

FRIENDS JOURNAL

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Philadelphia Yearly Meeting

(Photo by Theodore B. Hetzel)

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*W*HEN we gather together in worship let us remember that there is committed to each of us, as disciples of Christ, a share in the priesthood. We should help one another, whether in silence or through spoken prayer or words of ministry. Let none of us assume that vocal ministry is never to be our part. . . . Faithfulness in speaking, even very briefly, may open the way for fuller ministry from others. The tender and humble-minded utterance, given faithfully, can carry its message to the hearts of its hearers.

—CHRISTIAN DISCIPLINE (London, 1945)

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

A Long-Distance Christmas Gathering

Twenty-two boys and girls from Mexico City paid a five-week visit to Pasadena schools in December of 1964 under the auspices of the School Affiliation Service of the AFSC. For the fifth and sixth graders involved this was the adventure of their short lifetimes. In California, each was assigned to a host family. Parties and outings were arranged for them. There was only one small cloud upon the horizon: they would not be at home for Christmas.

Then one of the host parents, an employee of the Pacific Telephone Company, had a bright idea. Why not arrange for a joint telephone conversation between Pasadena and Mexico City, with all the parents at one end and all the children at the other? Arrangements were soon made for Monday, December 21.

At the Mexico City end, things did not go smoothly at first. Suzanne Sein, director of school affiliation for Mexico, did not learn until three days before the call that she must make all the arrangements with the Mexican telephone company. Her first attempts to interest phone company officials met with failure, and not until a whole day had passed did she receive assurance that the call could be placed at all. Then she had the job of notifying all the parents. Since few of them had phones, this meant sending many telegrams.

Finally the great hour came. When Suzanne arrived at the room set aside at the telephone company's offices she discovered it was jammed. She had forgotten about grandmothers and grandfathers, little brothers and little sisters! The group was in a holiday mood, awaiting eagerly the ringing of the phone. Loudspeakers were hooked up, so everyone could hear every word of the conversations.

When the first Mexican mother picked up the telephone to speak to her faraway daughter, she was so overcome she burst into tears. The child in Pasadena followed suit. The second mother, avoiding this catastrophe, said brightly, "How are you, my little pigeon?" "Mother, don't call me little pigeon," came back the indignant reply. "Don't you know that everyone is listening?" The third mother, having overheard this, was not going to be caught. "My little boy, are you remembering to brush your teeth?" she whispered into the phone—a whisper broadcast throughout the room.

And so it went, according to Suzanne Sein, with tears and smiles, through a full hour of long-distance communication. The warm feeling of friendship and unity in the room grew and grew. There were people from all levels of life—a doctor, a lawyer, a carpenter, a silversmith, a factory worker, an orange vender—people who under ordinary circumstances would never meet in Mexico City. And yet here they were, united in the common interest of this glorious experience that their children were having so many miles away.

It was a wonderful Christmas present for all.

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FRIENDS JOURNAL

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Editorial Comments

The "Supreme Being" Ruling

BECAUSE the spotlight in March and April was focused so persistently on Alabama, Mississippi, and Vietnam, the U. S. Supreme Court's highly significant ruling of March 8 received far less attention than it should have. This ruling was, of course, the unanimous decision that anyone whose beliefs impel him to oppose war can qualify as a conscientious objector, whether or not this opposition is based on belief in a Supreme Being.

That one of the three plaintiffs immediately affected by this far-reaching decision was Dan Seeger, American Friends Service Committee staff member and a regular attendee at Morningside Heights Meeting in New York, is not nearly so important as the fact that there is now high legal authority for denying the right of Congress or any other governmental agency to prescribe a citizen's religious belief. "And if" (as Edgar Metzler writes in *The Reporter* of the National Service Board for Religious Objectors) "that belief compels you to refuse to take a man's life, it's as good (for the purposes of the Selective Service Act) as the man who can cite chapter and verse from the Good Book."

With this decision as their guide, local draft boards and courts will no longer be legally entitled (if, indeed, they ever were) to disregard a man's beliefs just because they find such beliefs "incomprehensible." Hence this is a real milestone in the apparently endless struggle between those who believe that religious or ethical motivation is a cut-and-dried matter of lip service and those for whom it is a matter of individual conscience. The potentiality of the Court's action for the strengthening of sincere religious conviction is indicated by *The Christian Century's* editorial observation that "Every retreat of government from actual or implied control over the people's religious life helps produce that dynamic freedom in which true religion can flourish."

"A Congregation of Virtuous Pagans"

A correspondent on page 236 takes exception to a poem and an editorial in the *JOURNAL* of April 1 on the ground that they invoke social action as a substitute for faithful worship and thus raise the danger of turning the Religious Society of Friends into a congregation of virtu-

ous pagans. His objections bring to mind an article written some time ago in *Christianity and Crisis* by Roger L. Shinn, who was commenting on letters received by that magazine protesting against its discussion of social and political problems and saying that the responsibility of the church (and, hence, of a religious magazine) "is to preach the Gospel of Jesus Christ and to induce people to lead Christian lives."

"It seems strange," says Roger Shinn, "that such statements should need an answer in the year in which Rolf Hochhuth's stinging play, *The Deputy*, has made painfully clear the moral failure of churches in Germany that neglected political issues. . . . Although many people accused pre-Civil-War churches of interfering in politics when they opposed slavery, today we wonder how many churches were able to avoid the issue. Future Christians will probably wonder why the churches of our time did not do more about the ethical problems that are the stuff of politics. . . ."

"The Christian must always remember that the cardinal article of his faith is that the Holy God has entered fully into the life of mankind. The church cannot claim holiness by escaping the common life."

The Age of the Absurd

That "This century may one day be called the Age of the Absurd" is the contention of a publisher's announcement of *On the Edge of the Absurd*, a new book by Lance Webb. "We listen to dissonant music," the announcement adds, "we abandon the morality of our fathers and adopt no new ethic, we even attend a drama known as the theatre of the absurd."

Whatever the merit of this contention, there is without doubt plenty of evidence to support it, such as the publicity which a New Jersey congressman succeeded in obtaining last month by complaining that the American flags bedecking the new Rayburn Office Building in Washington are improper (and, by implication, unpatriotic) because the stars are too small, the flag has no fringe, the flagpole is too short, and the eagle on top of the staff not only is too small, but also looks as if it is "cringing."

But the absurdity-rating of the flags with the cringing

eagles dwindle to insignificance when confronted with the massive claims of the Astrodome Stadium in Houston, Texas, which made its debut last month with the opening of the big-league baseball season. Where but in the Age of the Absurd would you find the outdoors brought indoors at an expense that would probably finance a national antipoverty campaign for years? Where else a baseball field with a vast expanse of velvety green grass, all under a latticework of glass? Where else a two-million-dollar scoreboard with built-in memory system, a 6,600-ton-capacity air-conditioning system, or a grandstand equipped not only with assorted restaurants for *hoi polloi*, but also with two private clubs (one charging a \$14,800-a-year membership fee) boasting multiple bars and private rooms for those who get bored with watching the games (and circuses?) for which this domed temple of grandiloquent sport was built?

Let's see: what was it that played such a part in the decline and fall of the Roman Empire?

Selma, Friends, and Nonviolence

By RICHARD K. TAYLOR

HOW do most of us respond to the extraordinary commands of Christ: "Love your enemies"; "Pray for those who persecute you"? Many Christians argue that these are not to be taken literally, that they are meant to bring us to repentance by contrasting our loveless lives with the pure ethical righteousness of God. According to this point of view, it would be arrogant and misguided to feel that we can seriously seek to follow these commands in our actual life situations.

Friends traditionally have taken the opposite position, believing that the commands are to be applied not only as ethical guidelines in daily decisions but in the relationships of groups and nations. Yet how many of us—Christian pacifist or Christian nonpacifist—are ever *really* in the hostility-laden situation to which the commandments seem to be directed? How many of us are ever in the position where "men revile you and persecute you and utter all kinds of evil against you falsely"?

The Negro citizens of Selma, Alabama, however, find themselves in this very position, and their response has been no less than amazing.

I accompanied a group of fourteen clergy and laymen who on March 9 went from Philadelphia to Selma. One of the first messages that we heard, in the church from which the various marches originated, contained a cry from a Negro minister: "Every morning

when I wake up I ask myself, 'What will they do to me today, what humiliation must I endure today?'" In attempting to exercise very simple rights—to register to vote, to assemble peacefully, to petition for redress of grievances—the Negroes of Selma have been literally reviled and persecuted. In a few weeks or months their spirits and bodies probably absorb more hostility than most of us face in a lifetime. What a temptation there is for them to react in kind, to hate back, to respond with violence!

I do not think that anyone who has been to Selma in recent weeks would claim that Negroes there are free of hostility. But we must affirm their extraordinary ability not only to control their frustration and make it serve useful ends but also to find deep and sustaining resources of love toward those who oppose them.

As we marched onto the Pettus Bridge over the Alabama River and then down toward the rows of State Troopers, standing where they had beaten the marchers of two days before, I could sense that those around me were not entirely free of fear, but that their fear was being transcended, that there was a willingness to suffer and a kind of relaxed openness to the burly, scowling police lining our route. People held hands; quiet smiles were exchanged; the Negro girl to my right took out a cloth to cover her face should the tear gas come. Photographs show calmness and even radiance in many faces.

Later, when we all had gathered again at the church, we learned that the three white ministers had been beaten. The Negro minister who was leading the service prayed for the ministers and for their families, then prayed for those who had done the beating, that God might reach into their hearts and redeem them. When I looked up from that prayer I saw a white Catholic nun directly in front of me wiping tears from her eyes. To her right a Catholic priest's cheeks were wet with tears; people everywhere were crying. The same thought must have been in most of the visitors' minds: "This is a community where men and women actually love their enemies, where they really try to overcome evil with good. This is a group of people who really want to be like Jesus, who 'when he was reviled, he did not revile in return; when he suffered, he did not threaten.' We are having the privilege of experiencing authentic Christianity. This is what the church should be."

Still later I talked with Charles Billups, a Negro minister who some years ago had been picked up by white racists, tied to a tree, and beaten with chains. Reflecting on that experience, he said: "Those men who beat me taught me something—they taught me to trust in God. If I ever had any doubt about God, I learned to trust in Him then." Talking about Selma, he said that he hoped there would not be any violence and that he

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is executive director of the Fair Housing Council of Delaware Valley.

would not like to see any of the State policemen hurt. "I don't know their hearts," he said; "they may actually be with me but afraid to speak out or not do their job."

Writing about a similar experience in another part of the South, a northern white minister told of the privilege of being associated with the Negroes' nonviolent movement for racial justice. I am sure that his words would express the feelings of many of us who journeyed to Selma: "The songs and prayers of these amazing people are still ringing in my ears. My soul has been fed. I only hope that dozens, hundreds, thousands of

my fellow white Christians from all parts of our nation can taste the joy of this experience."

To be in Selma *was* a joy, but in my mind it also raises a question for Friends. Are the few efforts that we are now making really all that we can do to support the nonviolent movement against racism and for the beloved community? Is not God perhaps calling us—we who have spoken so these many years about the power of nonviolence—to a much more thorough identification with the struggle for nonviolent solutions to the racial crisis?

What Do Quakers Believe?

By EDMUND P. HILLPERN and JOHN K. YOUNG

WHAT are the forces which keep a Monthly Meeting together despite an amazing—and confusing—variety of experiences and ideas? Hoping to find out, we mailed a questionnaire to about eighty Friends—mostly overseers, elders, and chairmen of committees. A 75 per cent response convinced us that our concern is shared by many Friends.

