

FRIENDS JOURNAL

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IN THIS ISSUE

*O*UR work for peace must begin within the private world of each one of us. To build for man a world without fear, we must be without fear. To build a world of justice, we must be just. And how can we fight for liberty if we are not free in our own minds? How can we ask others to sacrifice if we are not ready to do so?

—DAG HAMMARSKJOLD, 1955

The Contexts of Ministry

. *by Paul A. Lacey*

Friends Witness for World Order in Washington

. *by Roscoe Giffin*

On the Use of Tobacco

. *by Samuel B. Burgess*

Message from a Tennessee Prison

. *by Virgie Bernhardt Hortenstine*

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Friends Witness for World Order in Washington

April 29 to May 1, 1962

By ROSCOE GIFFIN

AN imposing statue depicting a youth being given military instruction by a warrior stands at the northwest corner of Lafayette Square in Washington, D. C. Near it on Sunday, April 29, many Friends walked back and forth in single file. One carried a sign reading "Force May Subdue, But Love Overcomes." Another sign queried, "Nuclear Testing—Any Future in It?"

Closer yet to the statue was a small group whose signs called for racial integration, not disintegration in war. Further east was a lone man with a sign calling for speeding up nuclear testing. Beyond marched ten American Nazi Party members, who in a manner utterly repulsive to many, protested the attendance at a Presidential dinner of two scientists they maliciously identified as "Communists." Elsewhere in the park a few distributed Socialist Labor Party folders headlined "Survive with Socialism or Perish with Capitalism." And among the many strollers were members of the U.S. Chamber of Commerce, whose annual meetings were taking place just across the street.

Thus Washington, D. C.: not a cross section but the focal point of the political and organizational energies of the U.S.A., to which must come all who seek to influence the course of life through government. To one couple from San Francisco it seemed that thousands should have been in the Friends Witness for World Order, rejecting militarism and supporting a disarmed world under law. To a World War II veteran, with three sons in the Air Force, religious appeals may be all right, American Nazis should be shipped back from their point of departure, but military strength is the only way to prevent our being "walked over." Both views came from persons attending the Chamber of Commerce meetings.

Nearly 800 Friends from 27 states and 19 Yearly Meetings participated in this Witness, sponsored by four nation-wide organizations of Friends and seven Yearly Meeting bodies. At least 300 other persons had some share in the activities. (The grand total of registrations was 1,065.) To meet Friends from California, Colorado, or Florida was humbling for some who found it inconvenient to travel to Washington from an East Coast locus. Nine Young Friends had raised their travel funds by car washings, paper drives and collections. Others from a distance came often with Meeting support. Through telegrams and local witnesses, such as that on the state capitol grounds in Denver, many unable to come gave felt support to those in Washington.

In all, 40,000 copies of the four-page handout leaflet were distributed. (Copies of this leaflet may be obtained from
(Continued on page 210)

Contents

	Page
Friends Witness for World Order in Washington— Roscoe Giffin	202
Editorial Comments	203
The Contexts of Ministry—Paul A. Lacey	204
What If?—Howard W. Alexander	207
Space (poem)—George R. Van Allen	207
On the Use of Tobacco—Samuel B. Burgess	208
For Our Children: The Vase at Willistown—Katherine Hunn Karsner	209
Message from a Tennessee Prison—Virgie Bernhardt Hortenstine	209
Books	211
Friends and Their Friends	212
Letters to the Editor	216

Roscoe Giffin, a member of Bear Creek Meeting, Iowa, was formerly Director of Economics of Disarmament Program, American Friends Service Committee. He is on sabbatical leave from Berea College, Berea, Ky.

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Editorial Comments

An Extraordinary Record

THE Spring, 1962, bulletin *Quaker Service* informs us in a few, almost casual words that gifts of material aids from many sources have enabled the American Friends Service Committee to ship since 1946 relief and welfare supplies worth more than \$38 million to 30 countries. This is a most remarkable record.

The organization of such relief activities goes back as far as 1917, when Friends began distributing clothing, building materials, and foods in Belgium, France, and later in Germany in large quantities. In Germany, for example, during the child-feeding project Friends were able to give at the height of the distribution a daily warm meal to as many as 1,100,000 children. These shipments abroad decreased in the 1920's, but the Civil War in Spain called again for overseas help from the AFSC. In the United States the organization of such relief activities goes back to the fall of 1931, when President Hoover asked Friends to do relief work in the coal fields of West Virginia, Kentucky, Western Pennsylvania, and Southern Illinois. The retraining of displaced miners grew out of the food and clothing program, especially in West Virginia and Western Pennsylvania.

After 1946 most of the goods went to Germany, Italy, Japan, Austria, Korea, France, and India. In addition, the Committee sent shipments to Morocco, Tunisia, Jordan, Poland, Finland, Hungary, Pakistan, Israel, Holland, Greece, China, Jamaica, Yugoslavia, Cuba, Denmark, Paraguay, Egypt, England, El Salvador, and Spain.

The more than 100 million pounds of materials included clothing, bedding, shoes, textiles, sewing materials, and food. The AFSC has sent more than 70 million pounds of U.S. surplus food overseas.

Such a vast project can be maintained only with the active help of many devoted workers all over the country. At the national headquarters of the Service Committee in Philadelphia, the Friends active in this work are George M. Oye, who is the Director of the Material Aids Program; Katherine H. Karsner, who is the Clothing Secretary and responsible for the many volunteers who come to the warehouse to sort and pack; Eleanor S. Clarke, who has been connected with the program since 1931 and is responsible for publicity material; and J. Howard Branson, recently retired from business, who travels largely in the South, securing large quantities of textiles for AFSC pur-

poses. Julia D. Eves is the Chairman of the Material Aids Program Committee.

The support of Friends, many members of other church groups, and many industrial or shipping firms, including several airlines, is heartening. At times such support comes from unexpected quarters. One anecdote will suffice to illustrate the spirit in which much of the support is given. An elderly Friend from Western Quarterly Meeting, Pennsylvania, now deceased, was approached by mail for the donation of a suit. He returned the letter with the remark that he considered his old suit of good service to himself, but he mailed in the same letter to the AFSC a sizeable check for which at least four or five new suits could be bought.

Forgotten Facts

Last December 14, the *New York Times* wrote that fifteen years after the end of World War II more than a quarter of the population of Nagasaki is still suffering from the aftereffects of the atomic bombing. The city's census shows that out of a population of 340,000 no fewer than 87,866 people, or 25.54 per cent, are suffering from the effects of the bombing. Since 1950 the number of those affected has decreased by 8,713, mostly by death. Hiroshima statistics are similar.

The two Japanese participating in the recent Hiroshima Pilgrimage (*FRIENDS JOURNAL*, May 1, 1962, page 186) have reported shocking details about the many Hiroshima victims whose sufferings have lingered on for sixteen years. Some citizens appearing in good health suddenly die after an illness of only a few days. The Russian tests last fall and the American tests in the neighborhood of Christmas Island—this name ought now to be changed—are causing the deaths of such Japanese patients. The effects of the added radiation undermine their already precarious condition. Are we surprised about the demonstrations of Japanese students in front of the American Embassy? Is the suppression of such demonstrations by the police a solution? Obviously President Kennedy listens to his political and military advisers more readily than to the mounting voices of protest which arise everywhere. They will, we hope, not abate in volume or intensity.

An Amusing Incident?

The White House Dinner for Nobel Prize winners on April 29, 1962, did great credit to the acumen of the

President and Mrs. Kennedy in adding to their former cultural occasions this novel gathering of celebrities, who are the pride of the nation. There was a more than amusing incident. Clarence E. Pickett, who represented the American share of the 1947 Nobel Prize for Peace on behalf of the American Friends Service Committee (the other half went to the Friends Service Council of London Yearly Meeting), and Linus C. Pauling, the famous chemist, were participating in the Friends Witness demonstration outside the White House. They left its ranks to attend the dinner. Linus Pauling had written a month

ago to the President that resumption of the tests would assure the President a place in history "as one of the most immoral men of all times."

In reading about this incident, we wavered between admiration of the courage displayed by the two pacifist guests and pride in a democracy that has room for upright men and women to express nonconformist views. The attitude of the President is puzzling. Are we also to admire him for being a charming host to pacifists while at the same time rejecting their pleadings by continuing tests that will kill Japanese and harm our own children?

The Contexts of Ministry

By PAUL A. LACEY

WE live in a time when we must speak to many different human conditions, and not just the conditions determined by income level, type of employment, neighborhood one lives in, and all the other socioeconomic factors which call for a specific kind of ministry. I suggest there are at least four general types of people that the Society of Friends must expect to attract and needs to minister to: the sentimentalists, who deny man's profound struggle with his own nature or resolve it by an easy appeal to some perfect hereafter, either in heaven or on earth; the realists, who want to fit into the status quo, who see life as a struggle for the survival of the fittest, who feel there is justification for defending one's bomb shelter from one's neighbors; the cynics, who find their security in nay-saying, knowing they cannot be disappointed if they will not trust; and the idealists and seekers, who really are in transition toward something to live by.

If modern society is composed of such diverse and dissident elements, modern society is, by necessity, as fragmented and divided as the individual. Any unity which such a society brings to its fragments must either be very superficial or very restrictive. The second thing we would notice is that any smaller unit within the society would have the same problem of uniting diverse and fragmented people. The community orchestra might

be able to function well together if its members agree never to discuss anything but music, but it will never be the means for any deeper communion among its members. The local church will prosper as an institution if its members agree not to discuss politics, the demands of religious ethics, race relations, theology, or a host of other subjects.

