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***T**HE most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead. His eyes are closed. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive form — this knowledge, this feeling is at the center of religiousness.*

—ALBERT EINSTEIN

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The Courier

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Time and Taxes

By O. GODFREY KLINGER

IT is timely to remind Friends that during the first third of our almost three centuries in America Friends did not pay taxes; nor were they taxed.

The Rev. Andrew Burnaby, A.M., in his *Travels through the Middle Settlements in North-America in the Years 1759 and 1760*, first printed for T. Payne, Mews-Gate, London, 1775 (first printing for Great Seal Books, 1960), reports: "The present state of Pennsylvania is undoubtedly very flourishing. The country is well cultivated, and there are not less than 9,000 waggons employed in it, in different service. Till this war (French & Indian) they were exempt from taxes; and it was not without difficulty that the Quakers were prevailed upon to grant any supplies for the defence of the frontiers, though exposed to the most horrid cruelties; it was not from principle, say their enemies, that they refused it, but from interest; for as they were the first settlers, they chiefly occupy the interior and lower parts of the province, and are not exposed to incursions. . . . The Quakers have much the greatest influence in the Assembly, and are supported by the Dutch and Germans, who are as averse to taxes as themselves."

The "horrid cruelties" to which the Rev. Burnaby refers, were of then only recent origin because, from the date of the first settlement under William Penn until 1740, a period of over half a century, no white person was ever killed by an Indian within the boundaries of the present Pennsylvania, and, though this statement is not entirely clear, it appears that the same civility prevailed in what was then West Jersey.

The first white man to be killed by an Indian in Pennsylvania was a non-Quaker fur trader who got the Indian drunk and stole his furs. When the Indian regained his senses, he did justice according to the natural law, and recovered his furs. This event took place on the banks of the Susquehanna. The Indian was never brought to trial, largely at the behest of some Philadelphia Quakers.

It was only after the Quakers in the Assembly permitted themselves to be influenced by the dire predictions of the warmongers, whose real aim was to rob the Indians of their land, that taxes and conscription were imposed and much-needed capital wasted on the tools of war, a crime which, in the next two hundred years, was to reach today's proportions of half of every man's labor and self-respect.

O. Godfrey Klinger is a member and Trustee of Princeton Monthly Meeting, N. J., and has been in other years a regular contributor to religious youth publications. He is an accountant in private practice in New York.

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FRIENDS JOURNAL

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Editorial Comments

The Broadening View

"JESUS from Nazareth was Asian," said a delegate of a newly admitted Asian Church at the World Assembly of the Council of Churches held last November in New Delhi.

Of the 23 new member Churches, 12 were African. They are among the "young Churches" whose contributions to the World Assembly were the most interesting and stirring.

Resistance to the creedal character of the new membership formula (trinitarian and Bible-centered) was small. A report in the Swiss *Neue Züricher Zeitung* (December 12, 1961) is reluctant to interpret this ready adoption of the formula, which, incidentally, astounded the five official observers from the Catholic Church, as an easy victory for theological conservatism. It rather asks the question, "Has denominational dogmatism passed its zenith? This seems to be the case. . . . Time urges us on." The unity of Christendom is no longer a beautiful goal; it has become imperative.

The share of Christianity in the world population has dropped from 33 per cent in 1950 to 31 per cent in 1960. By 2000 A.D. it is expected to be only 20 per cent. Non-Christian missions are remarkably successful.

For the first time two laymen were made members of the six-men presidium, and the *Neue Züricher Zeitung* of January 5, 1962, is inclined to interpret this change as a criticism of the traditional clerical domination in the World Council. The ecumenical movement has, indeed, been in danger of becoming something of a pleasant clerical Rotary Club.

The New Picture

These few items point at rapid changes. Whatever criticism we may level against the World Council—and Friends will always oppose its creedal membership formula—its recent session has done a great deal to obviate some Western prejudices. All pronouncements demanded that we view our time as prophetic, as part of the unfolding plan of God's work that teaches, admonishes, and corrects us. The presence of the young Asian and African Churches shifted the accent from our anti-Communist anxieties to concrete threats of an entirely different kind. Hunger and disease are dark clouds permanently hovering over every Indian or Egyptian Christian. The Ameri-

can Negro suffers from racial anxieties much more directly than from other global problems.

The newly admitted Orthodox Churches from Russia and other iron-curtain countries had not, to all appearances, come to make political propaganda. Their presence as a martyred Church added a new note to this assembly of Churchmen, whose prosperous and undisturbed past would have aroused Kierkegaard as well as George Fox. The Orthodox silently accepted all pronouncements about an "open society" safeguarding fundamental liberties of the Christian mind and similar demands. If they had come for political reasons, they would have protested against such declarations. They protested when the Russian newspapers were called a press that is not free in our sense. They maintained that the press of Western nations is equally unfree, a remark hinting at the financially ruling classes who own and direct our newspapers. The resolution dealing with these matters was, therefore, dropped. The Orthodox representatives were delighted with the lecture of Joseph A. Sittler of Chicago, who spoke about the Christology of nature. He included the entire cosmos, all animals, plants, and resources of the soil, in his theological considerations. This approach has always been part of Orthodox tradition, whereas the West usually centers upon the divine-human relationship. Will the growing anxiety over the reckless consumption of our natural resources bring about a change?

The Face of the World

The Church is set within the realities of history, economics, politics, and social conditions. Christendom lives and moves within these contexts. The life of the Church depends to a large degree upon these seemingly secular forces. It is a mistake to think of the life of the spirit as being independent of the realities of daily existence. They belong to God's ongoing creation.

A French cleric, Robert de Montvalon, appealed a short time ago to clergymen and laymen alike to search for the indications of God's work in the new face of the world. It is much easier to reject the world than to search for the divine features in it. The remark at New Delhi about the Asian origin of Jesus hints somewhat startlingly at our need for genuine search. The real search must, of course, probe more deeply. God's design must be

viewed as encompassing the whole creation. This search and this creation include problems like atomic energy. The search, which poses mysterious questions about the meaning of history, past and present, is bound to be puzzling. But on its persistence and sincerity may depend the future of Christianity.

The Hero of Hiroshima

James A. Wechsler, prominent journalist, reminds us of the harassed life of Major Claude Eatherly, who in 1945 had given the "go-ahead" signal for the atomic bombs to be dropped over Japan. He has ever since not

been able to sleep peacefully. The shower of praise for his heroism was painful to him. He sought punishment by committing crimes; he has indulged in drinking sprees; he was interned in an insane asylum and escaped. He continues to accuse himself and despairs of making society realize its own guilt. His former commander-in-chief is a picture of health and sleeps well. Eatherly seems now to be at large, roaming the country that is prepared to throw atomic bombs as frightful as those which Khrushchev is also preparing to use. Isn't Eatherly's fate a prophetic warning to the world? Is he not also part of God's design for our time?

The Tree of Life

By DOROTHEA BLOM

ADAM and Eve made the mistake of eating from the wrong tree. God warned them that there was only one tree in the garden of Eden from which they should not eat, the tree of knowledge. He said nothing about the tree of life at the center of the garden. Only *after* they ate from the tree of knowledge did God grow mightily concerned lest they eat from the tree of life, and only then did He eject the new race from the garden to protect it.

See the garden of Eden, if you will, from above, a bird's-eye view. From there it calls to mind the mandala, a circular design commonly used in Oriental religions. In the Orient, the center, often empty, represents the imageless God, central to all images of Him that lead to Him. The details of pattern surrounding the center offer means, figurative and otherwise, of reaching the imageless God. The mandala represents the religious life within a person, as the mandalalike view of the garden of Eden can for us. Used this way, it becomes an image for the inner sanctuary of person.

Still looking down on the garden from above, we see a design of great beauty. In the center stands the tree of life, deeply rooted in the Being of God. From its roots (and the Being of God) spring four rivers radiating from the center, dividing the garden into four parts. In the four sections between the rivers all manner of plant and animal life grow and prosper. The rivers (according to the Bible) flow beyond the boundaries of the garden, reaching out to the four corners of the earth,

thus connecting the garden with life as a whole. Where in this beautiful symmetrical pattern is the tree of knowledge? The Bible does not tell us.

The Bible suggests an east entrance or gateway. At least God places cherubim there with a sword of fire that turns every way, so that man, overimpressed with his knowledge, shall not re-enter. Why an east gate? The sun rises in the east, and a new day begins. The only entrance, then, identifies with the beginning of a new day.

One suspects (without the Bible saying so) that the tree of knowledge may be located on the west side of the garden, identifying with the sunset, diminished light, sleep, unconsciousness. Did Adam and Eve know what they did when they ate from the tree of knowledge, any more than the crucifiers of Christ knew what they did, or we, for the most part, know what we do? If Adam and Eve knew what they did, they would have eaten from the tree of life. Yet it is in the nature of things that they took responsibility for what they did.

