

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 5

***T**HE outer world, with all its phenomena, is filled with divine splendor, but we must have experienced the divine within ourselves before we can hope to discover it in our environment.*

—RUDOLF STEINER

## The Tangled Skein of Life

. . . . . *by Floyd Schmoe*

## "Amongst Friendly Folk"

. . . . . *by A. Margaret Worsdell*

## Winston Churchill

. . . . . *by William Hubben*

## An "Opening"

. . . . . *by Paul Trench*

*Letter from Pakistan*

*Change in Conference Leadership*

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## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

*Passing the Torch*

FOR twenty-five years the American Friends Service Committee has maintained programs of community development in Mexico. During the early years the volunteers who served in this program came mainly from North America, but since 1961 young men and women from Central and South America have been especially recruited and assisted to take part. To date 52 Latin Americans have participated, and of the workers currently engaged in projects in two villages 50 per cent are Latin Americans from Peru, Colombia, Brazil, Costa Rica, and Uruguay.

When this special scholarship program was initiated it was hoped that young South Americans would take home with them the ideas of giving volunteer service to the community and of helping people to help themselves. That this hope has been realized is made clear in a letter received recently by Edwin Duckles, director of the Mexico program, from Fernando Madeira da Costa, a young Brazilian architect who served in a community-development unit in San Francisco Tepeyac.

"I am working now in a small city about 120 kilometers from Rio de Janeiro," he writes, in part. "It is a center of one of the largest steel mills in Brazil. I and another architect are developing organized extra activities outside of our work. This city is made up in great part of workers from the steel mills. Their families live in subhuman conditions, lacking comfort and hygiene, and in addition they have very large families. They have little incentive to improve their lives and have nothing to divert them during their free hours.

"We have given thought to these problems and are organizing an educational campaign, using as a pattern the 'social evenings' which the people enjoyed so much in San Francisco Tepeyac. We bring films every fifteen days on popular art, home economics, how to improve houses and gardens, family planning, public health, and sanitation. On Sundays and fiesta days we utilize the large local orchestra and arrange for concerts in the plazas and parks of the community. . . . I am making a booklet on ideas for home improvement similar to the one which I saw put out by the Department of Housing in Mexico."

Fernando Madeira da Costa may not realize it, but he is not alone. In recent months the Service Committee has heard from eleven other Latin American volunteers, all referring to various ways in which they have put their AFSC experience to good account: in community development, teaching, work camping. All of these would doubtless join with the young Brazilian as he wrote: "We are doing these things by ourselves because at present there is no official government program being carried on in this community. I hope we will have the perseverance and the faith necessary to achieve our goals. My stay in Mexico, although short, was very useful, and I would like some day to have time to learn more from the work of the Friends Service Committee."

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, MARCH 1, 1965

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## Editorial Comments

### *Forecast: Cloudy*

WITH war clouds in Vietnam and continued resistance to Negro voting registration in Alabama the current dominant concerns in the minds of many Friends, and with new complications developing daily, what can be said by the editor of a magazine that must be sent to press almost two weeks before its publication date? From all sides come expressions of deep disturbance at the persistent denial of fundamental human rights and at the obsessive militaristic psychology that seems determined to drag the United States—and, perhaps, the world—into a war nobody wants. These two sore symptoms of our troubled times are not so far removed from each other as they may seem; both may be fruits of the same hard-dying conviction that certain races and nationalities are entitled to control the destinies of others.

Possibly the only safe thing to do, in view of the time which will elapse between the writing of these lines and their publication, is to follow the example of the Negro exponents of nonviolence in Selma, Alabama, who, upon hearing of the sudden illness of the white sheriff who had been continually harassing them, embarked upon a campaign of public prayer for his recovery, bearing placards expressing the hope that he would recover in mind as well as in body.

### *Something Bigger than Themselves*

A percipient analysis of the motives that have inspired so many young people to volunteer for difficult assignments with the American Friends Service Committee and such kindred programs as the Peace Corps is found in the remarks of a British-born Jewish girl in a recent BBC radio broadcast while she was on a brief visit to her native England from her present home in Israel. According to a report in the *Christian Science Monitor*, she presented a vivid description of her life in Israel, saying that what kept her and her fellow workers going during the hardships of building a new country was a sense of teamwork and purpose—the challenge of finding something bigger than themselves to do. And she added that

she felt sorry for Britain's teen-age delinquents because "England is so finished. English children must find it difficult to find a sense of purpose because everything is ready for them."

Almost all young people, she suggested, tend to be naturally energetic and idealistic, but unless these qualities are channeled in constructive ways they may be twisted into unconstructive ones. When her interviewer reminded her of how nobly the British always have met the crises of war she exclaimed: "How terrible to need a war to have people rise to the occasion!"

It is a strange world, certainly, in which achievement of the goals for which men strive so often seems to stultify further endeavor. Some there are who complain about the persistent tendency in the AFSC and similar organizations to find fault with the status quo and to be aspiring always to the land beyond the horizon. Yet, if we may judge by this testimony from one who has been transplanted from a "finished" country to an unfinished one, it may be that this perpetual groping toward new goals is essential in any society that is to survive and grow.

### *New Address for Friends Journal*

For over thirty-four years the *FRIENDS JOURNAL* and, before it, the *Friends Intelligencer*, have had as their address 1515 Cherry Street, Philadelphia, which is the address of the various Friends' offices located in the Cherry Street end of Philadelphia's Race Street Meeting House. The curious thing is that for more than three quarters of that period the magazine's offices actually have not been located at 1515 Cherry, but in another building across the yard to which a move was made in 1939. Because everyone was accustomed to the Cherry Street address, however, no change was made in it, despite the realities of the situation, and for twenty-six years *Intelligencer* and *JOURNAL* staff members have been trudging across the yard through all kinds of weather in order to collect the publication's mail, patiently sorted out for them by Philadelphia Yearly Meeting's office staff.

At long last, however, the worm has turned. The Yearly Meeting office has suggested, politely but firmly,



that, since the JOURNAL seems to receive more mail than all the other offices combined (a fact for which the JOURNAL is profoundly grateful), the magazine really ought to start making use of an address more in keeping with the facts. With this reasonable dictum the JOURNAL cannot help agreeing, reluctant though it is to part with its familiar 1515 Cherry Street label. Accordingly the long-overdue step is now being taken, and from now on (at least until further notice) the address of the FRIENDS JOURNAL will be *152-A North Fifteenth Street, Philadelphia 2*. (And, even with the new address, it is a hard place to find, as everyone knows who ever has searched for it among the conglomeration of Quaker structures around Fifteenth and Race Streets.)

In connection with this change of address perhaps attention should be called to the correspondent in this issue who urges that the offices of Friends General Conference and the FRIENDS JOURNAL be moved away from Philadelphia in order to help dispel "the impression that

the Society of Friends is owned and operated by Philadelphia Yearly Meeting."

Certainly he has a good point in suggesting that the presence of such Quaker agencies in new locations might serve as stimuli to other yearly meetings. Yet in defense of the concentration in one locale (a phenomenon which a New England Friend, objecting to Philadelphia's traditional Quaker dominance, refers to in Jan de Hartog's recent book, *The Hospital*, as "those Mandarins in Philadelphia"), it may be only fair to point out that the close geographical association of the offices of Friends General Conference, the American Friends Service Committee, the FRIENDS JOURNAL, the Friends World Committee, and other Quaker organizations makes possible not only a considerable financial economy but also a continual interflow of ideas and resources that would be well-nigh impossible if the offices were widely scattered.

Still, our correspondent's recommendation has merit and is worthy of consideration.

## The Tangled Skein of Life

By FLOYD SCHMOE

THE evolutionary ascent of life from its primitive beginnings to its present level of development has not always been the "magnificent upward spiral" sometimes pictured by the inspired professor of biology and accepted by his enthusiastic pupil. Actually the plot has been more involved and the conclusion a little less satisfying than we may like to think.

This "way of all flesh," though upward, has been exceedingly rough. There have been countless mysterious turnings, backslidings, unexplained depressions, sealed doors, blind alleys, and dead ends. And, if the way has not always been clear, neither has the end always been certain. To feel that there is a goal may at times require more faith in a divine plan and an ultimate goodness than most observers have.

What, one may ask, of the many species of organic life which (as we know from paleontological evidence) lived for millions of years, failed to reach any high order of physical or mental development, and then disappeared from the face of the earth, leaving hardly a trace or a descendant? There were, for example, thousands of species of dinosaurs, large and small, aquatic and terrestrial, carnivorous and herbaceous, which lived for a hundred

million years. They dominated the ancient lands and primordial seas; they even learned to fly! Yet they faded away, leaving no offspring or relative larger or more intelligent than a lizard.

What of the other thousands of species which have survived but have failed to flower? A modern oyster, as far as anyone can see, is the same old oyster his great-grandfather was five hundred million years ago. (My figures are merely approximate, designed to paint pictures in broad strokes, rather than to convey exact time or space.) There are today some ninety thousand known varieties of mollusks (the family of the oyster), with almost as many fossil forms, and the highest development they ever have attained is demonstrated by the sullen octopus which dwells in the murky nooks of the sea.

Or what of the almost a million species of living insects which inhabit all the terrestrial world except possibly the highest mountain summits and the polar ice, competing stubbornly with man and the other animals for food and living space? Biologically they are rather highly successful animals, but their highest "civilization" is represented by the social insects, the bees and the ants. What of the millions of fish which graze the seas as the vast herds of hoofed animals once grazed the lands? They have lived through all geological ages since the ancient Devonian, yet the most versatile and intelligent fish is still a fish.

Or consider what is perhaps the most numerous of all the animals on earth; the huge family of crustaceans—

Floyd Schmoë, a member of Seattle (Wash.) Meeting who has taught biology at the University of Washington and the University of Hawaii, is the author of several books, including *For Love of Some Islands* (1964), dealing not only with his adventures and observations as a naturalist during a summer spent in a glass-bottomed houseboat on Puget Sound but also with the philosophical musings induced by these observations.



simple-minded creatures encased, like the insects, in rigid armor. They dominate the aquatic world as insects (with competition from man) dominate the land. These crustaceans, copopods to crayfish, may have lived a billion years, and apparently they have prospered. They have grown from microscopic size to that of a ten-pound lobster—a range relatively greater than that between the smallest mammal, a half-ounce shrew, and the largest animal the earth has ever produced, a hundred-ton whale. Yet, after all these millenia and this vast proliferation, the largest form ever produced is the Maine lobster—not as smart, perhaps, as his distant relative, the garden spider.

Indeed, some animal forms, after promising beginnings, actually have evolved in the wrong direction, becoming lower forms or even loathsome parasites upon the bodies of others.

(Even man, it seems—and this confuses me most of all—had to become a predator before he made any significant advance in the direction of culture and civilization. There is evidence that our primate ancestors were mild-mannered herbaceous creatures, but those who remained so remained apes. The predatory, carnivorous killers became men.)

