

FRIENDS JOURNAL

Quaker Thought and Life Today

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*M*EN are members of one another. Our insularity—our insulation from the anguish of others—diminishes us. . . . We must cease to think of them as them; we must cease to think of ourselves—however unconsciously or unwittingly—as a sort of chosen people, a privileged species, exempt from want and hardship. There can no longer be a them and an us if we recognize the sheer fact of human interdependence, the undeniable reality of our neighbor, our brother . . .

—FRIENDS SERVICE COUNCIL

Work, Violence, and Faith in Fayette County

. by Virgie Bernhardt Hortenstine

Steps Toward Interracial Justice

. by Richard K. Taylor

Foundations

. by Reginald Cox

The Atelier at Souk-el-Tleta

. by Christopher Ward

Experiment at Cape May—Five Years Meeting

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Community Living

By WENDELL THOMAS

THE KINGDOM OF GOD preached by Jesus included something that we do not read about in the Gospel record, because every good Jew for hundreds of years had known about it so well that it did not have to be mentioned. This something was community living—the kind of living that has kept man human from the very beginning. It means brotherhood under common ideals and without any class opposition.

Though beaten by war chiefs time and again, and torn by internal strife, the Hebrews had managed to maintain the ideal, and occasionally the practice, of community life. Hebrew community life sprang from kinship, from large and related three-generation families surrounded by household helpers and friends. It was precisely for their disregard of community that landlords, moneylenders, and ruthless rulers were denounced by the Hebrew prophets.

Jesus taught mutual service as a feature of the kingdom of God, and declared that he who serves most is greatest. This service was meant to apply to all social life, including the economic. In Jesus' day the common people had to labor for their oppressive rulers and for the rich; but the rulers and the rich did not labor for the common people. In God's kingdom, said Jesus, everyone labors for everyone else. A genuine community, and even the kingdom of God, is a realm of mutual aid.

Whenever in history local communities have afforded their members time for private production, the productive members naturally have tended to exchange goods or services within or among communities, either as gifts or in trade. This was the situation in Jesus' time. In the kingdom of God work and trade would doubtless be matters of mutual service. As regards money and banking this would mean cooperative banking for service, not money making; the lending of money for the sake of need, not the usury (we call it "interest") denounced in the Jewish scriptures; and the basing of money itself upon service.

On every continent from early times there have been naturalistic societies of mutual service, such as the Hopi Indian communities of Arizona. Their economy is "from each according to his ability, to each according to his need." Life is so ordered that each community member helps to fulfill the roles of his fellows. The Sermon on the Mount is just one expression of this authentic community living which serves as a base for the free enterprise that Jesus accepted and the personal response and fulfillment that he stressed.

Wendell Thomas, a homesteader in the Celo Community in Burnsville, N. C., is a member of Celo Meeting.

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Editorial Comments

As Others See Us

H. R. L. SHEPPARD, "the most famous parish priest [Anglican] of the century in England," once illustrated the grace of heaven with the story of the not unusually plain woman who told her photographer to be sure to do her justice. "Madam," he replied, "it's not justice but mercy you need." And mercy is what we are all really looking for, especially when we stand before a mirror.

Foreign visitors seem to make the most fascinating of mirrors. We stand and posture in front of them and experience a not-always-justified delight when those silvered with empathy reflect what we want to see. Hopefully, however, Eric Cleaver, speaking to Friends Service Council of his visit to Five Years Meeting and of the varieties of American Friend, was a proper mirror when *The Friend* quoted him as saying, "The striking thing is that in spite of all these differences, divergences, and even tensions, there is at the heart of American Quakerism an indefinable quality stronger than the things that appear to divide it." Perhaps it is the same indefinable quality that the public school teacher feels when he visits a Friends' school, a quality that comes from personal dedication, however incomplete, to purposes that one believes to be divine.

Mere Ethics

Now and again someone is troubled because it seems to him that the ancient ways have been abandoned, that Faith has been lost, Truth betrayed, the birthright of Salvation exchanged for a pottage of mere ethics.

No doubt there is such a thing. Amelia, sitting at the bridge table, in her eagerness to say how lovely Flora looked at her daughter's wedding, exposes her hand to Amanda. Amanda now knows that a certain finesse will not succeed, but instantly decides to play her cards as though she did not have that information.

Mere ethics.

Robert knows that Vice President Doe must retire next year on age and that he has a good chance of getting the job. So does Henry. In the report Robert must write to the president, Henry must be referred to. Obviously,

there are a thousand ways to do this. One need not tell any lies . . . a slant here, a twist there . . . Robert decides to write the report as though Henry worked for some other firm.

Mere ethics . . .

Mrs. Canterbury lives in a rather good neighborhood. It must be admitted that the Canterebyrs extended themselves a little when they bought the house. But John has advanced regularly in his firm, and everything had turned out well—until yesterday. A family of Negroes moved in across the street. Perfectly nice people. The husband holds a job as good as John's . . . but Negroes. In that genteel community there will be no riots, but the president of the Literary Club was quite explicit on the matter of social sanctions if there were any fraternizing. Today Mrs. Canterbury called on the new family and invited them to dinner.

Mere ethics . . . perhaps.

When Larry received his draft notice, he told his Board that as a Quaker he tried to live in the virtue of that life and power that takes away the occasion of all wars, and that the Spirit of Christ, by which he was guided, was not changeable, so as once to command him from a thing as evil, and again to move him unto it. Therefore he would not of his own will take the first or any other step in that direction. He was sent to Fort Leavenworth. After he had been released, he gave a young Mennonite, already a convinced pacifist, some experienced advice. For this, he was again sent to prison.

Mere ethics?

An obscure postman, practiced in walking, decided to walk through the South as a personal protest against injustice to the Negro. He was ambushed, presumably by a segregationist. He is dead.

Mere ethics? No!

Somewhere near the middle of the word ethics there is an invisible line. No one can say exactly where it is, but once it has been crossed, "mere" no longer applies. Once it has been crossed, a man has begun to describe God.

He says in effect, my God is the one who dwells—don't ask me how—in all men, white as well as black, yellow as well as brown. He wants as much good for

Russians as for Americans, for Americans as for Chinese. I stand in vigils and walk in lines because the God I worship wants swords turned into plowshares. He wants the atom turned to peaceful uses—the hungry fed, the thirsty given drink, the naked clothed. The God I wor-

ship wants me to be a kind of person, the kind of person who will correctly describe Him by the things I do.

I worship the God who sends Martin Luther King dreams.

Blessed be the name of the Lord!

Work, Violence, and Faith in Fayette County

By VIRGIE BERNHARDT HORTENSTINE

IN JULY all three of the Northern white men who had gone to live and work for justice for Negroes in Fayette County, Tennessee, were jailed in Somerville. Arthur Emery, Iowa Quaker and farmer; David Brown, Quaker and teacher from Buckingham Friends School, Pennsylvania; and Robert Barber, teacher from Kalamazoo, Michigan, all were fasting in the Fayette County jail.

Art and Carolyn Emery and their four young children moved last year from Earlham, Iowa, near Des Moines, where they are members of the Bear Creek Friends Meeting, to Somerville, a sleepy county seat that flaunts the shocking irony of a large lighted cross on its water tower. Art was arrested on a rigged traffic charge July 20, the day sit-ins began in Fayette County; he served 31 days of a 63-day sentence. Several Student Nonviolent Coordinating Committee workers and over seventy local Negro students were also arrested on July 20 and for several weeks during demonstrations that followed, as they asked for integrated schools, job opportunities, and equal treatment.

Demonstrations began with a prayer vigil at the courthouse by young Negro students, almost all "raw" recruits in the nonviolent army, led by David Brown, Robert Barber, and others. David Brown, 24, is a member of Germantown Friends Meeting, Philadelphia, Pa., who, like Bob Barber, had first gone to Fayette and Haywood Counties on a work camp. Both teachers had resigned their positions and returned to Fayette County.

The need which brought these concerned people to Fayette County, and to which a number of Quakers have responded, stemmed from Negroes' beginning to register to vote in 1960 in Fayette and Haywood Counties. Registering resulted in eviction from rented housing and in boycott from food, gasoline, and medical services. Negroes put up a tent city for evicted people. Eventually the federal government placed on landlords an injunction which temporarily restrained further evictions. Hearings were to be held later in federal court.

Yet the most courageous Negroes, who were boycotted

Virgie Bernhardt Hortenstine, a member of East Cincinnati (Ohio) Meeting, is coordinator of the Fayette County Work Camps Project, with headquarters at 5541 Hanley Road, Cincinnati 39, Ohio.

the most severely, would still have had to leave the country, for they could borrow no money for their spring planting. It was at this crisis point early in 1961 that Operation Freedom was begun. People over the country sent money. Loans were made. Most of the harassed Negroes managed to stay.