The divine irony is, of course, that Adam and Eve had not *knowledge* to single out the tree of life and eat from it. They were spiritual infants, without the power to differentiate. Did God speak through the serpent to awaken the unthinking, compliant infant race? Did He think to involve them in life, that creatures of creative initiative might emerge? I understand "the fall of man" this way. It seems as if knowledge has to be snatched and abused and misused, even deified, until utter confusion sets in. In the meantime, individual responsibility has to be taken for all the unknowing misuse and abuse. Only in this way can knowledge fail as a God, fail as a center of life, becoming a servant to man instead of tyrannizing over him. Then knowledge, needed so much by the human race, becomes a useful instrument with which the human being can differentiate and aspire to the life-giving tree.

Dorothea Blom is a member of Purchase Meeting, N. Y. In 1961 she attended the summer school at Pendle Hill. She has written and lectured for many years in art-related fields, with emphasis on the Jungian concept of growth and spiritual needs, and is currently teaching in the state-supported Adult School in Pleasantville, N. Y. With Dorothy Biddle as coauthor, she has had ten books published by Doubleday Doran and by Barrows.

The garden of Eden is within us. The tree of life grows at its very center. Occasionally we meet someone well related to this inward sanctuary, which we may call the garden. We recognize him by his inner simplicity; he is free of offenses and defenses, looking at life with affectionate curiosity. He is not afraid to face his own or another's fears, and one knows he has wept away the tears that blinded him. For life's tragedy is real to him and worth weeping for. He has a twinkle in his eye, for his awakened humor has been a part of his salvation. When we see him, we know that he is at home in this inner sanctuary because he is at home outside of it. He is at home in life.

How about us? Can we enter a new day, approach the east gate, leaving all the confused leftovers of seeing and understanding behind? Can we let go of all the blown-up importance of our knowledge, our judgments, our skills and manners, and, most of all, our opinions, with which we identify ourselves as if they were life itself? It's hard to let go of all the massive, stale accumulation. But there's no danger of tracking all that in with us. As Christ reminds us, the gate is narrow, and, besides, that sword of fire burns away any extraneous matter. Nothing but sheer God-made person enters here. Not that all our knowledge and skill shall be lost. Nothing of value is ever lost. Rather, they become serviceable instead of central, in proportion rather than blown-up, simplified rather than confused.

As we begin to feel at home in the garden, we see more and more our off-base evaluations of ourselves and others. We come to understand that inflated knowing-too-much leaves not even finger room for God to reach through and touch the human heart. Obviously, we must travel light within ourselves to enter the east gate.

When they ate from the wrong tree, Adam and Eve brought about two separations. Until the "fall," God and man lived in harmony. After the event, God and man were torn asunder. Even the divine will and the human will got out of focus. Also, until the "fall," animal and human life lived in harmony. By the act of the

"fall," earth-wisdom, in the form of the serpent, and human life became estranged. It would seem, then, that separation from God and earth-wisdom both happened simultaneously.

When we enter the garden, we meet all kinds of animal life. Even the serpent is still there! In Hosea, when God describes His reconciliation with man, He says: "And I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground." So it is that when we, by conscious choice, approach the tree of life in the garden of Eden, we find our relation to God and earth-wisdom simultaneously.

Let us not despair that we cannot stay long in that inner sanctuary. Slowly, as we come to feel at home there, we begin to be more at home upon the earth and with the universe. Perhaps all who do not go there are aliens on his earth, nostalgic for they know not what, perhaps sustained only by a tomorrow that never comes. Is this what Christ meant when he said the meek shall inherit the earth? Are the meek those who are unburdened and teachable in the inner sanctuary? Is there another way to feel at home on the face of the earth?

Were You There?

By EUELL GIBBONS

The name is Legion; grimly gaze, aghast
At flotsam borne on self-perception's tide,
Where guilt, like oily scum, attempts to hide
Offensive, noisome offal from the past.
In dimness stands an altar to despair,
An icy flame, where childhood faith is tied,
A distant cross, on which a soul has died.
Repression stirs and gives: When was I there?
When did I tell a maid, "I know him not"?
Was I among the sweating crowd that cried,
"Away with him; let him be crucified"?
And for his garment, did I cast my lot?

Through what long ages did I, weeping, stand
With thirty silver coins in my hand?

WHAT is simplicity? It is not from our point of view asceticism—living in a hermit cell, feeding upon grass. It does not necessarily imply poverty, voluntary or imposed. When early Friends practiced their simplifications, they were protesting against insincerities in speech, and extravagances in dress and behavior, unbecoming to Christian men and women. They did not suppose that a man in leather breeches would get to heaven more easily because he wore leather breeches, but what they wore was consistent with their whole attitude to life and to other people. They had no desire to bear those others down with grandeurs in dress or houses, or to betray what to them was of paramount importance (the good life) by luxury, frivolities of a harming kind, or coarseness of speech and behavior. What they were and did was natural to them; they were not conscious of self-denial or hankering after forbidden fruits. The Kingdom of God was for them desirable beyond all else; they lived already in its outer courts and were content. Their simplicity was a grace, not a penance.—HORACE B. POINTING, "On Being Different," in the Wayfarer, London, July, 1961

THE COURIER

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Friends Council on Education

A Report to the Philadelphia Yearly Meeting of 1962

By OSCAR E. JANSSON

WHATEVER peculiar but desirable qualities Quakers have to offer in education cannot be developed nor even maintained without trained people. The continuance of a supply of such people has always been a major concern of the Friends Council on Education; yet we are not doing enough to stay abreast of the great forces sweeping through education today. We report herewith what we have been doing (A); we add to these reports what else we should be doing (B).

Functions:

(A) The Council is that agency within the Society of Friends that tries to speak to and hear from all those involved with education, from nursery to graduate school, in this country and sometimes abroad. It is an advisory, consultative, coordinating group; it has no administrative power. It attempts to serve the particular responsibilities of Friends in education; it extends these services in some ways to other schools.

(B) Unfortunately we have fallen short of realizing these functions. At best we have maintained some communication of useful thought between schools, but we have been unable to give adequate attention or to follow through to significant conclusions. Hence we feel the need of a wise and experienced person on our staff who can move within the framework of all Quaker schools to inform, counsel, energize, crossfertilize; who can help with personnel, curriculum, finances, morale. We want to examine and strengthen the bonds between our secondary schools and colleges, to encourage Quaker college applications and admissions, and to exchange information about courses and methods. An able field person

can help extend our unique teacher training program, visit and sustain new schools, and deepen the spiritual life of all our schools through personal contact.

Structure:

(A) Membership consists of representatives from four Yearly Meetings (Philadelphia, New York, Baltimore, New England); Friends General Conference, Five Years Meeting, Friends Education Council of London, England; American Friends Service Committee; appointed members-at-large; and school members. These include 46 schools and 11 colleges in the United States and Canada. Ten schools outside the continent receive our minutes. During the past year the Goshen Friends School and the Westbury (New York) Friends School became members. The Council operates through meetings of representatives, subcommittees, and its full-time office in Philadelphia. The Council schools and colleges enroll about 18,000 students, employ 2,100 educators; in theory at least we touch almost all Friends in this country and some abroad.

(B) Despite its broad structure, the Council operates mainly in the Philadelphia area and not equally across all age levels. We here are privileged to have a teacher training program for our high schools, to feel the comfort and strength of 30 neighboring Friends schools, to have our secretary Harriet Hoyle at close call. Principals, teachers, and committees in Massachusetts, Virginia, Ohio, and elsewhere would benefit from such facilities. To extend ourselves geographically and through other grades, more staff time is needed.

Teacher Training:

(A) In its fourth year, under Irvin Poley's leadership, the Friends Program for Teacher Training continues its year-long in-service graduate-level work with new young teachers. Within a truly professional program, these

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teachers develop both philosophy and technique through organized classes, seminars, conferences, reading, and reporting. For their work, the University of Pennsylvania offers graduate credit; to us, their credit is reflected by the continued enthusiasm of headmasters and the growth of skill and confidence within the teachers themselves.

(B) But schools beyond the Delaware Valley, and schools other than secondary, earnestly seek this valuable program. While an Irvin Poley could introduce it elsewhere, it would require continuous supervision and participation if it were to operate in the field. An augmented staff could accomplish this goal, improving our Philadelphia elementary and middle schools, as well as institutions outside this metropolitan area.

Personnel Service:

(A) We continue to act as an employment bureau, advising schools of available people, and advising people of open jobs.

(B) We would do more than this. The extraordinary expansion of schools and faculties has made the supply of teachers not only painfully small, but the number of Friends who teach an even more minute and still dwindling proportion. We want to excite more young people to consider teaching as a career, to visit the high-school and college campus for this purpose. Equally difficult to find are Friends who can assume administrative duties. The Council believes that coordinated efforts of Friends schools can help establish a reservoir of potential administrators.