A major context in which to talk about ministry, then, is the local Meeting as it reflects the fragmentation, diffusion, and multiplicity of interests which characterize modern society. What kind of ministry can meet the needs of the cynic, the seeker, the sentimentalist, the realist alike? What can afflict the comfortable and comfort the afflicted simultaneously? What word of support and counsel can give strength to the person who comes to the Society of Friends at the edge of personal despair? What prophetic word can move those at ease in Zion from off dead center toward something dynamic by which to live?

To talk about this context of ministry is to realize how many people look to the Society of Friends as the only movement they know in clear opposition to the dehumanizing and leveling of modern life. It is also to realize how often the Society participates in the same leveling down to superficial unity and false homogeneity.

If we look for one phrase which would describe what triggered the founding of the Society of Friends and at the same time define its impact on the widely different people who come to it today, we would probably say that it was the desire to bring profession—what one claims to believe—and practice—what one acts as if one believes—into unity.

Three attributes of Quakerism attract people to us because they meet men's needs: discipline, authority, and power.

Discipline is a favorite word for Quakers. I use *dis-*

Paul A. Lacey gave "The Contexts of Ministry" as a talk at Pendle Hill during the last Midwinter Institute on the Ministry, held December 29, 1961, to January 1, 1962. The complete text of the article, here considerably shortened, is available from Pendle Hill.

Paul A. Lacey, a member of Green Street Monthly Meeting, Philadelphia, is writing a Ph.D. thesis in English for Harvard University. He is Acting Director during the third term at Pendle Hill and is lecturing there on "Guilt and Redemption in Modern Literature" on Wednesday evenings through May 30. Next September he will return to Earlham College as Assistant Professor of English.

cipline with its most common dictionary meaning, "training which corrects, molds, strengthens, or perfects."

For early Friends what held profession and practice together was the nature of the spiritual discipline they accepted. And the promise of such a disciplined life still attracts many to the Society, including those who have rejected all false disciplines. But if we consider our situation forthrightly, I believe we would have to say that we do not meet this need in people, that we hardly think any degree of training or restraint a necessity for our worship or the ministry which comes out of it.

How often we have heard it said that unprogrammed worship is the most difficult in man's experience, or that our worship throws the maximum responsibility on the individual worshiper. If these claims are true, we have good reason to ask how the difficulties are overcome and how the individual fulfills his responsibilities.

How do we ordinarily evaluate a meeting? In the absence of any sense of communion with God, we comment on the vocal ministry or on how we felt in relation to others. These are important elements in our worship, but they are only contributing factors in a much greater purpose. In the Quaker meeting we do not engage in a commemorative or symbolic act; we participate in an actual encounter with God. And the vocal ministry should testify to that communion. True speech should come from silence, and true silence should come from speech, says Dietrich Bonhoeffer.

The first question to ask ourselves is whether we come to meeting genuinely expecting a miracle. Our goal is part of the discipline we set ourselves. The second question is how to go about preparing for the communion. Here the answer of all religions seems to be the same; and certainly the traditional Christian example is relevant. One confesses, repents, and undertakes

restitution for sins. One concentrates all one's faculties on being open to the Presence. One brings into that Presence all one's questions, fears, and hopes, and seeks for guidance. Most important, one commits oneself to seek this communion and to abide by its consequences—to go where God leads.

Implied in all I have just said is one discipline in which Quakers were once pre-eminent, the practice of prayer. Its nature is emphasized by that word *practice* which we use so naturally. And we recall that of all George Fox's gifts, William Penn most valued his power in prayer.

Without a goal, and without a form of discipline, seeking becomes what it is for many of us, a verb without an object. To the extent that the ministry in our meetings grows out of and testifies to such flabby, un-directed, meandering intellectual activity, it fails to meet the needs of people who are genuinely wanting to find.

The absence of prayer in this context is significant both as a lack in its own right and as a symbol of the undirected, uncommitted nature of our worship. For the practice of prayer means becoming engaged, committed to the direct communion with God. It is the natural accompaniment to genuine seeking; it is the purifier of our seeking, the corrective to our wandering or unworthy thoughts. It is a training which strengthens. Perhaps most important, prayer presupposes the definition given of man, that creature who hears and obeys his Creator.

This brings me to the related matter of authority. Real spiritual discipline produces a ministry and life which speak with genuine authority precisely because they have been created by obedience to the authentic and authoritative in life. I believe that the Society of Friends did not arise to destroy authority, as so many

WE have our moments of upliftment to encourage us, but on the whole the spiritual life is not made up of thrills but of quiet faithfulness, whatever the outward circumstances. And this is where a daily discipline is needed to keep us going. "Blessed are they," said Thomas à Kempis, "who are glad to make time for God." He was no doubt thinking of set times of prayer, and they are indispensable. Whatever else we omit through pressure of affairs, the daily watch must find a place for the moments when we set all else aside to reaffirm our relationship with the Eternal, our true nature as spiritual beings. If done rightly and unhurriedly, this practice will influence all our conduct. But we need also to "make time" during our daily occupations, by committing every fresh task to God, by looking up at odd moments to think of the Lover of our Soul. How often we waste these precious moments, such as when waiting for or riding in a bus, walking to and from business, doing routine jobs about the house—all can be hallowed and filled with eternity.

By thus taking ourselves in hand as spiritual beings we are redeemed from shallowness, and that dimension of depth gives us a proper sense of proportion, so that, however busy, we are not caught up in the mad rush of life. "The heat of having scorches us no more," and we are inwardly serene because bottomed on the divine principle, the Rock of Ages.—FREDERICK J. TRITTON, "The Infinite in Man," in the Wayfarer, London, for February, 1962

people seem to believe, but to enable real authority to be recognized.

Yet our meetings seem to demonstrate that we do not know how to deal with real authority. We neither acknowledge and encourage spiritual gifts where they exist nor discipline those who misunderstand or misuse their gifts. The concept of authority, in fact, is so distasteful in some of our Meetings that we frustrate or crush those who *do* speak with authority. We all know people who bring real abilities—in need of more nurture and developing, perhaps, but obviously genuine—and find that they are unwelcome to the Society. We also know people who are disruptive and misguided in their ministry whom our Meetings are unable to deal with effectively. And in both cases the fault seems to be in the unwillingness of Friends to face these problems in business meetings and give their Elders and Overseers some support in bringing the authority of the Society to bear.

Twice recently I have heard the same story told by two different people. A meeting had been bothered for several weeks by the ministry of one person. Each week he seemed to speak less acceptably than before. Finally it became so bad that the person telling the story felt he had to speak to the person at fault. Just as he got to the speaker after meeting, however, he heard someone else congratulating and thanking the other for speaking so effectively. And the conclusion is the same in both stories. The man who had intended to labor with the other person decided he should not, since the ministry meant something to someone. I wonder what this story says about the problems of authority. Is one right not to speak about ministry one knows to be harmful and misguided? Does one not in fact simply abdicate all responsibility in the situation?

There is even more to the problem. I think we are not only afraid of taking authority, but we are also resentful of those who actually do take it. I know several people who gave promise of being the kind raised up in the power of the Lord that early Friends hoped for, and each of them found his Meeting had no intention of letting him shake the countryside for ten miles around—there were too many Quakers in that ten-mile radius who would have been shaken in the process.

In a great many meetings the suggestion that worship needs the discipline of prayer, or that some people speak with more authority than others would be rejected with resentment. Yet one of the crucial questions in worship is: What is it that confers authority? Where does it come from? Specifically, what are our relations to two traditional Quaker sources of authority, the Bible and the leading of Jesus Christ? There are two claims for us to consider. One is the claim that Friends read the Bible

in the spirit in which it was written. Does this not suggest a greater regard for its authority and a correspondingly greater authority in speaking from it than most of us care to believe? And what does it mean to say that Christ has come to teach his people himself? I call attention to the verbs and the emphatic use of pronouns in this early Quaker statement of principle. If the Society of Friends is still fundamentally the same movement it was in its earliest days, all its authority must rest on the truth of this claim and on our commitment to be his people and to be taught by him.

This brings me to the last of the three attributes of Quakerism which attract people to it: power. The word appears like a leitmotiv in Fox's *Journal*. He talks, for example, about being in the virtue of that power which takes away the occasion of all wars. We use the same word meaningfully when we talk about the *power* of prayer. If there is a justification for the discipline I have been talking of, or if there is any evidence for the authority which seems implied in our Quakerism, it is that there is a capacity to do and achieve. For me it means that there is a power which can enter our lives and transform them, that we are acted on by a deity one of whose aspects is power, and we are given power in turn to meet our needs and the needs of others.

The simplest way of telling what ministry is is to point to the original root of the word, which means to be a servant, to serve others. If ministry, not merely vocal ministry in a meeting, but teaching, counseling, prayer, and reconciliation as well, is serving, whom does it serve? How can we know what the common good is in Meetings which are as scattered and fragmented as any other interest-group in our society?