This report tries to draw some generalizations from the answers we received, but our conclusions are necessarily over-simplified.

Most of those polled feel that what holds our Quaker community together is a common set of attitudes centering on respect, tolerance, a desire to listen, and a disposition to seek consensus rather than to be guided by doctrine. There is a strong group feeling that religion has to do with a desire to draw practical decisions and actions from a spiritual center which is shared with the Meeting.

It seems right to talk about the *search* as a "Quaker way of life." This may take many forms—a search for truth, for brotherhood, for mysticism, for knowledge—but it is always the quest for some good that we desire for ourselves as a community and for all men. Implicit in our searching is the knowledge that answers are not easy to find; as one Friend wrote, "Sometimes one has to wrestle with the Spirit."

The Inner Light, of course, is a symbol for the search. But as a mere doctrine the concept of the Inner Light is the common property of liberal Christians. What is distinctively Quakerly is the shared center. The solitary individual expects to be helped by the worshipping Meeting, to find this center again and again, and, together with the Meeting, to move forward towards the Kingdom.

Edmund P. Hillpern, a member of New York Monthly Meeting and chairman of its Subcommittee on Counseling of Quakers by Quakers, is a psychoanalyst in private practice.

John K. Young, also a member of New York Monthly Meeting, is a librarian and a graduate of Union Theological Seminary.

In attempting to classify the answers to our survey, the best we can offer is a continuum with, at one end, the Friend whose religious emphasis is on a personal God, on personal relationships, and on projects close to home (such as the school) and, at the other end, the social idealist involved in large schemes for peace and brotherhood, whose God is likely to be an anonymous force, not a person. Abstractions have no appeal for him unless they bear directly upon social problems (like civil rights or world peace) "here and now."

At the *extreme* end of this rainbow we find a small group of Friends absorbed with a burning conviction that there is little time left to achieve "the better world." Their ability to listen to "seekers" is sometimes weak.

Here are a few of the answers to the questionnaire, grouped under three headings: "What do you mean by 'God'?" "What do you mean by 'A religious experience'?" and "The meaning of life is. . ."

2. What Do You Mean by "God"?

"God is the Supreme Being from which my life has emerged, to whom it returns, in whom I live and move. This Supreme Being is infinite and eternal and therefore beyond my finite understanding."

"God is a person, a spirit, loving us, his children, beyond our understanding."

"God is certainly *not* a person. It is the essence of all that is worth striving for and at the same time the power that makes striving possible."

"The concept of God is meaningful to me only in terms of personal experience and only in the human encounter. 'It is between man and man that we meet God.'"

"The word 'God' has absolutely no meaning to me. The universe is indifferent toward me. There is no relation between my own life and God."

"God is the feeling of not being alone in the universe."

"I think we should picture ourselves as on a journey—not as though we have arrived and taken possession of something. In this sense I expect to know God better in years to come than I know Him now. But I never expect to be so settled in my knowledge that I would not be ready to revise or expand it in the light of further experience. I expect to go on suffering the loss of some notions of God that I now cherish."

"I do not believe in God. I believe in goodness."

"I have doubts that there is a God. . . . But if there is no God, would it make a difference in my life? Well, it did make a change some time ago, but this did not seem wholly bad. The good result was a necessity for closer human relationships in order to fill my longing for communion. Greater human intimacy may have been as much a cause as an effect of the change in my belief—for I may have been using an imaginary relationship with God to compensate for my human loneliness."

"How can one answer a simple question about such a great mystery?"

2. *What Do You Mean by "A Religious Experience"?*

"If you have had one, the explanations merely befog the experience. If you have had none, the explanation is meaningless."

"A sudden insight into greater understanding of the purpose of being."

"A pointed awareness of the Almighty, even though it may not glimmer more than a distant star."

"Religious experience is the experience of the holy. It can be faint or strong, terrifying or sweet. Much that might be called secular experience, I would call religious, since my understanding of the holy does not mark it off sharply from the secular."

"A religious experience is one so heightened—with such emotional impact—that it continues to affect one's perceptions, beliefs, actions. . . ."

"A religious experience was once the inward experience of the presence of God. Now an experience of human love sometimes seems significant enough to qualify."

"It means to me a steady 'leading' that must be answered in action."

"That sense of 'flow-through' . . . Those 'flashes' which come to one . . . Those ecstasies of rare experiences . . . maybe in a sunset, a flower, music, a beautiful morning, communication without words."

"This occurs when I feel that God is very close, as on the occasion of a birth or death, or when led to take action in a social concern or a milestone in one's life."

"A deepening and heightening of all the best that is in us or in others."

3. *The Meaning of Life Is . . .*

"Something which contains the words 'in spite of': love in spite of alienation; order in spite of chaos; hope in spite of despair; light in spite of darkness; tenderness in spite of harshness. Meaning has to be wrought out of meaninglessness and indifference."

"That it is the ultimate mystery. Having accepted this, one is able to move on to constructing his own version of what he chooses to make of his own life."

"Searching. . . . It appears that each of us must be a scientist in the search for the meaning of life as it is operative in his individual circumstances, while placing his faith in 'high probability' and not in 'absolute certainty.'"

"Life, in and of itself, basically has no meaning. Each of us gives life a value; all of these values differ in some way. Life demands self-realization, creativity, thought, the best we have to give."

"I believe life has no meaning in itself. It is empty. It only has meaning because we as individuals give it meaning in the way we shape our own lives and live them. Meaning in life comes only because of our relation to others. Therefore, to shape your life for yourself and around yourself leads only to personal sickness. The meaning in life comes from what you can give to create a better world in which to live. Instead of wasting time on such concepts as 'God' our time should be spent on what we have and what needs to be done."

". . . To seek truth as plants or other living beings reach towards the sun."

Just for Pretty

By PHILIP MYERS

My helper's skill with saw and hammer
Was fine enough to be admired.
The words he used, his kind of grammar,
Were less than might have been desired
If elegance would be the measure
By which one meted out his worth.
The work he did, creating treasure,
Was honest, solid, down-to-earth.
"This is for must," he often said,
Regarding things that needed doing,
Then did them well and went ahead,
His humdrum labor still pursuing.

One day, inspired, he did a job
In wood, creating subtle beauty
Much better than it had to be,
Surpassing just the call of duty.
I heard him say, "It's such a pity
We don't do more that's just for pretty!"

Philadelphia Yearly Meeting

Reported by RICHARD R. WOOD

PHILADELPHIA Yearly Meeting held its 285th annual session from March 25 to 31 in the meeting house at Fourth and Arch Streets. Although it was the tenth anniversary of the uniting of the two former Philadelphia Yearly Meetings, little was made of that anniversary. Attention was directed ahead. Caring, involvement, and commitment were themes continually present in Friends' minds. Attendance was uniformly large.

March 25

Appointed to serve until Yearly Meeting in 1966 were David G. Paul, clerk; Alice L. Miller, recording clerk; and Barbara L. Curtis, Mark F. Emerson, Elizabeth Farr, Alexander H. Hay, and James D. Hull, Jr., reading clerks.

Visiting Friends from other Yearly Meetings in this country and abroad were welcomed at this and other sessions. (A list of these appears under "Friends and Their Friends.")

A letter from Birmingham, England, from Blanche W. Shaffer, secretary of Friends World Committee for Consultation, referred with affectionate gratitude to Emma Cadbury, whose recent death had closed a long term of devoted service to the World Committee.

Walter Kahoe, chairman of the Epistle Committee, reported the receipt of thirty-seven Epistles (sixteen of them from Yearly Meetings outside the United States). Epistles are slender threads, but they may help to make stronger ties between the scattered members of the worldwide Society of Friends.

Mary C. Passmore, chairman of the Standing Nominating Committee, presented that Committee's report, which was posted in the reception room for examination by Friends. Some 383 appointments had been dealt with. There are more than 900 appointed members of committees and groups serving the Yearly Meeting.

There was discussion of the reason for the present size of some of the committees (a result, in most cases, of combining committees a decade ago when the Yearly Meetings were united) and of the functions of the Representative Meeting's Coordinating Committee, which is studying the size and functions of committees. The Yearly Meeting was reminded that Friends' committees are supposed to reflect the concerns of Friends rather than a neat organizational pattern. It is, however, also possible to seek economy and efficiency as well as freedom to follow out concerns.

After this brief opening session the rest of the day was devoted to the Yearly Meeting on Worship and Ministry, guided by George E. Haynes, clerk, and Carl F. Wise, recording clerk. For next year, James F. Walker and Carl F. Wise were appointed as clerks.

Richard R. Wood, of Moorestown (N.J.) Meeting, who for many years was editor of *The Friend* (Philadelphia), is a contributing editor of the FRIENDS JOURNAL.

Photographs (pp. 223-226) are by Theodore B. Hetzel of Haverford (Pa.) Meeting.

A summary was read of reports of Quarterly Meetings on Worship and Ministry, printed in the volume of "Reports of Committees." (This had been prepared by John M. Moore.)

Susan R. Yarnall spoke of the guiding power of an inner atmosphere of the gentleness of love. Thelma W. Klaver, reminding us of demonstrations of love in the South and of violence in Vietnam, was thankful for love and healing as God's spirit moves among us.

Douglas V. Steere affirmed the relation of the Society of Friends to the Christian belief that, at the ground of things, Something is striving to redeem the world. (His statement will be published in a later issue of the FRIENDS JOURNAL.) James F. Walker pointed out that the community of which we are a part includes Harlem and South Chester, as well as our Meetings.



James and Alice Walker with Hali Giessler of Harrisburg Meeting, headmaster of new Friends School in Detroit

March 26

Although not officially a session of the Yearly Meeting, a morning memorial meeting for Clarence E. Pickett gave an opportunity to recall the direct personal affection, the breadth of compassion, the depth of wisdom, and the invincible energy of one whose spirit continues to set standards and to encourage those who knew him.

Dorothy B. Hallowell, clerk of the Representative Meeting, gave an admirable summary of the actions taken about matters referred last year to the Representative Meeting; she also gave an account of the work done during the past year. (In several cases, Friends active in the concern being reported presented part of the information.)

Dorothy Cooper of the Committee on Aging Friends (given permanent-committee status at the Yearly Meeting a year ago) described the Greenleaf Extension in Moorestown, which is now providing nursing care for those in South Jersey who need it. Alan Reeve Hunt announced the hope that construction will soon begin for Friends Hall, starting with a forty-bed unit. Harry Sprogell described progress in selling memberships and thus moving toward the start of Foulkeways at Gwynedd.

The Prison Service Committee, to which had been referred the concern to abolish capital punishment when the Civil Liberties Committee was laid down a year ago, reported through its secretary, Arthur Clark, the encouraging growth of interest in this question in many parts of the country. In Pennsylvania the Legislature rejected the proposal in 1963, but it is now feeling the new interest. At the suggestion of the Prison Service Committee, the question was referred back to the Representative Meeting for watchful attention during this period of activity. In New Jersey the two Friends in the Senate, Edwin Forsythe and John Waddington, recommend support of the bill to extend the minimum duration of a "life" sentence from 14½ years to 30 years as a step toward acceptance of the abolition of the death sentence.



Anna and Howard Brinton autographing books

The Representative Meeting has appointed a committee to begin studying possible revisions of *Faith and Practice* with a view to producing a revised edition in 1970.