Then in 1962 a plateau was reached in the climb to freedom. The federal case against the nearly one hundred white Fayette County citizens was settled out of court, with no hearings, although some offenses were actually criminal offenses. Tent City was almost gone, and an equal number of Negroes and whites were registered to vote by then; but the Negroes had evidence that about a thousand of the votes they had risked their lives to cast had gone uncounted as they attempted to elect L. T. Redfearn for sheriff (L. T. Redfearn is the only white man in Fayette County who stood openly for Negro rights. He was driven into bankruptcy because of it.) Negro sharecroppers were quietly told they could stay on in the shacks, but there would be no land for them to farm because of mechanization. The situation was similar to Haywood County, where there were 17 mechanical cotton pickers in 1959 but suddenly 178 in 1962. According to a Haywood County official, 8000 persons became unemployed in these three years out of a population of 23,393 (which figure includes children). This is half of the working people. Negroes were quieted with government surplus food, but that can be—and has been—withdrawn by local authorities.

By that time Art and Carolyn Emery had already come into Fayette County, having come in the late "crisis" stage, on their own, without organizational backing, bringing Sandra and Sonja, Mark and Maurie. They eventually moved into a sharecropper cabin on land operated by Negroes. Operation Freedom loaned them money to buy a bulldozer, and Art reclaimed land to put more soil into cultivation for whites and Negroes. Art is a large, hearty person, bursting with new plans and ideas. He told people quite openly that he was a Quaker and that his religion would not allow him to discriminate against Negroes in any way, not even in friendship. His house was watched.

The Way of Reconciliation of the Emerys was not

always easy for their local friends to understand, as the Emerys attempted to be friendly to "enemies"—White Citizens Council members. O. M. Lemmons had lost his dry goods store after he had openly supported the Negroes' cause. "Ole Art Emery's got to learn that you can't pet a rattlesnake," he said.

The great problem was the economic problem, Art Emery felt. Vegetables were a more suitable crop than cotton, for they required only a small acreage and the abundant hand labor. The West Tennessee Organic Vegetable Cooperative was formed; thirty-one Haywood and Fayette County Negro farmers joined. Art Emery is president of its board.

The Fayette County work camps, in which many Quaker students have participated, have been a factor in sustaining solidarity and faith among Negroes. They were begun in August, 1962, just as the federal case was settled out of court. Morale was low. Work camps gave us an opportunity to be there, to offer whatever personal moral support we could. International Voluntary Service held the first work camp. Lloyd Danzeisen of Cincinnati, member of the Church of the Brethren, and I began a Fayette County Work Camps Project, to help construct and help finance the 40' x 70' wing of the Fayette County Community Center. The Community Center is the dream of the Original Fayette County Civic and Welfare League, a Negro organization dedicated to justice for *all* people. It will provide a meeting place for integrated gatherings, space for a doctor's and a dentist's offices for Negroes who are still boycotted from medical services, and space for recreation, adult education, and a kindergarten.

The Baptist Ministers Conference of Cincinnati became the first sponsor for the Work Camps Project. Then the Race Relations Committee of Philadelphia Yearly Meeting, the Cincinnati Chapter of Operation Freedom, International Voluntary Service, and the Miami, Ohio (Indiana G. C.) Quarterly Meeting all joined in sponsorship. The project was coordinated at 5541 Hanley Road, Cincinnati 39, Ohio. By now seven work camps, including two in Haywood County, have brought 84 work campers from 17 colleges, from Massachusetts to Colorado, from Michigan to Alabama. We have contributed \$1640 to the building fund and have worked with local Negroes to build the concrete-block building to ceiling height; about \$1000 more is needed to put on the roof at the Thanksgiving work camp. We have also helped repair houses, cut firewood to sell for the building fund, chopped cotton in the fields, and worked on voter registration. Philadelphia Yearly Meeting's Social Order Committee held an exchange work camp, bringing Fayette County young people to work camp as guests in Philadelphia.

Students returned home and wrote articles for their home town and college newspapers, exposing instances which white citizens had never meant to have exposed. Eating and sleeping in homes of Negroes, "putting our bodies where our beliefs are," as work camper Tita Beal put it, is completely contrary to local custom and has had a profound effect upon work campers. It has helped Negroes to feel less unequal; there is a deep yearning on their part to be considered equal. As we gave corsages to several of our hostesses for Easter, one young woman (Negro) said, "Did Mrs. _____ (white proprietor of the flower shop) know that the corsage was going to me?"

The work camps have also built up a kind of "community of concern" which brought David Brown and Bob Barber to Fayette County to live. We have all found in these Negroes, as work camper Dennis Weeks noted in the words of E. M. Forster, a quality of "piety, pathos, and courage" which has endeared them to us. We have worshipped with them in their churches and they have worshipped with us in our silent worship, and sometimes our "silent" meetings have had a Baptist touch of uninhibitedness. It seems highly desirable to have more Quaker "outsiders" who can both appreciate and undergird with compatibility the religious quality of the movement.

Harassment and violence came in July with the demonstrations, when Negroes asked directly for equal treatment; all action until then had been indirect. White gangs roamed the highways, unrestrained by the police. Shots were fired. Art Emery's arrest occurred after ten white men in two cars had attempted to force him off the road. He had escaped and was arrested for "reckless driving" and for "leaving the scene of the accident." A rigged morality suit was brought against John McFerren, president of the Original League, which increased tension. White mobs attacked demonstrators; some demonstrators "broke" and became violent.

Eric Weinberger, who had left New York last year and started the "tote bags for integration" industry for Negro women in Haywood County, was brutally attacked by police and their dogs as he led Negroes in a demonstration, the first in Brownsville. He was bitten by dogs, burned over two thirds of his body with acid, attacked with sticks, fists, and cattle probes. He accepted it all with complete nonviolence.

When demonstrations stopped in August, with no Negro rights gained, Somerville became quiet again. Art Emery has left jail and is attempting to sell the bulldozer. The financial load and the responsibility to the community entailed in two projects is too much for one family to carry without outside sponsorship. He expects to devote full time to the struggling vegetable cooperative.

However, the fear which existed in many Negroes before has been replaced with courage caught from their own children, who faced jail, who faced the white mobs.

"I want you to know," the Reverend June Dowdy of Fayette County said in a sermon, "that our Father in Heaven is still rainin' down quails. . . . We don't want to go back to Egypt any more. We want to march on up the path to the Promised Land. It may be that we will run out of bread. But I want you to know that He can still part the waters as He did in the olden days. We will not go back to Egypt."

As we were going to press, we learned that Eric Weinberger has been forced to leave. The tote-bag project desperately needs someone to take his place. The someone should be a Negro, a white woman, or perhaps an elderly couple. A young white man would almost undoubtedly be arrested on trumped-up charges very quickly. No one's safety can be guaranteed, and only maintenance can be offered." Write to New England Committee for Nonviolent Action, RFD 1, Box 197B, Voluntown, Conn. (Ed.)

Steps Toward Interracial Justice

By RICHARD K. TAYLOR

AT some time in the course of our religious education in a Friends' Meeting, we learn that man is made in the image of God, that there is "that of God in every man." The implications are clear. If the man next to you is made in God's image, then any hurt or injustice that you do to him is done to God.

The doctrine of the "living Christ" or the "spirit of Christ" is also commonly taught. We learn that the spirit of Christ is so closely identified with man that what we do to men we do to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Again the implications are clear. If we believed this, we would treat each man with kindness and love, and never deride or belittle him. We would not deny him those aspirations which are based on his fundamental rights and needs as a human being.

Every First-day school child is taught about the all-inclusiveness of Christian love. Our love is to be based on God's infinite love, the kind of outpouring, joyous love which the father showed for the prodigal son, the kind of sensitive, self-sacrificing compassion which the Good Samaritan demonstrated toward the man who fell among thieves, the kind of longing, outreaching love

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley and community relations secretary of the Race Relations Committee of Philadelphia Yearly Meeting.

Now It Is Autumn

By HERTA ROSENBLATT

Now it is autumn. From the woods the calls of birds ring louder—urgent—and they hurt the innocent who trusts in summer green, delights in grapes that round upon the vine, reaching for apples as his rightful due. How wise he thinks himself, this innocent! Of course, the crocus goes, and petals fall, the willow's catkin bronze and pewter yield to patina of proud maturity. The storms have had their run, a height is reached and confidence views valleys and far peaks. Life is at two o'clock; achievement makes the very time stand still, forbidding change. The road runs on, through woods of evergreen. Wake up, you fool, your walking is a dream! A little while and all your leaves will blow like paper thrown away—torn and unread. Wake up! Look for your field and check your plough: soon you must plant your share of winter wheat.

which the Good Shepherd showed for the lost sheep. "Be ye merciful, even as your Father is merciful."

The writer of the letters of John goes so far as to say, "If a man says, I love God, and hateth his brother, he is a liar." We are often faced with an undue spiritualization of Christianity, the suggestion that God requires only a "spiritual" unity among men. But Friends have taught that God is concerned about the social order and that our love must go beyond mere good feelings, for John said again, ". . . let us not love in word, neither in tongue; but in deed and in truth."

On the wall of many a First-day school classroom is a picture of Jesus with children from all races and nations grouped attentively around him. We learn, too, of the possibilities of the Friends' Meeting, not only as the "gathered meeting" of worship, but as a fellowship in which all human barriers are crossed, in which we find the deep unity of "knowing one another in that which is eternal," and in which "Christ is all, and in all."