This brings me to the final, most important context for ministry, the community which is not united only by frequency of contacts or a multiplicity of common interests but which has its unity in that which is eternal. Unless we know one another in this context, in what Paul in his first letter to the Corinthians calls the Body of Christ, our ministry will be unable to bring us into meaningful unity or help us discover the wholeness we seek. Each of us must feel himself a part of a living, functioning organism, deriving strength from the whole body, being served and ministered to by each of the parts, and contributing our own service to the common good. Only in this context can we hope to be the movement away from the shallow homogeneity and superficial relations which characterize modern life. Only in this context can we hope to say something true and convincing to the cynic, the hard-headed realist, the sentimentalist, the desperate and disaffiliated, the hopeful seekers who turn to us for leading.

What If?

By HOWARD W. ALEXANDER

THERE was a man called Job, who was upright and blameless. He paid his taxes, and was a model citizen in all respects. God's protection lay all about his life, so that destructive forces of nature were not permitted to touch him. For Job, God's goodness was identified with that little circle of safety and peace within which he dwelt; beyond lay untamed nature, which he hated and feared, and could not understand.

Then all was changed. God permitted complete disaster, short of the extinction of his life, to visit Job. Woe was piled on woe, until finally a great wind from the desert descended on his children while they celebrated, and destroyed them all.

Job ultimately found his redemption when he became able to contemplate the thing he most feared and hated, finding in it the meaning of his life. A whirlwind, perhaps like the one which destroyed his family, became for Job the voice of God. Job's eyes were miraculously opened. He was enabled to view nature without fear, and to perceive beauty and meaning in what lay beyond his rational powers.

The method of science, by which man has won so great a control over his environment, proceeds by taming the universe a bit at a time. This is, of course, facetious; we "tame" the universe primarily by concentrating our attention on those parts of nature which are rationally explicable, those which most nearly conform to the neat pattern we devise. Nature is understood through "natural law"—that is, through nature's regularities, its persistent patterns, its order, and its decent behavior. It is possible for men to harbor feelings of resentment toward nature, because nature tends perpetually to break through the models we construct to explain natural phenomena.

What if the sum total of our scientific knowledge is just the barest beginning of a genuine understanding of nature? What if we are all, as Newton saw himself to be, just children playing with pebbles, while the vast ocean of truth lies all undiscovered? What if, in order to achieve a more adequate and comprehensive view of the universe, we have to abandon principles which we have taken to be absolutely fundamental? What if the very notion of regularity, of repeatability, of order, which

we attribute to the universe, prevents us from contemplating and appreciating those phenomena which we classify as disorderly and chaotic? What if our growth in the understanding of nature can come about only as we go through Job's experience of learning to appreciate aspects of nature which at present fill us with fear?

There is much in human nature from which we turn away in fear and disgust. We are very loath to acknowledge our animal ancestry. Only a thin veneer separates us from a life dominated by hunger and sex. Much of what we call civilization is devoted to strengthening the protecting layer, so that we have some assurance that our animality will not erupt through the layer and overwhelm our heritage of beauty, truth, and goodness.

What if the very spring of human creativity in art, in science, and in invention of all kinds is actually hidden in a deep realm of feeling below the level of conscious, orderly thought? What if civilization itself tends to cut us off from the creative energies that produce civilization? What if we must, in some way, become reconciled to the beast that is in us if we are to continue to grow and evolve as humans?

We are often overwhelmed by the potential for evil that we find within us, dismayed by our stubbornness, discouraged by our rebellion against God.

But what if Christ is to be found in the midst of that part of our life where we would least expect him to be? What if he is despised and rejected of men? What if he is today at work, as he was in times past, among the outcasts, the sick, the maimed, the blind, and the prisoners? And what if we shall discover him only as we acknowledge ourselves to be utterly in need of him, utterly empty and hollow without him?

Space

By GEORGE R. VAN ALLEN

When great Orion clears the lower sky,
and I by chance perceive him high above,
I stand and wonder earth can reach so high
as my sight reaches, for I know whereof
our numbers reckon distance, and a hill
is far, far better to be lost in space
than in a garden, tree-surrounded still;
for there the will is changed, if any place.

For what I cannot touch and have not spanned
fills me with wonder like a prying child;
and on a hilltop I must stop and stand,
lost in the wonder of this world, half wild;
and I have often found my hat in hand,
lost in the silences as mystery piled.

Howard W. Alexander, a member of Clear Creek Meeting, Ohio, is on leave of absence from Earlham College. He is spending the present year at Bowdoin College, where he is working with a series of institutes supported by the National Science Foundation, two of them for college teachers of mathematics and one for high school teachers of mathematics. At present he is associated with Durham Meeting, Maine.

On the Use of Tobacco

By SAMUEL B. BURGESS

ONE of the historic testimonies of Friends has been the general testimony against self-indulgence, and many Friends have felt that the use of tobacco is a self-indulgent practice to be avoided. Other Friends seem to have taken the attitude that smoking is, after all, a minor vice and that the moderate use of tobacco is justified by the social climate in which we live.

The matter of the degree of self-indulgence we can permit ourselves is a matter for individual meditation and decision. It is not this aspect I propose to examine but rather the extent to which smoking is a minor vice, when viewed in the light of new knowledge regarding the effect of smoking on health.

I believe that all Friends, and indeed most people the world over, will accept the principle that practices that are destructive to the human body are at least unwise, and are best called immoral. I can think of no large group of people who will conscientiously defend habits which shorten life and promote disease.

The evidence is accumulating rapidly that smoking does actually shorten life and in many instances makes the latter years of life much more uncomfortable than they need be. No doubt most readers are familiar with the contention that cancer of the lung is generally caused by smoking. In spite of the convulsive efforts of the tobacco companies to shift the blame to "urban life," automobile exhaust fumes, or similar factors, it is now generally accepted that smoking, particularly of cigarettes, is directly connected with a marked increase in the incidence of lung cancer.

A much more serious problem, however, is a disease called "obstructive emphysema." This condition has received scant attention in the past, but in recent years has been more closely scrutinized by medical research. This condition is characterized by the breakdown of the tiny air-sacs of the lung into larger spaces, thereby reducing the surface where oxygen is absorbed and carbon dioxide eliminated. The breakdown is accompanied by scar formation and obstruction of the breathing passages.

As far as the life of the individual is concerned, obstructive emphysema results in persistent coughing and increasing shortness of breath until the victim may be unable to leave his bed without distressing shortness of breath. Such a condition generally requires hospitalization, and many beds in our chronic-disease hospitals are

occupied by patients with this disease. Many others are in their own homes, but requiring care to such an extent that they are a profound financial and emotional drain on their families.

The understanding of obstructive emphysema has been hampered by the fact that it often goes unrecognized as such; and when the patient dies, his death is attributed to pneumonia, heart failure, or some other such disease, when in fact emphysema was the real underlying cause. But now the facts are coming to light, and it is very significant that, almost without exception, these patients with emphysema give a history of moderate to heavy smoking.

With very rare exceptions the disease is not seen in a nonsmoker, and those rare exceptions have obvious lung disease. So we may say that emphysema is almost always caused by smoking, and emphysema of some degree is the invariable result of smoking of long duration. This consistency is not the case with lung cancer, since many smokers never develop cancer.

The argument that all of us must die of something and so one might as well smoke and let it be cancer or emphysema is so obviously spurious as not to require consideration. The argument that the smoker has smoked for twenty years and hence has done the damage already is likewise unsound, since there is no evidence which cigarette is the insult which finally causes cancer. And there is strong evidence that much of the disability of emphysema is at least partially reversible if smoking is stopped.

Smoking can be stopped. While the use of tobacco approaches a true addiction in many people, it can be stopped by those who really wish to do so. The rewards in increased breathing capacity are well-known to those who have really stopped. This statement refers to those who have ceased for a year or more; just "cutting down" or stopping for a few months is insufficient to realize the effect.

The deleterious effects of smoking on the human body are more marked if smoking is started at a relatively young age. Emphysema, for instance, is much more severe in those individuals who started smoking in their early teens, and is much less troublesome in those who started in their thirties. Our target should be not just a matter of helping people to stop smoking, but also, with great vigor, to encourage youngsters not to start. The young people, of course, are not going to be encouraged to avoid tobacco if their elders continue to use it, and so both approaches must be made.

The Society of Friends has been rather uncertain in

Samuel B. Burgess, M.D., a member of Wellesley Monthly Meeting, Mass., is Pathologist and Director of Laboratories at the Cambridge City Hospital, Cambridge, Mass.

its attitudes to smoking. While the advices on some indulgences read in part, "Friends are strongly urged to abstain completely," and "The Society of Friends bears testimony against," the statement on tobacco, as quoted from the New England *Faith and Practice* (but similar statements are found in other Disciplines) is: "Some Friends regard the use of tobacco as objectionable, though less so than indulgence in intoxicants. It also can prove a wasteful habit hard to overcome and it is sometimes practiced with little regard for one's health and for the comfort of others."

The time has come, I believe, for a stronger statement, reflecting the fact that, as recent researches show, tobacco is even more far-reaching in its deleterious effect on health and financial condition than even the more dramatic disabilities occasioned by the use of alcohol.

For Our Children The Vase at Willistown

By KATHERINE HUNN KARSNER

IT was a bright day in early spring, but the sun did not reach into the quiet room where Friends gathered for meeting at Willistown. The copper vase which stood on the little table between the facing benches was empty of the flowers or branches of holly and evergreens which it was meant to hold.

Although the room seemed dim, there was enough brightness for the vase to catch some light, and even the shadow which it cast on the wide, dark paneling behind it showed faint, light fluting like the vase.