Albert Maris described the committee set up by Representative Meeting to study gifts and bequests which do not specify the purposes for which they are to be used. This committee is to make recommendations to the Representative and Yearly Meetings; it invites suggestions. (Already it has received requests totalling about ten times the funds at present in hand.) Donald Baker hoped that in the use of such funds not too much attention would be given to the Yearly Meeting's needs for headquarters building, but that they would be regarded as resources entrusted to Friends for service of the Master.

Allen White, for the Property Committee, summarized some of the changes that may be desirable in the Arch Street Meeting House as the redevelopment of that part of Philadel-

phia goes forward and more visitors are attracted to that neighborhood. The Greenway planned by the Redevelopment Authority will make it desirable to landscape part of the playground behind the meeting house. To improve the interior facilities it may be desirable to renovate the East Room as the meeting-room, putting the exhibits into the West Room, whence there could be indoor access to the restrooms. In any case, additional fire exits must be provided if the meeting house is to serve (as is intended) as the conference center of Friends in Philadelphia.

Hali Giessler described the enthusiasm with which Harrisburg Friends look forward to the use of their new meeting house this spring. It is near the Capitol, on the edge of a section occupied by minority groups, and is adequate and appropriate for a Quaker center in the capital of the Quaker State. (Representative Meeting had given aid and encouragement to this project.)

The evening of the 26th was devoted to discussion of plans for the "Quaker Quadrangle" at Fifteenth and Race Streets. The impending widening of Fifteenth Street will demolish the present offices of the American Friends Service Committee. Cherry Street is likely to be widened as a result of the development of a municipal underground parking garage with an outlet onto Cherry Street opposite the meeting house.

M. Albert Linton and Albert B. Maris presented the possibilities. Allen J. White and Mather Lippincott, architect, answered many questions about details. They said that if the Race Street Meeting House is kept and remodelled to provide adequate facilities for present and future needs, a high building will have to be built at the corner of Fifteenth and Race Streets to provide office space for the Yearly Meeting, for Friends' activities, and for the AFSC. If a smaller meeting house, seating about 400, were to be built, a lower, more efficient, and better-looking building could be erected along Fifteenth Street for offices, book store, etc., and the space could be more attractively and satisfactorily used. However, there is great affection for the old meeting house.

After thorough deliberation, the sense of the meeting seemed to be summed up by Mary M. Rogers, who has warm memories of her grandparents in the old meeting house but feels that the proposed new plan would better serve a new day.

The Representative Meeting was given authority to proceed if it seems to be advisable before Yearly Meeting next year, in the light of further studies by the Committee on Use of Friends' Property and in agreement with Central Philadelphia Monthly Meeting, which owns part of the property and meets there.

March 27

The Saturday morning session was devoted to consideration of the Mission to Mississippi, which was undertaken by the Yearly Meeting in 1964 as the result of a concern of Clarence E. Pickett. During the past summer New York Friends became interested, and a joint committee, called the Friends Committee for Reconciliation and Church Reconstruction, was formed, with George Corwin, clerk of New York Yearly Meet-

ing, as chairman. Pacific Yearly Meeting has contributed both money and the services of skillful workmen.

Progress of the mission was described by Lawrence W. Scott of Philadelphia, who (with his wife, Viola) has spent a number of months in Mississippi, as Philadelphia and New York Yearly Meetings' field representative. The Committee has worked with the fully integrated Committee of Concern, a group of Mississippi church people who are agreed on the importance of rebuilding Negro churches that have been burned or bombed.

The Friends Committee has had a share in rebuilding some thirty-six churches. It now feels the need of going further and wants to provide materials and some of the work for a community center adjacent to a church and cooperative in a small town near Jackson. This project would be carried on *with* rather than *for* the Negro members of the community. When completed it would also provide a center for voter registration and thus would move directly into the civil rights issue. Lawrence Scott, by wise and forthright gentleness, has succeeded in making friendly contacts with white people who disagreed with him, and he feels that it is not impossible that such a project could be carried through.

In outlining this proposal, James F. Walker suggested a budget of some \$22,000, to be raised by voluntary contributions. It is expected that New York Friends will continue their participation. Under a sense of the serious importance of the concern, the Yearly Meeting approved the proposal, with the implied hope that it can be adequately financed by voluntary contributions. The project demands not only money, but also the volunteered services of men of maturity and serene courage with applicable skills.

The Saturday afternoon session considered education. Richard McFeely, principal of George School, spoke of the opportunities and problems confronting Westtown School and George School. Paul W. Brown, Jr., chairman of the Westtown Committee, described the financial problems involved in keeping tuition rates within the means of those who should attend, while providing adequate salaries.

Several examples were related of ways in which Friends' schools are helping students become aware of their communities. Friends' Select School's program of play, tutoring, and summer school (in cooperation with Friends Neighborhood Guild, a public junior high school, and six public elementary schools in the neighborhood) was described by the assistant headmaster, Alexander M. MacColl. Edward Savery described Wilmington Friends School's three-week program of community service for Seniors. Adelbert Mason of George School told of many George School pupils' participation in work with retarded children in a school in Langhorne, weekly assistance at the Mercer Street Center in Trenton, and a program in recreational therapy in the state mental hospital at Byberry.

Although the program was filled with the planned presentations, time was found for a brief summary of the activities of Friends Council on Education by Rachel K. Letchworth, assistant principal of Westtown, and for comments and inquiries. For instance, the suggestion was made that the boarding schools might extend their benefits to more pupils if the period

in boarding school were reduced from three or four years to two or three. The Yearly Meeting was reminded by President Hugh Borton of Haverford College that the modern students who seem so restless to their elders regard themselves as committed and the older people as uncommitted.

March 29

The Monday afternoon session was devoted to the state of the Yearly Meeting. It was suggested that Quarterly Meeting clerks and the Yearly Meeting office might appropriately make informal inquiries when answers to Queries and Supplementary Queries indicated some oversight or omission.

The committee studying the revision of *Faith and Practice* was directed to clarify the description of merging Meetings. After several years, required by certain legal technicalities, two Monthly Meetings in West Chester, Pa., have completed the process of becoming one.



David G. Paul, clerk; Alice L. Miller, recording clerk

Membership statistics, summarized by Richmond Miller, indicated a loss of 90 during 1964. At the end of last year there were 12,386 adult members and 4,773 minors. The greatest source of additions was in applications (302); there were 166 resignations. The greatest cause of losses was in deaths (247). Only 70 births were recorded, but birth statistics are valueless because of the increasing tendency to refrain from recording children, even when both parents are members.

The clerk's summary of reports from the thirteen Quarterly Meetings gave indications of strengths and weaknesses. First-day Schools and meetings for worship seem vigorous; business meetings are often poorly attended. Friends schools are among the important means of outreach. The fact that many reports tell of members, rather than Meetings, who are involved in labors for civil rights or for peace caused some uneasiness. It was felt that many more members should be active. (Quarterly Meeting reports appear in full in the *Proceedings*.)

The reports of the treasurer and trustees of the Yearly

Meeting, the Friends Fiduciary Corporation, and the Committee on Audit and Budget were received with appreciation for the careful work involved. The Audit and Budget Committee recommended increasing Quarterly Meeting quotas.

After thirty years of service as president of the Fiduciary Corporation, Edward R. Moon has asked to be released and has been succeeded by S. Francis Nicholson, who has long been treasurer of the Corporation.



James A. Williams of Oakwood School viewing exhibits with Wilmer J. Young of Pendle Hill

The Monday evening session was under the leadership of a Working Party on Cultivation and Care of Membership. Paul Goulding introduced the subject of "Caring for our Membership" by describing the series of studies undertaken by the Working Party: on preparation for worship, on ministry, and on oversight. James F. Walker spoke of the need for all to be incorporated into the experience of worship.

Charles K. Brown III suggested that, as a background for an effective body of overseers, every member should be concerned for the care of the membership. For instance, some people need to be invited to become members, while others need to be left alone to come to their own decisions. Overseers have a peculiar opportunity to get in touch with young people as they leave high school. More important than counselling is unashamed affectionate interest in the well-being of individuals—willingness to spend ourselves for each other.

Robert W. Tucker reported the conclusions he had drawn from a scrutiny of membership statistics over the past decade. Mobility is increased; there is an increasing rate of change of membership. There seems to be a trend away from large Meetings. Urbanization urges people to seek in their Meetings the community that cannot be found in suburban developments. There would be value in definite plans by Quarterly Meetings to supervise visitation, particularly with a view to help Meetings whose ministry is weak or lacking. Wilmot R. Jones described varieties of ministry. The basically necessary kind is the ministry of being present. Very important is the ministry of giving and receiving loving pastoral care.

The Working Party asked to be released and suggested ways in which the Yearly Meeting might carry on the concern for which it had been appointed. Its specific suggestions were referred to the Representative Meeting.

March 30

The Race Relations, Social Order, and Peace Committees and the Young Friends Movement united in urging exploration of the possibility of an effort in urban renewal in Philadelphia comparable to the project to build a community center in Mississippi. It is not yet clear what sort of project could be undertaken, but the mere fact of evident involvement might have great value. This seems to be a natural corollary of the "Call to Action" adopted last year. Perhaps \$5,000 is needed for a preliminary study of needs, resources, and methods. Somewhat uncertain, but glimpsing the possibilities, the Yearly Meeting approved this idea.

Concern from Haverford Quarterly Meeting and from Media and Providence Monthly Meetings about the situation in Vietnam led, after some searching discussion, to appointment of a small committee, with M. Albert Linton as chairman, to present to a session the next day a draft of a letter to the President and suggestions of how to support nonviolent means to restore peace in Southeast Asia.

William T. Thom III presented a well-documented suggestion for emphasizing the importance and necessity of the United Nations as an instrument of peace. This matter was referred to the Peace Committee.

F. Stuart Bremiller presented movingly the hope of the Prison Service Committee that more Friends, and particularly more men, would take part in the program of friendly contact with prisoners. Nearly 50 per cent of long-term prisoners receive no mail and have no visitors. The sense of being totally unloved is a terrible barrier to rehabilitation. Joseph Cope remarked that friendliness is needed to save people from mental disorder as well as from crime.

Sarah Ramberg, on behalf of Bucks Quarterly Meeting and with the support of the Peace Committee, asked the Yearly Meeting to repeat its opposition to conscription, so that in present studies of the desirability or undesirability of renewal of the conscription law Friends' official point of view can be effectively presented. This was approved in principle.

Joseph C. Park of Horsham Meeting told of the desire of many Friends to include arrangements for a meeting after the manner of Friends among the religious services at Boy Scout Jamborees. Such an effort will be made at the Jamboree to be held in Buenos Aires a few months hence.

The evening session was introduced by a radio play presented by George Lakey of the Peace Committee and nine students from Friends' Select School. Called "The Invasion of California," it was based on actual incidents of nonviolent resistance over the past two decades in many places, particularly India and Norway. This vivid presentation stimulated a lively discussion of the possibilities of such methods of defense and the preparation required, and of the parallel importance of the development through the United Nations of international organization to provide adequate means of working together to find mutually satisfactory solutions of conflicts and problems.

March 31

The afternoon session was primarily intended to be an opportunity for considering individual concerns. After the revised draft of the General Epistle had been read and approved, a letter to President Johnson about peaceful means of promoting peace in Vietnam was read and accepted. The drafting committee was asked to offer suggestions to the evening session about the best way to present this letter.