Grounded in ideas such as these, our children might be prepared to move out into a world of alienation, ready to live in, to deepen, and to help extend a community whose members love God and one another. But inevitably they are tripped up by our own practices as Friends; and they find, as in New Testament times, that it is time "for judgment to begin with the household of God."

What do they find? They find that our Meetings are,

like most religious bodies in America, one of the most segregated institutions in the country. Thus the Divine-human community, the *koinonia*, the place that is to be the locus of God's reconciling activity, the place where no man is to be looked on in human terms, is nearly always divided along racial lines when men go to serve their Lord. Those who are called to be "the light of the world" reproduce the segregated pattern of secular society in their own common life, rather than show how, by God's grace, society's hostility and brokenness can be overcome.

They find that most of our Meetings are built in segregated communities, where, by a system of gentlemen's agreements, rigid barriers are set up against "intrusion" by members of minority groups. They find that the question of integration in housing is inevitably discussed in the "hard, practical terms" of property values, suggesting that the Christian's reflex action is to cling to his pocket-book rather than to cling to God. They find that Friends who are members of the housing industry hold firmly to the policies of segregation and that Friends who are not realtors or builders support those who are by fear, prejudice and/or silent acquiescence. Thus Friends, with few exceptions, give support to one of the greatest sources of alienation in our society. Where is that outreaching love which we were taught? Where the concern for the

THE problem of the Negro has always been a national problem. But the focus and locus have been in the South. Now there is no longer any natural division between the centers of crisis and the centers of concern. The entire nation—horizontally, vertically, diagonally—is now involved. No longer need any individual feel oppressed by disconnection or distance from the problem. It lives where he lives. If he has business dealings, he is able to ascertain whether the firm has a policy against hiring Negroes. He is able to determine whether Negroes in his city or village have decent living conditions and whether their rent is within reasonable limits. He can look into hospital facilities available to the Negro. He can find out something about the practices of tradesmen who deal with them. Conscience need no longer operate at a distance.

The de-regionalization of the problem does more than offer potential relief for the frustration of concerned individuals. It deprives the entire nation of further excuses for further delay.

—NORMAN COUSINS
in the Saturday Review
October 19, 1963

man whose fundamental aspirations and rights are denied so cruelly when he looks for a home for himself and his family?

They find that most Friends' institutions are operated as though the problem of interracial justice did not exist, or at least as though we have no part to play in solving it. Invariably they learn of the children's homes that are operated on all-white or all-Negro basis, or of the Friends' homes for the elderly, none of which, in the Philadelphia area, have any Negro guests. They learn of the tokenism of student integration in most Friends' schools and colleges and of the way Negroes are hired as janitors and cooks, but only in the rarest of cases as teachers, secretaries, or administrators.

They see how few Friends have contributed to merit employment in industry and the professions, and they note with chagrin how Friends spend their time of recreation away from the job, going to segregated resorts, only rarely finding time or opportunity to get to know a Negro as a person.

Should we be surprised if our children look with disdain on our teaching? Should we be surprised if many of them ultimately come to the conclusion reached by James Baldwin:

I was raised in the church, but have abandoned Christianity as an organized religion. The church is the worst place to learn about Christianity. I have rejected it because the Christians have rejected Christianity. It is too pious, too hypocritical.

We cannot for long teach one way of life and practice another. We must not continue in the illusion that because our attitudes and stated policies are generally good we can escape the responsibility of making them effective in practices which are quite different from those with which we have been content. We must no longer pat ourselves on the back for what Friends like John Woolman did in relation to slavery. We seem to forget that their witness was made in the 1700's and 1800's and that we are now living in the 1960's. And we must not stand by and let the witness for brotherhood be made today by a few individual Friends or by one or two organizations, like the American Friends Service Committee. Our commitment to brotherhood and justice for all men must be so thoroughgoing that it will affect every level of our life as a religious society—the inner life of our Meetings, the role of our Meetings as educators, the Friends' or Friends-related institutions which we support, and our impact on society at large.

What might be done by a Friends' Meeting concerned to make the principles we teach an active force in our common life? One step, taken by a few Meetings in the Philadelphia area, is to place an advertisement in the

Negro press, noting the address of the Meeting, the times of First-day school and worship, and saying something like, "You are invited to attend." Steps like this need to be taken to overcome the alienation which exists between white and Negro and to correct the exclusive approach of Friends in the past. Another way of making our welcome known is to make sure that regular invitations go to Negro churches and civic organizations in our Meeting's locale whenever there is an activity—an evening program, a speaker, a picnic, etc.—that might be of mutual interest. Meeting members might also be encouraged to invite Negro friends and acquaintances to meeting for worship and to express a genuine spirit of welcome to all who come. Common programs and exchange memberships with local Negro churches might also be explored, as might interracial prayer and Bible study groups, with members drawn from several churches and Meetings. Meetings should either set up a race relations committee or make sure that another committee is deeply concerned with this subject. Negroes from other churches might serve on an *ad hoc* basis on such committees (or be invited to attend them) so that the Meeting would have the benefit of their fellowship and their assessment of the local situation.

Meetings need to examine the Friends' institutions in their areas. Is the nearest Friends' school or college doing all that it can? Does the composition of the staff and student body reflect a minimal response to social pressure, a conscious or unconscious philosophy of tokenism, or a pioneering attempt to do all in the school's power to provide educational and employment opportunities for members of minority groups? Are minority-group parents, who might be interested in Friends' education, made aware of our schools' nondiscriminatory policy? Are teaching and administrative staffs recruited with an eye to racial justice? Is adequate scholarship aid available for minority group students?

What about Friends' hospitals, homes for the elderly, and welfare agencies? A concerned group from a Meeting might explore with them how they can broaden their outreach and diversify their staffs.

The field of race relations is laden with myths and misconceptions, fear and rumor. A Friends' Meeting could provide a much-needed educational service by using written resources, expert speakers, films, and other aids to provide facts and accurate knowledge to Meeting members and to the community at large. A good place to start is with ourselves. Is the religious education program in our Meeting making a maximum contribution to a deepening of children's and adults' understanding of Christian brotherhood? From this we can move to outreach into the community by providing open forums and other

programs to help our neighbors become more aware of the dimensions of the problem and what can be done about it.

If our inner life as a Society comes nearer to integrity on this matter, we will have a firmer basis from which to reach out into society—to stand up for the right of any person to buy the home of his choice, regardless of the irrelevancy of race, to help local businesses adopt a merit employment policy, to encourage professional services (such as medicine and dentistry) to be offered without regard to race, to share in the joy and agony of our Negro brethren at their many places of struggle for dignity and freedom.

Does our Meeting's budget reflect more concern for the maintenance of property than for the furtherance of the Kingdom? See that the Meeting supports local and national organizations that are working for interracial justice. Are local realtors afraid that they will lose business if they sell to Negroes? Unite with others and make it clear that we will support them if they adopt a non-discriminatory policy. Are neighbors on our street afraid of what might happen if a Negro moved in? Call on them and let them know that you would not be one who would object should they sell their house to a financially qualified Negro family.

The possibilities of action are limitless. Many ways are open to us, and as we pursue them there will be times of disagreement and real suffering. Some steps that we take will be met with hostility by members of the community who disagree with us. Some Friends will want to de-emphasize this concern, reminding us that this is only one among many important issues. Others will be so concerned that they will be tempted to use methods which are inconsistent with Friends' principles in order to achieve justice. Still others will face an inner struggle as they try to overcome ingrained apprehensions, fears which were placed in their psyches at an early age, blocking their perception of what needs to be done.

But, thanks be to God, we do not have to rely ultimately on our own limited brains and faltering emotions. God will give us the victory, if we set our wills toward His service. He will make us "increase and abound in love to one another and to all men" and will create through us a society in which His unity is deeper than the present man-created alienation.

*Thank God our time is now, when wrong
Comes up to face us everywhere,
Never to leave us 'til we take
The longest stride of soul men ever took.
Affairs are now soul-size;
The enterprise
Is exploration into God.*

—CHRISTOPHER FRY

The New Evangelism

By JAMES P. DIXON

BOTH the new evangelism of action and that of scholarship and criticism are calling for education to become more deeply involved in the improvement of the human condition. Otherwise it becomes, in David Boroff's words, "the familiar mix of educational supermarket, employment agency, and day-care center."

What is needed, says W. H. Ferry, "is a diversion from the *status quo*, a shedding of the fetters of cold-war commitments, a raising up of critical voices and intention to instruct the community both as to the true needs and true goals of higher education."

"I would feel better," says he, "about the chances for salvation of higher education if the sit-ins and peace marches were being led by college presidents."

Antioch College has sanctioned student social action as legitimate within our definition of education. We put the individual and his concerns, and then the small group and its concerns, at the center of our values. It happens also that on the issue of racial equality this has long been our institutional policy. Our experience with using the resources of the world for education in work and study has convinced us that participative action is, at least for some people, an important aspect of scholarly inquiry.