One looked forward to the fragrant flowers with which the vase would soon be filled again—golden daffodils, graceful boughs of forsythia or peach bloom, flaming tulips and japonica. They, too, would make a dreamy filigree of shadow on the wall as the vase fulfilled its intended purpose.

Had the room been bright, the vase would have been diffused with light, and no one would have noticed it. But because the room was dim and the vase was placed against the wall farthest from the window, the light reflected in it was more evident.

So is it with us in the darkest hour. If we but look, we shall find a light in the most unexpected places. It may be but a faint glimmering at first, but it will shine the more definitely because of the darkness around it,

Katherine Hunn Karsner is Clothing Secretary at the American Friends Service Committee Warehouse, Philadelphia. She is a member of Central Philadelphia Monthly Meeting. "The Vase at Willistown" is the third of six selections "For Our Children" associated with Friends meeting houses in the eastern part of the United States. Willistown Meeting House is on Goshen Road north of Route 3, two miles from Edgemont, Pa.

just as the faintest echo will sound a message of hope when it is most needed if our ears are attuned.

The beauty of the vase was not just that it caught the light so surely and quietly and unexpectedly. Part of its beauty lay in its lines. The flutings of the vase were not accidental, but the artisan who fashioned it of metal had carefully considered the pattern. We, too, are intended to be well-formed, well-balanced, reflecting the perfect skill of the Maker. We, too, are meant to hold, as does the vase, beauty of thought and spirit, shedding the fragrance of God's love on all who will observe, and casting a shadow limned with light wherever we go.

Message from a Tennessee Prison

By VIRGIE BERNHARDT HORTENSTINE

MAURICE McCrackin was not the first to be arrested of those who went into Fayette and Haywood Counties, Tennessee, to aid Negroes persecuted because they had registered to vote. Yet his arrest and the way he responded to it touched off a chain of events which were all opportunities for persons concerned for justice to use the Christian power of redemption.

Maurice McCrackin, United Presbyterian minister of Cincinnati, had gone to Brownsville as Treasurer of Operation Freedom, an organization which provides loans to boycotted Negro farmers. He was arrested and falsely charged with "loitering with intention of peeping and spying." Refusing to be intimidated, he chose to speak out in court, not for his defense—for he did not cooperate with the trial—but for justice for the people of Brownsville and elsewhere. He was held in the workhouse 41 days, and he spent the first 25 days fasting and praying.

The time of the fast seemed to others of us in Operation Freedom a time which called for a massive task force of people of good will to go into the area. Actually only four went at that time.

On November 7, 1961, Richard Hudson, Disciples of Christ minister of Cincinnati and Secretary of Operation Freedom, went to Brownsville and was arrested an hour after arrival. He was questioned roughly in the police station for an hour, then released. On November 14 David Henry, pacifist of Philadelphia, driving my car, was arrested on a false charge of speeding. He was jailed and beaten in the face in the jail by a man let into his cell by the jailer. When Ernest Bromley of Cincinnati, Editor of the *Peacemaker* and Corresponding Secretary of Operation Freedom, went to the jail and asked about David Henry, the sheriff knocked him out

Virgie Bernhardt Hortenstine is a member of East Cincinnati Meeting, Ohio.

the door. On November 18 I went to Brownsville to get David Henry after his release, accompanied by a Memphis minister. The police were waiting for us, and they arrested us for speeding as we crept along at 15 m.p.h. They asked us to follow their car to the police station. They then picked up a third man in their car, the same man, it is believed, who had beaten David Henry in the jail. They led us, not to the police station, but out into the country and down a dark, narrow side road. We turned around quickly and drove to the police station. The minister was fined \$13.

The day after David Henry's release he returned to Brownsville, his face still bruised, and he inquired solicitously about one of the police officers who had been the most cruel. The day after Maurice McCrackin's release in December he returned to Brownsville.

In late December two carloads of students from Ohio and Michigan were arrested near Brownsville for making a U-turn on a quiet country road. Each driver and one passenger were fined \$37. In March Eric Weinberger of Norwich, Connecticut, was in the area, teaching women of evicted or boycotted Negro families how to make leather tote bags. He was arrested and jailed twice in one week on false charges and beaten in the jail. He did not cooperate with the trial; he fasted during both the trial and the imprisonments, 17 days in all. On his release he went back immediately to the tote-bag project.

Maurice McCrackin and other Operation Freedom members continue to return to Brownsville. We are strengthened in our faith that defenselessness is the strongest weapon. We are convinced of the great need for many more to go to the area to speak to "that of God" in every man.

This year there is an intentional effort by white citizens to avoid and even suppress publicity. This year they do not speak of voter registration to sharecroppers but merely say: "You can stay on in the shacks, but I have rented the land out this year." Thus Fayette County evictees finish their second winter in Tent City and a new Tent City begins in Haywood County while the nation is allowed to forget them.

Operation Freedom can be increasingly effective if continuing support is given to replenish its revolving loan fund; because of heavy indebtedness some Negroes were unable to repay their crop loans at harvest time. Having loaned \$42,000 to 95 boycotted Negroes last year, Operation Freedom is now providing crop loans in the planting season and will continue to make mortgage loans to prevent foreclosures throughout the year. The organization is also attempting to buy land so that landless families can be self-supporting again. Operation Freedom is now tax exempt. The address is Operation Freedom, 1111 Dayton Street, Cincinnati 14, Ohio.

Friends Witness for World Order

(Continued from page 202)

Friends Witness for World Order, 2023 Kalorama Road, N.W., Washington 9, D. C.) The following sentences taken from the leaflet state the purposes of the Witness in a brief manner: "We witness for a world of law and order because we believe it is man's best—perhaps only—hope for peace; we are willing to be governed by a democratic world organization open to all nations; we are ready for the United States, along with other nations, to give up its arms and its ability to make war."

Dorothy Hutchinson of Abington Meeting, Pennsylvania, who is President of the U.S. Section of the Women's International League for Peace and Freedom, gave the opening address at Calvary Baptist Church. In helpful preparation for the worship period, she anchored the Witness in the faith that if we are to reverence the divine spark in ourselves, we must speak to our fellows of a world where "the strong are just, the weak secure, and the peace preserved." We must so pray and act that the good will latent in all finally displaces the irrational fears and apathy so common today.

Sunday's program began with well-ordered worship in outdoor Sylvan Theatre near the Washington Monument. "If we are with God, He is with us." "God has no other hands but mine." "Let us build a fire in this land that will carry us another step toward Thy Kingdom." "Give us strength and understanding." "We must inwardly overcome the outward conditions that now threaten." "Before the power of Christ the atom bomb is powerless." So flowed the messages.

Then in pairs many hundreds began a long walk to the White House, where some remained in a dignified walking vigil until required to move to Lafayette Park by the arrival of Prime Minister Macmillan. Others returned to Constitution Avenue to stand in quiet vigil. Despite two rainstorms that soaked many, the shifts continued until 4:30 p.m.

That evening we reconvened at All Souls Unitarian Church for an address by Dr. Mordecai Johnson, President Emeritus of Howard University. With emphatic oratory he challenged us to overcome racial discrimination in our communities if we are to help in the repentance required for world order to arise out of 500 years of domination and exploitation by Western European peoples.

Monday began with walking vigils at seven locations around the State Department Building and distributing hundreds of flyers to employees arriving for work. A standing vigil continued throughout the day along Constitution Avenue while others distributed flyers in the business section, and some visited elected officials. A major event was sending five persons to New York City to leave at the United Nations over \$7,300 in support of low-cost housing projects. Other delegations had worthwhile visits with the embassies of Brazil, England, Ghana, India, and Russia. Discussions at the U.S. State Department by two groups seemed only to push back on us the responsibility of first changing our fellow citizens' reliance on military deterrence if we are to achieve a differing world order. (But do not the leaders "lead"?) A final vigil

from 4:30 to 6 p.m. at the State Department closed the public phases of the Witness.

Many hours went into preparation for the unexpected interview with President Kennedy scheduled for Tuesday morning. Those making the visit were Henry J. Cadbury, David Hartsough, Dorothy Hutchinson, Samuel R. Levering, Edward F. Snyder, and George Willoughby. [For further details see the first news note under "Friends and Their Friends."]

An event such as this Witness is filled with too many human-interest stories to recount, but a few will give the flavor. There was the family who joined our standing vigil, thinking we must be awaiting the arrival of someone important, perhaps the President. There was an employee of the State Department, with a daughter in Earlham College, who could not get articles published that demonstrate the economic exploitation of the underdeveloped areas. We referred him to Mordecai Johnson. There was a drugstore clerk who was glad we witnessed because such things "help make the U.S. great." One 90-year-old man from New Hampshire who took part in the Witness walked from Washington Monument and continued to participate in the vigil at the White House for two hours.

Monday evening was a crowded and long session for the 200 yet on hand. We heard reports of each of the special delegation-visits; made plans for further visits on Tuesday to many Congressmen (on Tuesday about 100 Friends had interviews on Capitol Hill, visiting the offices of 29 Senators, most of whom they saw personally, and 38 Representatives); approved general consideration among Meetings of a proposal to establish an International Institute for Peace Analysis; debated a proposal that some should challenge in the near future the Federal Park System's ban on literature distribution; and joined in a closing worship of deep unity. As a final minute we were urged not to close Friends Witness for World Order but to bridge its continuance in our home communities, where, even from a single person, a chain reaction can start that may so break into the world as to build "a shelter for all."