All these myriad forms of life, most of which lived and died long before man was born, contributed in some way, both physical and spiritual, to man's rich heritage. They formed a vast pyramid whose base is world-encompassing; at the top of this pyramid now sits man—its apex, its capstone, and presumably its justification. Such a concept admittedly is a pill difficult to swallow, but, whether or not we accept the theory, we still have man the fact. There he sits.

But what happens now, since this Johnny-come-lately hominid rides high in the saddle?

Man has climbed to this pinnacle of biological success by using the "lesser" animals as stepping stones: by preying upon them, by enslaving them (we call it domestication), and (when it has suited his fancy) by exterminating them. Until very recently man never traveled faster than a swift camel could carry him; he measured energy in "horsepower" and food supply in pounds and bushels of plant and animal produce. He even employed animals to help him fight his wars, entertain his mobs, and heat his homes.

Only within the very last moment of recorded time has man been able to stand upon his own feet and compete. On land, at least he rules as monarch. Hardly a land animal today—not even an insect—lives except by consent of man. And now he has the power and the means to exterminate all life on earth, including his own, and he has made a frightening beginning at doing so. Every animal that still lives, lives by sufferance. Man

has discovered that he can live without his dumb but loyal slaves.

Scientists hope soon to control life even more fully by discovering the secrets of creation—by synthesizing life itself. This, I think, will be very difficult, if not impossible, but I do not doubt that soon they will synthesize protein and even crack the mystery of photosynthesis. Then man will have no necessity for animals *or plants*. And, if the demographers' curves are reliable (which I greatly doubt), the time will soon arrive when there is no room left on earth for plant life (except perhaps batteries of bacteria in laboratories) or for any animal life except man. Such a world may be possible even now, although I would see it as sadly impoverished. So, regardless of the process, man (physically and mentally, at least) has arrived. Yet, in view of the process, how is it possible for anyone to have faith in a "divine plan"?

I have been both the bright-eyed student and the enthusiastic professor, but I have also had my doubts. However, if I were asked to give just one reason for my present faith, I would present man himself. Scientist-philosopher Lecomte du Noüy, in his *Human Destiny*, says that the chances of accidental formation of a single protein molecule are one in so many trillion that the term "astronomical" is barely applicable. But then to form this molecule into protoplasm and to give it organic life—not just for the mechanism which is this unbelievable cell but for the integration and coordination which make it function as a cell—that is inconceivable.

Then take, for example, the human eye. That billions of highly organized and differentiated living cells could by *chance* form the lenses, retina, optic nerves, and all the hundreds of parts which make up this marvelous organ is beyond human imagination. Moreover, to make this magnificent instrument function—to make it project to the brain an image, in detail, with color, motion, symmetry, and perspective, along with thousands of other items of information about the object seen—this again compounds the incredible wonder.

Consider, next, that in the human child at birth there are scores of organs fully developed, each as intricate and as astounding as this eye, that they were all forecast in the genes at conception, perhaps even in that primitive stuff of life, the protoplasm, and that they will continue to function together as a fairly satisfactory entity, and (to add one last miracle) that this unbelievably complex organism is able to maintain and to *reproduce* itself, obtaining for itself thereby a certain immortality—when I consider all this and more I am forced to believe that somewhere there is a blueprint, a master plan. My mind will not tolerate less and cannot encompass more.

But if we accept the "grand design" (or, if you prefer, "God's plan") then why all this prologue? Does it

mean that for a billion years God has been "playing around with life" or (to be more reverent) that the Creator is also a "Seeker," a Divine Experimenter, and that man is only, to date, His most promising project? Or was it all preconceived in this manner in order that man, the end product, might perhaps be more knowing, might have an understanding commensurate with his superb physical and mental form? If this is true, then all that which has gone before is loving parent to that which is and is to be, and man may yet become the "image of God."

I do not know, but I have a feeling (and at this point I would value "feeling" above "knowing") that this creature, man, will somehow find the moral stamina to match his physical and mental stature, and that the sealed doors will yet be opened, the downhill stretches and wrong turnings explained, and the dead ends closed, that wider gates may be opened. Where man has not yet overcome his ignorance there is yet hope of overcoming it. Man has lived only about a million years, a brief moment of geological time, but in that time he has gone vastly farther than the great reptiles did in a hundred million. And his pace is accelerating. Evolution will continue, and man, with a firmer grip on the controls, will help to advance his own salvation. The blind past and the stumbling present will become prologue to the glorious future, though we yet have much to learn.

I remember, not so many years ago, hearing a revival-meeting preacher say that he still believed in a heaven on high and a golden city inside pearly gates, and that he was sure that when bigger and better telescopes were built we would look out into space and discover this far kingdom, just as Columbus discovered America and as astronomers have discovered the planets. And I remember groaning inwardly and saying to myself, "What colossal ignorance, what dumb naïveté!" But look, already we are spending billions of dollars (some of it my own hard-earned savings) on space vehicles and are setting dates for interplanetary voyages! What is more, our most respected biologists and astronomers are telling us with confidence that a million or so celestial bodies like our earth are capable of developing and sustaining life, and that high forms of intelligent life may well exist in other realms of outer space.

Well, I still believe that my evangelical friend was wondrously naïve and grossly ignorant—but, for that matter, aren't we all?

*There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous, since without it we can do nothing in this world. Time is what we want most, but what, alas! we use worst.*

—WILLIAM PENN

## An "Opening"

By PAUL TRENCH

PROPHECY and revelation, which are two aspects of the same gift of God, have an awesome quality that tends to make them seem beyond the orbit of the ordinary worshipper. We associate them with the Bible, especially the Old Testament, and this gives them a historical remoteness.

Really, though, it is only the words themselves that set prophecy and revelation apart, for when George Fox speaks of an "opening" he brings revelation down to earth, so to speak, and we have the feeling that such an experience is by no means unimaginable. Suppose we go a little further and substitute the words "foresight" and "insight." Do they not sound comfortably contemporary? Do they not suggest the kind of mystical experience that is known to many of us? For we do not always "see through a glass, darkly."

An actual example of what was truly an "opening" may be helpful and encouraging to Friends, whether they have had similar insights or not. It happened ten years ago, but the details were written down at the time and have been preserved.

One evening, I was sitting at home with a Bible on my knee, looking for a certain verse in the New Testament. Since the Bible had no index, I was browsing through the Gospels, hoping to come across the verse by chance. Eventually, I reached the eighth chapter of John, glanced at it, and saw that it began with the story of the woman taken in adultery. This was so familiar that I knew it did not contain the verse I was seeking. Nevertheless, I felt drawn to it and began to read the story once more.

In the King James version that famous encounter in the Temple is told in 230 words, but I found that I was now reading a great deal between the lines, and the story was no longer cut and dried from repetition. Between the lines there was suspense—even surprise. It was fresh, urgent, and inspiring. And it went like this:

Jesus walked into the Temple early one morning to teach, as he often did, and he found that the scribes and Pharisees had laid an ambush for him, as *they* often did. They thrust forward a woman, and they said to him, "Master . . ." (You will have noticed the deferential form of address, and you may wonder how much sincerity prompted it.) "Master," said one, "this woman was taken in adultery, in the very act. Now the law of Moses commands that she shall be stoned, but what sayest thou?"

Paul Trench, an English-born member of Austin (Texas) Meeting, is local editorial writer on the San Antonio *Light*. He has written on a wide range of subjects in English and American newspapers and magazines.



Jesus made no reply whatsoever, and he gave no indication that he had even heard what they said. Instead, he stooped down and apparently began to write something with his finger in the dust on the Temple floor.

Why was he writing, and *what* was he writing? This is a puzzle that the Gospel does not explain. But now, suddenly, it was a mystery no longer. The reader knew intuitively that what the finger traced in the dust, whether words or patterns, was unimportant because Jesus was praying with all the fervor and concentration at his command. We use the word "doodling" for something that the hand does half-consciously while the mind is deeply preoccupied, and Jesus' mind must have been deeply preoccupied, for he had seen at once what a clever trap they had laid for him. On the surface, there were only two alternatives. Either he must denounce the Mosaic law, which was the basis of the Jewish faith, or he must acquiesce in the stoning of a woman.

From what followed, it is clear that Jesus was praying, and with a little insight we can even deduce the sense of his prayer. The climax of the story is the clue to what Jesus must have been saying.

Was he praying, in effect, "Father, help me to outwit these rogues"? No. That was not his way. With compassion, he was praying, "Father, help me to save them. . . ." (*Them*, mark you; not the woman. It was the scribes and Pharisees who were in the greater danger.) "Help me to save them. Help me to overcome the evil that is in their hearts."

Meanwhile, the scribes and Pharisees, mistaking Jesus' silence for weakness and indecision, must have been growing very confident. We can imagine the sly winks that were exchanged. Now they began to repeat their question, and perhaps this time their manner was not quite so deferential.

Jesus' request was the kind that must be granted at once, if it is to be granted at all, and evidently it was, for suddenly he stood up and confronted the scribes and Pharisees. And the moment they saw his face they must have known that something had gone wrong, that once again the plot had failed. Then Jesus uttered the words that we all know so well: "He that is without sin among you, let *him* first cast a stone at her."

Jesus did not wait to see what effect his words would have. His faith was so strong that he already knew. Instead, he stooped down again, and once more his forefinger traced patterns in the dust. What was he doing this time? The Gospel does not say, but again the reader found an old mystery suddenly dissolving. Of course, Jesus was doing what needs to be done when a petition has been granted. He was saying, in effect, "Father, I thank thee that thou has heard my prayer; I thank thee that thou hast saved these men from an error."

Now, just what had Jesus done? He had acted on the assumption that the scribes and Pharisees were not wholly evil men, that there was "somewhat of God" in each of them. And so he had taken what we sometimes call the Quaker approach, but which ought to be called the Christian approach. He had appealed to the decency, the sense of justice, of fair play, of right and wrong, and to the Godliness that is in every man. *And it worked*, as it will always work when faith is strong enough. The Gospel tells, in wonderful words, just how it worked:

"They, being convicted by their own conscience, went out one by one, beginning with the eldest. . . ."

And so, when Jesus finished his prayer of thanksgiving and stood up, only the woman was left. "Where are those, thine accusers?" he asked. "Hath no man condemned thee?" She said, "No man, Lord." Then said he, "Neither do I condemn thee. Go, and sin no more."

At this point I closed my Bible. I had not found the verse I was looking for, but I had found something better.

## Letter from Pakistan

By VIRGINIA COSTALES

**M**Y work has been teaching health visitors in the public health part of their curriculum. I also have been giving newly admitted students basic courses in anatomy, microbiology, etc. I have felt very frustrated and handicapped because of the too-short time allowed for each course and because of the dearth of teaching aids, the girls' paucity of educational background, and the language hurdle. These schools require English-medium teaching, but the entrance exams are a farce. I have tried to fill in with my inadequate Bengali, but all the State exams are in English.