We have said that Antioch will not try to define the social truth for individuals or groups, but that when the truths they reach appear to lead to social action, their truths and the ways they are to be applied must be shared with the entire college community. This is our mandate of due process of consultation. It is intended to evaluate the proposed action of individuals against the needs of the institution as a whole, and to inform individual action with the best judgment and wisdom of community members. Thus education can take place. Otherwise, the random dictates of individual conscience would push the community toward a state of anarchy that could be dealt with only by the most authoritarian techniques.

We have an equally necessary standard of disclosure. While defending the privacy of personal belief, we are equally adamant in requiring individuals to disclose their roles in public action. The new evangelism subscribes to open rather than secret social action. Anyone who fears disclosure is not thoroughly converted to the new evangelism.

Thus the new evangelisms are affecting education. Perhaps a community dedicated to education must do more than sanction social action. If it is to maintain its sense of community, perhaps it must now learn, as a

James P. Dixon is president of Antioch College, Yellow Springs, Ohio. This article is an abridgment from the October issue of *Antioch Notes* (Vol. 41; No. 2).

community rather than as individual persons, to undertake the role of social criticism—social criticism by action and participation, and social criticism by comment and dialogue. To do this, a college must be clear about its own community order and the ways in which it modifies its internal standards and posture to the changing needs of students, faculty, and the world.

The Atelier at Souk-el-Tleta

By CHRISTOPHER WARD

WHEN I returned from my vacation, the move to Souk-el-Tleta already had been made. I found our two monitors, Rabah and Bekkai, hard at work on various projects of the new Quaker center, and already enrolling students for the atelier. I think John Pixton and Paul Wehr would feel extremely proud if they could see these two men, whom they trained in Morocco, and who now have both developed so tremendously in imagination and in their ability to go ahead and try things on their own. And to me personally, of course, their wonderful dependability and loyalty have been a great support.

After a week spent in getting all the supplies, sharpening and repairing tools, and cleaning the rooms, we were ready to start. Our first group of students numbered twenty-four boys between the ages of 11 and 15. Since previous experience with war-dazed Algerian boys had taught us they need endless time, we decided at first to have this group in both morning and afternoon, half of each period in the classroom and half in the workshop.

One day, however, as I was teaching, I looked out of the window to see a rather comical procession coming down the hill toward our center. Leading it was one of Souk-el-Tleta's three young school teachers, and behind him marched, two by two, twenty-five boys in strict regularity. Bringing up the rear was another teacher, dressed in a long, white schoolmaster's jacket with an elegant scarf furled around his neck—a sort of mixture of the appearance of a surgeon with that of a fashionably dressed Parisian. They came to tell me that they had just received word from Tlemcen that the age at which students were no longer eligible for school had been lowered, and to ask if these boys, who fell in that category, could come to the center. We at once enrolled them, and now have fifty students in the atelier. The original group now comes in the morning, and the new group in the afternoon.

We expected that we would find these boys' back-

Christopher Ward is in charge of organizing workshops, or ateliers, for the Algerian Resettlement Program's Quaker Service Unit, operated in the area of Tlemcen, Algeria, by the American Friends Service Committee and the Friends Service Council of England.

ground of experience and education very low indeed, but never before have we touched students whose needs were so enormous or whose lack of skills and understanding were so vast. In the beginning I asked the boys to reproduce a simple, square piece of wood on their papers. This was to be done without rulers or measurements, since I wanted to determine what concepts they had of space and dimension. The results were a revelation. Any co-ordination between what the eye sees and what the hand can do was completely lacking. Most of these boys are unable to grasp the difference between a straight line and a crooked one, or to begin to count out the numbers on a ruler. To say that we have had to start at the very beginning is almost an understatement.

As always in the atelier, enthusiasm on the part of the students is one thing that is never lacking. During these first weeks when the boys went home at noon for lunch, they were back again at 1 or 1:30 waiting for the classes that began again at 2. Naturally, some of this was just the novelty of such totally new experiences for them, but it also reflects the desperate monotony of their lives. And again, as always, it is a kind of satisfaction difficult to describe to see how openly and fully these boys respond to any interest and affection that are offered them for themselves alone, or to realize that their problems stem not from lack of intelligence but from the fact that no one has ever been able to tell them some of the things about their world that the rest of us take for granted.

Here are two memorable examples of this. One boy found it impossible to draw a line ten centimeters long on his paper. He could not see why a line that he drew, maybe five centimeters long, was not the same as what I had asked him to do. So I had to sit down beside him and take him, number by number, from 1 to 10, explaining how you get from 1 to 2 to 3. We must have done this about twenty times. Finally, with a burst of joy so vocal that it almost threw the whole class into confusion, he realized what it was all about and, in an orgy of understanding, was drawing lines, exactly to whatever lengths I told him, all over his paper.

The other incident occurred one day when we were practicing writing out some of the words, like *paper* or *pencil*, which we use each day. One of my oldest boys, with loud anger and frustration, hurled his pencil to the floor, announcing that he could never do it and that nobody was going to make him try. After quieting him down I finally saw that his trouble was not so much that the letters were unfamiliar but that he literally had no idea how to hold a pencil! Gripping it with two fingers by its tip, all he could do was poke at his paper, with no results no matter how hard he tried. After I had shown him how to put his fingers around the pencil, after I had

taken his hand and slowly moved it along the paper in the form of letters, he found himself, with an amazed and surprised look, beginning to write.

I have always wanted to do something more in literacy in the atelier than we do in our general course. It seems tragic to me to see young people, in a place like Souk-el-Tleta, illiterate in their own language of Arabic, unable to write it, and often with a pitifully small vocabulary even for conversation. I have been especially delighted, therefore, to be able to start in Souk-el-Tleta the experiment of Arabic lessons for our students. The teaching, several times a week, is being done by a young man who works on our clinic staff. The boys, so far, have been responding eagerly, and it is rather pathetic to see the looks of surprise and astonishment with which they watch a word they have used for all their lives being written on the blackboard.

I hope that soon some of Souk-el-Tleta's leading citizens will work along with us in planning and developing projects for the benefit of the whole community, utilizing the facilities of the atelier.

The Darkening Tide

By KATHERINE HUNN KARSNER

The tide began to turn some time ago,
We were not cognizant when it was slack.
We have been happy with the status quo
Of white supremacy for eons back.
Nor do we taste the salt the spindrift flings
Into our faces as we tread the shore.
The legends writ by little sanderlings
Are washed away before we read the score.
The waters thundering no longer lave
White beaches, but in turbulent unrest
They break against the rocks wave upon wave
Bearing a wish for freedom on each crest.
O moon, that beckons tides from neap to flood,
Bring this one in with no more sign of blood!

A Jeffersonian Grace

By ANNE BRADLEY

A silent pause, a smile for all
Who sit with us in home or hall:
When we are grateful for our food,
Or friends, or life, we call this good;
We're thankful, knowing not to whom,
We say no word to the unknown,
And hold no wish, no need, that we
Address a god we cannot see,
Nor make a god, and so deceive
Ourselves with what we don't believe,
But pledge we will, in love, withstand
All tyrants over mind of man.

Foundations

By REGINALD COX

This article, part of an address given at a conference held to consider the right use of a new meeting house being built in Sheffield, England, is reprinted from the September, 1963, issue of the Wayfarer, British Friends publication.

LOOKING at the concrete foundations of a new meeting house one is led to think of the foundations of the Meeting, and to ask what it does in fact rest on. What is it that keeps the Society of Friends and its Meetings stable and alive? The answer is beyond us, but one or two simple thoughts may be offered toward it.

First, a word about what I think is *not* the answer to these questions. When we talk to inquirers we find they always want to know what we believe in and what are our principles. Do Friends believe in the divinity of Christ, or the Virgin Birth? Is it against their principles to drink alcohol or to depend on a police force? We have to answer that we have no written creed, and there is no set of propositions laid down for us to believe in. As a result we all believe different things, and we range over the whole spectrum from the fundamentalist to the near-agnostic. This may seem, on first hearing, to be rather weak and unsatisfactory, but I believe it is of the essence of Quakerism. In fact I would like to maintain that Quakerism is *not* founded on Friends' principles. It does not rest on anything we say or think we believe in. General principles, embodied in forms of words, are not the basis of our religious life. These things are what the early Friends called 'notions', and notions they had little use for.

Of course, it is not true that the Inner Light and That of God are merely forms of words. Something deep and real lies behind them. But we do wrong in looking at them as principles on which our life is founded. They are not our true foundations, although they have a great and important part to play in holding up the structure. What, then, are our true foundations? Remember the saying of Jesus to Peter: 'I say this to you: you are Peter, the Rock, and on this rock I will build my church, and the forces of death shall never overpower it.' That is, the church of Christ is founded on a *man*, and an imperfect man at that, one who denied his Master in the hour of crisis, and to whom Jesus on another occasion said: 'Get thee behind me, Satan.' Does this mean that the real foundation consists in *people*—men and women—like Peter, or ourselves?