Books

BALTIMORE YEARLY MEETING, 1672-1830. By KENNETH S. P. MORSE, 1961. From the author, Route 3, Barnesville, Ohio. Paperback, \$2.00

Those not accustomed to reading records of Friends Meetings will find these extracts, some with the original spelling, of general interest. They are typical of all Friends Meetings, and Kenneth Morse has reproduced the minutes with practically no interpretation. The minutes cover the period of the formal institution of the Yearly Meeting at the call of John Burnyeat in 1672, to the separation of 1828.

The recorded minutes, especially of the Yearly Meeting, indicate the chief interests of Friends, i.e., maintenance of discipline, amelioration of the condition of the Negro and the Indian, resistance to military demands, and fostering the educational opportunities of Friends' children.

The progressive strengthening of the conscience of Friends toward Negro servitude is well demonstrated. In the beginning, slavery was allowed; then members were required to abstain from importing or purchasing Negroes; then members were required to free all slaves. After the Society was clear of the practice, attention was turned to state legislation to secure wider freedoms, and in 1827 the sum of \$500 was provided to help Negroes in the South to migrate where "they might enjoy the rights of freedom."

The last ten or more pages list reasons for which members of local Meetings were disowned; perhaps good taste would have refrained from reprinting these.

BLISS FORBUSH

ON THE USE OF PHILOSOPHY. By JACQUES MARITAIN. Princeton University Press, Princeton, N. J., 1961. 71 pages. \$2.75

Jacques Maritain is a distinguished French philosopher, a Roman Catholic, who has taught in Princeton University and is now professor emeritus there.

On the Use of Philosophy contains three brief essays. "The Philosopher in Society" and "Truth and Human Fellowship" were first presented as lectures in the Graduate School at Princeton. "God and Science" is a new statement of Professor Maritain's thought.

All three essays are interesting and delightful to read. The discussion of "Truth and Human Fellowship" is particularly valuable to anyone wrestling with the problem of relations among people who hold radically conflicting beliefs. Professor Maritain recommends uncompromising loyalty to truth combined with affectionate humility toward those who hold views different from ours of what is true. He shows that loyalty to truth does not need to lead to war, "holy" or unholy.

RICHARD R. WOOD

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. MYERS. Edited by Susy Smith. Foreword by Aldous Huxley. University Books, Inc., New Hyde Park, N. Y., 1961. 407 pages. \$10.00

In the depths of human personality, according to this book, lie indications of life and faculty not limited to the material world. The author sees the world of matter as part of the world of spiritual life, each individual being essentially a spirit controlling an organism. The most comprehensive duty of man is to intensify the spiritual life. The cosmos as a whole is characterized by moral evolution, with a persistence, beyond death, of love, the growth of joy, and willing submission to law. For many the value of the book—an abridgement of a two-volume work first published in 1903—will be the innumerable cases presented of human survival, most of them drawn from the *Proceedings* of the Society for Psychical Research, England, of which Myers was a founder and early President. The book has long been a classic in psychical research, and Myers' contributions to many phases of psychology are lasting, especially in the areas of telepathy and of the "subliminal," where his concept is more comprehensive and less one-sided than Freud's.

M.A.P.

Friends and Their Friends

Six Friends who met with President Kennedy on Tuesday, May 1, emphasized the need for United States leadership in the development of world order and the "urgency for changing directions from headlong preparation for nuclear war to a total foreign policy geared to the peace race." They said this involves "more rapid development of the United Nations' capacity to achieve and maintain world peace and the speedy transition from a precarious balance of terror to general and complete disarmament."

Speaking for Friends who participated in the Witness for World Order, they said in a written memorandum to the President that all of them were "united in believing that all war is contrary to the mind and spirit of Christ. We have a profound moral and religious conviction that there are no circumstances which can justify the use of war in an age when nuclear weapons can kill hundreds of millions of innocent people outright and poison more with radioactive fallout. Our consciences are revolted by the fact that the nations now are spending more on armaments than the total income of the poorer half of the world's people who suffer from chronic misery."

The delegation, which spent 20 minutes with the President, said the discussion was fruitful but that he will not be able to make greater strides toward disarmament and world order until he gets more popular support. They felt that he had gone as far as he could alone.

Members of the delegation were Henry J. Cadbury, David Hartsough, Dorothy Hutchinson, Samuel R. Levering, Edward F. Snyder, and George Willoughby.

ALEX MORISEY, *Information Service,*
American Friends Service Committee

Canadian Yearly Meeting will be held this year, 1962, from June 22 to 26 at Pickering College, Newmarket, Ontario, Canada.

David H. Scull of Annandale, Va., spoke on behalf of the Friends Committee on National Legislation before the House Foreign Affairs Committee on April 10. Together with other subjects, he discussed the channeling of U.S. funds through the United Nations. He said: "U.S. aid funds should be channeled through the United Nations and other international organizations to the maximum extent possible. It is frequently politically and psychologically much easier for a country to accept multilateral than bilateral aid. International aid programs can also draw upon technically trained people of many lands and receive contributions from a variety of nations."

The alumni publication of Rutgers University, New Brunswick, N. J., *Rutgers Alumni Monthly*, carried in its February, 1962, issue a colorful report of school work which David L. Newlands wrote under the title "Teacher in Newfoundland." He is a member of Moorestown, N. J., Monthly Meeting, doing educational work in fulfillment of his alternative service.

The Quaker United Nations Program has submitted a report to the United Nations on behalf of the Friends World Committee for Consultation on the views of Friends concerning capital punishment, a subject of historic Quaker interest. This report was largely based on the replies of Yearly Meetings throughout the world to a questionnaire which the U.N. had prepared on capital punishment.

This questionnaire, distributed both to governments and nongovernmental organizations having status with the United Nations, will serve as a basis for a world-wide study of capital punishment that the U.N. is now undertaking. The study will later be discussed and acted upon by the United Nations General Assembly.

The work of preparing the Quaker report to the United Nations was shared by three American Friends, Edmund Goerke of New York Yearly Meeting, Edward L. Manice of New England Yearly Meeting, and Leon T. Stern of Philadelphia Yearly Meeting, who has devoted almost a lifetime to penological questions. Cecil Evans, of the Quaker United Nations Program staff, was responsible for coordinating the work of these Friends and for submitting the final draft to the United Nations. It is possible that some of the material used in the report may later form the basis for a publication on the subject of Quakers and capital punishment.

The Foxhove Association of Buck Hill Falls, Pa., is planning its 39th annual summer program. Alexander C. Purdy, now Visiting Professor of Religion at Earlham College, has been Director of Foxhove throughout its history. This summer he will lead the devotional periods each morning. His Bible lectures will present "Old Testament Passages That Have Made History," including the creation epic, man's alienation from God (the "fall"), Jacob's dream, the call of Moses, Isaiah's vision, Jeremiah and the New Covenant, the Shepherd Psalm, Job's journey from despair to faith. The program, which runs through July and August, includes Sunday evening lectures and a more informal Monday evening series of talks and discussions.

Douglas V. Steere was scheduled to give the Showers Lectures on Christian Religion at the Ransburg Auditorium, Indiana Central College, Indianapolis, on May 7. Open to the public, the lectures were to consider "Baron Friedrich von Hügel: A Christian Counselor in Our Century" and "Alan Paton: The Message of *Cry the Beloved Country*."

Dr. Eugene S. Farley, President of Wilkes College, Wilkes-Barre, Pa., was honored at a testimonial dinner attended by more than 900 civic leaders and members of the community and held in the Wilkes College gymnasium. At the end of the evening he was presented with a Pontiac automobile. An editorial in the *Wilkes-Barre Record* said: "In every avenue—social, economical and cultural—Dr. Farley has been consistently active with only one goal in mind . . . to make this community a better place in which to live." He is a member of Swarthmore Meeting, Pa.

Announcement has just been made by Dean Rusk of the appointment of Leonard S. Kenworthy to the United States National Commission for UNESCO. This is an advisory body to the State Department on the work of the United Nations in education, science, and culture. Leonard Kenworthy was formerly a member of the UNESCO Secretariat in London and Paris. He is a member of the Brooklyn, N. Y., Meeting.

Friends of Lansdowne, Pa., Monthly Meeting adopted in March a Statement on Civil Defense, which said, in part: "We believe that drills, shelter construction, and other defense activities contribute to the acceptance of the possibility of war, distracting us and our fellows from considering the problems of peace. To build a shelter is to accept nuclear warfare as a possible instrument of national policy. We reject such a policy."

Swarthmore College recipients of Woodrow Wilson Fellowships for 1962-63 are Peter E. Biskind, David Edwards, John H. Hand, James A. Henretta, Nancy R. Kramer, Robert Kramer, Lloyd B. Kreuzer, David K. Lewis, Stephen W. Mark, Judith B. Markham, Nicholas Passell, Robert A. Rescorla, Jane Shelby, Noel F. Snyder, Walter F. Taylor, and John B. Thompson. Among these, David Edwards is a member of the Society of Friends.