Health visitors are a combination of midwives and public-health nurses. The idea is to broaden their education so that they can do the so-much-needed generalized public health nursing in the future. But the obstacles are the kind that are hardest to remove: political, economic, and administrative, plus this difficult society and the position of women. Plus the deep psychological set of all these people in Asia (especially Bengalis), making it hard for them to accept Western help or advice.

They have good reasons for this psychological resistance. Most of the foreign agencies, I am afraid, bring this on themselves by their style of living while here. As far as I can learn, the World Health Office and the Peace Corps are the two that are considered different and are accepted with appreciation—especially the Peace Corps.

Virginia Costales, a member of Hartford (Conn.) Meeting, has just completed a term of service with the Peace Corps at Dacca in Pakistan, where she has been instructing public health visitors.

We have many Pakistani visitors in our little apartment here in the middle of a crowded Bengali neighborhood, and they always notice, and often remark, how simply we live—"like them." We try hard to learn their language. Some of us are almost fluent, and others are still struggling, but we try.

The big satisfaction and joy of this whole experience has been getting to know and love some of the wonderful people. I have been very lucky in this, because my colleagues and the beautiful woman doctor who is head of the school are great in every way. We work (especially *they* do), but we have fun together, too. They have helped me to understand the Muslim faith and to understand many things about this sad country and its society—some things which should not be changed and some which *must* be changed. Of urgently needed changes, the position of women has priority. I must not omit to say that family planning is now getting a lot of support—and none too soon!

### Winston Churchill

By WILLIAM HUBBEN

SIR Winston Churchill shared with many another great leader the fate of having to spend the concluding years of a long life in the new historical era he had helped to create without being able to comprehend its spirit. Few men have been so categorically assigned a back seat when they were no longer needed as was Winston Churchill. At the end of the Second World War the British, with their unfailing instinct for political realities, let him go, as one dismisses the efficient captain of a fire company after the conflagration because he is not the right man to gather the debris and rebuild what has been destroyed. His initiative was frustrated during his final term as prime minister (1951–1955) when he would not have dared repeal the socialistic programs legislated by the Labour party.

Churchill's greatest years were those of impending catastrophe or actual warfare. The boom of artillery salvos is over his whole life, as it also rumbles through all his books. Foreign wars were to him the prime movers of history. As a historian he loved the imagery of gigantic struggles and destructive battles in sea and sky. In his universe the currents, tides, and fires of dramatic events propel mankind forward. They give his books some of the panoramic sweep of the great, classical accounts of the past. Sir Winston's array of generals and admirals is a brilliant gallery of heroes in shining armor eager to cross swords with their enemies, whereas

statesmen and politicians fare badly at his hands. Conquest, defeat, triumph, or destruction—these he considered elements of a divine world order that had assigned a privileged position to unconquerable Britain. Churchill's speeches, unforgettable in their aphoristic strength, were always on the wave length of England's most ardent ambitions. Although open to interpretation, they were never mysterious or obscure. Once he quoted the statement that "nations are ruled by force or by tradition." That may have meant that foreign nations must be ruled by force but England by tradition. The will of the people and democratic procedure in general were rather uncongenial elements in the fabric of his thinking.

He was criticized for having praised Hitler and Mussolini. But we must always view speech-making blunders and rhetorical tricks with the actions of the speaker in mind. It was significant that England was rearming as speedily as possible when her Prime Minister tried to win time by establishing good relations with the dictators. Churchill's anachronistic thinking appears much more of a weakness when seen in his belief that speeches—any speeches—could make any impression on a modern dictator. For Sir Winston, as for all of us, the tree of history was shedding its leaves too rapidly. His thoughts lingered fondly in the world of the nineteenth century when many Englishmen still thought of war as a violent football game, an age in which Disraeli had haughtily proclaimed that the world was not made for a few but for a *very* few.

This philosophy had its inglorious finale in the person of Anthony Eden, Churchill's favorite young man. Fortunately, the protest arising out of England herself against the impromptu Suez campaign was by no means an insignificant factor in bringing the incident to a quick end. Those who did not yet know it learned at precisely this moment that a new structure of thought and organization exists that rallies and registers world opinion in a manner no longer to be ignored by any nation. Burke's praise of the unique heritage of liberties and rights from the Magna Charta to the Declaration of Rights as "an estate especially belonging to the people of this kingdom" pleased nobody more than Churchill. But it was no longer true that these privileges remained, as Burke had said, "without any reference whatever to any other more general or prior right." Rights and liberties are eager travelers, gladly welcomed in many a nation. Moreover, they are at the point of creating new international laws. The world is full of men and women impatient to see this come about.

Do Churchill's stately volumes not demand disproportionate acreage on our overcrowded bookshelves? Their style, alternating between near-classical diction and Victorian gravity, their outdated philosophy of history

William Hubben, for many years (until 1963) the FRIENDS JOURNAL's editor, is vice chairman of Friends General Conference and a teacher at William Penn Charter School, Philadelphia.



as a spectacle of butchery and land grabbing, and their biased outlook would affect the next generation if these anachronisms did not militate against them. His books are first and foremost a preface to our time, which continues to instruct us in puzzling paradoxes about the insanity of war. We are, for example, still paying a heavy price for the lesson that victory and defeat are now close to becoming synonymous. We must spread everywhere a higher view of history as the communal life of all nations, to be ruled by law and justice. We shall return to Churchill's accounts primarily in order to measure our progress in thought and achievement and to pay our respects to his rare dedication and courage in a world whose errors teach us more than its military heroes ever will.

### "Amongst Friendly Folk"

By A. MARGARET WORSDELL

WHEN visiting the USA for the first time (a visit based on a term at Pendle Hill and not intended to be a fact-finding tour) I made one definite resolution: on no account to form, and certainly not to put in writing, any generalizations on political, social, or even Quaker situations. The following remarks, therefore, are only the outcome of an unexpected invitation to contribute something to this journal!

My visit of four months was spent amongst Friendly folk; I had no contact with the ultra-rich and very little with the extreme poor; I met no Daughters of the American Revolution nor any Black Muslims, yet even so I was surprised at the variety of opinion I *did* meet! It is impossible to generalize even about reactions to the Presidential election, to the value of the work of the UN, or the importance of contacts with China, and points of view differed widely over the possible methods or speed of racial integration and the need for "medicare." So, no conclusions are being stated!

To be on safe ground, I shall refer to my impression of the extraordinary variety of the coastline between New York and Virginia Beach. I never had pictured those curving bays and those inland lakes and creeks, linked by innumerable bridges and fine new state roads. The Chesapeake Bay Bridge and that of the Verrazano Narrows at New York are surely triumphs of engineering.

I was impressed everywhere by the enterprising "do-it-yourself" atmosphere in the homes I visited, giving a feeling of nearness to pioneering generations to whom to be able to tackle every form of practical problem was essen-

tial to survival. Of course, we in our small suburban houses here also "do it ourselves," but we seem more limited in scope by lack of space to keep tools and by the shortage of really good timber.

Most of all I enjoyed the unlimited warmth and generosity of the Quaker fellowship I experienced everywhere. Naturally, coming from Woodbrooke to Pendle Hill one feels very quickly at home, for the basic ways of life are common to both. Again, a Britisher accustomed to the activities of Quaker life in Birmingham or London finds very similar happenings in Philadelphia. The Friends World Committee reaching out to Friends everywhere, the American Friends Service Committee involved in countless practical activities, the Religious Education Committee planning new programs, and so on—how familiar it seemed! Yet in each case one realized that the work of American Friends is set against a vast background of many differing Yearly Meetings, instead of representing only those of London and Ireland.

I was much impressed by the work being undertaken by the Friends Committee on National Legislation at Washington and by the value of the contacts made possible by the existence of Quaker House and the Quaker United Nations Program at New York. The great problems of racial desegregation and civil rights demand wider attention and offer more scope for practical projects in the US than in Britain, though we have our own acute areas of these challenges. To see the vast, almost all-Negro audience gathered to hear Martin Luther King in Philadelphia was a moving experience to me, and to attend local rallies demanding civil rights, to see films illustrating housing discrimination, and to meet Negroes personally in their homes—all these experiences certainly brought the urgency of these matters home to me.

Frequently I was reminded of how our transatlantic fellowship has its roots deep in the past. I felt this especially, perhaps, when visiting the charming, tiny, ancient meeting house at Seaville in southern New Jersey, where I reread parts of the *Travels of Thomas Chalkley*. Again, at Virginia Beach, reading George Fox's account of struggling through the "plashy" swamp and lying, wet through, by a small fire at night, made me realize more strongly than ever what indefatigable courage carried these first Friends to and fro across the stormy Atlantic in their unbelievably tiny ships and through such untamed countrysides in their determination to bring their message to these new shores. What would George Fox think of a trip by air from coast to coast in 171 minutes? Yet he would surely be glad that, 300 years later, such a warm welcome awaits an English Friend in these east-coast Meetings. This hospitality, I noticed also, was not reserved for a Friend from Europe but was given equally warmly to an unknown Friend from the Pacific coast

Until her retirement last year, A. Margaret Worsdell was a lecturer on the staff of Woodbrooke, the Quaker adult college at Selly Oak, Birmingham, England. She recently returned to England after spending a term at Pendle Hill, the Friends' study center at Wallingford, Pa.

who arrived unexpectedly and needed shelter while waiting for his freighter going to Europe. He was accepted into the family at once.

If one has been involved in British Quaker work at all, one finds, in Pennsylvania and elsewhere, a whole network of overlapping contacts, and there seems always some mutual friend to be discovered! Most precious is the immediate fellowship in worship. Central Meetings in Philadelphia reminded me much of similar ones in Birmingham or London (down to the problems raised by the city's redevelopment schemes demanding parts of the present sites). The smaller Meetings scattered in the suburbs and beyond seemed to have much in common with ours, though I could wish more of ours had as many children, as spacious accommodation for them, and as regular classes as most of those I saw seemed to have. At some Meetings I shared in very enjoyable "cover-dish" meals. These were occasions of much warmhearted fellowship, but I realize many English Friends without cars would find it difficult to carry hot cover dishes in a public bus!

In conclusion I should like to emphasize again how great a privilege I feel it to be to share in such real spirit-rooted fellowship across the Atlantic. All who realize the urgency in these critical times of upholding the Christian message, rooted in worship and expressed in daily practice, have our times of discouragement. An opportunity to meet others keenly concerned in similar work and also seeking spiritual strength in worship brings fresh hope and encouragement. Pendle Hill and Woodbrooke have their differences, of course, in organization of studies and of ways of outreach, arising from their differing situations, but both have the same basic concerns. Both seek to give help to men and women in their search for meaning in life and to offer the Christian "Good News" in such ways as will show its relevance in a world where so many have left it on one side, have deliberately rejected it, or never have had the opportunity to know it. Friends in the USA have far more varieties of opinion and practice to take into consideration than have Friends in Britain, and local Friends may be far more cut off by distance and feel less able to share in central activities than in Britain, but I am left with a strong feeling of hope for the future in the growing understanding between Friends everywhere and for an increasingly imaginative upholding of each other in all our widely varying circumstances.