When George Fox had his great revelation that 'there is one, even Christ Jesus, that can speak to thy condition' he goes on to say: 'and this I knew experimentally.' The

Church was indeed founded on Peter, and on men and women; but this was ultimately, not because of what they believed, but because of what they experienced and what they did. One may put it by saying that action is nearer the foundations than is belief. What matters is what we do and what is done to us—that is, what *happens*. For example, someone says: 'Do you believe in God?' and you answer, 'Yes.' But then they say: 'What do you mean by believing in God?' and this is at once more difficult. Indeed two people can both say they believe in God and mean quite different things by it. But look at it this way: suppose you sit in meeting, Sunday by Sunday, and take part in it, either in silence or otherwise. You may find as time goes on that something happens. Action of some sort takes place inside you; you experience something that alters your life, either slightly or radically. It may even feel as if somebody was acting on you. In a good meeting we all feel this. We may give a name to the Actor, to the source of the experience. We may call him God. But in the first instance, and basically, it doesn't matter what name we use: the important thing is the action that takes place within us. Then, following this, perhaps we meet someone who is suffering or in need, and we are moved by love towards him. We do something to help or comfort him, and there is a response from his side. Or there is no response but yet we go on trying all the same. We may say: 'I am answering to that of God in this person,' but it matters little what we say or what words we use: the thing is that the action has taken place. This does not mean that the concepts of That of God, or the Inner Light, are valueless. Their value is in part that they help us to recognize these experiences when they come to us, and to share them with others. We say: 'Now I *know* what the early Friends meant when they talked of That of God,' and we feel linked with them and with those around us who share the same experience. These principles also have a value in, as it were, storing up the energy of the experience within us, and keeping it for use when called for. Faith, belief, principles, are like the spring of a watch. If you ask: 'What makes the Quaker tick?' part of the answer is that it is his faith, which keeps him ticking between windings. But this is not the whole answer, nor is it the most important part of the answer.

Can this point of view be a help to those who are troubled by questions of belief, and who feel they are unable to accept the doctrines or dogmas of the Church? The Quaker answer is that, fundamentally, it is not the doctrines but the doings that matter. The doctrines have

their place, but only as an aid to understanding, interpreting, and communicating the doings. By doings, I mean both doings *on* us as well as *by* us. The work of Jesus was both in what he did and in what he suffered.

As to the doing *by*, think of how much of his teaching consisted of injunctions to act: love your enemies, do good, bless, pray, give your shirt also. And with the early Friends, the emphasis was on action. They were certainly doers: but the action by them was inextricably interwoven with the action that took place on them and in them. And it is the same with us. Something must happen *to* us if our work is to be well founded. What we experience, in meeting or elsewhere, influences what we do. And what we do—the activity we engage in—will certainly have its effect on the depth of our worship.

Let no one feel he or she is not a Friend because he cannot believe in this or that. He is a Friend, or on the way to becoming one, if he say say: 'The other day, something happened to me in meeting: something came to me, and afterwards I went out and did it.'

An Experiment at the Cape May Conference

WHAT does God want you to say to Friends gathered at Cape May? To what religious experience should you offer testimony? What innovations are you using in applying religion in society? What challenges have you for Friends? What creative work can you share with us?

The most-often-heard criticism of the Friends General Conference at Cape May is that it is leader-dominated and affords little opportunity for the unknown attender to express himself. This leader domination is largely unavoidable; in a group numbering in thousands, the quality of the leadership is the saving factor. However, in an attempt to remedy this situation, the Program Committee for next year's conference is undertaking a significant experiment.

The Program Committee is scheduling one period for the reading of papers not individually solicited by the Committee but submitted by concerned Friends. We take the model for this procedure from professional society meetings where those working in a technical field exchange new ideas, helpful new techniques and methods, results of research, and also share problems and difficulties on which they seek illumination. (Are not all Friends properly "professionals" and "experimenters" in religion?)

We plan the presentation of six papers—no more. We hope to be able to choose these six from many times six preferred to us. We invite Friends planning to attend the conference to submit to us abstracts of their proposed papers, from four- to five-hundred words in length. These abstracts must reach the Program Committee by March 1, 1964, so that a choice can be made and prospective speakers can be notified well in advance of the conference; hence, these abstracts, with name and address and Meeting of sender, must be sent to the Cape May Program Committee, Friends General Conference, 1520 Race Street, Philadelphia 2, postmarked not later than

March 1, 1964. A sub-committee from the Program Committee will choose from the submitted abstracts those whose authors will be invited to read their papers to the conference.

The presentation of these papers is tentatively scheduled for a late afternoon period, when many Friends return from the beach and are ready for some substantial thinking. No other major functions will compete with this period.

The purpose of this experiment is to give the relatively unknown Friend an opportunity to express his concerns; its success obviously depends on the vitality of religion among us and on individual Friends' taking advantage of this opportunity.

What have you to say to Friends?

For the Program Committee,

C. LAURENCE CUSHMORE, JR., *Chairman*

Five Years Meeting

SESSIONS of Five Years Meeting were held July 19-25 at Earlham College, Richmond, Indiana. A total of 1,309 attenders was registered. About six hundred Friends were housed on the college campus. Of the forty-nine members of Philadelphia Yearly Meeting registered, sixteen were appointed by Representative Meeting to serve as fraternal representatives.

The summer weather was perfect for the week. The first day, a Sixth-day, was the only uncomfortably warm day; the only heavy, prolonged rainfall came conveniently during one night.

There were a number of high lights; but looking back across the intervening nearly four months, one recalls most vividly the great warmth of fellowship. Five Years Meeting Friends made it clear that they were happy that others could join with them in their sessions. Mixed with this remembrance of sincere friendliness is a feeling of wonderment as to the excellent organization of the week's visitation and activities. To the guest, the arrangements seemed to take care of themselves, which speaks eloquently for the many who must have labored long to make the program appear so effortless.

This attender appreciated especially the morning worship group he was a member of. There were a number of these conveniently located for comfortable attendance, and the one which the writer attended was truly a deeply centered spiritual exercise. The beautiful singing was another spiritual experience that could not but impress a visiting Philadelphia Friend. Howard Thurman, who led a daily devotional period at the assemblies, was, of course, in a class by himself.

In a week of genuine Christian fellowship one could not have done without the special opportunities of gathering together for meals and the personal contacts that made of the huge assembly one family of God the Father.

SYLVAN E. WALLEN

The Philadelphia FCNL Dinner

ON FRIDAY, October 18, Philadelphia Yearly Meeting Friends celebrated the twentieth anniversary of the founding of the Friends Committee on National Legislation and honored its executive secretary emeritus. Some 650 persons were present.

The occasion was ably and wittily chaired by Eric W. Johnson. With a warmly appreciative introduction, Emily Cooper Johnson presented a framed citation to the guest of honor. In his speech of acceptance, E. Raymond Wilson asked us to turn toward the next twenty years rather than back toward the last and fix our attention upon things still to be done. We should use the U.N. more and more, trying to abate the enormous power the Congress has over it and repealing the Connolly amendment. Anxiety about disarmament exists everywhere, but every opportunity to effectuate it should be explored. Food should be taken out of the cold war, for all should have access to the surpluses of the world. We should share our technology. Since undeveloped populations cannot move at once toward technology and culture, these should move toward *them*. The FCNL rejoices in the success of the Peace Corps, of which it was an early supporter. Christianity has an international and a civil rights program, which it should be our concern to apply.

After an appeal from Stephen G. Cary (The FCNL is raising an emergency fund of \$40,000) Paul G. Hoffman, Managing Director of the United Nations Special Fund and guest speaker of the occasion, made his address—"Foreign Aid, Is It Foreign?" In a manner as notable for its charm and wit as for its ability to persuade, he made us see that foreign aid is not only noble in concept but very good business. For even the most "hard-headed" of reasons, we cannot afford to leave half a world in poverty. But people must not just be *given* things; they must be taught to help themselves. Almost nowhere in the world is hope impossible, because almost no country in the world is without natural resources. Often, of course, they are hidden, and it is part of the function of the U.N. Special Fund to reveal them. Of the hundred underdeveloped countries, some twenty can move out of poverty by 1970. We must have these twenty as examples to the rest, to show that what all desire can be attained without war or without repressive government.

Books

JOHN GREENLEAF WHITTIER. By LEWIS LEARY. Twayne Publishers, Inc., New York, 1961. 189 pages. \$3.50

Friends admire Whittier and take a certain pride in the numbers of his poems included in the hymnals of other denominations. It may surprise Friends who have not themselves recently read many of his poems to find Whittier being taken seriously as a poet by a professor of English in the Graduate Faculty of Columbia University.

Making full allowance for the fact that in the first half of his life Whittier frankly used verse as a tool in his efforts for social reforms, such as the abolition of slavery, nevertheless Mr. Leary shows that Whittier had a genuine poetic gift for which he often found appropriate expression. He was particularly happy in describing scenes from New England life, as in "Snowbound."