Because of the enthusiastic response of Delaware Valley high schools, the Friends Temperance Committee, Philadelphia, invited Glenn Cunningham to the Philadelphia area for the sixth time to speak on "The Race of Life." From April 23 to 30 he spoke to 28 high school assemblies and to other groups, such as the annual YMCA dinner in Reading, Pa., and the Sports Award dinner at Toms River, N. J. Many of the high school assemblies to which he spoke consisted of 1,000 to 1,600 students. One of the great athletes of all time, Dr. Cunningham holds a Ph.D. degree from New York University. An inspiring speaker, he is unusually able to impress young people with the importance of clean living.

Clifford R. Gillam, Jr., of Swarthmore Meeting, Pa., has been elected a Vice President of the Philadelphia National Bank.

Frank Ankenbrand, Jr., of Haddonfield, N. J., whose new poetry collection *Plum Blossom Scrolls* we hope to review in our pages, has received the first prize of \$50 from the exhibit "Reaching for a New Religious Art," held in March at the Unitarian Church, Springfield, Pa., where he exhibited nine pieces. During April the Haddonfield Public Library exhibited his prints, water colors, and collages. The Shipley School, Bryn Mawr, Pa., also arranged for a one-man show of his art. Congratulations!

Walt and Wanda Partymiller, members of Warrington Meeting, Wellsville, Pa., who are well-known artists, received public recognition in the press and at a special exhibit. Walt Partymiller's cartoons are frequently published in *The Gazette and Daily*, York, Pa. Wanda Partymiller's oil painting entitled "St. Peter" received the Washington County, Md., Council of Churches award in the 30th annual exhibition of Cumberland Valley artists. The exhibit at the Hagerstown Museum of Fine Arts lasted throughout most of April.

On March 11, 1962, a meeting for worship was held at the YMCA in Freehold, N. J., with a discussion period following the worship hour. Eighteen persons attended, of whom five were not members of the Society of Friends. It was believed that this was the first meeting held in the Freehold area since the early times of Monmouth County, largely settled by Friends. The meeting was called by Edmund Goerke of Monmouth Hills, N. J., and William Bacon Evans of Philadelphia, Pa.

Students at Bucknell University have formed the Bucknell Student Committee on Migrant Children, believed to be the first student committee on migrants organized on a college campus. The group is now forming a National Intercollegiate Committee on Migrant Children to provide scholarships for migrant youth and to support federal legislation on behalf of migrants. The Bucknell Committee is supporting a student at Adams State College. Adviser to the Bucknell group is Dr. Cyrus Karraker, President of the Pennsylvania Citizens' Committee on Migrant Labor, and a member of Lewisburg Meeting, Pa.

Emergency measures are being taken through the World Council of Churches to feed refugees from Ruanda, Central Africa, who have crowded into a famine area in Urundi. Dr. G. Talbet Hindley, Field Secretary of the Church Missionary Society's Ruanda Mission, estimates that there are at least 45,000 refugees in Urundi and a further 100,000 refugees over in the Congo.

Margaret Hofmann, 610 Cardinal Lane, Austin 4, Texas, has written and published a 46-page appeal for peace entitled *A Key to Survival*. It contains a number of original and dramatic illustrations. We recommend it for personal or group reading. Single copies are 25 cents; reductions for quantity orders.

After this pamphlet was received, the author informed us that she has revised the pamphlet, which is already in its third printing. She adds the exciting news that the *Ladies' Home Journal* has bought magazine rights to the booklet and plans to present a sizeable section in, probably, the July issue. This kind of circulation brings Friends concerns before a large number of people.

A statement on fallout shelters has been released by Summit Meeting, N. J., which reads in part: "The members of Summit Friends Meeting have looked with increased concern at the stress upon fallout shelters. We cannot object to the desire to survive. We all desire life, and it is instinctive to grasp any means of continuing life in a crisis. It is important, however, that we resort to wise means of surviving. We do not feel that the current civil defense program answers adequately the problems of our own survival or of the continuation of America's great spiritual heritage.

"Fallout shelters can become symbols of a belief in inevitability of nuclear war. We believe that America must turn away from Maginot-Line philosophy, toward ever-increasing positive peace efforts. America has made peace efforts, often in frustration, but the reservoirs of peace are barely being tapped, as can be seen from the small allocation of funds for peace as compared to the billions for war."

A group of eight individuals, including the mayor of the city, met for a time of worship on Sunday afternoon, February 4, at the home of Marion C. Cobb, 1155 Washington Street, Cape May, N. J. Whether a Friends meeting held weekly, biweekly, or monthly will result remains to be seen. In this area of New Jersey there are Friends Meetings at Tuckerton, Atlantic City, Seaville, and an occasional meeting at Barnegat. Friends are invited to help establish a Meeting at Cape May. Marion C. Cobb offers it a home.

Dr. Wilmer A. Cooper, Administrative Secretary for the Earlham School of Religion, has been named Dean of the School of Religion. Approval was given by the Earlham Board of Trustees during its February session to the expansion of Earlham's interim program in religion, and to a full-fledged three-year seminary, leading to the Bachelor of Divinity degree. The Quaker seminary, first in the history of Friends, is to begin its program in the fall of 1963.

Jan de Hartog, a Dutch sea captain, and his wife Marjorie, both members of the Wider Quaker Fellowship, have been visiting most acceptably among Friends and Friends groups in the East and South. They live on a boat located at Fort Myers, Fla. Jan de Hartog is a well-known novelist and playwright. His play *The Fourposter* had an extended run in New York City a few years back. In the fall of 1961 Friends enjoyed reading his *Waters of the New World*, a poetic description of a boat trip from Houston to Nantucket. This book has recently been released in England by Hamish Hamilton, which earlier brought out *The Inspector*, a novel. In February, 1962, *The Inspector*, published in 1960 by Atheneum House, was reissued as a paperback by Bantam Books, New York. Jan de Hartog has also been a guest at several universities, where he has conducted seminars on playwriting, and in the fall of 1962 he will go to the University in Houston, Texas, to teach playwriting.

Salem Quarterly Meeting of the Religious Society of Friends School Committee is establishing a seventh grade as the beginning of a new school in Woodbury, N. J., to open for the 1962-63 school year. The locations under consideration are all convenient to the main bus lines. The class will be limited to 20 students. It is hoped that the response to the opening of this grade will justify the planning of Friends to offer further education in the Salem Quarterly Meeting area of New Jersey.

This new school and Woodbury, N. J., Friends School are separate, and will be run by separate although overlapping committees. There will be close cooperation between the new school and the present Woodbury Friends School, which educates children from four-year-old kindergarten through the sixth grade. Thus it is hoped that Friends ideals will be furthered and that the eventual school system developed will be a well-integrated one.

Anyone wishing further information can telephone or write the following: B. Paul Heritage, Mullica Hill, N. J.; Edith Williams Way, Woodstown, N. J.; Alenda Smith Crymble, 22 Chestnut Street, Salem, N. J.; Milton Smith, Salem, N. J.; Frances P. Lee, Woodbury, N. J.; and Mrs. Robert Feild, 35 Holly Drive, Woodbury, N. J.

The Hamilton, N. Y., Monthly Meeting has recently been formed. Hamilton, N. Y., is 40 miles southeast of Syracuse, N. Y. Meetings for worship are held every Sunday at 10 a.m. in the Chapel House, Colgate University, and are open to all. The Clerk is Theodore Herman, R.D. 2, Hamilton, N. Y.

Education by travel will be offered for the first time in its history by Greensboro Division of Guilford College in a tour to Europe and the Holy Land this summer, according to plans announced by Dr. Clyde A. Milner, President, and Dr. Grady E. Love, Executive Director. The tour will begin on Sunday, August 5, by jet plane from Idlewild Airport, New York, returning to New York on Sunday, August 26. Two weeks will be devoted to historic European centers, Paris, Geneva, Rome, Athens, and London, with an additional weekend in Cairo, and a week in Jordan and Israel devoted to study of the Holy Land.

Director of the tour and instructor for the course will be Dr. J. Floyd Moore, Associate Professor, who formerly lived and taught in Palestine and Germany; this fall he returned from a month's special tour of Europe and Africa. Interested persons may obtain additional information from Dr. Grady E. Love at the Greensboro Division, Guilford College, North Carolina.

Madison Peace Fair

"The important thing about your peace fair was the constructive spirit," remarked the YMCA Director to a member of the Madison, Wis., Meeting after the Madison Peace Fair of March 17 and 18. "It involved 2,000 people, and we all felt we were *for* something, not *against*." There were eleven attractive booths sponsored by such groups as the Madison

YWCA, the Wesley Methodist Church, the Unitarian Society, the Junior Red Cross; seven table displays; a puppet show called "The Hodag," a peace play; films on peace subjects; group discussions on the Peace Corps, disarmament issues, fallout facts, civil defense problems; folk singing; and folk dancing exhibitions. A large display of art work by children in many lands, "Art for World Friendship, WIL," attracted a great deal of attention.

The Madison Peace Fair was a surprise, a pleasant surprise to all concerned. It was the result of two and a half months of planning and a great deal of enthusiasm and hard work by many people in the community. The attendance and participation far exceeded expectations. May we conclude that many cities in the United States are ready for this kind of constructive community event?

FRANCIS D. HOLE

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 second of these.—*Editors*

Several thousand demonstrators in Times Square, New York City, protested President Kennedy's decision to resume atmospheric testing. The March 3 gathering was roughly treated when police on horses without notice charged the crowd to push it back. This action precipitated several sit-downs, one in the middle of Broadway, which resulted in the arrest of 42 demonstrators.