Other Activities:

(A) During the year past, Council met at Friends School, Baltimore, in accord with our custom of visiting around. Next month we plan to meet at another location. At Pendle Hill last September some 75 teachers new to our schools received an introduction to Quakerism. Over 600 teachers examined various aspects of Quaker education on Friends Schools Day at Newtown Friends School and George School in October. Well over 50 persons were at a midwinter conference last month at Pendle Hill. *The Courier*, a bulletin of educational articles edited by a committee headed by Howard Platt, has appeared twice during the year; it reaches FRIENDS JOURNAL subscribers, and goes to school personnel in reprint form.

(B) The value of these activities is greatest to our local schools. At considerable expense, distant schools send representatives, but that expense and the increasingly large number of persons in education require us to meet regionally or in limited grades at different times. We are feeling the population explosion. To maintain our precious individuality but not to lose the values of these joint activities, we shall have to utilize more time of more people in planning and execution.

Future Plans:

As did all Council endeavors, the Program for Teacher Training began four years ago as an experiment. It has worked well in preparing people to carry on Quaker ideas in education, and it has gained national prominence through its professional accomplishments. Thanks are due the Chace Fund, the T. Wistar Brown Fund, the Philadelphia Yearly Meeting and its Committee on Education, and others who have supported the Council in this and other ventures. In 1962 the Council is moved to extend its training program and general services to other areas and levels. We have outlined how we would employ energetic professional personnel, and in what ways increased Council operations could meet the needs of Friends schools today. To do these things, we shall appeal to those who have helped thus far, and offer opportunity to others to participate in strengthening Quaker education. Henry Adams wrote that "a teacher affects eternity; he can never tell where his influence stops." Having ventured into teaching, Friends must face this everlasting responsibility.

Some Thoughts on Education

By JOHN H. HOBART

A THOUGHTFUL and to me thought-provoking article by James A. Tempest on "Awards in Friends Schools" was presented in Number 17 of *The Courier*. It is a carefully reasoned article in which the writer, while trying to be fair to both sides of the argument, leaves no doubt where he personally stands. It is extremely difficult to get clear, logical, and objective thinking on almost any subject; on the question of awards, athletic and academic, it is well-nigh impossible. James Tempest is, therefore, to be congratulated for his fair-minded and, on the whole, practical survey of the question.

Since reading this article I have been exploring in my mind the nature of the problem presented, recognizing that the ideal situation does not exist. What are the considerations which should govern our practices in this matter?

We are used to stating the educational philosophy of our school and its objectives for, among other reasons, the Middle States evaluation. This well-intentioned statement will usually find its way into the school catalogue and says something to this effect: "We believe the growth of the whole person—body, mind, and spirit—is the aim of all good education. We further believe that this may be best obtained in a religiously oriented institution, which seeks to provide an environment in which each child will be able to develop his individual gifts to the full, to produce a well-rounded and integrated personality."

This version is, of course, a cruelly abbreviated one of the

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longer statements which, with their fine-sounding phraseology, adorn the catalogues of most of our schools. Yet it does, I think, present their essential substance. Even as I have written it, modesty is not its chief characteristic. No one really knows what the potentialities of the human being actually are; we try to do our best within the limits set by our present knowledge and abilities. Most of such statements fail to answer the more important question: For what purpose do we strive to develop these individual gifts? All too often it turns out to be for the ultimate pursuit of money, prestige, and power.

The prime responsibility of education is to enable the rising generation to master its share of the world's stock of knowledge and wisdom so that knowledge and wisdom may not be lost and may even be added to at some points by the specially gifted.

The success or failure of our whole educational system is related to that word "wisdom." Wisdom is difficult to define. We are uncertain how to teach it or even if it can be taught *per se*. We think it is something that comes with experience, and we wonder if every child must burn his fingers anew. Physics would have made very little progress if every generation had to start again at the beginning to make its own discoveries of what is already known. Education is civilization's organized way of remembering the past. Santayana once issued the grave warning, "Those who cannot remember the past are doomed to repeat it."

Perhaps the most honest statement any of our schools could make today would be to declare, "We will try, at all costs, to get the student admitted to the college of his choice," for this aim seems to have become the prime objective. All of our schools, I know, are actually concerned with moral issues and the need to foster the vision of greatness in the young. But the harassed headmaster is often hamstrung by the mechanistic demands of College Board examinations, knowing full well his school will be judged largely by the scores its students make.

If the student is to be adequately prepared to face life as it is, he must learn to accept defeat gracefully and to accept awards and honors modestly. Traditionally this piece of training has been considered almost entirely the function of the school's athletic program, although I see no reason why it should be so exclusively; in fact, there are many good reasons why it should not. Let us, therefore, not condemn awards as unnecessary evils but seek to use them constructively in the educational process. This suggestion is not to imply that we equate academic merit and athletic prowess on the same basis lest this be thought to debase the one and elevate the other, leaving the reader to decide in which direction each would be moved. I would leave to each its own distinctive role.

All athletic programs at both school and college should, in my opinion, be kept within the realm of play. All academic subjects should be work. Work and play are vital components in any well-rounded experience, and I am not ready to suggest that either one is the more important; they need each other.

There are two deplorable tendencies in our modern education. One is to make athletics work; the other is an endeavor

to make academic subjects play. The effort probably grows from an idea, already too prevalent in the young, that play is something one enjoys, while work is always an onerous task.

I am brought eventually to the crux of the matter. I cannot possibly conceive how a child may be truly educated except on a religious foundation. I do not mean in the pattern of a narrow sectarianism. I do mean with some concept of God, some point of reference, and the knowledge that right and wrong are real, even if often difficult to determine. Only with this kind of education can we build faith in an age of doubt and develop in the young the spiritual resources necessary to cope with a troubled and sometimes frightening world.

The fact that hundreds of thousands of people do crossword puzzles every day without any suggestion of a prize or public acclaim is one evidence that they like to be challenged and that no thought of an award or similar recognition is necessary to call forth their best effort. Many more thousands do not bother with crossword puzzles. The important point not to lose sight of is that we all can be challenged by something. Part of the challenge to the teacher is how best to reach the mind and stimulate the imagination of each student that comes before him.

To offer prizes is not only one of the least worthy of motivations; it is also one of minimum effectiveness. It has its emphasis in entirely the wrong place, for the emphasis should be always on the value and importance of the work itself. Prizes as a stimulus to study will work only with those who have a reasonable hope of success, usually a quite small percentage of any group. This statement, however, does not mean that outstanding merit and achievement should go unrecognized; but we must guard against the desire for prizes and awards becoming the "raison d'être" for learning, since such would be to the complete disfigurement of our whole scholastic tradition.

Finally, what is wisdom? Nearly two thousand years ago Epictetus, the Greek slave who became a famous philosopher and teacher, is reported to have said: "To accuse others for one's own problems and misfortunes is a sign of want of education; to accuse oneself shows that one's education has begun; to accuse neither oneself nor others shows that one's education is complete."

In the face of disaster the fool and coward can only say, "I didn't do it." The ordinary man demands, "Who is to blame?" The wise man asks, "What must we now do?"

The History Teacher's Opportunity

By CLARK D. MOORE

IN considering the opportunities and challenges of teaching history and related subjects at a time like this, I could not help recalling an earlier period of opportunity and challenge to this calling, a period not marked by outstanding success.

When I was in school in the late 30's and early 40's—in fact, when I began teaching—the social studies programs of

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schools enjoyed a position of prestige and leadership. They were riding high, wide, and handsome. This position was the result of feeling that the world of the future was to be a bright one, for we had learned—and would teach—the mistakes of past history.

I need not dwell on the disillusionment which followed. The failure, however, was not absolutely total. We as a nation emerged from the Second World War a more enlightened and socially responsible people than we were at the end of the First World War. But the harsh realities of the late 40's and 50's fell so far short of the projected goal that new prophets were sought to be followed.

The physical sciences had won the war, while the social sciences had failed to win the peace. This was the popular view. Thus new leadership was not hard to find. The shift of leadership found expression in the curriculum planning and enrollment patterns of colleges and secondary schools. The future now seemed to belong to the engineer and physical scientist rather than to the economist, sociologist, or political scientist.

What universal principles and outlooks can we present through each course we teach, regardless of the actual subject matter, to reinforce it and make it a more living and useful thing?

I would not presume to know a positive answer to this massive question, but I would like to suggest a tentative answer, an answer which subconsciously, I think, we have been applying already, but which we shall focus upon more consciously in the year to come. This concept I can sum up in three words: the *individual*, the *culture*, and *humanity*.

First, the individual. Here is the nub of the world's present ideological differences. We must demonstrate to our students—and I say demonstrate, not tell—that if democracy has any validity and meaning, it is wrapped around the Graeco-Judaic-Christian concept of the individual; that without this at its core, democracy is merely another form of political mechanism, notorious for its inefficiency. We must lead them to see, also, that this heart of democracy has many enemies, that these enemies are not always the obvious ones; nor are they to be judged merely by the labels they wear or by the things to which they are opposed.

Communicating individualism to the normally egocentric adolescent is not as difficult as the coresponsibility; that is, working out the formula for locating the dim, shifting line between individualism and responsibility to a group. If we can help them to work out this formula, and having worked it out, make it clear that each individual must apply it for himself, in terms of his own conscience, in each case of conflict between his individual interest, as he sees it, and the group will; if we can further show them that the balancing of these two seemingly converse things is the major unending task of a democracy, then we have done as much as we have a right to do.