An interesting analysis of "Ichabod," the lament for Daniel Webster's support of the Compromise of 1850 with its Fugitive Slave Law, shows a closely worked fabric of emotion and allusions. The allusions include references to Noah's drunkenness, described in the ninth chapter of Genesis, and Ham's

sacrilege in beholding his father in that state. Ham's punishment was that he and his descendants were to be servants. This was the proof-text for those seeking a Biblical justification of slavery. Whittier's allusions were to passages with which his readers were thoroughly acquainted; it was not necessary to supplement his poem with pages of footnotes.

RICHARD R. WOOD

A PERSONAL TESTIMONY OF LIFE AFTER DEATH.

By EDWARD COPE WOOD. Dorrance and Co., Philadelphia, 1963. 77 pages. \$1.75

Readers of FRIENDS JOURNAL may remember Edward Wood's earlier book, *Death, the Gateway to Life*, published some years ago. This small volume, or "brochure," as he calls it, contains some of the same material as the former book, but adds much that is new.

Psychic research is defined as "the effort to learn the laws of the Spirit World." Since knowledge of these laws requires dedicated and unprejudiced search—a kind of objectivity that is able to accept what it cannot "understand" with scientific accuracy—this little volume will be received skeptically by many.

The integrity of the author cannot be questioned. Some of the incidents he relates as personal experiences are vouchsafed to few of us, but their value as evidence of a plane of existence beyond our own should not be discounted for that reason.

Messages which purport to come from well-known and beloved persons who have died to this earth are moving and confirming to many who are in mental and spiritual need of such comfort. It is to these, especially, Edward Wood is writing. His effort is both humanitarian and religious.

There is no doubt in his mind, nor in the minds of many to whom he has been the instrument, of a clear belief in the immortality of the spirit. Reactions to this little book will be widely varied. Do we presume to treat as invalid what we cannot "know" except through the five senses? "There are more things in heaven and earth . . . than are dreamt of in [our] philosophy." Those who can say, "I know because I have experienced," are greatly blessed. The open mind and the understanding heart may lead to such certainty, and search may eventually be rewarded.

RACHEL R. CADBURY

SHOO-FLY GIRL. By LOIS LENSKI. J. B. Lippincott Co., Philadelphia-New York, 1963. 176 pages. Illustrated. \$3.95

Children, here's a book for YOU with lots of pictures! It's easy to read, with two-and-three-syllable words, and it is all about an Amish family of nine. (Not many boys and girls have eight brothers and sisters these days.) Parents and grandparents and lots of other folks take part in the story, too. It is mostly about a little girl who has many adventures, some of which she invents for herself. You will share in the fun of farm life but also realize that there are chores to be done.

I liked the part about the crow best. Even though some of it was sad, it turned out all right after all. I liked the grandmother too, almost better than I liked Suzanna.

I hope someone will give it to you for Christmas!

KATHERINE HUNN KARSNER

Friends and Their Friends

When the Cuban government granted the American Friends Service Committee permission to land a plane in Havana, with food and medicines for the victims of hurricane "Flora," quick action was taken by the AFSC to complete arrangements with the U.S. government and with Pan American Airways for a chartered flight. On November 1, four Friends accompanied the 23,000 pounds of supplies that were flown to Cuba. They were Frank Hunt, AFSC staff expert on relief efforts; Hiram Hilty, professor of Spanish at Guilford College; George Perera, associate dean of Columbia University School of Medicine; and John Hoover, a retired civil servant who has had wide experience in the Caribbean.

The AFSC also made a cash contribution of \$5000 to Church World Service, which handled a large interdenominational relief effort on the island of Haiti.

Fumiye Miho, director of the Tokyo Friends Center, who left Japan on furlough in mid-June, has been spending some time with her family in Hawaii. Despite a broken leg (July 10), she has filled a great many speaking engagements—both in English and in Japanese—with a concern for more effective work and witness for peace. She visited on the West Coast of this country in early November and will be in Philadelphia at Thanksgiving time. She plans to be in England from mid-December until March, when she will return to the U.S. for Philadelphia Yearly Meeting sessions. After visiting Friends on the East Coast and in the Midwest in April and May, she will return to Tokyo in June.

Meanwhile Eliza Foulke, of Gwynedd (Pa.) Meeting, who went to Tokyo last spring to serve as acting director of the Center, has had to suspend her busy schedule of study-worship groups, Bible, English, and Quakerism classes, etc., because of illness which developed in late summer and an operation on October 4. She is reported to be making a good recovery. Elise Boulding, of Ann Arbor, Mich., who is in Japan with her husband, Kenneth Boulding, has assumed leadership of Eliza Foulke's Women's Group on Quakerism.

The Peace Action Center in Washington, D. C., closed in October. Its directors, Lawrence and Viola Scott, have moved to Philadelphia, where they plan to continue their efforts for peace by working in and through the Society of Friends and other religious groups. Friends interested in having further information or in learning how they can help may write to Action for World Community, Apartment F, 3502 Powelton Avenue, Philadelphia, Pa. 19104.

Many Friends have shown interest in Foulkeways at Gwynedd, the retirement project near Gwynedd (Pa.) Meeting. We hope that interested Friends realize that it is in the planning stage and may be for some time. Those wishing to be put on the mailing list should send their names to Blanche P. Zimmerman, Norristown, R.D. 4, Pa., during the absence of the secretary.

Friends in southeastern Pennsylvania will have an opportunity on Thursday, December 19, to see a half-hour television program on "Quaker Folklore" taped recently by Maurice A. Mook, professor of anthropology at Pennsylvania State University. The broadcast will take place from 9 to 9:30 a.m. on the "College of the Air" program on WGAL-TV, Channel 8, Lancaster, Pa.

Maurice Mook's special interest in Quaker folklore has frequently found expression in articles in the FRIENDS JOURNAL and in other publications. He is a member of State College (Pa.) Meeting.

The documentary film on the work of the American Friends Service Committee in Puerto Rican East Harlem, New York City, shown October 20 on the "DuPont Show of the Week," received favorable reviews in newspapers and magazines across the country.

"A Rare Documentary of Success," was the headline of a *Chicago Daily News* article which credited DuPont with offering "a program which seems almost contrary to the spirit of television." The reviewer added, "Dan Murrow and the American Friends Service Committee considered themselves a part of the (East Harlem) community, helped establish neighborhood groups . . . did not try to step in and run the neighborhood . . . did not try to preach. . . ."

A Philadelphia reviewer wrote, "This, the best yet of all the 'Show of the Week' 'actuality dramas,' recorded the fruitful efforts of Dan Murrow, of the American Friends Service Committee, to serve as friend and counselor for Puerto Ricans, young and old, in New York's 'Spanish Harlem.'"

From another newspaper reviewer, "Sum effect of the graphic, ultra-candid hour was to demonstrate compellingly that generosity, kindness, and real affection can evoke good will and worth-while behavior even where the odds seem insuperable."

Thirty-six pictures of foods which are nourishing for children—and their names in English, French, and Spanish—make up an exciting new game, specially created for UNICEF, the United Nations Children's Fund.

Based on the same simple rules as Bingo, *Lingo* will appeal to pre-schoolers, who can play by pictures, as well as to older youngsters, who may use their skills in any or all of the three languages.

An educational game, *Lingo* dramatizes one of UNICEF's vital purposes: to help people in the developing areas of the world to learn about proper foods for children. It helps the children themselves to identify these foods and teaches them their names in different parts of the world. *Lingo* games may be ordered, at \$2.00 each, from the U.S. Committee for UNICEF, United Nations, New York.

Friends here who have been wrestling with the same problem will be interested to note that British Young Friends wrote to the *Friend* (London) to express their disquiet at frequent oral ministry, "particularly at large meetings."

The Third Edition (Fall, 1963) of the *International Peace/Disarmament Directory* has recently been published by Lloyd Wilkie, 711 South Duke Street, York, Pa., from whom copies may be obtained at \$1.00 each and at reduced rates for bulk orders. The single-copy price to Asia, Africa, and South America is 50 cents.

Copies of the Second Edition (1962) will be sent to any address outside the U.S.A. for 10 cents each, while the supply lasts.

The latest poster of the Northern Friends' Peace Board (England) quotes President Kennedy: "Peace is a process . . . a way of solving problems."

After having received fewer than 100 letters from constituents on the civil rights bill, Representative J. Edward Roush of Indiana has turned for assistance to more than 500 ministers in his district in a letter stating: "I am hoping that we might together stimulate the thinking of our people, that we might touch their conscience, that as your representative I might have the benefit of your counsel and wisdom."

Behind bars in the Bronx Zoo is a familiar creature labelled, "You are looking at the most dangerous animal in the world. It alone of all the animals that ever lived can exterminate (and has exterminated) entire species of animals. Now it has achieved the power to wipe out all life on earth."

Behind the bars: a mirror!