Two days later 32 persons protesting the President's decision were arrested in front of the Atomic Energy Commission Building in New York City. This sitdown demonstration was planned as an act of nonviolent intervention to confront AEC personnel dramatically with the participants' concern.

In Philadelphia 1,200 or more people, including many Friends, walked in silent vigil around City Hall on the bitterly cold Monday after the President announced his testing decision.

The World Council of Churches replied to the testing decision by issuing a statement which said in part: "While fully appreciating that the latter development [resumption of nuclear tests by the Soviet Union] has put the government of the United States in a very difficult position, the fervent hope is expressed that they will not find it necessary to embark on atmospheric tests."

"We regret very much that, on the basis of scientific and military analyses, the resumption of tests in the atmosphere is deemed essential to security. Any form of testing by the U.S. without international consent or control will almost surely lead to further and similar action by the Soviet Union. . . . We must ask whether any nation is justified in deciding on its own responsibility to conduct such tests, when the people of other nations in all parts of the world who have not agreed may have to bear the consequences."

The World Council of Churches also sent letters to the heads of each delegation at the 18-nation Disarmament Conference in Geneva, expressing the concern of Christians for the success of the U.N.-sponsored meeting. One point of the letters urged that governments as a manifestation of good will and to relieve tension take "such unilateral action bearing on disarmament as need not unduly endanger security nor prejudice forms of inspection and control."

Jeannine Herron of Philadelphia on April 1 joined a group of 50 American women going to the Geneva disarmament talks. Women from several countries made up the Women's Strike for Peace delegation. They planned to visit the 18-member nation delegations and present their urgent concern that an agreement be reached.

An international organization for nonviolent action known as the World Peace Brigade was set up at a New Year's conference held near Beirut, Lebanon. This organization has for its primary purpose "to organize, train and keep available a brigade for nonviolent action: (a) in situations of actual and potential conflict, internal or international and (b) against all war, preparation for war and the continuing development of weapons of mass destruction." One of the major projects now being organized under this group is a plan for a nonviolent training center in Africa. The first action project will consist of a march from Tanganyika into Northern Rhodesia, which will involve an act of civil disobedience in crossing the border. This act is planned to coincide with a general strike within Northern Rhodesia aimed at obtaining universal adult suffrage and thereby a legislature representing Africans.

The First Intercollegiate Conference on Disarmament and Arms Control, attended by over 200 guests from 75 colleges, was held February 16 to 18 on the Swarthmore College campus. Well-known speakers were Harold Taylor, Peace Research Institute; Professor Thomas C. Schelling, Professor of Economics at Harvard, and RAND Corporation; Bernard Bechhoefer, attorney; and Senator Joseph S. Clark (D., Pa.).

Students considered the economic and political problems of disarmament and the role of the university as an institution for peace. A plan devised by Professor Louis B. Sohn of Harvard for breaking the inspection deadlock was advocated by Senator Clark. The idea is for the U.S. and the U.S.S.R. each to divide its territory into an equal number of parts. Each would choose an area in the other country to be disarmed and inspected. Senator Clark also said, "The President is hampered in implementing his disarmament-policy objectives by an alarming political lag in the country as well as in the Congress. Not more than a handful of my colleagues in the Senate are fully familiar with the McCloy-Zorin agreement and the President's disarmament plan." Senator Clark urged the students to give the President intelligent and articulate support to the idea that disarmament and the rule of law can and must be achieved. He said, "He [the President] hears constantly from articulate members of the group who see security in arms alone."

SHIRLEY PHILIPS

Letters to the Editor

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

Guy Solt's article "Friends and Their Money" in your issue of April 1 is a wholesome challenge. Appetite for assets certainly can be insidious, but he leaves several questions unanswered:

How can one forecast costs of medical and nursing care for final years? Hospitalization and other insurance benefits give only partial coverage. There are many cases of long-term paralysis or mental disability. If all surpluses in normal years are disposed of, is it fair to throw such costs on the next generation, the Meeting, or the public?

How likely is inflation? To avoid it the electorate must be very wise and self-disciplined. In many countries we have seen the middle class suffer the bitterest impoverishment.

From the point of view of general public welfare, where is capital accumulation coming from if everyone disposes of his surplus over living costs? All economists emphasize that such accumulation is basic for any improvement in the welfare of the poor. It can be forced from slaves as for the pyramids or by autocratic Communist levy. Isn't a widespread dispersal of assets better? Risk investments are essential for the public welfare. Such assets may collapse. How much safeguard against that is wise?

Swarthmore, Pa.

J. PASSMORE ELKINTON

I believe that the proper use of Friends money is not in the giving of it but rather in the spending of it. There was a time in the history of our Meetings when money was needed, and little was available. What we experience today is that the Meetings turn over portions of money to various committees. The committee usually spends the money according to its whims and mostly on useless projects. This kind of spending is done due to the lack of experience and of not taking guidance from inner convictions, but by propaganda from the outside. The solution to this problem is to spend more time and effort on educating our membership.

If the entire Monthly Meeting would have to decide on the proper use of its money, there would be less room for extravagance and waste of money. Also many worthwhile efforts of Friends would be supported which now cannot be supported because the committee on that particular project does not have the technique of getting the money from the treasury.

Bronx, N. Y.

DAVID BERKINGOFF

My wife, Lillian DeCou Large, daughter of Barclay DeCou, who died in 1898 on his farm near White Horse, a suburb of Trenton, N. J., is in possession of four volumes of *The Friend, a Religious and Literary Journal*, printed by Pile and McElroy. Barclay DeCou was a subscriber, and had bound the issues from 7th Day, Ninth Month 16, 1854, to 7th Day, Ninth Month 6, 1856; from 7th Day, Ninth Month 13, 1856, to 7th Day, Eighth Month 28, 1858; from 7th Day,

Nine Month 11, 1858, to 7th Day, Ninth Month 1, 1860, and from 7th Day, Ninth Month 8, 1860, to 7th Day, Eighth Month 23, 1862; also a single issue dated 7th Day, Sixth Month 9, 1855. If these volumes would be of interest to some Friend or group, we would be glad to send them without cost other than the parcel post charges.

34 Sanhican Drive
Trenton 8, N. J.

WALTER R. LARGE

Isaiah M. Mwonyonyi, a Friend from East Africa Yearly Meeting, is completing his high school course on May 28 at Mather School, Box 230, Beaufort 5, South Carolina. In the fall he is entering Pacific University, Forest Grove, Oregon. At present he is looking for work and has been told he is more likely to find work in Oregon than in the South. Is there a Friendly person traveling to the West soon after Isaiah graduates who would be willing to give him a ride to Oregon or to some place on the Pacific Coast?

Swarthmore, Pa.

J. BARNARD WALTON

The growing lack of housing for Friends as they get older is an expressed concern of many members of Philadelphia Yearly Meeting. Two Committees of the Yearly Meeting, the Ad Hoc Committee on the Care of Older Friends and the Social Service Subcommittee on Housing, ask the help of all members of Philadelphia Yearly Meeting in forming a picture of (1) the immediate needs of older Friends, and (2) what they would like to be able to count on in a later time of need. Answers to the following questions would be helpful.

Assuming that any plan for housing includes medical oversight and a rehabilitation program,

(1) Do you need, or are you interested in, new living quarters? For husband and wife? For man alone? For woman alone?

(2) Would you like to have separate cottage? Apartment? Single room?

(3) Would you like to do some cooking? Use a central dining room?

(4) What provision for special interests would you like to have? Gardening? Photo lab? Carpentry shop? Sewing room? Other?

The problem of nursing care is also very pressing. How many ill or incapacitated Friends whom you know are in nursing homes?

Please send your answers to the undersigned.

1515 Cherry Street DOROTHY N. COOPER, Consultant,
Philadelphia 2, Pa. Committee on Aging Friends

A group of us are working on a suggested public school curriculum for peace education which we hope to submit to the local Board of Education. We would appreciate having information on any such course which may have been used or suggested for a junior or senior high school level, either in a Friends school or a public school system.

16300 Colesville Road
Silver Spring, Md.

THOMAS FERINGTON

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.)

MAY

18—Bucks Quarterly Meeting on Worship and Ministry at Solebury Meeting, Pa. Covered dish supper, 6:30 p.m.

18 to 20—Retreat at Pendle Hill, Wallingford, Pa. Leader, Paul A. Lacey. Basis for meditation, *Waiting for God* by Simone Weil. Cost, \$15. Write the Secretary at Pendle Hill.

18 to 20—AFSC Institute at Hudson Guild Farm near Netcong, N. J., sponsored by the AFSC, 218 East 18th Street, New York 3, N. Y. Steve Cary, Dean of the Institute. Addresses by Richard Haley, George Houser, Edmund Hillpern, Tony Mazzocchi, and Hope Murrow. Theme, "Ideas in Nonviolence." Cost, \$22 per adult and \$15 per child.

19—Bucks Quarterly Meeting at Wrightstown, Pa., 10 a.m. Bring box lunch; dessert and beverage served. At 2 p.m., Eric Johnson, Director of VISA, "Alternate Service with VISA."

19—Spring Meeting and picnic of the Friends Historical Association and the Friends Social Union at Concord Meeting House, Concordville, Pa. Program, 4 p.m., Charles J. Darlington presiding; Howard H. Brinton, "Friends of the Brandywine Valley."