But talking about the sacredness of the individual as the core of the democratic idea may seem neither realistic nor vital in a world teetering on the brink of nuclear war. What, then, is the rest of the program?

Accept, if you will for the moment, this assumption, that the problems confronting the world are not now political, military, economic, scientific, or racial. They never have been. These are merely the names we give to the symptoms caused by the simple basic fact that some primitive part of man's mind causes him to fear that which he does not know. Our reactions to these fears are equally primitive. We behave like any startled alley cat; we puff ourselves up, look as fierce as possible, and spit at what we fear.

We come, then, to the question: Why should the people of the world, in this era of instant communication and mass education, be so ignorant of each other as to fear each other?

I would suggest that the answer lies in the fact that each individual is a prisoner of his culture. Our culture is not a part of our biological heredity, but it is the sum of all we learn from the moment we are born. It is so ingrained in us that we come to regard it as right and normal—and anything that deviates from it as wrong and queer. And unless this alien culture strikes us as being quaint, we do not even investigate it and seldom try to understand it.

The second thread, then, which we must try to work universally through the fabric of our social studies program is this idea that while for us the advantages of the component parts of our own cultural pattern are self-evident, to others they may seem bizarre, foolish, or even immoral. We need to realize that the evolution of a culture is somewhat like biological evolution in that it is often the one of the mores best adapted to the situation which survives. This is the reason that the imposition of one culture upon another is a hazardous business, the tragic results of which can be seen in large areas of the world today.

If we can succeed in reducing our cultural blind spots, we have taken a long step toward getting to know other people, and thus reducing fear. Furthermore, we move into a position where we are more likely to see ourselves in perspective—as individuals, members of a cultural group (one among many), all trying to live a more fruitful life on this planet.

It must be granted that at this moment our group is living better than most other groups, but our historical perspective should tell us that this well-being was not always the case, and logic points out that it may not always be so, especially if the age-old, fear-born competitive patterns continue to be followed.

Thus we come to the third thread which we must follow and strengthen; that is, the individual's membership in the human race. We must recognize that the brotherhood of man is not only a religious notion but also a biological and economic fact, that the welfare of each individual is today tied more directly than ever before to the welfare of the entire human species. Just as in the past man's enlightened self-interest caused him to outgrow the tribe, the city-state, the feudal kingdom, now technology has created a world in which man can no longer afford not to outgrow the nation-state, and think of himself as first a human being.

The Editorial Staff of The Courier comprises Howard G. Platt, Rachel K. Letchworth, Alexander M. MacColl, James A. Tempest, Mark F. Emerson, Edwin W. Owrid, and Oscar E. Jansson.

The Cuban Refugees

By RICHARD FERREE SMITH

FOR the first time in this century the United States has had to be the country of first asylum for refugees. Dade County, in which Miami is located, has within two years received almost 100,000 Cuban refugees, with 6,000 to 8,000 continuing to arrive monthly. In an area already burdened with an eight per cent unemployment rate, the local citizens appealed for and received assistance from the federal government and the national voluntary agencies. Currently, the Department of Health, Education and Welfare, which has been given the responsibility of administering the Cuban refugee program, is spending over \$2,000,000 a month for financial assistance and resettlement costs. During the last six months of 1961, organizations of the Roman Catholic Church alone have spent over half a million dollars to aid the refugees. In addition, Protestant, Jewish, and nonsectarian groups have also been active in various phases of assisting these people.

The initial wave of refugees, numbering perhaps 3,000, were Batista supporters, who arrived during the winter of 1959. They were followed shortly by some well-to-do Cubans, who quietly left their island with their money. One observer commented that a number of this group are still in Miami, "living well and constituting no problem except as they give the country club set a false idea of the typical Cuban refugee."

The real refugee began to arrive in 1960. Mainly members of the growing middle class of professional and business people, they were cared for by the Cuban colony in Miami. By December, 1960, over 40,000 had arrived. In 1961 additional thousands fled with the added handicap of being allowed to bring with them only five pesos, one watch, one ring, and the clothes on their backs.

The Cubans leave their homeland by airplane, although flights have been restricted by the Cuban government to 17 a week between Havana and Miami. A small number have come to Florida by small boats, chancing a dangerous two-day voyage. Those coming by this method are often fishermen and farmers, without papers.

According to the government Cuban Refugee Center in Miami, the 108,000 Cubans registered with the Center fall into the following age and occupational categories: one quarter are between 21 and 30 years of age; one third, between 31 and 40; 6 per cent, under 20 years old; and 9 per cent, over 56. Two thirds of the entire group are males. One third are professional, semiprofessional, or have managerial occupational experience; one third, cler-

ical, sales, or service experience; and one third are skilled, semiskilled, or unskilled. At least 90 per cent are Roman Catholics; the balance are Protestants and some 3,000 Jewish Cubans (representing almost a third of the previous total Jewish population of Cuba).

Miami has been the point of impact from the beginning. It is a city that before the Cuban refugee arrived had doubled its population in nine years. In 1940 it was an overwhelmingly white Southern community, with a small associated Negro population. Since then, and particularly since 1950, large numbers of Northerners have settled there as have increasing numbers of Spanish-speaking people. In 1959, before the flood of Cuban refugees came, Dade County had a population of one million people, 13 per cent of whom were Jewish, 10 per cent Negro, and 10 per cent Spanish-speaking. Of the latter group about half were Cuban, the balance including individuals from almost every other Latin American country.

Dade County has experienced an unprecedented economic growth during the past decade. During 1960 and 1961, however, the county's major industry, tourism, has not continued to expand, and unemployment has increased. With the influx of needy Cubans looking for work, a desperate competition for jobs has resulted. It is reported that local residents are complaining that the Cubans are underbidding them and taking away their jobs.

Until the federal government assumed responsibility, the county was unable to cope with the welfare needs of the refugees. The State of Florida has no general assistance program, and the county program was severely handicapped by budget and legislation restrictions. The United Fund has failed to meet its goal for the past four years. It is remarkable that Miami so far has not been the scene of a public outburst. According to recent testimony before the Subcommittee on Refugees and Escapees of the Senate, the response to the refugee influx by the people of Miami and Dade County ranged from genuine acceptance to outright rejection. Evidence indicated that the local educational, economic, and social institutions had made considerable effort to assist the refugees. Conflicts, however, have arisen as a result of the overtaxing of the local facilities and in some instances because of cultural differences.

Some 10,000 families are now receiving assistance from the federally financed program. The maximum grant to a family is \$100 a month (in overcrowded Miami rents are often \$60 a month), and the top limit for single people is \$60. Cash assistance is supplemented by the distribution of surplus foods.

Richard Ferree Smith, a member of Germantown Monthly Meeting, Philadelphia, is Director of the Friends Refugee Settlement Program of the American Friends Service Committee.

A minimal material existence on public assistance in overcrowded Miami does not offer any long-term solution. One observer commented last fall for the Cubans in Miami: "Life seems to be lived in a state of suspense, waiting for something to happen and with very little sense of direction regarding the next step. They know they can't go back and they are afraid to go forward." Until recently they have been loath to leave southern Florida for a variety of reasons, including the desire to wait for missing relatives, nearness to their native land, the reassurance of living in a Cuban community, the fear of cold weather, and the inability to speak fluent English. An increasing number, however, are now considering resettlement in other parts of the United States. So far Friends Meetings, which have responded so well to other refugee groups through the American Friends Service Committee Refugee Resettlement Program, have sponsored only 13 Cubans, four of whom are Cuban Friends.

Of the group registered at the Center, some 17,000 have been resettled by voluntary agencies in 49 states, Puerto Rico, and the Virgin Islands. Many have moved without assistance. It is estimated that 20,000 are living in New York City; smaller groups are found in Chicago and Philadelphia. Ten thousand are now in Puerto Rico. Cuban refugees are eligible for public assistance in all states having a federally approved public welfare program. Only two per cent of the ones who have left Miami have applied for this assistance. Almost \$75,000 has been voluntarily repaid by the refugees who have become self-supporting.

The obvious solution for the Cubans is for the majority of them to resettle in other parts of the United States. The government is encouraging this by paying for all transportation costs from Miami. Until the refugees, however, are convinced that this is the answer and until more individuals and churches in American communities are willing to sponsor them, there will be little change in the current situation.

Although some 30 Cuban Friends have fled as refugees, Friends for the most part have played a minor role in assisting the Cubans. The American Friends Board of Missions, however, has made a significant contribution by assisting in supporting the Director of the Church World Service Cuban Refugee Program. The Director is Earl Redding, a young North Carolina Yearly Meeting Friend, who until this appointment was Minister of the Tenth Avenue Friends Meeting in Miami. The AFSC Refugee Resettlement Program has been in close touch with the Mission Board and with Earl Redding. A Friends group interested in helping these uprooted families may obtain information from the nearest AFSC office.