Norman Whitney asked the Yearly Meeting whether the Vietnam crisis indicates the desirability of another Quaker witness for peace in Washington, comparable to the witness in 1960; and whether, if way opens for an interfaith witness, Friends would feel free to share in it.

There was some discussion of his proposal. Such a demonstration needs careful preparation. Some felt that hasty improvisation might lead to a weak expression that would be worse than none—that public demonstrations are not well adapted to throwing light on complex problems and that such a public witness does not take the place of hard mental effort to suggest constructive alternatives to force in Vietnam and to encourage their adoption. On the assumption that preparation is adequate, however, many Friends felt that there will be value in such a public testimony to the religious faith underlying effectively peaceful national policy. Cooperation with an interfaith witness is good if such witness is sufficiently clear-cut.

Douglas V. Steere presented an interesting preview of the Friends World Conference of 1967 at Guilford College, which will give Friends in this country opportunities to be hosts to many from Meetings in other parts of the world. Philadelphia's delegation will probably number about forty-five. Study papers are being prepared.

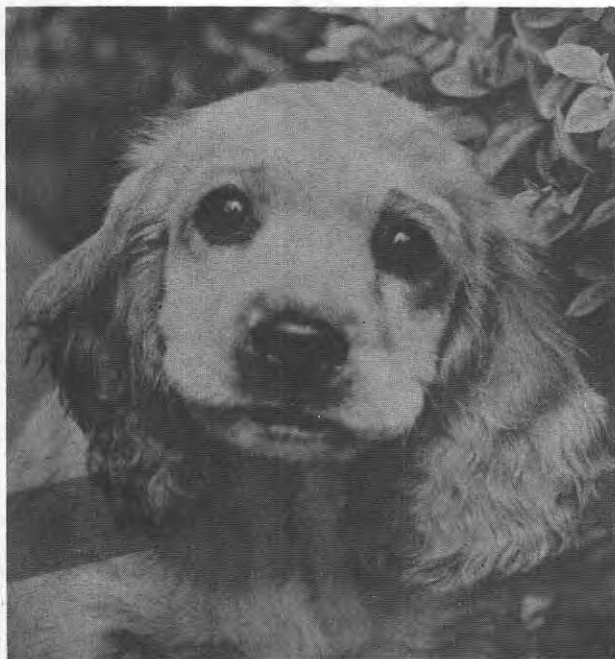
Irving Smith, clerk of Iowa Yearly Meeting (Conservative), reminded Friends of the continuing work of the Friends Committee on National Legislation. Hertha Reinemann asked Friends to support proposed legislation to remove the national quota factor in immigration and to permit the selection of individuals rather than the members of racial groups.

Charlotte Wright of Gwynedd Meeting described the Food and Agriculture Organization's Freedom from Hunger project, with which individual Meetings can cooperate. (Gwynedd is working on a project to aid better poultry farming in Korea.)

Helen H. Corson and Edith R. Solenberger spoke of the importance of planned parenthood and of recent encouraging evidence that progress is beginning to be made in dealing with the world problem of population. Barbara Carnarius gave an interesting presentation of the importance of treating teenagers as persons, of making real friendships with some of them, and of not regarding them as a category or a problem. Margaret Dungan reminded Friends of the possibility of protesting military policies by refusing to pay Federal income tax.

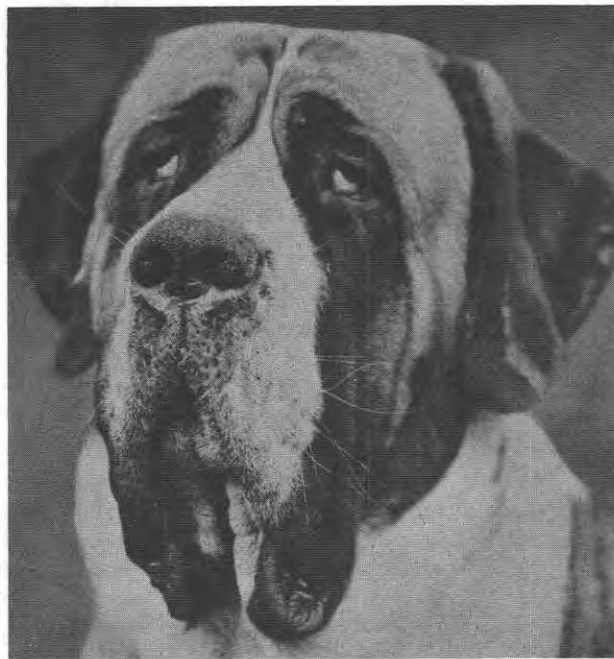
The final session, on the evening of March 31, opened with the decision, after consideration, to send the letter about Vietnam to President Johnson by telegraph, to release it as soon as possible to the press, to make it available promptly to individual Meetings, and to urge Monthly Meetings to try within the next two weeks to send groups of their members to Washington to call on members of Congress and others as way may open. For such visits Friends were urged to seek the advice of the Friends Committee on National Legislation.

Lydia B. Stokes summarized the exercises of this 285th Yearly Meeting. Seeking, caring, and involvement seem to have been the thoughts most deeply experienced.



"If I may express an opinion . . ."

(From Friends World Committee's unconventional exhibit at Philadelphia Yearly Meeting)



"I speak of the joy of religious experience . . ."

William Penn Lecture

APPROPRIATELY, some of the thoughts shared with Friends by Dorothy Hutchinson in her William Penn Lecture on Sunday afternoon of Philadelphia Yearly Meeting were inspired by her experiences in civil rights demonstrations at Selma, Alabama, the week before. Her subject, "Unless One Is Born Anew," had suggested itself to her as she contemplated the problems of revitalizing the Society of Friends. At a time when Quaker witness is needed in the world as never before, Friends have been testifying to a lack of personal involvement in monthly meeting concerns; to a corporate, complaisant channeling of responsibilities; to a lack of consensus in social witness; and to a reluctance to ruffle the status quo.

After an era of de-emphasis on religion and on the value of the individual, Dorothy Hutchinson believes, man is reaching the shattering realization that spirit—not science—is the only reliable guide in human affairs. Each of us must be born anew in the discovery that what he does is of sublime importance in the life of the universe. If personal rebirth means the coming of the kingdom, love is the key to it—the love that Jesus left us as our only guide for living. The sole obstacle to our following his commandment is fear.

Like a scientist testing a theory, the faithful must proceed on the premise that Jesus was right. "God has never promised us that we would see the results of our efforts," Dorothy Hutchinson reminded us. "He promises us only the power to do His will." Love casts out fear: "Will my property value go down in a racially mixed neighborhood? What if it does? That's a small price to pay for brotherhood."

When enough of us as individuals are born anew, there will be a surprising, increasing sense of unity in our testimonies. Then, speaking clearly and with a united voice, the Society of Friends will start to grow. Dorothy Hutchinson would have us praying now, as Rufus Jones prayed, "Make us heroic adventurers—brave, tender, gentle, but without fear."

RUTH MINER

EDITOR'S NOTE—*The FRIENDS JOURNAL* hopes to publish soon some excerpts from Dorothy Hutchinson's William Penn Lecture.

Junior Yearly Meeting

ON Sunday morning of Yearly Meeting week approximately 750 children converged on Friends' Select School and Race Street Meeting House.

First-day School teachers from five Monthly Meetings took responsibility for planning and conducting programs for pre-school ages and the first three grades. There were forty-five Meetings represented.

The 310 fourth, fifth, and sixth graders who were squeezed into the school auditorium clapped hands and sang "We Shall Overcome." They brought twelve boxes of books, pencils, and tablets to send to Freedom Schools in Mississippi and collected \$69 in quarters to help send these down and to pay for school supplies and baby blankets for Algeria, which they prepared later in smaller groups. Larry Scott involved them in a moving account of Mississippi's burned and bombed churches, and there were many questions relating to the role of Friends in

the civil rights struggle. The most popular of the fifteen interest groups were those dealing with Friends' work in prisons, the Underground Railroad, and Japanese Friends, and the ones involving learning Freedom songs, sewing blankets, and making a model of a meeting house for the year 2000.

Junior high young people numbering nearly 300 gathered at Race Street for a program including a meeting for business, a meeting for worship, and a variety of discussion groups. In view of recent events in the South, it was not strange that the discussion on race relations and civil rights was the largest. Others were concerned with service opportunities for young people, work for peace, work with American Indians, and such questions as "What does it mean to be a Christian in the world today?" and "Is teen-age morality based on Christianity?"

On Saturday (Family Day at Yearly Meeting) nearly a hundred children participated in special activities. All joined in the meeting for worship and the first part of the morning session, then left for a film, *The Red Balloon*, and an early lunch. During the afternoon they visited the AFSC offices and warehouse and joined in such service projects as making alphabet scrapbooks for Freedom Schools, sets of riddle cards for children in hospitals, Easter seed packets for Indians, and pencil cases for Algerian school children.

A highlight for the twenty junior-high young people who assisted was a tour of the Service Committee headquarters, with Mary Esther McWhirter telling of the AFSC's origins as well as its present program.

The Youth Activities Section of the Religious Education Committee assumes oversight of Junior Yearly Meeting, but its success depends on the support of many members of local Meetings.

CAROLINE PINEO

FCNL Seminar and Meeting

THE Legislative Seminar of the Friends Committee on National Legislation, held in Washington just before the annual meeting in March, brought together about thirty Friends from ten Yearly Meetings. The evaluations revealed a sense of having participated in a tight-packed schedule, including interviews with numerous members of Congress, visits to the White House, the Pentagon, and the French and Soviet Embassies, as well as discussions within the group.

Commenting on the interviews, a Friend said, "our frustrations but reflect those of the nation's leaders." Others emphasized the "enlightening nature of this view of the governmental process." After four days of intensive exploration of the Washington scene, everyone felt clearly under a challenge to "implement our concerns in our local communities."

The major responsibility of the General Committee at the annual Meeting was revision and approval of the Statement of Legislative Policy for 1965-66. Friends across the country, appointed by their Yearly Meetings or named at-large, worked for several months over drafts of this statement; they were encouraged to confer with others in their Meetings so that the statement would be the product of widespread study and discussion.

The report of the executive secretary, Edward Snyder,

brought together highlights from a detailed report on legislation for 1964 which had been distributed in advance. Priorities were determined for guidance of the staff during coming months.

Matt Thomson, on leave from the Dayton Regional AFSC, is serving during April and May in the Friend-in-Washington program, which (with continued support and encouragement from Pacific Yearly Meeting and other Yearly Meetings) brings to Washington for short periods Friends with particular experience and knowledge to be shared with Congressmen. Eugene and Betty Boardman of Madison, Wisconsin, will spend twelve months with this program, beginning next September. (Eugene is Professor of East Asian History at the University of Wisconsin.)

This year saw the launching of a Friend-from-Washington Program, with Irving and Mary Smith spending from mid-March through early May in visiting Monthly Meetings to help interpret the work of FCNL. Irving Smith, clerk of Iowa Yearly Meeting (Conservative), is an active FCNL member of long standing. After visits to North Carolina, Indiana, and Ohio during the spring, the Smiths will return for further service in the fall, after the summer farm work has been finished.

Finances were reported in a more optimistic tone this year, largely as a result of dedicated work throughout the Yearly Meetings by individual members who have interpreted the FCNL's work and have carried out special fund-raising activities.