19—One-day Institute on "The Problems of Disarmament," sponsored by the Greater Red Bank Area Council of Churches, at Samuel Blair Hall, Presbyterian Church, Shrewsbury, N. J. Speakers, Alexander F. Kiefer, Edward F. Snyder, Stanley J. Menking; workshops. Cost, \$1.00, includes lunch; Reservation Chairman, Sarah Fussell, Locust Avenue, Red Bank, N. J.

20—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel (topic, "The Quaker Role in an Uneasy World"), 9:45 a.m.; worship, 11 a.m.; lunch, 12:30 p.m., served by host Meeting; business, 2 p.m. All meetings, Eastern Standard Time.

20—Southern Half-Yearly Meeting at Easton, Md., 11 a.m.

22—Annual Meeting of the Friends Service Association for the Delaware Valley, Inc., at Yardley, Pa., Meeting House. Dinner, 6:30 p.m., \$2.25 (for reservation call CY 5-5096). Public meeting, 8 p.m.: Pearl Buck, "Food for China."

25 to 27—Retreat at Powell House, Old Chatham, N. Y., open to all Friends. Leader, Anna Brinton of Pendle Hill.

25 to 27—Fourth Annual Friends Medical Society Weekend at Woolman Hill, Quaker Center, Deerfield, Mass. Secretary of the Friends Medical Society is Dr. J. Huston Westover, Acton, Mass.

25 to 30—London Yearly Meeting at Friends House, Euston Road, London, N.W. 1, England.

27—Warrington Quarterly Meeting at Pipe Creek Meeting House, Union Bridge, Md. Worship, 11 a.m.; lunch served by host Meeting; business and conference session.

27—Open house and tea at the McCutcheon Home, 21 Rockview Avenue, North Plainfield, N. J., 3 to 5 p.m. Come and enjoy this hospitality amid the spacious grounds and gardens.

JUNE

1 to 3—Norway Yearly Meeting at Stavanger, Norway.

2—Nottingham Quarterly Meeting and Baltimore Quarterly Meeting, Homewood, in joint session at Deer Creek Meeting House, Darlington, Md. Ministry and Counsel, 10:30 a.m., followed by meeting for worship; lunch served by host Meeting; business and conference session.

8 to 10—Training session in Quaker Dialogue at Powell House, Old Chatham, N. Y., directed by Rachel Davis Dubois.

9 to 11—France Yearly Meeting at Friends Center, 12 rue Guy de la Brosse, Paris 5, France.

9 to 11—Switzerland Yearly Meeting at Schloss Hünigen near Berne, Switzerland.

12 to 17—Workshop on China sponsored by the Young Friends Committee of North America in Ann Arbor, Mich. Speakers, Kenneth Boulding, Jackson Bailey, Lewis Hoskins, Derk Bodde, and Edward Snyder. Cost, \$25. For information and applications, write Jean Michener, Friends Center, 1416 Hill Street, Ann Arbor, Mich.

13 through 17—National Conference of Quaker Men and National Conference of the United Society of Friends Women at Earlham College, Richmond, Ind. Workshops, addresses, worship, recreation.

15 to 17—Twentieth Annual Conference of the Friends Conference on Religion and Psychology at Haverford College, Haverford, Pa. Leader, Dr. Harmon H. Bro, Director of the Institute for Research in Psychology and Religion, Washburn, Wis.; theme, "Paradoxes of Rebirth." Discussion, creative activities, worship. Write Susan Yarnall, 5337 Knox Street, Philadelphia 44, Pa., for details.

15 to 17—Conference on "Expression and Communication of the Inner Spirit" at Powell House, Old Chatham, N. Y. Leader, Fritz Eichenberg, artist and teacher. Open to all, especially those interested in the use of the arts as a medium of communication.

Coming: Friends General Conference at Cape May, N. J., June 22 to 29, 1962. Main speakers, Douglas V. Steere, Barrett Hollister, William O. Douglas, Katharine E. McBride, William D. Lotspeich, Max Carr, Richard K. Ullmann, William Hubben; round tables; lectures by Moses Bailey, Bliss Forbush, E. Daryl Kent, Paul Lacey. Senior High School Conference; Young Friends; Junior Conference.

BIRTHS

BUECHLER—On March 15, at Salem, N. J., to Robert and Hannah May Grier Buechler, a son, DAVID ROBERT BUECHLER. His mother is a member of Woodstown Monthly Meeting, N. J.

ERHARDT—On March 10, to William H., Jr., and Patricia Erhardt, their first child, a daughter, PATRICIA DOLORES ERHARDT. The parents are members of Upper Dublin Meeting, Ambler, Pa.

FETTER—On March 31, to Robert Pollard and Elizabeth Hutcherson Fetter of Baltimore, Md., a son, ALLEN HUTCHESON FETTER. The father is a member of Baltimore, Md., Monthly Meeting, Stony Run.

FORSTE—On March 22, to Frederic and Jean Fagans Forste of Miamisburg, Ohio, a daughter, REBECCA SUSAN FORSTE. The mother is a member of Somerset Hills Monthly Meeting, N. J.

HOUSER—On March 7, to Argyl Clark and Carolyn Ayres Houser of 2306 Passolt, Saginaw, Mich., a son, JOHN CLARK HOUSER.

KESEL—On March 19, at Pittsburgh, Pa., to George F. and Laura Comfort Kesel, a son, DAVID WISTAR KESEL. The mother is a member of Haverford Monthly Meeting, Pa.

LANKITUS—On January 10, at Wilmington, Del., to Augustus and Jane Holton Lankitus, a daughter, LAURA KAY LANKITUS. Her mother is a member of Woodstown Monthly Meeting, N. J.

McILVAINE—On January 15, in Philadelphia, Pa., to John and Joan Colsou McIlvaine, a daughter, MARY ELIZABETH McILVAINE. Her mother is a member of Woodstown Monthly Meeting, N. J.

PEARCE—On February 4, to John and Erika M. Zintl Pearce of 54 Mayflower Way, Farnham Common, Bucks., England, a second daughter, HANNAH MARGARET PEARCE. The parents are members of London Yearly Meeting.

STABLER—On March 21, to Thomas M. and Suzanne Slaugh Stabler of Sandy Spring, Md., Meeting, a daughter, JULIA SUZANNE STABLER. She is the 36th great-grandchild of Ida Palmer Stabler of Swarthmore, Pa., Meeting.

UFFORD—On March 9, at New York City, to Charles W., Jr., and Letitia Wheeler Ufford, a daughter, ISABEL TOWNE UFFORD. The father is a member of Haverford Monthly Meeting, Pa.

WELLS—On February 23, on Mercer Island, Wash., to Robert, Jr., and Louisa Lancaster Wells, a son, MARK CARTER WELLS.

WENNY—On March 12, at Santa Monica, Calif., to Douglas and Elizabeth Baker Wenny, a daughter, KAREN ELIZABETH WENNY.

The father is a member of Oberlin Monthly Meeting, Ohio, and the mother is a member of Schuylkill Monthly Meeting, Phoenixville, Pa.

ZENZIE—On April 10, to Henry and Beatrice Ufford Zenzie of Hilltop Road, Mendham, N. J., a son, HENRY HAZARD ZENZIE. The mother is a member of Haverford Monthly Meeting, Pa.

MARRIAGE

SCHULZE-ALDERSON—On April 7, at Haverford, Pa., Meeting House, MAYA ALDERSON, a member of Haverford Monthly Meeting,

and FREDERICK CHARLES SCHULZE, JR. They will reside in New York City.

DEATHS

HARVEY—On April 13, in Bryn Mawr, Pa., Hospital, RUTH SHARPLESS THORP HARVEY, aged 62 years, wife of Cyril H. Harvey, Sr., of 404 West State Street, Media, Pa., and a member of Media Monthly Meeting, Pa.

NICHOLSON—On April 9, at his home, 16 West Montgomery Avenue, Ardmore, Pa., DR. PERCIVAL NICHOLSON, aged 80 years, husband of Nell Gray Clayton Nicholson and a member of Haverford Monthly Meeting, Pa.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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.

CALIFORNIA

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., 937 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 2-3647.

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.

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 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia Ave.

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

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 8-6629.

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: 585-8060.

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

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7936. Phern Stanley, Clerk. Phone DR 3-5357.

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.

OAK PARK (suburban Chicago)—11 a.m., YMCA, 255 S. Mariou, south from Marion sta., of Lake St., El Maurice Crew, Clerk, 1027 Thatcher, River Forest, FO 9-5434.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-3103; after 4 p.m., HA 2-8723.

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

IOWA

DES MOINES—South entrance, 2020 30th Street, worship, 10 a.m.; classes, 11 a.m.

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 6-6883.

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

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren Clerk, 913 Rivard, Grasse Pointe, Mich.

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.

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). Susan Webb, 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, 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.

MOORESTOWN—Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel. First-day School 9:45 a.m., Moorestown. Midweek Meeting with school, 8:55 a.m. Fifth-day.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, 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., 72 N. Parade; phone TX2-8645.

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

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 Ter-

race, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 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. Mermaid 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 Waln 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.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

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

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

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 32-7-4615.

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, 4000 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 8-6413.

VIRGINIA

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

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

WASHINGTON

BELLEVUE — Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

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—UPHOLSTERY AND SLIP COVERS. 35 years' experience. Will go anywhere within 25 miles of Philadelphia, except New Jersey and Bucks County.

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