Friends and Their Money

By GUY W. SOLT

TO attend Yearly Meeting—and it makes no difference which Yearly Meeting—is to hear a series of appeals for money. When a committee report is being given, it requires no prophetic discernment to know that there will be the characteristic reference to what the committee could do if it had more funds.

Since the Yearly Meetings allocate funds to the committees or permit them to raise their funds directly from the members, the assumption is that they are making satisfactory use of the money at their disposal. An interesting pastime at Yearly Meeting sessions is pondering whether adequate funds could be had on an annual basis as contributions from the members. Yet next year the committees will be operating on similar budgets for lack of funds.

But the matter of stewardship of our money cannot be dismissed so lightly. The Society of Friends could be more effective if sufficient funds were available for certain purposes. Assuming that present support of the Society, inadequate as it is, may constitute as great a demand upon the average member as it should be, there may be two sources of funds that could relieve the present and future situation.

There is in the Society of Friends a tradition for extended voluntary service. It is not unusual for a Friend who has retired, or is otherwise able, to accept an unsalaried job and give several years of service. Who of us is not aware of those Friends, known as "Friends of Leisure," who, being financially able, travel long distances in the ministry or visit Friends to advance a cause about which they feel deeply? Often these people perform indispensable service, and they always seem to enjoy it greatly, placing no limit upon the time and energy they will expend.

There is another way that Friends, both men and women, may get personal satisfaction similar to that enjoyed by "Friends of Leisure." A portion of our members reach the point financially at which they no longer need to add to their personal wealth. These Friends could resolve that henceforth their immediate income beyond personal needs would be given in support of activities of their choice. This need not be a speculative matter. For a year the surplus income could be set aside and given away the following year. If such a plan is followed, the donor would always have paid the living costs before the surplus is distributed.

Guy W. Solt, a member of Lansdowne Meeting, Pa., was on the staff of the American Friends Service Committee as a fund raiser until his retirement in 1960.

This suggestion raises a question. At what point in our financial success should Friends stop accumulating? It also raises the question of whether there is virtue in accumulating more money than we expect to use in our lifetime. Accumulating enough money for our reasonable use is proper and Christian. But letting money possess us is not Christian, irrespective of how we rationalize it. We learn from the New Testament that our purpose is to glorify God. It is difficult to see how we glorify God by so devoting our time and abilities to the accumulation of money far beyond our needs. It is not a matter of the age of the person who does this; it is a question of temperance. We are admonished by the Scriptures not to indulge in anything to the point that it damages our health, our effectiveness, our character, or becomes a temptation to others. There is a similarity between the fixation of the alcohol habit and the unrestrained desire for more money, for in both instances the person has lost his sense of values, becomes the victim of personal desires, and has failed to be the benefit to society he could have been. If this source of funds were available to the Yearly Meetings, the various committees' appeals would be modified, for their allocations could be larger.

A second possible source of funds differs somewhat from the first one. It is not unusual for a person in making a will or adding up the value of his property for other reasons to discover that he has more wealth than he thought. We live in an era of appreciation of property values of almost every kind. It goes on quite continuously.

As Christians we have the compound question: How much money should we retain in our possession, and what is our responsibility for its proper use? We have only two influences, our personal influence and the influence of our money. We are equally responsible for both.

Respect and possibly admiration often attend those who come to the end of life having a great deal of wealth. Yet Christ's advice to the rich young ruler did not provide for a possessive attitude toward wealth. He was to sell it and give *all* away.

There are other reasons for considering the amount of wealth we should retain. Federal and state taxes consume a large portion of our income. In general, the more wealth we have, the more taxes we pay. The portion of our federal taxes used for military purposes is 80 per cent, or more. This portion is very problematic for some Friends who oppose militarism, because if they refuse to pay the portion of federal taxes used for military purposes, they may be penalized and pay far more than the regular tax. Some Friends resent taxes because of government waste. Regardless of our attitude toward taxes, the fact remains that Friends are responsible for a part of their tax problem if they retain more money than is

needed during their lifetime. We pay taxes on the value of our property in addition to the income from it.

To dispose of our property to the point of possible dependence upon the state or other people is a form of irresponsibility. The matter of how much wealth we should keep is becoming easier as time passes because of health insurance, pensions, and the various forms of social security. The present maximum social-security payments of \$2,160 annually represent 4 per cent earning on \$54,000 invested funds. Other reliable annual income likewise reduces the amount of capital funds needed for personal benefit. Officers in trust companies are experienced in determining how much wealth people should have.

What responsibility do Friends have in the final disposition of their property? It is said that by making a will this responsibility is discharged. In most instances this statement is not quite true. A will passes on to others the responsibility of deciding in a considerable degree for what the money shall be used. Sometimes the mere settling of an estate alters final disposition of part or all of the estate. We can be far more certain how our funds will be used if we would transfer the money to those who are to administer it while we still live. In this way the administrators could counsel with us about emphasis, the nature of programs, and the proportions to be used in various directions. We can also have the satisfaction of seeing some of the results of our money at work. The capitalistic system, under which most Friends have acquired their wealth, has been generous indeed to many of us, but it leaves to us as individuals the privilege of using it in ways that are beneficial to society and a credit to us.

The history of Friends is made up largely of many experiments and pioneering in new applications of Christianity. Our state and national governments are adopting more and more compulsory plans for the application of our funds to the benefit of the public. Friends might like to demonstrate that they do not need the compulsion of laws to discharge their responsibility to their fellow men.

Pennsylvania Council of Churches

By ELIZABETH H. KIRK

THE Biennial Meeting of the General Assembly of the Pennsylvania Council of Churches was held in Harrisburg, Pa., February 5 to 8, 1962. The work of the Pennsylvania Council of Churches is performed in more frequent sectional meetings of its several Divisions, to which all the members of Philadelphia Yearly Meeting present were variously appointed. Friends present were Francis G. Brown, Nina P. Braxton,

Elizabeth H. Kirk, a member of Willistown Meeting, Pa., serves on the Board of Managers of the FRIENDS JOURNAL.

Robert E. Coppock, Elizabeth H. Kirk, Mary Esther McWhirter, Hazeldel C. Stucklen, and Howard G. Taylor, Jr.

The Assembly issued a Message to its constituent Churches. Members were reminded that while men are adept at understanding the universe, they seem incapable of understanding one another; that the Church is entrusted with the ministry of reconciliation but is divided into denominations, and in segregation the body of Christ is still further divided; that there is an apparent decay in the moral and spiritual fiber of our common life as noted in (1) the acceptance of the inevitability of war and the tendency to trust all the more in armaments, (2) increasing evidence of unethical business and professional practices, (3) a decline in sexual morality, (4) overindulgence in food and alcohol, and (5) a conspicuous consumption of luxuries. All these indications point to the need for the Church to bear witness to the transforming power of the gospel of Jesus Christ.

A report was approved calling on the Council's 48 member bodies of 18 denominations to "support the early elimination of tax exemption for income derived from business ventures unrelated to ecclesiastical activities and to resist the tendencies to seek additional areas of tax exemption for churches. . . . The history of civilization contains adequate warning that a rich church, concerned more with privilege and prerogative than with community responsibility, is at the eve of major anti-church revulsion and attack." This report, the first of its kind prepared by any church group, had been prepared over a two-year period by qualified economists and tax experts appointed by the Council, with an additional view to "eliminating present inequities among the various subdivisions of the State."

Mr. Edward Green of Harrisburg, Pa., a layman, was elected President of the Council for the coming biennium, and Francis G. Brown, Associate Secretary of Philadelphia Yearly Meeting, was appointed one of its two Vice Presidents.

The Division of Missions reported that two thirds of the counties of Pennsylvania are chronically depressed, and one third, due to the present status of coal and rail industries, desperately depressed. Of special concern to the churches are the 8,000 migrant workers, whose income is unbelievably low.

The outstanding speaker was Resident Bishop W. Vernon Middleton of Pittsburgh, who said that it is the business of the Church to "make religion visible; to help people see the Christian ethic as a possible way of living." He felt the Church must minister to the deep physical and psychological hurts of men, a ministry which is in line with the tradition of the prophets and at the heart of the Christian gospel.

The "Sheltered" Life

By VERA CAMPBELL DARR

I refuse

To crawl in a hole
And live like a mole!

I elect

To stand erect
And live like a man
As long as I can.

Washington Witness to Plead for World Order

FRIENDS from all parts of the country will converge on Washington, D. C., on April 28 for two days of public witness for world order and another day of personal interviews with their Congressmen and Senators on the issues of preventing war and strengthening international institutions of peace.

Dorothy Hutchinson of Philadelphia Yearly Meeting will set the tone for the witness in an address on "Quaker Testimony for World Community" at the opening rally on Saturday evening, April 28. The spirit of the witness is expressed in the opening words of the report of the Friends National Conference on World Order: "Peace is a shelter for all that we love. It is the only house in which man can now live. It is the Lord's power rising over all."