Charles J. Darlington continues as chairman of the General Committee and Samuel R. Levering as chairman of the Executive Council and Policy Committee. On the Policy Committee two new appointments have been made: Arlo Tatum will head the work on Militarism-Conscription and James M. Read that on Immigration-Refugees.

Twenty Yearly Meetings and several Friends' organizations officially name two-thirds of the members of the General Committee. Represented at the Annual Meeting were sixteen of these twenty Yearly Meetings, as well as three Yearly Meetings not officially represented but with members-at-large on the Committee. Several visitors were present, including Thomas Lung'aho from East Africa Yearly Meeting, where there is some interest in the idea of a working group similar to the FCNL.

The spiritual basis of the Committee's concerns was eloquently laid before the annual meeting in an address by Dan Wilson of Pendle Hill, and worship periods at each session were part of the opportunity for strengthening the foundations and motivation for efforts "to win the assent of reasonable minds" in dealing with legislative matters.

A memorial minute to Clarence E. Pickett was recorded in tribute to one whose life was devoted to purposes closely related to those which motivate the FCNL.

Coming May 15th:
**"Four Friends Drop in on
 Lincoln"**

Book Reviews

JERUSALEM. By WILLIAM BLAKE. Edited by WILLIAM R. HUGHES. Barnes and Noble, New York, 1964. 235 pages. \$6.00

Friends will rejoice at the fascinating volume that William Hughes has given the British and American public in this simplified version of Blake's rare and wonderful *Jerusalem*, with its fifty pages of highly readable introduction and seventy-five pages of notes, as well as all the essential text of the great poem itself. He has exercised his editorial gifts and omitted obscure and devious sections, but has made this central masterpiece of Blake's genius something that will now be available for other than specialized scholars to read and to be stirred by.

Without such a map as William Hughes' introduction and notes give us, it is unlikely that many would dare to undertake this wondrous journey into the very matrix of Blake's spiritual world. Now, however, those who will use this help may discover how close Blake's insights are to their own innermost inklings of Christ's inward kingdom of mercy, forgiveness, and infinite tenderness and love for each other. The ecstasy with which they will be swept when they read some of his luminous lines may be a literary experience that has only rarely been theirs to experience.

Of Blake himself, William Hughes quotes Blake's companion, Samuel Palmer: "He was a man without a mask; his aim was single, his path straightforwards, and his wants few; so he was free, noble, and happy. His voice and manner were quiet, yet all awake his intellect . . . one of the very few . . . to whose name rank and station could add no lustre." Of how few could this be honorably said?

Like Traherne, whom Rufus Jones always regarded as a window to eternity, Blake witnessed to man's possessing, deep within him, not only the physical eye, the mental eye, or even the passionate eye, but also the spiritual eye which was capable of seeing the heavenly kingdom. This spiritual eye was the gracious gift of God, whom Christ inflamed in man, and he identified it most closely with the gift of imagination. Someone once suggested that perhaps God did more than to rest on the seventh day—that he gave to man on that day his gift of gifts: the imagination. This would have been a most convenient notion to Blake. The imagination is the holy threshold over which glides the prophetic vision of a mankind where each is exercising his gift of forgiveness and where a new relationship between man and man, man and animals, and man and earth is pictured, with God in Christ as the luring, tendering power that draws all toward this state of the heavenly kingdom.

In this great poem of vision, England (Albion) becomes the symbolic center of this process, and its cities and rivers become the stage for this most English of poets to play out his drama of salvation, with all of its terrible resistances but with the hint of the ultimate redemption.

Scattered through this vision are lines that will haunt and stir your soul for days: "He who would do good to another must do it in Minute Particulars"; "He who will not commingle in Love must be adjoined by Hate"; "There is a

Throne in every Man; it is the Throne of God"; "I see the Four-fold Man: the Humanity in deadly sleep"; "Awake! O sleeper in the land of shadows, wake! . . . I am not a God far off: I am brother and friend; within your bosoms I reside, and you reside in me"; "Are not Religion and Politics the same thing? Brotherhood is Religion"; "The land is marked for desolation, and unless we plant the seeds of Cities and Villages in the Human bosom, Albion must be a rock of blood"; "The Holy Spirit is—Forgiveness"; "None but the Lamb of God can heal this dread disease, none but Jesus. O Lord! Descend and Save!"

Here is a book for the ultramodern and one for those whose taste for the great classics has never been wrenched from them. William Hughes is an English Friend whose translations of Rilke's sonnets and whose own volumes of poetry have always filled us with admiration. But here he has shared with us a source of his own nurture which puts us still more deeply in his debt.

DOUGLAS V. STEERE

THE PROTESTANT ESTABLISHMENT: *Aristocracy & Caste in America.* By E. DIGBY BALTZELL. Random House, N. Y., 1964. 429 pages. \$6.95

Upon finishing this rather bland analysis of contemporary American society, the reviewer is tempted to paraphrase Shakespeare and say of Professor Baltzell that "nothing in his book becomes him like the leaving it," so unexpectedly excellent is his final chapter, which is an impassioned plea for Southern "intellectuals, college presidents, and even solid citizens" (who have "abdicated from authoritative leadership" in the civil-rights struggle) to "fill the moral vacuum which now engulfs us all." Dr. Baltzell feels that too much blame for the race crisis has been placed on the illiterate masses and not enough on the educated elite. "Finally, and above all," he concludes, "we need a *religious* perspective "[italics reviewer's], for "racism in all its forms is a direct denial of the teachings of Christianity."

The rest of the book is by no means without merit. If at times its author seems to imply that there is nothing the matter with The Great Society that admitting the wrong people to the right clubs won't cure, it must be remembered that he is both a sociologist and a Philadelphia gentleman, committed to reconciling with the inescapable need for a social revolution the equally urgent need for retaining those values which traditionally have been fostered and conserved by a white Anglo-Saxon Protestant aristocracy.

As a sociologist, Dr. Baltzell deliberately avoids the professional jargon which to him is the trademark of "intellectual careerists" whose obsession with "objectivity" has disqualified them for authoritative leadership. As a Philadelphia gentleman, he believes that "no nation can long endure without both the liberal democratic and the authoritative aristocratic process." There seems to be little doubt in his mind that the so-called WASPS (once described by someone else as "the only minority group you can still make fun of") are the natural leaders (by divine right?) and that it has been preoccupation with "success" and perpetuation of a caste system that have kept them from being torchbearers of the American Dream.

E. A. N.

VOICE OF THE LORD: A BIOGRAPHY OF GEORGE FOX. By HARRY EMERSON WILDES. University of Pennsylvania Press, Philadelphia, 1965. 473 pages. \$7.50

Intending an objective biography rather than a saint's life, Harry Emerson Wildes adopts toward Fox an ambivalent attitude which some Friends may consider too critical. According to him, Fox hears the Lord's voice, yet never undergoes conversion; is modest, yet calmly assumes his own perfection; has a strong sense of equality, yet is impressed by rank; radiates friendliness, yet is exasperatingly rude.

To gloss over Fox's defects would not serve the truth, but to exaggerate them is no better. One wishes for a sharper distinction between Fox's attitudes toward himself and toward the Spirit; for emphasis on the value of an optimistic view of man in an age when many insisted on his total depravity; for more quotations from the prose which, despite its faults, began the tender, mystical language of Friends; for a clear-cut statement that the eventual establishment of religious toleration in England was partially due to Quakers' having held meetings in open violation of the "unwise, unfair" laws "which good citizens were bound to obey."

Although no substitute for Fox's own condensed Journal, this work provides a vivid geographical and historical setting and explores his particular contributions to American Quakerism. A valuable bibliography attests to Wildes' extensive research. Apart from minor typographical errors, one may note that hardly any evidence suggests a "strong bias" specifically against Quakerism in Milton; none indicates arguments with Ellwood. Still, we owe Wildes thanks for his lively, readable, and thorough study of "one of the greatest spiritual leaders of mankind."

ELIZABETH T. McLAUGHLIN

WHAT'S AHEAD FOR THE CHURCHES? A Report from *The Christian Century.* Edited by KYLE HASELDEN and MARTIN E. MARTY. Sheed and Ward, New York, 1964. 214 pages. \$4.50

Kyle Haselden in his introduction suggests that Christendom is everywhere in jeopardy. Obstacles and opportunities faced by some six major US Protestant denominations are each assessed as critically as need be by a recognized scholar loyal to his own division of the Faith. Others concerned, talented scholars, each acceptable in his own church family, speak for the Jewish community, the United Church of Canada, the Peace Churches, the Mormons, the Roman Catholics, and the Orthodox Catholics.

Martin E. Marty, writing on "The Forms and the Future," attempts an over-all look at denominationalism, suggesting that ordinary Christian people produce institutional forms in each century that are well adapted to the needs and occasions of the previous century.

For Friends this book's chief interest will be in the chapter by J. Lawrence Burkholder, a former Mennonite missionary who is now professor of pastoral theology at Harvard Divinity School. "The Peace Churches," he says, in treating ethical responsibility as one dimension of congregational life, "must become communities of discernment. They . . . are tempted to move in one of two seemingly opposite directions—both of

them tragic. The first is pietism of the popular sort that emphasizes inner religious experience at the expense of the social implications of discipleship. . . . The other direction is secularism . . . which . . . would take the form not of outright criticism of the Christian faith but of a 'Christian' ethic in which the living Christ is no longer crucial."

PAUL W. GOULDING

THE CHALLENGE OF DIVERSITY. By RICHARD E. ENGLER, Jr. Harper & Row, New York, 1964. 338 pages. \$6.50

In this readable if somewhat "sociological" book eight American communities are studied in the light of their birth, the influences brought to bear on them, their responses to crises, the manner in which they have met problems, and the development of their special characteristics.

The communities—New Bedford, Charleston, Santa Fe, Houston, Bremer County, Boise, Racine, and Seattle—were selected as examples of characteristic patterns of growth. The factor of regionalism is also clearly present. Some of these communities have developed from their initial homogeneity to great diversity in community pattern; others have begun as gatherings of diverse elements and have moved toward homogeneity. In each study there are apparent the struggles of individuals and groups for identity and opportunity. Impressed by the energy and ingenuity that have gone into the development of community patterns in America, we are also reminded that ours is an "unfinished society," with diverse elements still seeking unity and with individuals still seeking identity.

The stories of the communities form a romance of conquest—conquest of a physical continent and conquest of the enormous problems of settlement and expansion. But now our nation's communities face new challenges. Can freedom and equality find new outlets for expression within the confines of a conquered continent? There is continuing need for boldness and variety in response.

VIRGINIA BARNETT

THE WORLD'S LIVING RELIGIONS. By ARCHIE J. BAHM. Dell Publishing Co., New York, 1964. 384 pages. Paperback, 75 cents

In this useful little book Professor Bahm not only has incorporated the historical background of the world's religions, but has included much information pertinent to the present. The status of any religion as it lives today is presented factually and clearly.

A delightful surprise in a book on general religion is the treatment of Zen Buddhism, so popular in recent years and so much written about. Professor Bahm, in a few pages, deals with Zen Buddhism with insight, clarity, and sound information. His comments are worth more than many a windy treatise of the sort currently prevalent on this esoteric but (to westerners) fascinating subject.

Noteworthy in a discussion of general religion is the consideration given to humanism as a religious factor. The author obviously has given serious attention to humanism, and he deals with it in a thorough and scholarly manner.

Written as an original paperback, this little book is well worth its price.