*The difference in the kinds of peace one may enjoy is illustrated by the fact that one may live in peaceful surroundings while experiencing utter turmoil within, or he may find himself amid the destruction and bloodshed of war but enjoy unspeakable peace in his heart.*

—L. NELSON BELL

## Change in Conference Leadership

**L**AURENCE McK. MILLER, Jr., general secretary of Friends General Conference since 1954, has been granted a two-year leave of absence in order to serve as director of the American Friends Service Committee's Voluntary International Service Assignments (VISA) unit in Bangalore, India. His new duties will begin early this coming summer. His wife, the former Ruth Passmore, and three of their four children will accompany him to India. In granting the leave of absence, the executive committee of the Conference has united with Larry Miller's concern to undertake a period of international Quaker service.

Replacing Larry Miller during his two-year absence will be George B. Corwin, now director of Program Services of the National Board of YMCA's, a member of Wilton (Conn.) Meeting who has been clerk of New York Yearly Meeting since



Lawrence McK. Miller, Jr.



George B. Corwin

1961. He is chairman of the executive committee for the Friends Mississippi Project and has served as a member of the board of managers of Oakwood School and of the Powell House Committee. He will retire in May from the Program Services staff, with which he has worked since 1938, having previously been executive secretary of the University of Rochester YMCA. He and his wife, Elizabeth, expect to move to the Philadelphia area in June. During the last week of June they hope to be at the General Conference for Friends in Traverse City, Michigan, and, later in the summer, to attend the annual sessions of Baltimore, Illinois, and Indiana Yearly Meetings.

Larry Miller is a member of Doylestown (Pa.) Meeting. Prior to his connection with Friends General Conference, he was an administrative assistant in the American Friends Service Committee's finance office. An alumnus of St. Paul's School (Concord, N. H.), he was graduated from Antioch College in 1945 and received his M.A. in Religious Education from Chicago Theological Seminary in 1948. As VISA director in Bangalore, he will direct a unit consisting of nine volunteers involved in varied forms of community development. The volunteers are in scattered locations in South India, but they



gather for quarterly meetings at the home of the field director and his wife. The director pays periodic visits to each volunteer.

Friends General Conference's executive committee feels fortunate in having been able to secure such an experienced and sensitive a Quaker executive as George Corwin to fill Larry Miller's place in his absence.

### First South Africa General Meeting

**F**RRIENDS in the Republic of South Africa met at the end of December for their first General Meeting since the Southern Africa Yearly Meeting decided at the end of 1962 to have a Central Africa General Meeting and a South Africa General Meeting, linked by the Yearly Meeting.

The gathering of twenty-nine adults and seventeen children was held at Forest Sanctuary, Stutterheim. Many Friends travelled over 700 miles to attend; they were rewarded by a joyful and inspiring time. From the spacious lounge in which our meetings were held, one could see God's gift of beauty—garden, veld, and tree-covered mountains—while birds in nearby trees sang praises to Him.

We were privileged to have with us, from England, L. Hugh Doncaster, extension lecturer from Woodbrooke. He gave us a valuable talk on "Quakerism: A Religion of Personal Experience" and answered numerous questions in the stimulating discussion which followed.

Our Friends Audrey Hoole and F. William Fox spoke inspiringly on the Friends World Committee Meeting at

Waterford and on London Yearly Meeting, held at Newcastle-upon-Tyne, where they represented Southern Africa Yearly Meeting.

Informative reports were presented by clerks of Monthly and Regional Meetings on their meetings for worship and their several activities: feeding African school children and assisting needy Africans with food, rent, clothing, and education, as well as through bursaries for higher education. Much of this work is made possible by gifts of funds from Friends Service Council of London, and of Australia, together with clothing from Oxfam and monetary gifts from individual Friends and interested Meetings in England and America.

A statement of the Quaker position regarding pacifism was drawn up for the assistance of our young men and of any who may inquire of us regarding conscientious objection to military service.

The Young Friends held separate sessions on the theme, "Learning of Christ." They also joined with the adults in meetings for worship and in attendance at any sessions in which the older ones were interested. It was a great joy to have them with us. In the evenings, before short closing meetings for worship, we had a social time and relaxation. On Old Year's night (our last evening) the children entertained us.

Friends left on New Year's Day strengthened for the tasks awaiting them at various centers in the country, and inspired with fresh vision of our Quaker faith to share with those who could not be with us.

CHRISTINE D. AGAR

## Extracts from Yearly Meeting Epistles

*Baltimore Yearly Meetings (Homewood and Stony Run):* Friends, as individuals and as a group, should feel a deeper commitment to be in the vanguard of sustained efforts toward reconciliation and reduction of tensions. This requires keeping continual contact with the Creative Center of all life. May we join with each other in seeking the divine-human encounter and a oneness in the outworking of God's purposes! And may we confidently, in every phase of life, open to an anguished world the historic vision of Friends—our mystical heritage, our loving concern for the individual potential, and our devotion to the Christ spirit!

*Canadian Yearly Meeting:* Once again we have been conscious throughout our worship and deliberations that the spiritual growth we all seek can best be fostered in the local Meeting, which contains the potential "growing edge" of the Society of Friends. We are convinced that frequent intervisitation, with time enough for the development of substantial personal ties, affords all Meetings, but especially those small in membership, valuable assistance in their spiritual life. The presence of members from all across Canada and of visiting Friends from the United States, East Africa, Australia, and Japan, and the greetings that have come to us from many places, have made us thankful to be together and conscious that we are but a part of a great company striving to live in true witness to God's love.

*Monteverde Meeting, San Jose, Costa Rica:* In many of our meetings today there is grave concern over dwindling membership. Much is being said about the necessity for being more open-minded to beliefs other than Quaker beliefs, that through the understanding and perhaps acceptance of other kinds of religions we might strengthen our own. We are all aware that increasingly the saying is true that "you can believe anything and be a Friend."

If George Fox could travel amongst us today, how would we appear to him? And how would he appear to us? Would his preaching seem harsh and intolerant to us? Or would his ringing message of faith bring us back from our wanderings to our spiritual home? . . . Could George Fox tell us, . . . that we will never find peace in our souls until we wait to hear the voice of God speaking to us within our hearts?

*Southeastern Yearly Meeting:* Areas of special concern are the needs of migrant workers and the struggle for civil rights. We are constantly aware, close around us, of the suffering, the tensions and even violence which are part of this struggle, and we realize only too keenly how inadequate we are in understanding and meeting the responsibilities in which we are inescapably involved. As we try to find our part in this effort to establish a community of human brotherhood we share the prayer quoted in our sessions . . . that we too may have "a more fervent sense of our inspiring and demanding vocation."

*Indiana Yearly Meeting:* We are learning that both the insights of Friends long experienced in Quaker traditions and the religious vitality of newer members must be fully shared. Traditions, like symbols, are valuable as long as they are useful and meaningful.

We have not been involved directly with racial and other problems besetting our country, but we are aware of the great need for prompt correction of injustices. We should be impatient, with great patience, for an equitable solution and remember with Emily Dickinson that "too late for man is early yet for God."

*Iowa Yearly Meeting (Conservative):* Silent meditation and obedience to the guiding light within are necessary as we seek to know our responsibilities in a world that teems with problems and tensions. We see how often we fail and tragedy results. . . . The very peacefulness and isolation of our rural surroundings may blind us to these problems and cut us off from taking our rightful part in their solution. May our awareness be sharpened and our courage strengthened so that we can see the needs more clearly and help to meet them!

*Near East Yearly Meeting:* We have attempted to assess our work in schools, in Quaker outreach, and in social work. We continue to feel called to witness to the traditional Friends' testimonies of peace, good will, and concern for all men. We also have to recognize that our changing world provides a changing context for these testimonies, so that we must constantly be evaluating our past efforts and searching for new expressions of these testimonies.

*Switzerland Yearly Meeting:* We have been reminded of the special task of our country, the necessity of facing reality. Neutrality as conceived in the past is no longer possible in the world of today. Nevertheless, we still have a task, if we have the necessary vision to accomplish it: to present to the world a harmonious diversity in which local patriotism does not exclude love of country nor love for the whole world.

*Ohio Yearly Meeting (Conservative):* In this modern world, where increasing pressure is aimed at making each person a mere cog in a huge machine, we nevertheless know that the individual is still of prime importance and that he still has freedom of choice and responsibility for the results of his decision. May such choice be made, not on the basis of fear, negligence, and silence, but, rather, in total commitment to our Savior, allowing his loving spirit to permeate our being. May we be given the courage to speak and to witness, the awareness to see and to understand, and the purity of heart to know God's will and to obey in love and tenderness!

*Western Yearly Meeting:* A recurring note this year has been the concern that our concept of the church is too narrow. We too often think of it merely as the assembly of persons on First-day morning, and of church activities as only those which take place within the four walls of the meeting house. We tend to forget that the real task is in the world, and that the church should be bringing its message to men everywhere, through all the channels of daily work and life.

(To be continued)

## Book Reviews

**A NATION OF IMMIGRANTS.** By JOHN F. KENNEDY. Harper & Row, New York, 1964. 111 pages. 95 cents (paperback).

*A Nation of Immigrants* is a timely and concise narrative of a people "willing to leave their homes and begin an adventure filled with incalculable uncertainties, risks, and hardships." This little book represents one of the late President's great interests: the phenomenon of a homogeneous nation built by a heterogeneous race.

It is more than a history: it is a testament of a man's faith in America. "Immigration is by definition a gesture of faith in social mobility. It is the expression in action of a positive belief in the possibility of a better life" and has "reminded every American, old and new, that change is the essence of life and that American society is a process, not a conclusion."

Quakers are mentioned several times, both as early immigrants and for their tolerance toward those who followed them. Friends' testimony on the worth of the individual was reflected in the willingness of William Penn and other Quaker leaders to accept immigrants into Pennsylvania without requiring religious conformity.

Today, Congress is reconsidering our immigration policy—a discriminatory policy based on selecting immigrants according to their ethnic or racial background. This book provides a ready resource on a subject that is becoming a national issue.

RICHARD F. SMITH

**INDOMITABLE FRIEND: CORDER CATCHPOOL, 1883-1952.** By WILLIAM R. HUGHES. Housmans, London, 1964. 236 pages. Available from the publisher, 5 Caledonian Rd., Kings Cross, London, N. 1, at five shillings (70 cents).

Eight years ago the original British edition of this first-rate biography of one of the great modern Quakers was issued in a very limited edition. The publishers have now reprinted, in an attractive hard cover at paperback price, this inspiring account of the Friendly peace witness as seen in the life of Thomas Corder Pettifor Catchpool.

But it is much more than a record of Corder Catchpool's service in and leadership of the world peace movement. It is the history of a roving ambassador and bridge builder, combined with a history of his times. It makes peace-making come alive as a glorious adventure.