Participants will prepare themselves further for the witness in an outdoor meeting for worship near the Washington Monument at 9 a.m., Sunday, April 29. After this meeting for worship, Friends will walk quietly in a column of twos to the north side of the White House, where they will maintain a silent vigil until 4:30 p.m. In the evening Friends will again gather on the Washington monument grounds for an address and to prepare for the next day's activities.

On Monday, April 30, a silent vigil will be held around the new State Department building, starting before employees arrive for work in the morning and continuing in two-hour shifts until after the offices close in the evening. During the day small delegations will interview administration officials and a number of foreign embassies.

To give substance to this Witness for World Order, Friends are urged to make special contributions to the United Nations at this time. Such contributions would be used to further peacemaking enterprises of the United Nations and would not be deducted from any general fund expected from the United States government. They would not be in any sense a charity, but rather an expression of the obligation of world citizenship. Contributions for the United Nations should be brought to Washington or transmitted to the Administrative Committee before April 28. They will be delivered to the comptroller of the U.N. in New York by a selected delegation of witness participants on Monday, April 30.

The final rally will be held in Washington on Monday evening, April 30. At this meeting there will be brief reports from the delegation which goes to the United Nations and from the official interviews in Washington. Then there will be opportunity for evaluation of the experience of the preceding two days and a closing period of worship. This meeting, as well as those on Saturday and Sunday evenings, will be chaired by George Corwin, Clerk of New York Yearly Meeting.

A four-page leaflet, setting forth the purposes of the witness and appealing for public support of a world order under world law to transcend the era of armed nationalism, is being

prepared for distribution on the streets of Washington during the project.

This public witness is sponsored by ten national and regional bodies of Friends. Participation is open to people of other faiths who are in sympathy with the purpose of the witness and the method of expression. It is anticipated that the number of participants will equal or exceed the 1,100 Friends who made the pilgrimage to Washington for the Quaker Peace Witness in November, 1960. Friends intending to participate should notify Lawrence Scott or C. Edward Behre, codirectors of the project, at 2023 Kalorama Road, N.W., Washington 9, D.C.

Books

THE QUAKER READER. Selected and introduced by JESSAMYN WEST. The Viking Press, New York, 1962. 523 pages. \$6.95

Jessamyn West, the author of *The Friendly Persuasion*, presents in this anthology a rare gift that will be cherished by old and young Friends alike. The literature about our small Society has become so large that an anthology like this will prove more than serviceable. Besides, a good many sources of lasting value are either no longer available or difficult to obtain; many extracts from such sources are collected in this book.

Jessamyn West prefaces each selection with an apt literary and historical introduction. The choice of the samples is broader than one might expect; it includes lesser known Friends, as well as those of spiritual kinship with them, and others who cherished some aspect of Quaker life and testimonies without joining the Society. Naturally, Fox, Penn, Barclay, Penington, Bellers, Woolman, Dymond, Whittier, Rufus Jones, and other familiar names are represented with well-chosen samples from their writings. But we also meet Voltaire with one of his less foxy pieces; Thomas Carlyle and his artillery style; Walt Whitman's dramatic memoirs; De Crèvecoeur, the "eighteenth-century Thoreau"; and, happily, Logan Pearsall Smith, who still angers some Friends but delights others with his rare literary humor. One might wish for some information about Fernando G. Cartland, who writes so movingly about Levi Coffin's Underground Railway station, and perhaps a couple of sentences about Tom Copeman, who relates some exotic news about the Russian "Quakers." It is fortunate that Friends relations with Russia are receiving a good deal of attention in this book.

In her pleasant introduction, Jessamyn West stresses the universal element in Quaker thought and attitude and devotes a good deal of thought to Zen Buddhism and Martin Buber, although some Friends might consider such attention a concession to current literary trends. The chronology of Quaker history is a handy addition, especially because one of secular history parallels it. The very few minor errors, unavoidable in a volume of this scope, can be more readily overlooked than the omission of sample chapters or passages from the writings of Howard H. Brinton, Henry J. Cadbury, and Frederick B.

Tolles. I know of at least one writer in Part Three who would gladly rise to offer them his place in the distinguished company gathered in this book, and there should be more. Perhaps a second edition might consider the suggestion.

One must, however, not close a review of this excellent book on a critical note. Jessamyn West offers a more than generous present. Her gracious style, the broad selection, and her exquisite literary taste will make this book a rediscovery of heritage for many a Quaker reader, and it will be a pleasing introduction to newcomers. The book implies one more challenge to Friends to become worthy of their spiritual forbears.

W. H.

GOD AND CAESAR IN EAST GERMANY. By RICHARD W. SOLBERG. The Macmillan Company, New York, 1961. 304 pages. \$4.95

The author has impressive qualifications for the writing of this book, such as being Chairman of the History Department of Augustana College, one-time Lutheran minister, and Religious Affairs Adviser to the U.S. High Commissioner in Germany. While he is decidedly pro-Western, he gives the impression of great fairness. *God and Caesar in East Germany* is well-written and presents many facts not generally known to even the most avid reader of news.

Those who believe that the message of Christ cannot easily be equated with democratic capitalism will find much food for thought in this account of how Christianity fares in a society which presumes to be building a better world for man. Readers who, like this reviewer, have wondered what happened to professing Christians in the Hitler era will learn, perhaps for the first time, that quite a few of the clergy and laity in Germany remained loyal to their faith. And it is stirring to read that today a far greater percentage of believers at long last find themselves in opposition to a totalitarian state and are willing to suffer the consequences.

KURT W. HOFF

Undomestic Crisis

By MADGE H. DONNER

I called, "Come help. The house is all upset,
How could I know someone would come today?
Quick, hide the children's tanks and guns away
Under the couch. The table isn't set.
Who is this man? He's no one I have met.
In your vague mutterings, you forgot to say
Just who's invited, when and where he'll stay.
And yet you must have asked him. You forget.
It's all your fault the place is in this mess.
You could have given me warning if you'd cared.
But now for me, it couldn't matter less—
Excuse us, Sir, we're rather unprepared."

He looked at us with pity, love, and scorn,
And in his footprints lay a blood-red thorn.

Friends and Their Friends

The *Cape May Star and Wave* reports that Cape May, N. J., has suffered "the worst storm damage in its more than 300-year history." Beach Drive is almost totally destroyed, the Convention Hall is wrecked beyond repair, and all but two blocks of boardwalk have been demolished.

Confident of the recuperative powers of Cape May and indicating a willingness to adjust to the loss of Convention Hall, the Executive Committee of Friends General Conference has decided to hold the biennial conference in Cape May, as planned, from June 22 to 29. Advance programs for the conference are to be mailed to all heads of families at the beginning of April.

J. Duncan Wood of the Quaker International Center at Geneva will give the Swarthmore Lecture this year. His subject is "Building the Institutions of Peace." The date of the lecture is May 25, the opening evening of London Yearly Meeting.

Six Haverford College students have been awarded Woodrow Wilson Fellowships for 1962-63. They are Peter K. Garrett, Stephen J. Lippard, Robert W. Lynn, K. Scott Morgan, Philip A. Musgrove and Robert B. Warfield.

David V. Edwards of Swarthmore College has also been awarded a Woodrow Wilson Fellowship for graduate study in the academic year 1962-63.

The boys were among 1,058 college seniors across the nation who received Fellowships. Each award covers a full year's tuition and fees at a graduate school of the Fellow's choice and a living allowance of \$1,500. This year's winners were elected by 15 regional committees from 9,975 candidates from 965 colleges. The awards are made by the Woodrow Wilson National Fellowship Foundation, Princeton, N. J., and are designed to encourage students to follow careers in college teaching.

William Penn's links with his ancestral home in England were recalled on March 6 when the Rev. Oscar Muspratt, Vicar of the Parish of Penn, called on Mayor James H. J. Tate at City Hall, Philadelphia. The British clergyman was the guest of Rt. Rev. Oliver J. Hart, Episcopal Bishop of Pennsylvania.

Mayor Tate presented Rev. Muspratt with a copy of *Penn's Great Town*, describing 250 years of Philadelphia architecture, illustrated by George B. Tatum. The Vicar was accompanied by the Rev. Andrew W. Mayer, head of the Speakers Bureau of the Episcopal Diocese, and Richmond P. Miller, Associate Secretary of Philadelphia Yearly Meeting.

During his two-week stay in Philadelphia, the Rev. Muspratt called on Gov. David L. Lawrence and visited Pennsbury Manor, Penn's restored home near Tullytown, Pa. He also inspected the Penn family records and mementos at the Pennsylvania Historical Society.

The Parrish of Penn, in Buckinghamshire, England, is 10 miles from Windsor Castle and was established before Magna

Carta. The genealogy of the Penn family can be traced back directly to William Penn's great-great-grandfather, also named William Penn. But there were many Penns who lived in England before then—Penns, Pennes, Pens, and Penes. Possibly one of his ancestors was the De La Penne who came from Normandy with William the Conqueror and received a grant of land in Buckinghamshire, the same county where the Parish of Penn is located.