F. B. WALKER

Friends and Their Friends

Reports of not-far-from-total destruction of the Friends Meeting House in Russiaville, Indiana, during the April 10-11 weekend epidemic of tornados in the Midwest reached the FRIENDS JOURNAL just as this issue was going to press. Details were not available, but viewers of television newscasts gathered that the building may have been occupied at the time of the disaster. The JOURNAL hopes to publish a more complete account in the May 15 issue.

Of the many letters protesting or discussing the situation in Vietnam that the FRIENDS JOURNAL has had an opportunity to see, one of the most appealing is that written by eight-year-old Diana Brackett, who attends Mountain View Friends Meeting in Denver, Colorado. Here it is:

Dear Pressident Jhonson,
My name is Diana.
I want to Stop war in Veitnam.
At friends meeting they talk about it.
I like peace.

What do you think about peace?

Please write or call to me about what you think about peace.

I like you because you can stop war in Veitnam.
Can't you?

Your friend,

Diana Bernice Brackett
Age 8

A newly appointed American Executive Committee of the Friends World Conference Committee will meet on May 16 at Guilford College, North Carolina, site of the 1967 Friends World Conference, at which it is expected that about nine hundred Friends from many parts of the world will be in attendance. Members of the Executive Committee are: Edwin B. Bronner of Haverford, Pa., chairman; Lorton Heusel of Wilmington Yearly Meeting and Eva M. Newlin of North Carolina Yearly Meeting, vice-chairmen; Barrett Hollister of Indiana Yearly Meeting, program committee chairman; William Griggs and Helen G. Hole (Indiana, Five Years Meeting); Mary P. Littrell (North Carolina, Conservative); Ruth B. Perera (New York Yearly Meeting); Joseph E. Rogers, Jr. (Philadelphia Yearly Meeting); David H. Scull (Baltimore Yearly Meetings); William P. Taber, Jr. (Ohio, Conservative).

In a letter accompanying his review of William Hughes' edition of Blake's *Jerusalem*, published on another page of this issue, Douglas Steere writes: "I am a great admirer of William Hughes, and as long as the Society of Friends is able to turn up members of his stamp, we shall have a message for the world. After the war he spent almost two years in the toughest camps for Nazis, trying to reassure these men that there was a way back into another life and that if their hearts were open to embrace their fellows—all—they were needed in the hard days ahead. If ever there was an apostle of forgiveness, this stooped old six-foot-fiver with his rosy cheeks and lean British visage was one."

The new Walton Educational Center at George School, Pennsylvania, was dedicated on the weekend of April 24 and 25 with a "Festival of the Arts," involving among its numerous features a presentation of Rodgers' and Hammerstein's *Allegro*, a panel discussion by distinguished alumni and parents, and a dedicatory meeting for worship marked by vocal and instrumental music.

Visitors at Philadelphia Yearly Meeting sessions from foreign countries and other parts of the United States included William Buscombe of Australia Yearly Meeting; Marjorie Stevens of Labrador (London Yearly Meeting); Phyllis Crockett and Jack K. Nutley of London Yearly Meeting; Flora Meijer of Netherlands Yearly Meeting; Dong Suk Cho of Korea (Japan Yearly Meeting); Herbert Standing and Irving and Mary Smith of Iowa Yearly Meeting (Conservative); Richard and Rebecca Taylor and Charles and Eleanor Harker of Baltimore Yearly Meeting; Alice S. Kiessling, Harriet Thatcher Lane, Dean Freiday, and James A. Williams of New York Yearly Meeting; Canby and Eunice Jones of Wilmington (O.) Yearly Meeting; Cecil Thomas of Pacific Yearly Meeting; Katharine Paton of New England Yearly Meeting; and Evan Howe of Southeastern Yearly Meeting.

According to a communication from Martin Luther King, Jr., the civil rights struggle in Selma has all but exhausted the financial resources of the Southern Christian Leadership Conference. The SCLC's headquarters are at 332 Auburn Avenue, N.E., Atlanta, Georgia.

Rachel Davis DuBois, widely known New York Friend, is working with the SCLC in the South for several months, with emphasis on application of the "dialogue" method of building bridges between people that she has introduced so effectively in many parts of the country.

The film "The Life of Mary McDowell" (recently televised as one of NBC's "Profiles in Courage" series) and a talk by Anna L. Curtis about her personal acquaintance with Mary McDowell will be featured at the May 19th Library Forum of New York Monthly Meeting at 7:30 p.m. at the 221 East Fifteenth Street Meeting House. Preceding the forum session will be a dinner for Anna Curtis at six o'clock at The Pennington, 215 East Fifteenth Street. (Reservations for the dinner may be made by writing to The Pennington or by calling OR 3-7080.)

Mary McDowell, a teacher whose stand as a conscientious objector caused her to be barred from New York City's schools during World War I, was for twenty years chairman of New York Monthly Meeting's Peace and Service Committee. The New York Metropolitan Regional office of the American Friends Service Committee hopes to make the film story of her life widely available to Meetings and other groups by finding donors who will aid in purchasing it. Those interested may write to the AFSC's office at 2 West Twentieth Street, New York 10011.

Pacific Ackworth Friends School is again sponsoring a summer "traveling school" for junior-high-school students. Under this program, scheduled to run from July 12 to August 15, the students will attend part of a "family camp" at Camp Sierra, spend a week in the Friendly community of Argenta, British Columbia, visit various points of interest in the Pacific Northwest, and conclude their expedition with participation in Pacific Yearly Meeting in the San Francisco Bay area.

Sixteen students in the psychology department at Haverford College (Haverford, Pa.) are taking part in the mental-health-traineeship program at Norristown (Pa.) State Hospital and the Eastern Pennsylvania Psychiatric Institute in Philadelphia whereby undergraduates not only learn something of the organization and daily routine of a mental hospital but also assist, under supervision, in therapy programs with patients.

Argenta Friends School in British Columbia, which was established half a dozen years ago with tuition rates intentionally so low as to make it possible for almost any student to enroll, has been encountering economic problems of the kind with which many older Friends schools are familiar. Some idea of the stringent budget on which Argenta has been operating may be gathered from a recent letter from John Stephenson, the principal, who says: "In looking forward to next year, all of us feel that we need enough money to enable us to raise our salaries from \$75 a month to a subsistence scale of about \$200." This means that Argenta, a share-the-work college-preparatory school of high standards and small enrollment, is now reluctantly being forced to raise its extremely low tuition fees.

Out in the Pacific Northwest the Young Friends are of a rugged breed, if they may be judged by the account in the Vancouver (B. C.) Meeting *Newsletter* which tells how, when there was a Quaker-sponsored student seminar held in February at the University of British Columbia, ten of the visiting students from Portland and Seattle spent their nights in sleeping bags at the meeting house.

In recent testimony before the Senate Subcommittee on Naturalization and Immigration James M. Read, president of Wilmington (Ohio) College, drew upon his earlier experience as Deputy UN High Commissioner for refugees to plead for a US immigration policy based on human need rather than national origin or technical qualifications. Speaking on behalf of the American Friends Service Committee and the Friends Committee on National Legislation, he praised some of the President's proposed reforms, but recommended changes in other sections. He especially urged that the US not emphasize unduly the need for immigration applicants to have special skills, a policy which could deprive countries to which we are giving technical assistance of the skilled workers they need.

Morningside Heights Meeting in New York has been using articles from the FRIENDS JOURNAL as the basis of discussion in adult First-day School sessions. If there are any other First-day Schools which would care to undertake a similar plan in their adult classes the JOURNAL would be glad to cooperate by furnishing extra copies at a reduced rate.

Friends World College in Glen Head, New York, was the recipient recently of a memorial fund contributed by many friends of the late Dr. William E. Utterback, professor emeritus at Ohio State University and a member of North Columbus (Ohio) Meeting. Initiated by the Columbus Chapter of the United Nations Association in honor of Dr. Utterback's work for international understanding, the fund will be used to purchase books on international affairs for the college's library. Founder and first president of the UN Association's local chapter, Dr. Utterback, who died last June, also had been president of the organization's Ohio branch and a member of its national board.

Training in nonviolent methods of dealing with urban social conflict will be offered next fall by The Upland Institute of the Crozer Foundation on the campus of Crozer Theological Seminary at Chester, Pa. This one-year course of study will present on the graduate level a unified approach to the history, theory, and techniques of nonviolence. Supervised field work with social agencies will be an integral part of the program.

The Institute's director of studies is John W. Thomas of the Crozer Seminary faculty, while the director of field training is George Willoughby, a Haddonfield (N. J.) Friend who has aided in planning the Institute. The faculty will be augmented by visiting lecturers drawn from the peace and civil rights movements and other areas of social concern.

Qualified students who wish to prepare themselves for service in such areas as community development, peace education, civil rights, full employment, etc., may obtain fact sheets and application blanks from The Upland Institute, Upland Avenue, Chester, Pa.

Fifteen students are now being selected to participate in the Institute's first training program, beginning September 20. Prerequisite for admission is a serious interest in solving social conflicts plus either a college degree or its equivalent in education and experience.

Among Friends who have visited Washington recently to express to government leaders their concern for stopping the war in Vietnam were some seventy members of twenty-one Meetings in the Philadelphia area who, on April 15, talked with congressmen and with officials of the State and Defense Departments, as well as with staff members of the Friends Committee on Legislation. The visit was made in response to a concern of the Philadelphia Yearly Meeting sessions reported elsewhere in this issue. A similar delegation from New Jersey went to Washington on the preceding day.

Doylestown (Pa.) Meeting has organized a "class for attenders" to help such attenders (of which the Meeting has many) in obtaining a deeper understanding of the Society of Friends. (This is a plan which other Meetings may be interested in copying.) Doylestown's *Newsletter* tells also of the recent visit made by thirty-eight of the Meeting's members to the all-Negro Second Baptist Church, whose members the Meeting had entertained last year as an earlier step in what the *Newsletter's* editor hopes "will be a continuing and growing friendship between their church and ours." Another evidence of ecumenicity in the Doylestown community is the proposal of the United Church of Christ in Ottsville (a nearby village) to have some of its young people visit Doylestown as part of a program to acquaint themselves with other faiths.

To help raise money for its building fund, New York Friends Seminary (222 East 16th Street, New York City) has hit upon the plan of offering for sale at \$50 each some of the 104-year-old bricks removed from the original school building. These, according to New York-Westbury Meeting's *Quaker Bulletin*, are "prepared in a limited edition with a special school medallion."

The locale of the General Conference for Friends in Traverse City, Michigan (June 26 to July 3) will be the adjoining campuses of the Central High School and the Eastern Elementary School. Theme of the Junior Conference, with morning classes and activities for all children and with evening programs for those in the fifth grade and up, is "Walk in the Light," while that of the High School Conference is "Should Our Principles be More Practical — or Our Practice More Principled?" The High School Conference includes morning and evening activities.

Afternoons during the conference will be free for recreation and for trips to nearby points of interest. There will be organized tours to the Sleeping Dunes and to the National Music Camp at Interlochen. Grand Traverse Bay and inland lakes provide excellent facilities for swimming, fishing, and boating. Following the evening addresses, conference attenders will have the choice of seeing films and slides or engaging in square and folk dancing.