Corder Catchpool discovered his mission in life while climbing mountains. His life ended prematurely on holiday just after the Friends World Conference in 1952. He is buried in the village graveyard at the foot of Zermatt, in Switzerland. "Oh, why should he have tried to climb so high, at his age, risking a life of such value to us all?" That question, posed by his biographer, has been answered by his telling of the whole story of the consistent life of an indomitable Friend, ever climbing toward a peaceful world, in fellowship with man and God.

Those who missed the earlier edition of this testimony to a great life now have a second opportunity to climb with Corder Catchpool in the pages of his biography.

RICHMOND P. MILLER



**POVERTY ON A SMALL PLANET.** By EDWARD ROGERS, Macmillan, N. Y., 1964. 120 pages. \$2.95

Professor Rogers, former chairman of Interchurch Aid and Refugee Service of the British Council of Churches, faces frankly the question of Christian responses to the motives and hopes of the campaign to free the world from hunger. In crisp and informed analysis he penetrates beyond vague sentimentality. Each chapter could be the focus for a discussion within each Meeting and within each family.

He concludes that Christians have both the moral responsibility and the essential techniques. In the race between the threatening misery of the population explosion and increasing food production a war on world poverty could be the "moral equivalent of war." He distinguishes between material living standards and standards of life. He calls for "awakeners"—dedicated and imaginative individuals of religious conviction who will go beyond the "dull and worn" humanitarian clichés and engage in a demanding, often frustrating, but not impossible experiment in world brotherhood.

ROBERT H. CORY, JR.

**REBELS WITH A CAUSE.** By FRANK S. MEAD. The Abingdon Press, New York, 1964. 160 pages. \$2.75

This is a book about religious nonconformists. As such, it should appeal to a religious group some of whose members from time to time still choose prison rather than conformity. This reviewer, however, found it disappointing. It opens with an apocryphal contemporary letter about three rebels—John the Baptist, Jesus of Nazareth, and Saul of Tarsus—and approaches its conclusion with a chapter about Mather Byles, whose chief claim to nonconformity seems to have been a penchant for exercising an unclerical wit out of the pulpit. Between, there is a strangely assorted gallery, from Simon Magus and Simeon Stylites through Francis and Theresa to Roger Williams and finally William Booth. The narratives are entertaining enough, but they are told in a style too smart for the subject. *Rebels with a Cause* is not recommended.

CARL F. WISE

**DELINQUENT CONDUCT AND BROKEN HOMES (A Study of 1,050 Boys).** By RICHARD S. STERNE. College & University Press, New Haven, Conn., 1964. 144 pages. \$4.00

There have been many research studies on the problem of juvenile delinquency seeking to find explanations for its cause. Sometimes conclusions have been based on insufficient data and not accurately corroborated. One of the major prevailing causes has been thought to be the "broken home," yet research facts supporting this have tended to be inconclusive or contradictory.

Richard S. Sterne, a Friend, is director of research for the Welfare Planning Council of Dade County, Florida, and a member of the Sociology Department at the University of Miami. In his book he discusses some of the important delinquency research of the past and describes his own project, in which he has attempted to use soundly based research principles. His findings show that a "broken home" in itself is not a significant causative factor; other factors in the social

and emotional milieu have more weight in producing delinquent behavior. He plans another publication analyzing these factors.

This is a technical book, giving research methods and analyses on which this reviewer is not competent to comment; however, it would seem to be a thoughtful, well-done study of interest to sociologists, correctional workers, and other specialists in the field.

HILDEGARDE P. WISE

**THINK ON THESE THINGS.** By J. KRISHNAMURTI. Edited by D. RAJAGOPAL. Harper and Row, New York and Evanston, 1964. 224 pages. \$3.75

A better title for this book would not be possible. To *think* on many things of serious consequence to us—our education, our religion, our politics, our traditions—is the challenge presented by Krishnamurti. The book is composed of talks and questions presented at meetings of students and their parents and teachers in India. As we read, we realize that the author's message is universal and that people the world over will do well to think of the condition of civilization today. We may question some of his penetrating statements, but as we think we admit he speaks truth.

I should like to quote Krishnamurti on many subjects. Here are a few extracts: "The function of education, surely, is to eradicate, inwardly as well as outwardly, this fear that destroys human thought, human relationship and love. . . . Our present education is rotten because it teaches us to love success and not what we are doing. The result has become more important than the action."

"It requires enormous intelligence to be alone; and you *must* be alone to find God, truth."

"It is our problem to find out what God is, because that is the very foundation of our life. A house cannot stand for long without a proper foundation, and all the cunning inventions of man will be meaningless if we are not seeking out what is God or truth."

ELIZA A. FOULKE

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## Friends and Their Friends

The Annual Meeting of the Friends Journal Associates, the Friends Publishing Corporation, and others who are interested in the FRIENDS JOURNAL will be held at Fourth and Arch Streets Meeting House after the opening sessions of Philadelphia Yearly Meeting, starting with dinner at 5:30 p.m. (\$2.25). Dinner reservations must reach the office of the FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia 2 (phone, LO 3-7669) by Friday, March 19.

At the meeting following dinner Henry J. Cadbury will speak on "The Use and Misuse of Our Quaker Past." All are welcome to both dinner and evening meeting.

Spring committee meetings of the Young Friends of North America will be held at Wilmington College April 9-11. The cost will be \$6.00 for the weekend. Reservations should be sent to Tom Johnson, Box 305, P.C.F.S., Wilmington College, Wilmington, Ohio.

Children's used clothing in good condition is needed now by the American Friends Service Committee for shipment to Algeria, the Congo, and Jordan. In Algeria, clothing is being distributed to the many orphanages and other institutions for children left fatherless or disabled by the war. In Jordan, distribution continues among Arab refugees from Israel. In the Congo, Angolan refugees in the vicinity of Leopoldville receive AFSC shipments.

Both heavy and lightweight clothing is acceptable. Blankets, soap, and sewing and school supplies will also be gratefully received.

Ben Norris, a member of Honolulu Meeting, is one of a group of four Hawaii-based artists whose "Pacific Heritage" exhibition of painting is being displayed from March until September in galleries in Los Angeles, San Francisco, Santa Barbara, and San Diego.

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The Sidwell Friends School in Washington, D. C., has just announced the appointment of Robert Lawrence Smith as its new headmaster, effective September 1. A member of Moorestown (N.J.) Meeting and an alumnus of Moorestown Friends School, he is a 1949 graduate of the University of California at Berkeley, having studied also (as an undergraduate) at Harvard and Haverford and (as a graduate student) at Columbia University, where he is now assistant dean of Columbia College. He has been either a participant or a director in a number of Friends' work camps in this country and abroad.

Three senior students representing Friends' Select School of Philadelphia defeated opposing teams from Woodrow Wilson High School of Camden (N.J.) and Del Haas High School of Bristol (Pa.) on the television quiz show "It's Academic," presented by Station WRCV on February 13. Friends' Select will receive a set of *Great Books of the Western World* as recognition of its representatives' victory. A runoff with three other area high schools has already been taped for later viewing.

Frederick B. Tolles, professor of history at Swarthmore College and curator of the Friends Historical Library there, is at present on leave of absence from Swarthmore to serve as special lecturer in early American history at Harvard.

Almost every day brings to the JOURNAL office fresh protests or statements opposing the military venture of the United States in Vietnam. Among the most recent of these are an announcement of the "Motorcade for Peace in Vietnam" which the Friends Peace Committee of Philadelphia Yearly Meeting sponsored on February 19 and a checklist of "Questions about the Conflict in South Vietnam" which the Westchester County Committee of Teachers for Peace (Box 296, Scarsdale, New York) is seeking to have filled out by as many teachers as possible. The committee asks teachers and the parents of schoolchildren to write for copies of the checklist for distribution in their schools.

Copies of an appeal to those who wish to withdraw their support from war (particularly the US war in Vietnam) by refusing to pay all or part of their income taxes or by reducing their incomes to a nontaxable level are available from the No Tax for War in Vietnam Committee, c/o the Reverend Maurice McCrackin, 932 Dayton Street, Cincinnati, Ohio.

Incorporated in the appeal is a statement to which tax-refusers can sign their names and addresses. Signed statements sent to Maurice McCrackin before the April 15 tax deadline will be used by the Committee as the basis for releasing to the press on that day names and addresses of the signers. The Committee suggests also that copies of the statement be printed in publications, posted on bulletin boards, and read in meetings by those who have signed them.



East Lansing Meeting, many of whose members and attendees are drawn from the faculty and student body of Michigan State University, is making progress toward its goal of purchasing a property (now known as Howland House) to be used as a student cooperative house. Blueprints for recommended alterations have been approved by the city building inspector and (unofficially) by the university, which seems to feel that such a project is badly needed.

Germantown (Philadelphia) Monthly Meeting is so much impressed with the importance and significance of the special issue on "The Radical Right" published by the Information Service of the National Council of Churches that it is sending copies to all its members. Copies of this twelve-page presentation dealing with the tactics and identity of contemporary extremist groups may be obtained at twenty-five cents each from the National Council's Bureau of Research and Survey at 475 Riverside Drive, New York 10027.

Gene Keyes, a member of Cambridge (Mass.) Meeting, who was released not long ago from the Federal Reformatory in El Reno, Oklahoma, where he had spent five months on contempt-of-court charges growing out of his position on the draft, has been indicted and arraigned since then in Federal Court in East St. Louis, Illinois, because of his refusal to report for induction.

Twin Cities Meeting in Minneapolis is planning to inaugurate a novel series of weekly Sunday discussion programs comparing and contrasting various other religious sects with the Society of Friends. The first of these, dealing with the Amish and the Mennonites, will be on March 21. The meeting place of the Twin Cities group is at the University YMCA, 1425 University Avenue, S.E. (For inquiries telephone 336-9019.)

David H. Scull, clerk of Langley Hill Preparative Meeting, has been elected president of the 3000-member Virginia Council on Human Relations, the principal voluntary biracial organization in the state working in the field of race relations. David Scull, a Swarthmore College alumnus who, with Ralph A. Rose, owns a printing and calendar-publishing firm in Annandale, Virginia, is the first business man to head the Council. He is active in the fields of many Quaker concerns and is on the Planning Committee for the 1967 Friends World Conference.

A letter signed by all present students of the William Penn Charter School in Philadelphia, addressed to those who will be students in 1989 (the 300th anniversary of the founding of this Quaker educational institution for boys) was sealed on February 16. The letter tells the students of the future about efforts by present alumni and parents to raise funds during the current Development Campaign. In the course of this campaign, incidentally, the school has received from an anonymous donor a gift of \$500,000 for the purpose of building and en-

dowing a new library building designed to house 25,000 volumes and to seat a hundred students.

Dorothy Hutchinson, widely known member of Abington Meeting at Jenkintown, Pa., and president of the US Section of the Women's International League for Peace and Freedom, will give the 1965 William Penn Lecture on March 28 at 2 p.m. in the Race Street Meeting House (west of Fifteenth Street), Philadelphia. Her topic will be "Unless One is Born Anew."