"Sense of Service at Home and Abroad" was the theme of the 36th Annual Conference of the Independent Schools Education Board held March 2 and 3 in the Statler Hilton, New York City, under the chairmanship of Dr. John F. Gummere, Headmaster of the William Penn Charter School, Philadelphia, Pa. The Independent Schools Education Board was founded in 1924 and is a national association of well over 500 independent elementary and secondary schools.

The two national organizations of independent schools, the National Council of Independent Schools and the Independent Schools Education Board, have merged to become the National Association of Independent Schools, with more than 700 members in every part of the United States and in several other countries. John F. Gummere became the Chairman of the Board of Directors of the new organization. He is a member of Haverford, Pa., Monthly Meeting.

Henry J. Cadbury and Paul A. Lacey will give evening public lectures at Pendle Hill, Wallingford, Pa., during the spring term. "Quaker Testimonies and Principles—Today and Tomorrow" will be Henry Cadbury's subject. He will lecture at 8 p.m. in the Pendle Hill Barn each Monday for nine weeks, beginning April 2, on these subjects: April 2, "Government"; April 9 and 16, "Slavery"; April 23, "Race"; April 30, May 7 and 14, "War and Peace"; May 21, "Economic Life"; May 28, "Sanctions and Emphases in the Future."

Paul Lacey will continue his study of spiritual values in modern literature with a series of lectures on the theme of "Guilt and Redemption in Modern Literature." His lectures will be held at 8 on Wednesday evenings in the Pendle Hill Barn, centering on these books: April 4, *Brothers to Dragons* by Robert Penn Warren; April 11 and 18, *The Brothers Karamazov* by Fyodor Dostoyevsky; April 25, *Thor, With Angels* by Christopher Fry; May 2, *The Heart of the Matter* by Graham Greene; May 9, *Bread and Wine* by Ignazio Silone; May 16, *Family Reunion* by T. S. Eliot; May 23, *Murder in the Cathedral* by T. S. Eliot. His final lecture on May 30 is entitled "Grace and Redemption."

Correction: The first sentence of the second paragraph in the section quoted from the epistle sent out by the Young Friends Conference, Young Friends Committee of North America (page 125 of our issue for March 15, 1962) should read: "Our conference has shown us that in the living experience of God's love as manifest in Christ, Quakerism does have a deep spiritual unity despite diversity on other levels."

Larry Gara, a member of Reading Meeting, Pa., is to be visiting Professor of History at the summer term of the University of Delaware. His new book *A Short History of Wisconsin* is to be published by the State Historical Society of Wisconsin early in May.

The Fall, 1961, issue of *Studies in Education* published by Germantown Friends School has been of particular interest because of a brief article by John B. Emerson on "The Crisis in History Textbooks." The article describes the result of substituting paperbacks for standard textbooks in certain courses. Copies of the small pamphlet are available on request from Germantown Friends School, Coulter Street and Germantown Avenue, Philadelphia 44, Pa.

Alexander C. Purdy, formerly Dean of Hartford Theological Seminary and now a visiting Professor in Earlham College, was scheduled to give the annual Ricks Memorial Lecture in the Richmond, Va., Meeting House on March 18. His subject, "Questions About Quakerism," was to consider whether Quakerism is a Christian faith, Protestant, individualistic, and humanitarian. Given in memory of the late Judge H. Hoge Ricks, the Ricks Memorial Lecture is sponsored by Richmond, Va., Monthly Meeting.

For the Peace Record

For obvious reasons the following notes cannot be considered news. The modern newspaper reader and radio or TV listener has advantages of instantaneous communication which we must not attempt to rival. But we see value in recording brief summaries of some outstanding events in the cause of peace. The present summary is the first of these.—*Editors*

Over 5,000 college students from across the nation joined in a major peace action in Washington, D. C., on February 16 to 17, demonstrating in front of the White House and talking with officials of the administration and Members of Congress. They urged that nuclear atmospheric testing not be resumed, opposed civil defense programs, and supported administration policy changes aimed at ending East-West tensions. The original plans were worked out by a group of Harvard students, and the project was co-ordinated through the Youth Committee of Turn Toward Peace, a recently organized joint effort of various national organizations. Over the past two months there has been a series of individual college demonstrations in Washington. The one on February 16 to 17 was the largest on the peace issue by students in twenty years.

The World Council of Churches at its Third Assembly in New Delhi, India, issued an appeal which will be presented to the heads of the respective governments of the 197 member Protestant, Anglican, and Orthodox Churches. President Kennedy and Secretary of State Rusk received the U.S. church leaders on February 15. The appeal (published in full on page 27 of our issue of January 15, 1962) stated that "To turn back from the road towards war into the paths of peace, all must renounce the threat of force. . . . It is not possible to follow at the same time policies of menace and of mutual disarmament."

A concentrated drive was made by several peace organizations in the Turn Toward Peace campaign to have at least 10,000 telegrams to the President on February 3 or 4, urging that he stand firm against resuming nuclear atmospheric tests.

Nine walkers for peace were arrested February 6 in Washington while demonstrating in an appeal not to resume atmospheric testing. Fifteen pacifists who were holding a vigil at the White House agreed to move across the street when Congolese Premier Cyrille Adoula arrived as a guest of President Kennedy. A District of Columbia ordinance prohibits demonstrations within 500 feet of a building occupied by foreign dignitaries. Nine of the marchers, however, refused to move to the opposite end of Lafayette Park as police demanded; to hold a vigil that far away would have removed them from effective contact with the White House. They each served a ten-day sentence rather than pay the \$10 fine.

The Committee for Non-Violent Action project had begun two weeks before, with walkers starting in New York City and hiking through Trenton, Philadelphia, Wilmington, Baltimore, and finally to the Peace Action Center in Washington. Four of the nine arrested had been part of the transcontinental San Francisco-to-Moscow walkers who protested bomb testing in Moscow last October.

It was expected that within a few hours after the U.S. government announced it would resume atmospheric tests, the Committee for Non-Violent Action would sponsor a sit-in and supporting picket line at the Atomic Energy Commission office in New York City. About this action and related events we hope to report later.

Philadelphia women joined New York women in another Women's Strike for Peace demonstration at the United Nations on February 19. After the demonstration the women separated into groups and paid visits to the United States, Russian, and United Kingdom delegations to the U.N. The women's message was, "The only shelter is peace, no testing."

SHIRLEY PHILIPS

Letters to the Editor

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

The most appealing idea in Nelle Noble's plea for shelters (page 13, January 1 issue) is to use the building of the shelter to involve the children, and thus through practical demonstration lead them to think of their neighbors. I believe, however, that this goal can be achieved by introducing a sacrificial meal in the family, using the amount saved to feed the starving, or, on a more ambitious scale, by joining the "Shelter for the Shelterless" move of the FOR.

I believe that the moral and political fallacies of shelters have been dealt with adequately in the communications by William A. Alexander and Patricia Smith. I want to add only that purely technically the shelter program as proposed publicly is also fallacious. A 16-page pamphlet, *A National Shelter Program: Its Feasibility and Its Cost*, written by eight specialists in several fields, deals with this aspect and may be helpful to

many Friends interested either in considering personal shelters or engaged in the discussion about public shelters. The pamphlet can be obtained by sending 25 cents to P.O. Box 577, New York 27, N. Y.

New York City

VICTOR PASCHKIS

I have just come from a meeting of Friends at which the weighty matter of public peace witness was discussed. While driving home, I rejoiced for the ten-thousandth time that in the course of my spiritual pilgrimage I came upon the children of Fox and found that their faith and practice—perhaps I should say much of it—spoke to my condition.

In the meeting this evening I felt rising up within me a concern not entirely strange to my inner musings about Friends during these 18 years of fellowship among them. Maybe the concern was in part prompted and the urge to share it at last accentuated by the day which this is, the birthday of honest and humble Abe Lincoln, who was the antithesis of being squeamish and queasy. So, my concern: Let us take heed, Friends, lest we fall into the error of practicing fastidiousness and calling it Quakerism!

Whittier, Calif.

J. STUART INNERST

BIRTHS

BENNETT—On February 9, at Bryn Mawr, Pa., to Asia Alderson and Lee Cotton Bennett, a daughter, MIRIAM BENNETT. The mother is a member of Haverford Monthly Meeting, Pa.

POTTER—On December 7, 1961, at Center Square, Pa., to David and Martha Hannum Potter, a son, DAVID HANNUM POTTER. The father is a member of Gwynedd Meeting, Pa., and the mother is a member of Kennett Meeting, Pa.

MARRIAGES

DEUTSCH-JOHNSON—On January 22, ALICE STANDING JOHNSON, member of Bear Creek, Iowa, Monthly Meeting, and EMIL DEUTSCH, member of Des Moines Valley Monthly Meeting at Friends House, Des Moines, Iowa.