Las Vegas Sends Chairs to Mississippi

For the last three years a group of Friends and attenders in Las Vegas, New Mexico, has been meeting regularly each Sunday morning in the home of Meryle Malcheski, now clerk of Las Vegas Meeting. From the beginning Dean Ray Farmer (of New Mexico Highlands University) and his family have been active members of the group, which includes former members of Eastern and Middle Western Meetings, a few Highlands University faculty men and women, and some students—usually ones who have concerns and who are seeking a Friendly group where they can express themselves. (There is also a First-day School of fifteen children.)

Recently Dean Farmer purchased property near the university. On it was an abandoned church. Las Vegas Meeting, now

needing room for a New Mexico Quarterly Meeting, moved in. When members and students found in the building a hundred chairs which were not suitable for the circle-seating plan being used, they recalled what they had read in the FRIENDS JOURNAL about Philadelphia and New York Friends' Mississippi church-building project, and they offered the chairs for a Southern church.

Highlands University's Circle K Club (sponsored by the local Kiwanis Club) went to work. For a trip to Jackson, Mississippi, contributions were secured from a number of campus organizations and some faculty members. Professor Harry Leippe of Highlands offered his time and truck for the four-day trip to Jackson and back. Two students, Marshall Whitehead and Fred Dimas, were chosen to go on the trip. With Dean Farmer's help, Circle K Club got in contact with Lawrence Scott (representative of the Friends project in Mississippi) and found a church needing chairs.

On the New Mexicans' arrival in Jackson, Lawrence Scott took them to a rural Negro church which has just been built across the road from one which had been bombed. Boards were serving as benches for a congregation of eighty to a hundred persons. Members of the church expressed their gratitude for the gift of chairs.

When Marshall Whitehead reported to Las Vegas Friends Meeting on the completed mission he suggested that architects, engineers, and planners were needed to plan better living conditions for Southern Negroes.

HARRIET RIETVELT

AFSC Summer Programs

Many adults and teen-agers who are especially concerned about peace, disarmament, nonviolence, civil rights, and other social issues like to spend their summer vacations sharing their concerns with others under experienced leadership at American Friends Service Committee institutes and family camps. Twenty-one such summer programs, for periods of up to a week each, have been scheduled for the coming summer by AFSC offices across the country.

Adult institutes will be held in California, New Hampshire, Pennsylvania, and Wisconsin. Family camps are scheduled for California, Colorado, Indiana, Kentucky, Michigan, Minnesota, North Carolina, New Mexico, New York State, and Ontario, Canada. For high-school students, institutes and world affairs camps are planned in California, Colorado, Iowa, Massachusetts, and Pennsylvania.

Further information about these and other AFSC summer activities may be obtained from any regional AFSC office or from the national office at 160 North Fifteenth Street in Philadelphia.

Conference on Vocal Ministry

A capacity group of seventy Friends spent the weekend of March 19 at Pendle Hill, Wallingford, Pa., participating in the conference on the Nurture of the Vocal Ministry in Quaker Worship arranged by the Religious Life Committee of Friends General Conference. Representatives were present from thirty-eight Monthly Meetings of eight Yearly Meetings.

Prophetic, professional, and intellectual ministries were

recognized in the historical survey given by Howard H. Brinton. In the past, as now, ministry was a problem to Friends. During two-thirds of Quaker history, those who undertook a prophetic ministry became "public Friends" and were not expected to remain in their home Meetings. Later, many of these evangelists among Friends became pastors. Quakerism, as Howard Brinton expressed it, is an effort to get below the tool-using surface of the mind. A prophetic ministry (which does not exclude the use of man's intellect) endeavors to reach a deeper-than-surface level "in, by, and through the Holy Spirit."

Several sessions in small groups were productive of much informal interchange. James Stein contributed to the openness of the group by anecdotal sharing of experiences in the nurture of his own ministry.

If participants will send notes or summations to Friends General Conference (1520 Race Street, Philadelphia, Pa. 19102), a mimeographed report will be assembled for distribution by September to Meetings and to Friends concerned with the ministry. The full report will contain conclusions from the questionnaire study recently completed by the Religious Life Committee.

PAUL W. GOULDING

International Cooperation Year

In accordance with a Minute of the Friends World Committee's Ninth Triennial Meeting asking the Quaker Program at the United Nations to call together a small group to discuss specific proposals concerning Friends' participation in International Cooperation Year, eight Friends (Lloyd Bailey, Hilary Barrett-Brown, Robert H. Cory, Jr., Herbert Hadley, William Huntington, Jean Picker, David H. Scull, and Emily Parker Simon) have met and recommended:

That Friends emphasize intensification of ongoing activities and concerns for international cooperation. (Rather than attempt many new projects, they might promote an "escalation" of their activities for peace, a demonstration of greater involvement and of tangible results.)

That instead of a single worldwide Friends' cooperation project, a variety of activities should be suggested, allowing flexibility for corporate undertakings, whether by individuals together, by families, or by meetings, committees, or other bodies.

That Friends bear witness that international cooperation is a continuing concern, not just a one-time effort for 1965.

That every Friends' community become aware of ICY, the twentieth anniversary of the United Nations.

That each individual, family, and meeting (children included) undertake a specific task for ICY and see to its accomplishment.

For implementation of these conclusions, the following specific ideas are recommended to Friends:

That "frugal meals" be held regularly, with the money saved over the cost of usual meals being given for some special use.

That Friends make themselves more aware of "foreigners"

in their communities and expand their hospitality toward students or other nationals on assignments away from their own countries.

That travelling Friends be involved in local ICY activities, and that some Friends be encouraged to travel for the sake of promoting such activities.

That loans, scholarships, and bursaries for people or projects in other nations be increased.

That financial support be extended to programs of UN agencies for which funds are now inadequate or unavailable.

That Friends increase aid to publicity about the actual cooperation activities of the United Nations, helping to change the image of the UN from one of conflict to one of cooperation.

That Friends increase their personal correspondence with persons in other countries, with a focus on United Nations affairs and matters of international cooperation.

House Tour in Delaware County, Pa.

A number of houses built in the seventeenth and eighteenth centuries by Friends in Delaware County, Pennsylvania, will be included in an open house tour to be conducted by Historic Delaware County (a group formed in 1964 for preservation of such houses) on Saturday, May 22, from 10 a.m. to 5 p.m. Swarthmore College will also hold open house on the same day from 2 to 4 for visitors to the new Sharples Dining Hall, gift of Philip T. Sharples, in which eighteenth- and nineteenth-century paintings (including some of the college's Benjamin West originals) will be on display.

Oldest of the historic houses on the tour is the Caleb Pusey house (Upland, 1683), now about seventy per cent restored. Next oldest is the Jacob Simcock house (Ridley Park, 1695), now owned by Eliza Ullman of Swarthmore Meeting.

Other Quaker houses to be visited include the Samuel Levis house (c. 1696), the Thomas Massey house (1696), the Joseph Sharples house (1700), the Crawford-Ogden house (1746), the Isaac Sharples house (which in the 1790's became the home of Enos Sharples, donor to Chester Meeting of land still occupied by that Meeting), and the Gleave farmhouse (mid-eighteenth century).

On this same day Springfield Meeting House will have an exhibition of paintings and photographs by local artists, as well as of pictures taken for the Historic American Building Survey of the National Park Service.

A special feature of the tour will be the log house of William and Lydia Jackson Pennock, not usually open to the public. Built around 1790 in Springfield Township, it recently was dismantled and moved log by log to Caleb Pusey Park.

Proceeds from sale of tickets (including tour programs and maps) will be used by Historic Delaware County for further restorations. Checks (adults \$2.50, students \$1.00) may be sent to Historic Delaware County Open House, Box 267, Swarthmore, Pa. Tickets will be on sale also at houses on the tour. Mary Sullivan Patterson of Swarthmore Meeting is chairman for the tour.

Letters to the Editor

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

"In Solitary Witness"

Clarence E. Pickett was known to the Society and outside as a gentle, loving soul. Shortly before leaving this world he gave us some of his gentleness in his review (JOURNAL, March 15) of the book by Gordon Zahn: *In Solitary Witness*.

For those of us who want war no more, the German nation following Hitler was tragic to accept. If a nation known for its philosophers, musicians, writers, and thinkers could accept the gassing of children, maybe we will, too?

Since the drama of the Crucifixion we never have heard a voice with such clarity as was expressed by the Solitary Witness: "This I must do, whatever the consequences." It is said that the prophets and Jesus raised people from the dead. To us is not given that power, but we *do* have the power to raise a generation of solitary witnesses. This was the labor of Clarence E. Pickett, and he will be with us in this toil.

Bronx, N. Y.

DAVID BERKINGOFF

"The Revolution of Automation"

I am afraid I did not make myself clear in "The Revolution of Automation" (JOURNAL, February 1). The letter from Edward Stainton (published March 15) is based on a number of misconceptions.

First, the conclusion that, if computers can replace intellectuals, then intellectuals are no better than computers is logically as wrong as to reason that if mail delivery by automobile can displace mailmen on foot, then mailmen are no better than automobiles.

Second, my article did not say that the only two qualities which man has over computers are intuition and moral scruples. Man can think independently. His creative thinking, however, frequently involves an intuitive process.

Third, assuming that man and machine would work perfectly logically, man's control over weapons would give the possibility of a last-moment moral revulsion against retaliatory mass murder—a chance which the machine does not give.

Fourth, machines do make mistakes. Frequency of mistakes can be reduced by making the machine more complex and costly, but never can it be reduced to zero.

Fifth, as to the replacing of people by machines, the question is: do we want to have more and more things, or do we want to recapture the art of using leisure time?

Harry Althouse's comparison (letter to JOURNAL, March 15) of unemployment today with that one and two generations ago does not seem relevant. Many of the machines now produced are of the kind which in the near future will dislocate many, many more.

His statement that it is dangerous to raise questions for which there is no answer may be accepted; but for the questions raised in my article an answer must be found, or society will disintegrate. It behooves us to work with all available energy on the proper shape of the future.

New York City

VICTOR PASCHKIS

On Self-Immolation as a Protest

One of the very active peace workers has left us. In March Alice Herz, an attender for several years at Detroit Friends Meeting, committed the extreme act of sacrifice for her pacifist convictions when she set herself on fire as a living public protest to our involvement in Vietnam. A few days later she died.

I was privileged to have lived a year with Alice Herz and to have been permitted to catch a glimpse of the depth of this 82-year old woman's concern for peace. I hope I shall be as fully part of the world in my old age. She never could find time for social events, for there was too much that was urgent that just must be done that particular day: a letter to a Senator or the President, or plans for a meeting for peace or for marching with students to protest violence in Selma.

Like all her friends, I was stunned, disturbed, and upset by her action of March 16. During meeting on Sunday all the conflicting thoughts finally focused together. We all had known through the years her disturbance about the "Cold War" and the increased use and threat of violence. In the 30's she and her daughter had escaped Nazi oppression through a stay in France and finally emigration to the United States. She had spiritually survived and had escaped falling into an attitude of bitterness and despair. Steadfastly she was able to continue working for peace, but while she was in the hospital just before her death she revealed to her daughter the tremendous tension she had felt. When suddenly she had the idea to make herself a human sacrifice to call attention to Vietnam, this tension left her and she felt at peace.

How many of us can really understand such a concern? How many of us have really accepted the burden of the world? Most of us have never really taken up this burden.

By human standards such extreme decisions seem irrational, wrong, unwise. The real sacrifice is not the life here, but the willingness to accept the burden of the world, the cross. Alice Herz was not asking us all to burn ourselves alive to protest US involvement in Vietnam. She is an example of one who has accepted the tension and has allowed herself to be led to whatever consequences demanded for her. She is simply asking each of us to accept the cross.