About fifty alumni and their friends gathered at the site of the former Tunesassa Friends Indian School near Quaker Bridge, N. Y., on Sunday afternoon, October 13, having come from the Tuscarora, Cattaraugus, and Allegany reservations. After an informal hour at the site of the school, the group moved to the Jimersontown Presbyterian Church, where a more formal assembly took place. Melvin Patterson served as chairman of the meeting. A number of former students spoke, and Levinus Painter and Eber Russell responded on behalf of the Quakers. Following a basket supper, a continuing old students' organization was formed, with Adelbert John, chairman, Allegany Reservation, and Winifred Kettle, secretary-treasurer, Cattaraugus Reservation. This gathering marked the twenty-fifth anniversary of the school's closing in 1938.

The *Interchange*, newsletter of the Baltimore Yearly Meetings, reports that "in addition to the unique rural solitary setting of the Gunpowder Meeting House [Sparks, Md.] and the depths of the meeting for worship, visitors (always welcomed!) are somewhat intrigued, to say the least, by the lawn mowers used in the adjoining burying ground. They are model 'S,' ovine, quadrupedal, non-sparking, automatic, intermittent—and they mow close to the walls and ancient stones. In addition, they annually provide fleeces. No one has yet complained of their occasionally 'speaking' during meetings for worship and business."

A report from India in the IPPF *News* illustrates clearly the world's need for planned parenthood. Although the national income has risen by 42 per cent, per capita income has increased by only 20 per cent. When a million persons are added to the population every year, at least one million additional tons of food grains are required annually. But their agriculture cannot develop that rapidly, and the annual deficit is now some six million tons. The result (in 1960) was 15.4 ounces per day per person. Of course, many receive far less than this average.

Collins Sesquicentennial

The Sesquicentennial of Collins (N.Y.) Friends Meeting was observed during the sessions of Farmington Quarterly Meeting held October 26 and 27, 1963. (Shirley Meeting on North Quaker Street was set up by East Hamburg (Orchard Park) on October 25, 1813. For more than a year previous to this date meetings for worship had been held in the homes of Jacob Taylor and Henry Tucker. Jacob Taylor and his associates, representing the Philadelphia Friends Indian Committee, had come to Taylor Hollow, next to the Cattaraugus Indian Reservation, in the spring of 1809. Within a few months a number of Quaker settlers arrived from Danby, Vermont.)

Levinus K. Painter gave the historical address on Saturday afternoon, October 26, and in the evening the First-day school children presented a historical pageant before an overflow congregation of two hundred. A group of Indians in costume participated in the scene portraying the founding of the Thomas Indian School.

On Sunday afternoon local and visiting Friends participated in a panel on "Friends Face the Future." A well-trained group of Indian singers presented several selections in the Seneca language. Visiting Friends in attendance included George Badgley, field secretary of New York Yearly Meeting; Elizabeth Hazard, former field secretary; Curt Regen, chairman of the Yearly Meeting Advancement Committee; and Rosalie Regen.

The committee in charge had prepared a sixteen-page historical booklet which was on sale during the sessions. Also there was an exhibit of Quaker books and pictures of local historical interest.

Peace Fair in Minnesota

The "peace fairs" in Madison, Wis., and Bucks County, Pa., provided the stimulus for one in Minneapolis, Minn. The concern was first presented to the Minneapolis Meeting, who interested the local AFSC Section, who in turn interested the local Council of Churches, labor leaders, social agencies, and peace groups. The result was a "Pathways to Peace" conference on October 19, during U.N. Week, after many months of hard preparative work. The Coffman Memorial Union of the University of Minnesota was obtained as a meeting place. Senator Humphrey had consented to be keynote speaker but was detained in Washington at the last moment. The Hon. George Bunn, General Counsel, U.S. Arms Control and Disarmament Agency, substituted for him. The labor unions obtained Victor Reuther, and the project chairman (Mrs. Wright Brooks, president of the Minnesota Council of Churches) obtained a former governor of Minnesota as banquet speakers.

Workshops were developed in ten areas of related concern, and a panel of newspaper and high-school editors questioned a representative of the U.N. on "The U.N. and the World Today." Motion pictures with peace messages were shown. During the day attenders were able to meet those who had prepared and sponsored the Conference. The AFSC and two Friends' Meetings provided displays and a lounge. In addition, the AFSC photographic display, "For More than Bread," was on exhibition by planned coincidence in the Fine Arts Gallery of the Coffman Memorial Union from October 18 through 23.

The unusually elaborate and well-planned program became obviously more than a Meeting effort, but it illustrates dramatically what can come out of the visit of one Friend, Harold N. Tollefson, Minister of Minneapolis Friends Meeting, when the departing visitor takes with him a concern.

Letters to the Editor

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

Friends may have been confused by the "Lake Erie Association Yearly Meeting" headline in the October 15 issue of the JOURNAL, since there is no such organization. My proposed shorthand title for the existence of the smaller Lake Erie Yearly Meeting within the larger Lake Erie Association was "Lake Erie Association/Yearly Meeting" but the crucial punctuation mark disappeared somewhere on the way to publication.

Ann Arbor, Mich.

ROBERT O. BLOOD, JR.

It might be of interest to your correspondents and other Friends to know that at the 74th Annual Meeting of the organization now called the Whittier Association, held October 16, 1963, action was taken to withdraw participation in the Civil Defense program wherein the Whittier had been designated as an official fallout shelter.

Philadelphia, Pa.

H. MATHER LIPPINCOTT, JR.
Secretary, Whittier Association

This is in reality an open letter to teachers of English and/or religion in Friends secondary schools to enthusiastically commend for high school readers the inspiring book, *Through the Valley of the Kwai*, by Ernest Gordon (Harper and Row, hardbound; paperback #H2668, Bantam Books, 60 cents.) This is a moving story of a spiritual resurgence amid the cruelties and grim daily living of a prisoner-of-war camp held by the Japanese.

While not an avowed pacifist, the author expresses convictions that Friends will applaud: "We wanted to learn what Christianity had to say about our redemption. Before we could do, we had to be."

"As guilty men we wanted to understand how the Christian life shared in the fate and condition of the world. . . . We were victims of the Japanese, but we also shared their blood guilt. Like them, we had killed."

A true spirit of reconciliation is portrayed; not only in

Ernest Gordon but in his fellow prisoners: "The incoming liberators were so infuriated by what they saw that they wanted to shoot the Japanese guards on the spot. Only the intervention of the victims prevented them."

To attain a better grasp of the many interesting details related I have prepared a list of test questions on this book. I would be happy to send this list of test questions to any teacher who would like to have them.

2450 Cortland Street
Waynesboro, W. Va.

ELEANOR S. HOLMES

I have just begun receiving copies of the JOURNAL under a subscription given me by the Montclair (N.J.) Friends Meeting. I have read and re-read this issue (October 15) and eagerly await the next.

I hope that through the JOURNAL I will be able to remain in some degree of contact with Quaker thinking and activities while attending Parsons College.

I am just beginning my second semester of study here. Part of my "seclusion" is self-imposed, but along with my quest for knowledge and my search for individual development, is my continuing search for religious faith. I hope, and I believe, that the JOURNAL will be of great aid to me in all my searchings.

Fairfield, Iowa

JOHN GAMBER ADAMS

Will you kindly help me to get the enclosed letter to Thomas Colgan, who wrote so well on Cuba in the FRIENDS JOURNAL, September 1 and 15. Many thanks.

It seems to me that the time has come—is far past really—when we should inform ourselves and pass on this information to our leaders, with the hope that we may soon adopt a more enlightened attitude toward Cuba.

Pomona, Calif.

EBERT HAYES

We appreciate reading Tom Colgan's articles on Cuba in recent issues of the FRIENDS JOURNAL. For us they seemed to fit in with the long tradition of Friends to seek out information, both favorable and unfavorable, on a currently controversial matter.

We hope other Friends will feel called upon to visit Cuba and other unpopular countries from time to time and report back to the JOURNAL's readers, possibly with suggestions for reconciliation.

Garden City, New York STEPHEN AND BARBARA ANGELL

BIRTH

MCKEAN—On August 31, a daughter, SUMMER MCKEAN, to Michael and Janet McKean. The father and paternal grandmother, Barbara McKean, are members of Wrightstown (Pa.) Meeting.

MARRIAGES

COWLEY-PARRISH—On September 26, in Cairo, Egypt, SUSAN BAYS PARRISH and JOHN CHARLES COWLEY. The bride and her parents, Lawrence L. and Catherine Bays Parrish, are members of Storrs (Conn.) Meeting, and the bride's grandmother, Bertha Lippincott Parrish, is a member of Westfield (N. J.) Meeting.

REECE-VAIL—On September 1, in the Plainfield (N.J.) Meet-

ing House, JUDITH L. VAIL, daughter of Wilson Z. and Esther L. Vail, all members of Rahway and Plainfield Meeting, and WILLIAM CAREY REECE, Jr., son of William Carey and Hannah Reece, all members of Rich Square Meeting, Woodland, N. C.

TUCKER-AGURS—On October 12, at the Fifteenth Street Meeting House, New York City, MARGARET CORNELIA AGURS, daughter of George M. and Mary Katherine Agurs, of Shreveport, La., and ROBERT WHITNEY TUCKER, of Washington Square (N. Y.) Meeting, formerly of Cambridge (Mass.) Meeting. The groom's parents are R. Whitney and Kathleen Tucker, of Goose Creek (Va.) Meeting, formerly of Swarthmore (Pa.) Meeting.