The William Penn Lecture is presented annually during Philadelphia Yearly Meeting week by the Young Friends Movement of the Yearly Meeting. The public is invited. Tea will be served in the Cherry Street Room following the lecture.

B. Tartt Bell, who for many years served as executive secretary of the American Friends Service Committee's Southeast Regional Office before moving on at the beginning of January to become associate director of the International Affairs Seminars in Washington, is the subject of a recent editorial in the Greensboro (N.C.) *Daily News* praising him for his quiet, forceful leadership and his dedicated Christian concern. Of the AFSC's work in that area the editorial says: "Had it not often been available, Greensboro might not have moved so resolutely forward in racial amity or met so many of the turbulences of our time with fairness and good sense."

The Religious Education Committee of Philadelphia Yearly Meeting invites Friends and others interested in religious education to hear Eli Wismer speak on "Tomorrow's Religion" at 7:15 p.m. on March 9 at the meeting house at Fourth and Arch Streets, Philadelphia. Eli Wismer, executive director of the National Council of Churches' Department of Educational Development, will discuss the challenge today's world presents to the churches and the need for relevant new patterns of religion.

Since the Committee has asked that reservations for a 6 p.m. dinner preceding the meeting be made by March 2, it is suggested that those who wish to be present but who may have had no prior notice telephone promptly to the Religious Education Committee, LO 8-4111. Those attending the dinner are asked to contribute \$1.00 apiece toward its cost.

As an added attraction, the Friends Book Store at 302 Arch Street will remain open until 6 p.m. on the day of this meeting.

*Backward Photo, or Why Your JOURNAL Was Late*—The editors were shocked when, upon receiving from the printer copies of the JOURNAL of February 15, they discovered that on page 79 the photograph of Miami's Tenth Avenue Meeting, with its Cuban pastor and his wife, had been printed backward, so that the name of the Meeting appeared in mirror fashion. The printer, upon hearing the cries of distress emitting from the editorial office, agreed to reprint the offending page. Naturally this consumed extra time; hence subscribers regrettably did not receive their JOURNAL till several days after the normal date.

*Correction:* The note in the FRIENDS JOURNAL of February 1 about George Byron Gordon, author of *You, Your Heirs, and Your Estate*, erred in speaking of him as a member of Montclair (N.J.) Meeting. His membership is in Summit (N.J.) Meeting.

### **Loss of Job Follows Civil Defense Stand**

The Milwaukee School System in January informed Richard Franz of New Berlin, Wisconsin, that he had been denied a chance for a permanent job as art teacher because he cannot conscientiously participate in civil defense drills. Richard Franz, a member of Milwaukee Friends Meeting who for many years has been a successful independent package designer, had a temporary appointment, replacing a teacher on maternity leave. His performance as a teacher is not questioned.

When the matter of civil defense drill came up on the job, Richard Franz, who for some time has engaged in public debate in opposition to such drills, found himself unable to participate. Conversations with authorities have been amicable. But at the midyear he was replaced by a teacher who has no scruples about leading children in civil defense drills. (In the same school system children of Jehovah's Witness parents are not required to pledge allegiance to the flag, as most other children do under state law.)

The drills are justified by the school system as necessary for the protection of children, just as fire drills are. Richard Franz has stated to the school authorities his conviction that civil defense drills do not, in fact, serve to protect the children, but rather create a dangerous illusion that nuclear war without massive loss of life is plausible. "Peace," he asserts, "is our only defense."

FRANCIS D. HOLE

### **Fifteen Chosen for Quaker Youth Pilgrimage**

Fifteen young Friends now in Eleventh or Twelfth Grade have been selected to go to England this summer on the Quaker Youth Pilgrimage sponsored by the American and European Sections of the Friends World Committee. They were among 47 applicants from Meetings across the U.S.A. and Canada. Previous pilgrimages occurred in 1959, 1961, and 1963.

From July 17 to 31 the pilgrims will be based in Lancaster, where fourteen young European Friends of similar age will join them. They will follow a schedule of visits to historic Quaker places in Northwest England. Information about the early Quaker movement will be provided by British Friends who have an intimate knowledge of that area. A two-weeks work camp, somewhere in the British Isles, will follow. The group will return to New York by air on August 17.

The American leaders are George and Helen Bliss, who will be with the group throughout the Pilgrimage. George Bliss is Clerk of the Meeting School, Rindge, New Hampshire, and a former Clerk of New England Yearly Meeting.

The fifteen pilgrims from North America are Gerald Bliss, Rindge, New Hampshire (New England Yearly Meeting); James Bradshaw, Virginia Beach, Virginia (North Carolina Yearly Meeting, Conservative); Stephen Curwood, East Barrington, N. H. (New England Yearly Meeting); Wilson Hunt, Fairmount, Indiana (Indiana Yearly Meeting, Five Years);

Arnold Kawano, Merion Station, Pennsylvania (Philadelphia Yearly Meeting); Robert Rees, High Point, North Carolina (North Carolina Yearly Meeting, Five Years); Timothy Zuck, Houston, Texas (South Central Yearly Meeting); Margaret Alexander, Richmond, Indiana (Indiana Yearly Meeting, Five Years); Margaret Bronner, Haverford, Pennsylvania (Philadelphia Yearly Meeting); Judith Bruff, Whittier, California (Pacific Yearly Meeting); Rosemary Bunner, New Castle, Indiana (Indiana Yearly Meeting, Five Years); Joan Hollister, Yellow Springs, Ohio (Indiana Yearly Meeting, General Conference); Marilyn Mills, Indianapolis, Indiana (Western Yearly Meeting); Kathleen Taylor, Carmel, Maine (New England Yearly Meeting); and Kesia Kakai, a member of East Africa Yearly Meeting at Scattergood School, West Branch, Iowa.

## **Letters to the Editor**

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

### **Goodbye to Philadelphia?**

In a recent issue of the FRIENDS JOURNAL, suggestions were invited for the solution of problems arising from the impending widening of Fifteenth Street and the relocation of Friends' agencies. My suggestion is as follows:

The offices of Friends General Conference and the FRIENDS JOURNAL should be relocated a minimum of fifty miles outside of Philadelphia.

At present Philadelphia Yearly Meeting, Friends General Conference, FRIENDS JOURNAL, A.F.S.C., and Friends World Committee are all located in Philadelphia within the same block. This tends to enforce the impression that the Society of Friends is owned and operated by Philadelphia Yearly Meeting. The FRIENDS JOURNAL does little to squelch this impression. For example, note that the coverage given a yearly meeting varies inversely with its distance from Philadelphia. If the offices of Friends General Conference and the FRIENDS JOURNAL were moved to some other city, perhaps close to the headquarters of a less vigorous yearly meeting, a more representative coverage and a new stimulant to another yearly meeting would result.

Washington, D. C.

S. CLEMENT SWISHER

### **The Problem of Vietnam**

Howard Kershner's letter in the JOURNAL of February 1 makes valid criticism of the proposition for neutralizing Vietnam by a guarantee involving the communist nations. A more workable alternative might be a guarantee for South Vietnam by semineutral Asiatic countries. Nations of all ideologies might offer various economic aids, such as the Mekong-River-basin proposal by Gilbert White (January 15 JOURNAL). Breathing spaces for such constructive action rather than prolongation of what Jim Lucas describes as a war on "the little people—the noncombatants" are almost the only hope for this troubled world.

Howard Kershner's pointing out of certain errors in previous military policy should be amplified into a thorough review of a generation's history, which could be summed up as vast



indifference to constructive action until crises, when power blocs become aware of their distant neighbors' problems and proceed to stop-gap measures. Whether economic or military, these are sure to be inadequate, because comfortable peoples are never fully roused from inertia until gunfire comes much closer home, when their action becomes hysterically excessive, with the power elite trying to conscript even the little groups who have been working steadily at basic problems. Then, more than ever, the latter must keep themselves separate from the "war effort," as a brake on the "inertia in reverse." This, on a small but ill-controlled scale, is what we have in Vietnam.

Pittsburgh, Pa.

JOHN C. WEAVER

#### About Marjorie Sykes

I feel a bit badly about the printing of the "Postscript from India" in the January 1 issue, well-intentioned though it obviously is. The word "retired" has a very strange ring when applied to someone like Marjorie Sykes, and I greatly suspect Marjorie's modesty has badly misled her interviewer. She is at present active in many different ways—all within the Indian scene, so that they may not be at once apparent to those on projects: teaching, demonstrating and exploring nonviolent methods of solving conflicts, and finding time to share her experiences in the USA as well. She is a person who cannot well be dealt with in a few paragraphs.

New York City

BENJAMIN POLK

#### "Changes Brewing in Philadelphia"

When faced with a setback such as the impending widening of Fifteenth Street in Philadelphia (see FRIENDS JOURNAL, 12-15-64, 1-15-65) the thing to do is to salvage as much as possible from the loss. The solution outlined in the brochure, *An Opportunity for Friends*, does this admirably. There can be no doubt that organizations with offices around the Race Street Meeting House will all be more happily housed in the projected building than they are now and that other organizations, like the bookstore, will be better located. The old Whittier Hotel (now an international students' house) will be missed, but it was never one of our prime concerns. In fact, the only really controversial issue involved is the fate of the meeting house itself, and here the issue seems to be one of sentiment against practicality.

It is picturesque, though perhaps not beautiful. It has served our society long, if not in recent years particularly well. And through the years many worthy Friends have passed through its doors. But it is drafty, it is too large for all but a very few of the meetings that are held there, and it is difficult to heat. Furthermore, its appearance, awkward at best, will suffer further in comparison with the new office building that must be built next to it. The building will not be a complete loss, in any event, because the foundations and quite possibly some of the walls of the present building may be used in the proposed new structure.

It used to be said of things in Philadelphia that the one way to assure their preservation was to suggest that they be abolished. Let us not allow this sort of thinking to hinder an effective plan for the use of our quadrangle!

Philadelphia

ALBERT C. GEROULD

The JOURNAL's expression of willingness to publish (within limits) letters commenting on proposed "changes brewing in Philadelphia" regarding future use of Friends' properties causes me to present the following ideas.

First, I want to repeat the complaints I made at Philadelphia Yearly Meeting a year ago concerning the holding of Yearly Meeting at Fourth and Arch Streets. These involve hazardous steps between the entrance doors and the main seating area, poor lighting, lack of ventilation, and uncomfortable benches. Add to these the danger, especially to women Friends, inherent in the neighborhood, especially after dark. None of these obstacles are present at Fifteenth and Race Streets.

Many problems would be solved by the building of a multi-story building on the Friends' Select School grounds on the Parkway and Race Streets from Sixteenth to Seventeenth. This building would be easily accessible. Adequate parking, entered from Race Street, could be provided in the basement. The first four to six floors should be reserved for such facilities as a large meeting room, several smaller committee meeting rooms, and office space for all Quaker activities in Philadelphia. The upper floors, twenty to thirty of them, would be rented for income purposes. It would be hoped that only the part of the building that is rented would be subject to taxation. (Of course, the property pays no taxes now.) A building of colonial design, such as the Aetna Life Insurance building in Hartford, Connecticut, would be a pleasing addition to the surrounding city.

