Topic: "China and the United States."

29—Chester Quarterly Meeting, Whittier House, Swarthmore College campus, Swarthmore, Pa. Meeting for worship, 11 a.m.; dinner, 12:15 p.m.; program, "Three Views of Vietnam," 1:30, to be followed by discussion. Speakers: Dr. F. Hilary Conroy, "Historic Background of the Vietnamese War"; Dr. Raymond T. Bye, "Communism—What Is It?"; Robert Eaton, "Do We Really Need a Draft?" Send dinner reservations to Mrs. E. Wayne Frazer, 510 Beatty Rd., Springfield, Pa. 19064.

FEBRUARY

4—Concord Quarterly Meeting, West Chester, Pa., 10 a.m.

5—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "Building Peace." Speaker: Jerome Davis of Promoting Enduring Peace, Inc.

5—Purchase Quarterly Meeting, Purchase, N. Y. (Purchase and Lake Streets). Meeting for worship, 10:30 a.m.; program (to be announced), 11:30; meeting for business, 2 p.m. Junior Quarterly Meeting and Young Friends, 10:30-2:30.

11—Abington Quarterly Meeting, Horsham, Pa., 10 a.m.

11—Burlington Quarterly Meeting, Hanover and Montgomery Streets, Trenton, N. J., 10:30 a.m.

11-12—Arizona Half-Yearly Meeting, Phoenix Meeting House. Contact Cleo Cox, 4738 N. 24th Place.

MEETING ADVERTISEMENTS

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

Arizona

FLAGSTAFF — Friends worship group, 11 a.m., Campus Christian Center, 410 So. Humphreys.

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

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

California

BERKELEY—Unprogrammed meeting, First-days, 10 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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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.

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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, Leslie Pratt Spelman, PY 3-5613.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

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

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

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

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

SANTA BARBARA — Meeting for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

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, 472-7950.

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

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

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 Toepele, Clerk. TU 8-6629.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

Georgia

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

Illinois

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

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

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

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

Iowa

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

Kentucky

LEXINGTON — Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

Louisiana

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

Maryland

BALTIMORE—Worship, 11 a.m.; classes, 9:45 Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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.

SPARKS (Suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 771-4545.

Massachusetts

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

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

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

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Janet Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, 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.

Minnesota-Wisconsin

DULUTH-SUPERIOR — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

Missouri

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

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

Nebraska

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

Nevada

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

New Hampshire

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

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—Meeting and First-day School, 9:30 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 — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK — Meeting and First-day School 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283 or 249-7460.

PLAINFIELD — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship and First-day School, 11 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—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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

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

TRENTON—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

New Mexico

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

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

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

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

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

CLINTON—Meeting, Sundays, 11 a.m., Kirkland Art Center, On-the-Park.

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
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Earl Hall, Columbia University
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about First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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.

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vall 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 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-382-3172.

Oregon

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

Pennsylvania

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

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 a.m.

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

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

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

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

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

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

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

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

LANSDOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., meeting for worship, 11 a.m.

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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

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

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

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

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

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

WILLISTOWN—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

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

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

Vermont

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

BURLINGTON—Worship, 11 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

Virginia

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

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

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

Wisconsin

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

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DIRECTOR, GRADUATE STUDENT RESIDENCE AND FRIENDS CENTER, July or Sept. 1967. Single person or couple interested in expression of Friends' concerns among students in urban community. Miriam Brush, 101 Overbrook Rd., Piscataway, N.J. 08854.

ENGLISH CONVERSATION TEACHER AT TOKYO FRIENDS SCHOOL (girls), Autumn 1967. Woman, preferably Friend with some secondary-school teaching experience to serve two or three years. For further information contact Friends Japan Committee office, 1515 Cherry Street, Philadelphia, telephone LO 8-4111.

SEVENTH GRADE TEACHER—February 1, 1967. Apply to Louise B. Wilson, Principal, Virginia Beach Friends School, 1537 Laskin Road, Virginia Beach, Virginia 23451. Interviewing teachers now for 1967-68 school year. Experience necessary.

FRIENDS RULES OF DISCIPLINE wanted; various editions, imprints, dates. Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

VOLUNTEERS TO HELP WITH CLERICAL WORK AT FRIENDS JOURNAL OFFICE—Small fee paid for carfare and lunch expenses. For details call LO 3-7669 or write to the JOURNAL at 152-A North 15th Street, Philadelphia 19102.

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