FARQUHAR-HERITAGE—On February 10, at Mullica Hill Meeting House, N. J., ELIZABETH BELL HERITAGE, daughter of B. Paul and Mary B. Heritage, and NORMAN JAMES FARQUHAR. Both the bride and groom are members of Mullica Hill Monthly Meeting, N. J., and are residing in Mullica Hill.

DEATHS

COPE—On February 12, at her home in West Grove, Pa., EMMA BROWN COPE, wife of the late Caleb Darlington Cope, aged 90 years, a member of West Grove Monthly Meeting.

PENNELL—On February 9, at Wawa, Pa., HANNAH S. PENNELL, in her 84th year, a member of Middletown Monthly Meeting, Lima, Pa.

PLATT—On February 20, at St. Petersburg, Fla., ANNA ROGERS PLATT, aged 69 years, wife of Floyd S. Platt. She was a lifelong member of Chesterfield Monthly Meeting, N. J., and lived at 69 West Trenton Avenue, Morrisville, Pa.

SPEAKMAN—On February 1, ZILLAH ASHBIDGE SPEAKMAN, sister of Frank L. and Helen W. Speakman. She was a member of Wilmington, Del., Monthly Meeting.

THOMAS—On December 1, 1961, FREDERIC LEGGETT THOMAS, husband of the late Elza Bentley Thomas, in his 83rd year. He was a lifelong member of Sandy Spring Monthly Meeting, Md., and resident of Sandy Spring, Md.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

APRIL

1—Catherine J. Cadbury will tell about her experiences and share some of her pictures taken on her recent trip to the Far East, at Race Street Meeting House, Philadelphia, 2 p.m. The event is sponsored by the Overseers of Central Philadelphia Monthly Meeting.

3—Sixth Annual Shareholders Meeting of Friends Suburban Housing, Inc., at Wayne Methodist Church, Runnymede and South Wayne Avenue, Wayne, Pa., at 8 p.m. Short business session. Program includes panel discussion on "Open Housing for All—How Does It Affect You?" Refreshments. All welcome.

5, 6—Sixth Annual Conference at the United Nations. Theme, "The United Nations: Our Challenge and Our Hope." Speakers include Paul Hoffman, Zenon Rossides. Visits with delegations; attend Economic and Social Council. Registration fee, \$2.00. For programs and reservation forms write Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

6—Philadelphia Earlham Club Meeting at the Meeting House, 4th and Arch Streets, Philadelphia, 8 p.m. Hear Landrum R. Bolling, President of Earlham College; see movies of Earlham's Old English May Day. All welcome.

6 to 8—Spring Committee Meetings of the Young Friends Committee of North America at Earlham College, Richmond, Ind. All Young Friends interested in attending are welcome. For further information write Box 447, Earlham College, Richmond, Ind.

8—Millville-Muncy Quarterly Meeting at Pennsdale, Pa., 11 a.m.

10—69th Annual Meeting and Dinner of the Indian Rights Association, First Unitarian Church, 2125 Chestnut Street, Philadelphia. Dinner, 6:15 p.m.; annual (open) meeting, 7:45 p.m. Speaker, the Honorable Philleo Nash, Commissioner of Indian Affairs, Washington, D. C., "The New Trail for the American Indian." Dr. Theodore B. Hetzel will show pictures of a field trip to Alaska taken last summer.

11—Annual Spring Parent-Teacher Training Day for Bucks Quarter, at Wrightstown Meeting, Pa. All interested Friends invited. Registration, 9:45 a.m. Theme, "The Spirit of God in Religious Education." Main speaker, Joseph Vlaskamp. Discussion.

11—Quiet Day at Pendle Hill, Wallingford, Pa. Elizabeth Furnas, leader. No reservations required.

13—Women's Problems Group, Room A, Arch Street Meeting House, Philadelphia, 10:45 a.m.: Anne Pennell, "Resources for Spiritual Growth." Daylong retreat.

13 to 15—Weekend at Pendle Hill, Wallingford, Pa., for Young Friends in the 11th and 12th grades. Theme, "Finding Strength and Purpose for Our Daily Lives." Leaders, Richard Stenhouse, Elwood Cronk. While neither a conference nor a retreat, the weekend will combine elements of both. No more than two persons from a Meeting. Cost, \$10; send registration to Pendle Hill by April 2.

13 to 15—Work Camp at Powell House, Old Chatham, N. Y., for adults and youth from all Meetings in the New York Yearly Meeting.

19 to 23—Annual Meeting and Conference of the European Section, Friends World Committee for Consultation, at the Park Hotel, Gunten, Thunersee, Switzerland. Subject of conference, "Religion and Life: Freedom and Responsibility in Modern Society."

20 to 22—Retreat at Pendle Hill, Wallingford, Pa., under the leadership of Ira Progoff, Director of the Institute for Research in Depth Psychology at Drew University, student of C. G. Jung, author of several books, and recently translator of *The Cloud of Unknowing*. Cost, \$20 (includes advance registration fee of \$8). Address Pendle Hill for further information.

20 to 22—Retreat at Powell House, Old Chatham, N. Y., led by Dr. Paul Pfuetze, Professor of Religion at Vassar College. Topic,

"The Place of Christ in Our Lives." Open to all Friends.

20 to 22—Near East Yearly Meeting at Ramallah, Jordan.

21—Western Quarterly Meeting at Hockessin, Del., 10 a.m.

22—Address at Central Philadelphia Meeting House, Race Street west of 15th, 2 p.m., by William L. Nute, Jr., who will speak of his experiences as a medical missionary in Turkey and show slides. Presently on furlough, he has lived and worked since 1948 under the United Church Board for World Ministries; recently he organized and directed an experimental project in social pediatrics for the government's University of Ankara Medical School.

22—Chester Quarterly Meeting on Worship and Ministry at Springfield, Old Springfield and Sproul Roads, Pa., 3 p.m. The Third Query will be considered.

27 to 29—Spring Conference of South Central Yearly Meeting

at Mt. Magazine Lodge in the Ozark National Forest, east of Fort Smith, Arkansas. Theme, "Developing Our Spiritual Resources."

28—Chester Quarterly Meeting at Swarthmore, Pa., 3 p.m.

28 to May 1—Witness for World Order in Washington, D. C. For full details address the Friends Witness for World Order, 2023 Kalorama Road, N.W., Washington 9, D. C. The event is sponsored by the Board of Peace and Social Concerns, Five Years Meeting; Peace and Social Order Committee, Friends General Conference; Young Friends Committee of North America; Friends Committee on National Legislation; Philadelphia Yearly Meeting; Western Yearly Meeting; Joint Peace Committee, Baltimore Yearly Meetings; Peace and Service Committee, New York Yearly Meeting; Peace Committee, Ohio Yearly Meeting, Conservative; and Board of Peace and Social Concerns, Wilmington Yearly Meeting.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. Shirley Hillinger, Clerk, 1002 East Palmaritas Drive.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

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

CALIFORNIA

BERKELEY—Friends meeting. First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

BOULDER—Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m.; 1825 Upland; Clerk; HI 2-3847.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

DELAWARE

WILMINGTON—Meeting for worship: at

Fourth and West Sts., 9:15 and 11:15 a.m. (First-day school at 10); at 101 School Rd., 9:15 a.m., followed by First-day school.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting 8:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m. Contact EV 9-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6628.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 685-8060.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone BUTterfield 8-3066.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

DES MOINES—South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., 1207 South 6th Street.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m. Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-8883.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT—Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

MICHIGAN

ANN ARBOR—Meeting Sundays, 11 a.m. Sunday School and adult groups 10 a.m. 1420 Hill St. Call NO 2-9890.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona TO 7-7410 evenings.

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship and First-day school, 11 a.m., Sunday, D.C.U. Lounge, College Hall (except Dartmouth College Union Service Sundays). Henry B. Williams, Clerk.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 8, Cape May County. Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

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., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone TX 2-8645.

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

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.

Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m., Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship and First-day school, 10:30 a.m. Adult Class, 11:30 a.m. 2039 Vail Ave.; call FR 5-5949.

DURHAM—Meeting for worship and First-day school, 11 a.m., Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

OHIO

E. CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Marg'te Remark, Rec. Clerk, 521-4787.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 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.

MBEDIA—125 West Third Street. Meeting for worship at 11 a.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., w. of 15th. Chestnut Hill, 100 E. Mermald La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 10:15 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

TENNESSEE

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Patsy Hinds. Phone 32-7-4815.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square. Otto Hofmann, Clerk, HI 2-2238.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4003 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6418.

VIRGINIA

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

MCLEAN—Langley Hills Meeting, Sunday 11 a.m., First-day School 10:30 a.m. Junction old route 123 and route 193.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship. First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3859A 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone ME1rose 2-9983.

AVAILABLE

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

THOM SEREMBA-UPHOLSTERER, will go anywhere within 20 miles from Media, Pa., including Main Line, in Philadelphia only West Phila., and Germantown area. LUDlow 6-7592. Member of Swarthmore Meeting.

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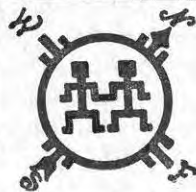
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