DEATHS

CLARK—On July 7, at his home near Largo, Fla., ALFRED B. CLARK, aged 84, a member of St. Petersburg Meeting. He is survived by his wife, Isabel S. Clark; by two sons, Charles S. Clark, of Neashanic Station, N. J., and A. Richard Clark, of Pound Ridge, N. J.; and by six grandchildren.

GARWOOD—On September 7, SAMUEL GARWOOD, of Wynnewood, Pa., a member of Medford (N. J.) Meeting. He was the husband of Lorena Brick Garwood.

HAINES—On August 20, HELEN STOKES HAINES, aged 75, wife of Everett H. Haines, of Medford, N. J. She was a member of Medford United Monthly Meeting.

MITCHELL—On September 12, at the Langhorne Gardens (Pa.) Convalescent Home, following a series of heart attacks, BRUCE MITCHELL, a member of Lewisburg (Pa.) Meeting. He is survived by his wife, Olivia Dehn Mitchell, his daughter, Abigail Mitchell, and a brother, Graeme Mitchell.

NORRIS—On October 24, at the Fairview Nursing Home in Philadelphia, Pa., ELIZABETH FOGG NORRIS, aged 91, a lifelong member of the Society of Friends. She was the widow of Herschel A. Norris, and is survived by her son, Robert F. Norris, of Wynnewood, Pa.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

NOVEMBER

15—Committee for Ministry and Oversight of Flushing (N.Y.) Meeting will present a series of religious lectures beginning with "Friends and the Bible," by Henry Wilt, on November 15. The lecture will follow a covered-dish supper at 6:30 p.m.

15-24—Exhibition of paintings and woodcuts by Gerard Negelpach at the Woodmere Art Gallery, 9201 Germantown Avenue, Philadelphia. This exhibition, which opened on November 3, will continue through November 24, daily, 10 a.m. to 5 p.m.; Sundays, 2 to 6 p.m.

15-24—Exhibition of watercolors and drawings by Francis McCarthy, which opened on November 3, continues through November 24 in the Community Art Gallery of the Friends Neighborhood Guild, 735 Fairmount Avenue, Philadelphia, Pa. Weekdays, 1-4 p.m.; Saturdays and Sundays, 2-5 p.m.

16—Calm Quarterly Meeting at Reading, Pa., 10 a.m.

16—Bucks Quarterly Meeting at Lehigh Valley, Pa., 10 a.m.

16—Potomac Quarterly Meeting at Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D.C. Ministry and Counsel at 9:45 a.m., followed by meeting for worship at 11 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.

16-17—Institute at Pendle Hill, Wallingford, Pa., sponsored by Family Relations Committee of Philadelphia Yearly Meeting. Theme: "Ministry, Oversight, and Counseling—Where Do They Meet?"

18—Pendle Hill lecture by Howard Brinton, "Arthur Eddington, C. G. Jung, and Others," eighth in the series, "The Mystical Elements in Religion," 8 p.m.

21—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa. Covered-dish supper at 6:30 p.m. Forum meeting at 8 p.m. Topic: "Algeria."

22-23—American Friends Service Committee Annual Meetings, Race Street Meeting House, Race west of 15th Street, Philadelphia.

Friday, 7 to 9 p.m.: Harold Evans, retiring chairman, AFSC Board of Directors, will preside. Gilbert F. White, incoming chairman; Roger C. Wilson, former chairman of Friends Service Council; and Stewart Meacham, secretary of AFSC Peace Education Division, will speak.

Saturday, 10 a.m. to 12:15 p.m.: Gilbert F. White will preside. Charles Reed, secretary of AFSC International Service Division; Julia Abrahamson, authority on urban renewal; John C. Cratsley, law student at the University of Chicago; and Morris Keeton, dean of faculty at Antioch College, will speak. 2 to 4 p.m.: Yvonne Johnson, clinical psychologist; Gavin Wright, Swarthmore College student; Jane Bennett Weston, director AFSC Chicago Metropolitan Housing Program; Wesley Huss, director AFSC Intertribal Friendship House in Oakland, Calif.; and Colin W. Bell, AFSC executive secretary, will speak. A film will be shown between sessions on Saturday, and tea will be served in the Cherry Street Room at 4 p.m.

22-24—Conference at Powell House, to be led by Anna Morris of the Conference on Religion and Psychology. Topic: "The Power of the Spirit for Inner Healing." Friday, 7 p.m. to noon meal on Sunday. Cost, including \$3.00 registration fee, \$14.00. Early registration is requested, to Powell House, Old Chatham, N. Y.

24—Warrington Quarterly Meeting at Menallen Meeting House, Flora Dale, Biglerville, Pa. Meeting for worship at 11 a.m. Luncheon, followed by meeting for business and conference session.

25—Annual Meeting of the Friends Historical Association commemorating the 150th anniversary of Friends Hospital, Philadelphia, at the hospital, 8 p.m. Speakers: Theodore L. Dehne, M.D., superintendent, on "The History of Friends Hospital," and Peter Brock, Department of History, Columbia University, on "The Peace Testimony in 'a Garden Enclosed.'" Refreshments, social hour.

25—Pendle Hill Lecture by Howard Brinton. Topic to be announced. Ninth in the series, "The Mystical Elements in Religion," 8 p.m.

28—December 1—South Central Yearly Meeting (FGC) will be held at the Soroptimist Club Camp, Argyle (near Dallas), Texas. Mildred Binns Young and Joseph Vlaskamp will be present. For information write Kenneth Carroll, Box 202, S.M.U., Dallas 22, Tex.

DECEMBER

1—Millville-Muncy Quarterly Meeting at Millville, Pa., 10 a.m. George Lakey, executive secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, is expected to be present.

2—Pendle Hill lecture by Howard Brinton, "The Mystical Element in the Society of Friends," tenth and final lecture in the series, "The Mystical Elements in Religion," 8 p.m.

7—Haverford Quarterly Meeting at Haverford, Pa., 4:15 p.m.

7—Haddonfield Quarterly Meeting at Moorestown, N. J., 3 p.m.

7—Salem Quarterly Meeting at Mickleton, N. J., 10:30 a.m.

7—Nottingham Quarterly Meeting at Little Britain Meeting House, Penn Hill, Wakefield, Pa. Ministry and Counsel at 10 a.m., followed by meeting for worship and meeting for business. Luncheon, served by the host Meeting. Conference session in the afternoon.

7-8—North West Quarterly Meeting at Bennington, Vt. Henry B. Williams, clerk, Hanover, N. H.

10—Philadelphia Quarterly Meeting at Race Street, west of 15th, 4 p.m.

13—Philadelphia Quaker Women at Race Street Meeting House, west of 15th Street, Philadelphia, 7:45 p.m., with Sarah Patton Boyle, author of *The Desegregated Heart*, as speaker, on the topic "Religion in Action." Sponsored jointly with Philadelphia Yearly Meeting Committee on Race Relations; AFSC Middle Atlantic Region; and Philadelphia Fellowship House.

13—Country Fair, sponsored by Newtown (Pa.) Meeting, in the Alumni Gym at George School, 3-8 p.m. Christmas gifts will be on sale for benefit of the new Walton Center.

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), 3625 East Second Street. Worship, 11 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

California

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

CLAREMONT — Meeting for Worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

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

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors, call AX 5-0262.

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

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m., worship, 11. Clerk: 451-1581.

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

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

Colorado

BOULDER—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, HI 3-1478.

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

Connecticut

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

WILTON—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

Delaware

NEWARK — Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; 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.

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

JACKSONVILLE — 344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

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

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

PALM BEACH—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 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday at 7:30 p.m. BU 8-3066 or 324-1775.

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, 2920 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.

Maine

CAMDEN—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

Massachusetts

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

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

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 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, Grosse 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 for worship, 10:45 a.m., 3319 South 46th Street.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New

Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, 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. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 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, Sante Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan 2 Washington Sq. N.

Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

POPLAR RIDGE—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

PURCHASE — Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

SCARSDALE—Meeting for worship and First-day school, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, 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, Claude Shetts, Y.M.C.A., Phone: 942-3755.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

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

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

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.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

Oregon

PORLTAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

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

CHESTER—24th and Chestnut Streets, Chester. Adult forum, 10:30 a.m., meeting for worship, 11 a.m.

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn. & Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green Street, 45 W. School House Lane. 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.

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

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day

school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 6-6413.

Virginia

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

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

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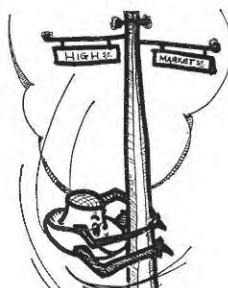
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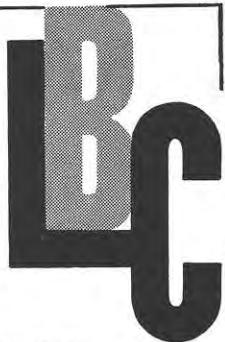
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