Lake Wales, Fla.

ARTHUR C. JACKSON

#### A Book with a "Quakerly" Style

The review of Dr. S. K. Stevens' *Pennsylvania: Birthplace of a Nation* in the December 1 issue of the JOURNAL was on the whole quite fair and satisfactory—except for one point. It said that "Dr. Stevens' style is a bit on the pedestrian side" and that "this is no tome for a light hour's reading." On the contrary, I find his book delightful because of both its intrinsically interesting contents and the author's clear, clean, direct, and uncomplicated style. It is even Quakerly in its economy of means.

But style is, of course, a matter of taste. A more important point, as the reviewer suggests, is that the book's comments on Quakers, and especially his chronological allocation of space to them, should give us something to think about.

University Park, Pa.

MAURICE A. MOOK

#### "Danger on the Right"

In the review of *Danger on the Right* (JOURNAL, January 15) your reviewer, Paul A. Lacey, indulges in misrepresentation, innuendo, and just plain name-calling. As a long-time reader of your magazine, having great respect for the traditional moral precepts of the Religious Society you represent, I am shocked and disillusioned.

Your reviewer concedes that "Though one may feel it is only poetic justice when the authors impale William Buckley, Jr., on the phrase 'the aging boy wonder of the American Right and a leading light of unabashed Reaction,' this is propaganda, not evidence." After this magnanimous admission

Mr. Lacey goes on to say, "The facts are damning enough without journalistic tricks." Now just what is he hinting at? What damning facts is he aware of, and why, admiring "facts" so much, does he not disclose them?

William Buckley, Jr. is a man who feels strongly; he is also a man of deep religious conviction and the highest ethical standards. While his views may not be in accord with yours, he is deserving of respect. He has presented his position courageously and with great seriousness, and has debated all comers successfully and tirelessly.

Your reviewer, with his penchant for the sweeping generalization and the unsubstantiated charge, says that "superciliousness seems endemic to the opinions in such rightist publications as the *National Review*. . ." Very well, but let him be reminded that it was the student paper of Haverford College—no rightist publication, we may be sure—which ran a picture of Adolph Hitler captioned "William F. Buckley, Jr."

Mr. Lacey concludes with the observation that we must see "the activity of the rightist as an illegitimate means of coming to grips with legitimate feelings." May I suggest that your readers come to grips with the reality of the right by reading what responsible thinkers on the right (and there really are some) are saying? Read *National Review* or the quarterly *Modern Age* and, instead of such a pretentious conglomeration of innuendo and misrepresentation as *Danger on the Right*, Willmoore Kendall's *The Conservative Confirmation*. It will be a refreshing experience, I assure you.

HENRY REGNERY, *President*  
Henry Regnery Co., *Publishers*

Chicago

#### Books for New Harrisburg Meeting House

Harrisburg Friends have been gratified by the sincere interest in the progress of their new meeting house (described in *FRIENDS JOURNAL*, January 1) which Friends outside our own Meeting have shown, and by the generous financial aid which has been received.

We in Harrisburg have envisioned this meeting house not simply as a home for our own Meeting but as a center for Friends' activities in the capital city of Pennsylvania and a place where special concerns can find expression. One feature of the building which thus takes on very real importance is its library. Books on the history and development of Quakerism, the general subject of religion, and testimonies and concerns having particular meaning for Friends should be available to persons seeking them.

Although funds donated and promised to Harrisburg Meeting will permit completion of the building itself, it has not been possible to lay aside funds adequate for the kind of library which we feel this meeting house ought to have. If other Meetings or individuals have books which they would be willing to give, it is suggested that they notify me so that arrangements for their transfer can be made. The generosity of Friends or their friends in this regard will be deeply appreciated.

GEORGE R. BEYER  
Member of Overseers  
Harrisburg Monthly Meeting

2729 N. Second Street,  
Harrisburg, Pa. 17110

#### "Man and Outer Space"

It is apparent that Mary Louise O'Hara, in her article of January 15, "Man and Outer Space," has allowed worthy motives to blind her to reality. In asking space-oriented scientists "to lower their sights and raise their ethics," she performed a disservice to some of this country's most valuable citizens.

Man's abounding curiosity about "what's up there?" goes back hundreds of years before Sputnik I, which served to focus public attention on the entire field. It is true that politicians, economists, business men, and many an average citizen leaped to the effort of building international prestige and developing a hardware and weapons arsenal through space science. But to accuse space scientists of being motivated by no other concern and (by implication) of lacking the principles that guide all men of good will is truly unfortunate.

Space science has made a long series of contributions to man's knowledge and well-being. We have learned from space facts about the earth itself that had escaped our attention in thousands of years of land-based research.

Some of the beneficial results of space science have come as side effects of research for space travel. Thus, space science has contributed to new ideas on power, economics, psychology, biology, and medicine. Other boons have resulted from direct application of space techniques. These include weather satellites, communications satellites, and navigation aids. The Tiros satellites, for instance, have proved that meteorological data thus obtained could be used for daily weather analysis. It is virtually impossible to assess the number of lives saved and the property damage avoided through Tiros' pictures of the earth's cloud cover during our annual hurricane season.

Relay, Syncom, and Telstar increasingly provide the kind of communication between nations which leads toward closer contacts and better understanding. In the not distant future we shall witness the most significant world events as they occur.

If Mrs. O'Hara is truly concerned about space science and international cooperation, I would refer her to the following facts. By the fall of 1964, agreement had been reached for the launching of thirteen international satellites. Scientific sounding rockets (whose cost is far less than that of satellite projects) have been launched cooperatively from India, Sweden, Norway, Pakistan, Italy, Canada, and New Zealand. Agreements between the countries in these ventures include dividing responsibility for the scientific instrumentation of the flight, for the rocket itself, for the ground instrumentation to receive data from the rockets, and for analysis of the data. Personnel exchanges and training arrangements have an important place in international space-science cooperation.

There is another reason why religious groups should know whereof they speak on this subject. It will come as a shocking revelation when some day man unravels the nature of the universe and knows for sure whether it is finite or infinite. We cannot prepare for that day and that knowledge by sticking not only our feet but also our heads deep into the sands of the earth.

Falls Church, Va.

DORSEY BAYNHAM



## Coming Events

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

### MARCH

5—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, 10:45 a.m. Speaker: Mary Ewing, executive secretary, Department of United Church Women, Greater Philadelphia Council of Churches. Topic: "Fulfilling Our Mission Together as Church Women."

5-7—Retreat at Pendle Hill, Wallingford, Pa., led by Dan Wilson, director.

6—Philadelphia Quarterly Meeting, Green Street Meeting House, 45 West School House Lane, Germantown. Meeting on Worship and Ministry, 2:30 p.m. Worship, 4 p.m., followed by meeting for business. Supper, 6 p.m. (To make or cancel reservations, call VI 4-4924.) Discussion of Monthly Meeting Annual Reports, 7 p.m.

6—Nottingham Quarterly Meeting, Nottingham Meeting House, Main Street, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by worship and business. Lunch served by host Meeting. Conference session in afternoon.

7—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Avenue and Meeting House Road, Merion, Pa. Worship and Ministry, 10 a.m. Meeting for worship, 11 a.m. Lunch (donation basis), 12:15. Business session and annual reports, 1:15 p.m. Send lunch reservations to Theodora Schreiber, 509 Monroe Road, Merion.

14—Baltimore Quarterly Meeting, Baltimore (Stony Run) Meeting House, 5116 North Charles Street. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session in afternoon.

19-21—Conference on "The Nurture of Vocal Ministry in Quaker Worship," Pendle Hill, Wallingford, Pa., sponsored by Religious Life Committee, Friends General Conference: 6 p.m. dinner Friday to 1 p.m. dinner Saturday. Open meetings Friday, 8 p.m., with Howard Brinton on "The Quaker Ministry in Historical Perspective," and Saturday, 8 p.m., with James R. Stein on "A Living Ministry." Resource leaders: Francis Hall, Jesse Stanfield, Dean Freiday, and others. Total cost for weekend: \$14.00. Evening sessions free of charge. Send registrations (\$2.25) to Friends General Conference, 1520 Race Street, Philadelphia 2.

20—American Friends Service Committee New York Metropolitan Regional Public Conference, Purchase (N. Y.) Meeting House, Purchase Street, 3 to 8:45 p.m. Box supper, 6 p.m. Theme: "International Communication and Crisis." Speaker: William Huntington of the Quaker UN Program. High School and children's programs. For further information address Robert S. Vogel, AFSC, Room 220, 2 West 20th Street, New York.

25-31—Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House (except as noted). Thursday 10 a.m.: organization, welcome to visitors, Epistles, Nominating Committee report; 2:15 p.m.: Yearly Meeting on Worship and Ministry. [NOTE: Annual Meeting of Friends Journal Associates and Friends Publishing Corporation, March 25. Dinner, 5:30 p.m., followed by evening meeting with Henry J. Cadbury as speaker. See news note on page 114.] Friday, 2 p.m.: annual report of Representative Meeting; 7 p.m.: consideration of plans for proposed new Friends Center in Philadelphia. Saturday, 10 a.m.: report and recommendations of Mission to Mississippi project; special program for children in East Room; 2:15 p.m.: Friends' Education (reports from George School and Westtown). Sunday: meetings for worship: adults, 10:30 a.m., Arch Street and 12th Street Meeting Houses; high school young Friends, 9:45-12, International House, 15th and Cherry Streets; junior high school, 9:30-12:15, Race Street Meeting House; boys and girls (kindergarten to grade VI), 10-12, Friends' Select School; 2 p.m.: William Penn lecture at Race Street Meeting House by Dorothy Hutchinson, followed by tea in Cherry Street Room. Monday, 2 p.m.: The State of the Meeting: Supplementary Queries, Quarterly Meeting reports, statistics, finances, stewardship; 7 p.m.: "Caring for Our Membership" (presentation led by Working Party on Cultivation and Care of Membership). Tuesday, 2 p.m.: opportunity for presentation of

new concerns from Yearly Meeting committees and Friends' organizations; 7 p.m.: "Friends' Responsibility in National Defense" (dramatization by younger Friends). Wednesday: closing sessions; 2 p.m.: concerns from individual members, unfinished business, final consideration of Epistle; 7 p.m.: "Let Us Now Praise Famous Men and Women"; Exercise of the Meeting, reading of Epistle, Closing Minute.

For further information, write to Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 2.

## Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.*

### BIRTHS

BURLEIGH—On January 20, in Rochester, N. Y., a son, STEPHEN HODGE BURLEIGH, to William P., Jr., and Laura Hodge Burleigh. Laura Burleigh and son William are members of Rochester Meeting. The maternal grandparents, William J. and Evelyn K. Hodge, are members of Gwynedd (Pa.) Meeting.

MAGEE—On February 6, to James S. and Judith Jacobson Magee, a son, STEPHEN SHALLCROSS MAGEE. The mother and maternal grandparents, Sol and Barbara Jacobson, are members of Wrightstown (Pa.) Meeting. The father is a member of Radnor (Pa.) Meeting.

MILLER—On February 3, at Santa Barbara, Calif., to Richmond P., Jr., and Elinor Kellogg Miller, their third child and second son, PEARSON KELLOGG MILLER. The father is a member of Central Philadelphia Meeting.

### MARRIAGES

DURKEE-SMITH—On December 28, 1964, at Annapolis, Md., BARBARA SMITH of Millersville, Md., and DAVID W. DURKEE of Crownsville, Md. The bride is the daughter of Joseph Samuel Smith, Jr., and Bette Jane Smith of Severna Park, Md. The groom is the son of Captain Richard W. Durkee (retired), Berwyn Heights, Md. Both are members of the Annapolis Friends' group.

HELD-DAVENPORT—On January 25, at and under the care of Buckingham (Pa.) Meeting, ANNE N. DAVENPORT, daughter of Franklin N. and Ellen Atkinson Davenport of New Hope R. D., Pa., and MICHAEL HELD, son of Julius and Ingrid-Marta Held of New York City. The bride and her parents are members of Buckingham (Pa.) Meeting. Her maternal grandmother, Beulah E. Atkinson, is a member of Wrightstown (Pa.) Meeting.

LEW-MILFORD—On October 3, 1964, under the care of Westbury (N. Y.) Meeting, BARBARA ANN MILFORD, a member of Reading (Pa.) Meeting and sojourning member of Westbury Meeting, and WILBUR LAMBERT LEW, a member of Westbury Meeting.

MACNUTT-RUDE—On December 19, 1964, at Cleveland, Ohio, ROBERTA DIANE RUDE and F. BARRY MACNUTT of Westbury (N. Y.) Meeting, son of Alexander and Elizabeth MacNutt.

PEARSON-EKLUND—On December 27, 1964, at the Beach Haven (N. J.) Lutheran Church, BRENDA EKLUND, daughter of Nils and Olga Eklund of Beach Haven, and Ensign NILS PEARSON, son of Louise and the late Henry Pearson. The groom and his mother are members of Wrightstown (Pa.) Meeting.

PILBROW-GREENSTEIN—On November 28, 1964, at and under the care of Providence (R. I.) Meeting, ELAINE GREENSTEIN and DAVID WAYNE PILBROW. The groom and his parents, Myron and Corinne Pilbrow, are members of Germantown Meeting, Philadelphia.

RAY-ABBOTT—On November 27, 1964, at Chapel Hill (N. C.) Meeting, CONSTANCE H. ABBOTT, daughter of Mary B. and the late Roy T. Abbott, Sr., and TIMOTHY B. RAY, son of Dr. Archie C. and Eliza B. Ray. The bride, a graduate of George School, is a member of Chapel Hill Meeting. Her father was a member of Brooklyn (N. Y.) Preparative Meeting.

### DEATHS

ARCHER—On February 3, at Stapeley Hall, Philadelphia, M. ANNIE ARCHER, aged 80, a member of Central Philadelphia Meeting.

**BACON**—On December 12, 1964, HELEN COMLY BACON, aged 92, wife of the late Ellis W. Bacon. A member of Providence Meeting, Media, Pa., she is survived by three sons, Sterling, Edmund, and Robert, and by fourteen grandchildren.

**BAILY**—On January 11, at LaJolla, Calif., in her 75th year, RUTH INGERSOLL BAILY. She is survived by her husband, Dr. Joshua L. Baily, a former member of Haverford (Pa.) Meeting, with whom she was a founding member of LaJolla Meeting.

**BOYD**—On January 22, LAURA T. BOYD, aged 79, wife of the late Elias D. Boyd. A member of Kennett Meeting, Kennett Square, Pa., she is survived by a daughter, Mrs. Gladys Lupton of New York City, and by five grandchildren.

**CARNOVSKY**—On January 13, in Chicago, Ill., MARIAN W. SATTERTHWAITE CARNOVSKY, wife of Leon Carnovsky and daughter of the late Linton and Florence Satterthwaite. A lifelong member of Trenton (N. J.) Meeting, she is survived by two brothers, Linton S., Jr., and Willis H. Satterthwaite, and a sister, Edith Thorn, all of Philadelphia.

**CARPENTER**—On December 23, 1964, at Baker Nursing Home, Mechanicsburg, Pa., FLORENCE HAWKHURST CARPENTER, birthright member of Westbury (N. Y.) Meeting. She is survived by a son, Richard, a daughter, Barbara Whyte, and several grandchildren.

**COMLY**—On December 23, 1964, CYRUS LESTER COMLY, of Narberth, Pa., a birthright member of Philadelphia Monthly Meeting, Race Street (now Central Philadelphia Meeting). He is survived by his wife, the former Elizabeth McDowell of Ardmore, Pa., and a brother, Robert R. Comly of Princeton, N. J.

**DEWEES**—On January 15, at his home in Swarthmore, Pa., DR. LOVETT DEWEES, aged 84, husband of Edith Hilles Dewees. He was a member of Swarthmore (Pa.) Meeting and a former chairman of Philadelphia Yearly Meeting's Family Relations Committee; a member of the University of Pennsylvania Medical College staff; one of the founders of the American Association for Marriage Counselors; and the first president of Philadelphia's Planned Parenthood Association, which recently named its center-city clinic after him. Surviving, in addition to his wife, are two sons, Allen H. and Robert L., a daughter, Mrs. Nancy Flash, and nine grandchildren.

**DYER**—On January 28, after a long illness, MAURICE RICHARD DYER, aged 36, of Churchville, Pa. A former member of London Grove Meeting, he is survived by his wife, Kathryn Parker Dyer. Also surviving are his parents, John Richard, Sr., and Ruth Darlington Dyer of Doylestown, Pa.; two sons, Richard Alan and Kent Arthur; and two brothers, John R., Jr., of Doylestown and Robert Darlington, a student at the University of Maine. His parents and brothers are members of Doylestown, Pa., Meeting.

**GREGG**—On February 1, FLORENCE J. GREGG, aged 90, a resident of the Friends Boarding Home, Kennett Square, Pa. A member of Kennett Meeting, she was the wife of the late George H. Gregg and a daughter of the late Joseph H. and Hannah A. Bailey.

**JONES**—On January 17, suddenly, in Lake Wales, Fla., EDWARD MORRIS JONES of Philadelphia. A member and for many years clerk of Green Street Meeting, Philadelphia, he was clerk of the Meeting's overseers at the time of his death. He is survived by his wife, Esther Holmes Jones, a daughter, Esther Jones Bissell, and two grandchildren, all of Philadelphia, and by a sister, Catherine Jones Cadbury of Moorestown, N. J.

**KISNER**—On February 1, DAVID ROBERT KISNER, aged 58, husband of Thelma Short Kisner. He was a member of Solebury (Pa.) Meeting. In addition to his wife, he is survived by two daughters, Elizabeth Ann Eyler and Carol Fitzgerald, and nine grandchildren.

**ROBERTS**—On January 26, at Nokomis, Fla., DR. LINFORM B. ROBERTS, aged 79. A member of Richland Meeting, Quakertown, Pa., he is survived by a sister, Marian Duffy, and a brother, N. Joseph Roberts, both of Quakertown.

**VOORHEES**—On December 25, 1964, at Devon, Pa., NELLIE THOMPSON VOORHEES, aged 81, wife of the late Harris W. Voorhees, formerly of Morrisville, Pa. A long-time member of Trenton (N. J.) Meeting, she is survived by a daughter, Margaret E. (Mrs. Willis H.) Satterthwaite, and a son, Malcolm D. Voorhees.

**WAY**—On February 3, PHEBE B. WAY, aged 78, wife of the late Frank T. Way, both members of Kennett Meeting, Kennett Square, Pa. She is survived by a son, Robert M., of Kennett Square, two daughters, Edith W. Zimmerman of Philadelphia and Ruth W. Woodward of Mendenhall, Pa., and seven grandchildren.

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 2. (Price 50 cents)*

### 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, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

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

### California

**BERKELEY** — Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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

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

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

**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 5-0282.

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

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

**REDLANDS**—Meeting, 10 a.m., 114 W. Vine St. Clerk, PY 3-5613.

**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.

**SANTA CRUZ** — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

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

### Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

### Connecticut

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

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

**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. First-day 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.

**FORT LAUDERDALE AREA**—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.



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

**JACKSONVILLE**—344 W. 17th St., Meeting and Sunday School, 11 a.m.. 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

### Hawaii

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

### Illinois

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

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

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

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

**URBANA-CHAMPAIGN**—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

### Iowa

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

### Kentucky

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

### Louisiana

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

### Maine

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

### Maryland

**ANNAPOLIS**—Meeting for Concerns, 10:30 a.m. Worship, 11:00 a.m. Call CO 3-2214 or CO 3-6921.

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

### Massachusetts

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

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

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

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

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

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

### Michigan

**ANN ARBOR**—Religious education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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

### Minnesota

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

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

### Missouri

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

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

### Nebraska

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

### Nevada

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

### New Hampshire

**DOVER**—Meeting, First-day, 11 a.m., Central Avenue, Dover.

**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.

**MONADNOCK**—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

### New Jersey

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

**DOVER**—First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

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

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

**MONTCLAIR**—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

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

### New Mexico

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

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

### New York

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

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

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

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

**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.

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

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

**SCARSDALE**—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

### North Carolina

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

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, 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. Grant Cannon, Clerk, 752-1105 (area code 513).

**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, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Haliday, clerk. Area code 513—382-0067.

### Oregon

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

### Pennsylvania

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

**BUCKINGHAM at Lahaska**—Meeting for worship, 11:00 a.m. First-day School, 10:00 a.m. Family meeting the fourth First-day of the month, 11:00 a.m.

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

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

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

**HARRISBURG**—Meeting and First-day School, 10:30 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, 11 a.m.

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

**LANSDOWNE**—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, 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 Wain Streets, 11 a.m.  
Green Street, 45 W. School House Lane.  
Powelton, 36th and Locust Sts., Christian Association, 11 a.m.

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

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

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

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

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

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

### Tennessee

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

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

**NASHVILLE**—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

### Texas

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

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

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

### Vermont

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

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449. Monthly Meeting first Sunday of month following meeting.

### Virginia

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

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

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

### Washington

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

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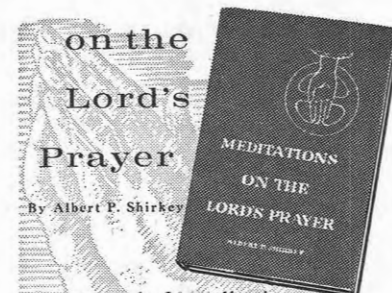
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