Indianola, Iowa

LEE MARIA KLEISS

Social Action or Faithful Worship?

I find myself increasingly disturbed by the thoughts and opinions that the FRIENDS JOURNAL has been setting forth, at least two of which can be found in the issue of April 1. First, there is a poetic excursus which seems to me to be sincerely motivated but which rather ecumenically insists on an incarnation which it might have been better to subject to quiet thought prior to promulgation. Secondly, we are told properly how all of us should "help men be free" in a rather sensationalist editorial that invokes in rapid succession Elijah Lovejoy, Mary Dyer, and Jesus of Nazareth as a prologue to James Reeb. Then, as instances of violence are invoked to heighten our righteous Christian indignation, we are given "one of the most telling comments," which takes the form of a cartoon depicting a "soldier in uniform and helmet" who announces that he is "just on his way to Vietnam to help save democracy" and

who is a Negro. The soldier is answering the challenge of a sheriff "of traditionally deep-Southern lineaments and costume." And any open-minded Christian knows what *that* means, and will respond like Pavlov's dog, and will be righteously moved to "significant action."

Somehow, I feel that we have gotten the cart and horse confused. Are we not supposed to be moved to social action as a result of our love and awe of the divine Christ? Are we meant to make social action a substitute for faithful worship? To do the latter would turn the Religious Society of Friends into a congregation of virtuous pagans.

Certainly the civil rights movement is a noble cause, one that may be supported from the highest social or religious motives. But I do not believe that the original springs of our Society are that dry that we must find our nurture in a social movement rather than in having our religion beget a concern that moves us to participate in such a movement. In all humility, I suggest that turning James Reeb into the crucified Christ loses sight of the man, the act, and the religion.

I feel too that your editorial speaks more in anger than in love, asking us to counter bigotry with bigotry, and calling not on our religious depths but on our emotional conformity. Can we not cease thinking in racist terms even when we are professedly combating racism? Must we use the very techniques of those whom we seek to persuade of the rightness of our cause? I fear that, if such were to be the case, we would have done a terrible disservice to society as well as to those who have given so much "to help men be free."

New York City

HOWARD H. SCHLESS

"Danger on the Right"

I heartily approve of Henry Regnery's suggestion ("Letters" column, March 1) that readers of the FRIENDS JOURNAL read the responsible thinkers of the right. In *A Christian Response to Extremist Groups* I urged that Friends examine their responsibility in encouraging dialogue between liberals and conservatives.

Beyond that point, however, I believe Henry Regnery's indignation exceeds his evidence. He accuses me of misrepresentation, innuendo, and name-calling and calls *Danger on the Right* a "conglomeration of innuendo and misrepresentation," but in a letter longer than my review he mentions only one of sixteen organizations dealt with in the book, and even there, I believe, he fails to make his case. His defense of William F. Buckley, Jr.'s sincerity, while admirable, is beside the point, as is his attempt to blame me for a shameful caption in a newspaper at a college with which I have no connection. Does he mean that superciliousness is found among liberals and leftists as well as among conservatives and rightists? I was deploring that very fact in the sentence he objects to.

May I offer judgments of William Buckley, quoted from *Danger on the Right*, which seem to me to be based on facts? McGeorge Bundy, reviewing *God and Man at Yale*, wrote: "As a believer in God, a Republican, and a Yale graduate, I find that the book is dishonest in its use of facts, false in its theory, and a discredit to its author." When William Buckley called Pope John's *Mater et Magistra* "a venture in triviality," the

Jesuit weekly *America* said: "It takes an appalling amount of self-assurance for a Catholic writer to brush off an encyclical. . . ." The irresponsibility which both these critics highlight is further demonstrated, I believe, in the way he recently misrepresented Steve Allen's views (see the February *Progressive*) on nuclear attack on China.

Perhaps it is not out of place for me to supplement Henry Regnery's recommended reading list of responsible conservative thinkers by suggesting Russell Kirk's *The Conservative Mind* and Thomas Molnar's *The Decline of the Intellectual* and (as one who regularly reads *American Opinion*, *National Review*, and *Modern Age*) to offer my opinion that Henry Regnery does a disservice to the last-named by coupling it with *National Review* in his recommendations.

Richmond, Ind.

PAUL A. LACEY

Volunteers for Peace

"To end the evil of peacetime conscription is within our power." These inspiring words of Arlo Tatum in the February 1st *FRIENDS JOURNAL* are a call to action for everyone who believes that the way of violence and bloodshed cannot lead to a better world. But, although we do not agree with militarists that military training is the right method, we hold one important belief in common with them—that we all owe time and service to our country. To that I would add that we all should be prepared for such service. So let us not be content merely with ending the draft; let us organize Volunteers for Citizenship who will give their time and abilities.

It has been said that to educate a child you must educate his grandmother. While even with modern methods we cannot yet accomplish this feat, we do begin to realize that training for democracy must start early. Families are the normal first medium, since there we must learn consideration for others. Public schools make us part of a wider group. By high-school age it is possible for the community to open up enough avenues of civic service to young people to make such activities more inviting than crime. College students recently have startled the nation by their initiative and understanding of national responsibility, turning their summer vacations into adventurous sharing of their benefits with the underprivileged all over the world. No draftees, they! Let us honor publicly these volunteers.

If the public recognized the body of men and women who had proven by their services their ability to help govern their country, wouldn't they vote for such men and women rather than for their millionaire opponents? Let's end the draft and call for Volunteers for Peace!

Philadelphia

ELOISE H. DAVISON

Winston Churchill and William Penn

William Hubben's appreciation of Sir Winston Churchill (*JOURNAL*, March 1) seems to omit references to Churchill's greatest book, his life of *Marlborough*. This six-volume work, which modern historians of the period consider first rate, deals with Marlborough's campaigns. Churchill described military campaigns and zest and ability, but he devoted equal zest and ability to Marlborough's statesmanship, which assured the

bloodlessness of the Revolution of 1688; which was largely responsible for designing, building, and guiding the Grand Alliance that checked the aggressions of Louis XIV (the Napoleon and Hitler of that age); and which made important contributions to the development of Cabinet government in England.

Winston Churchill wrote *Marlborough*, partly, to defend his ancestor from Macaulay's brilliant and unscrupulous disparagements. In so doing, he took occasion to defend William Penn from some of Macaulay's accusations. For instance, Macaulay reports that on a single day William Penn attended a hanging at Newgate and a burning at Tyburn, giving the impression that Penn enjoyed such scenes. Churchill shows that in each case Penn was present at the request of the victim, about whose guilt there was doubt.

Macaulay accuses Penn of having acted as broker in the ransoming of the little girls of Taunton who had given a banner to Monmouth, were sentenced to death by Judge Jeffreys, were given as slaves to members of the Court of James II, and were eventually ransomed by their families. Churchill shows that the broker in this unedifying transaction was one George Penne.

Churchill was an effective leader in wartime. He wrote military history with enthusiasm. But a reader of *Marlborough* is not surprised to find that Churchill was essentially a House of Commons man and that his deepest enthusiasm was for the slow development of the institutions of freedom in the English Constitution. This devotion helped him to retire without complaint when, after victory, his country elected other leaders. It also enabled him to appreciate the contribution of William Penn, as well as that of the Duke of Marlborough, to the history of England.

Riverton, N. J.

RICHARD R. WOOD

Using the Earth Forces

In "An Opening" by Paul Trench (*JOURNAL*, March 1) the writer feels that Jesus' drawing in the sand was part of a deep self-conscious concentration during prayer—almost like "doodling" (to repeat his words). On the cover of the same issue of the *JOURNAL* is a short quotation from Rudolf Steiner, originator of anthroposophy and author of many books on esoteric Christianity. In several of his books Steiner speaks of the "earth forces"—forces which we in this modern day are no longer able to recognize.

However, to some more primitive (?) people these forces are still very real and are used in their ceremonies. (One example is the sand drawings used by some American Indians.) Jesus, as the Christ, knew these forces; could it be possible that he used them when he had to answer a very earthy question to a very earthy crowd? After answering the question he drew again in the sand—still using the "earth forces" to help these people who obviously could not be reached by a philosophical explanation.

We as Friends are often very "down to earth" in too naïve a form, thereby taking some of the mystery out of Christianity and out of life itself.

New Hope, Pa.

PEGGY ATKINSON

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.

DEATHS

AMBLER—On March 25, at his home in Brigantine, N. J., **CHESTER WILLIAM AMBLER**, aged 75, husband of Eva Hewitt Ambler. He was treasurer of Atlantic City Meeting. Surviving also are a son, Chester William, Jr., and three grandchildren, all members of Woodstown (N.J.) Meeting.

BYRD—On February 3, at her home in Center Square, Pa., after a long illness, **VIVIAN SHARPLES BYRD**, in her 71st year. Daughter of the late Eleanor S. Sharples, she was a member of Gwynedd (Pa.) Meeting. Surviving are her husband, Phill G. Byrd; a son, Phill G., III; four grandchildren; and two great-grandchildren.

CORYELL—On March 14, in Claremont, Calif., after a long illness, **ESTHER COX CORYELL**, aged 80, wife of the late Berkley K. Coryell. She was a birthright member of Goshen Meeting (Pa.) and later a member of Evanston (Ill.) Meeting. Surviving are a daughter, Dorothea M. Dunifon; two sisters, Elizabeth R. C. Haines of Elkhart, Ind., and Helen Cox MacGaughey of Wallingford, Conn.; a granddaughter, Leslie Lichtenstein; and a great-grandson.

JENSEN—On March 31, at Philadelphia, **DAN H. L. JENSEN**, aged 55, husband of Margaret Walton Jensen. He was a member of Abington Meeting, Jenkintown, Pa. Surviving, in addition to his wife, are two daughters, Anne J. Taylor and Christine J. Storch, and four grandchildren, all members of Abington Meeting.

ROGERS—On December 29, 1964, **FRANCES E. ROGERS**, aged 89, wife of the late George W. Rogers. A member of Westfield (N.J.) Meeting, she is survived by two daughters, Mildred R. Ballinger and Vera R. Bonner; a son, G. Harvey Rogers; two grandchildren; and a great-grandchild.

WALTON—On March 7, **ALVIN M. WALTON**, husband of the late Hannah Comly Walton. A member of Byberry Meeting, Philadelphia, he is survived by two sons, Edward C., of Philadelphia, and Alvin M., Jr., of Feasterville, Pa.; three grandchildren; and three great-grandchildren.

Coming Events

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

MAY

1—Concord Quarterly Meeting, Wilmington (Del.) Meeting House, Fourth and West Streets, 10:30 a.m.

1—Quaker Fair, Plainfield (N.J.) Meeting House, Watchung Avenue and Third Street, next to post office, 10 a.m.-3:30 p.m., for benefit of Margaret McCutchen Nursing Home.

1-2—Garden Days, Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, 11 a.m.-8:30 p.m. (Also May 7-8-9.) Parking space limited, but cars may be driven through grounds. Azaleas, bazaar items, refreshments on sale, benefit Northeast Mental Health Clinic.

2—Annual Meeting of Tract Association of Friends, Shrewsbury (N.J.) Meeting House, Broad Street and Sycamore Avenue, 2 p.m. Speaker: John H. McCandless of Alburtis, Pa. Topic: "Publishing Truth." All invited.

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)

3—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m., on "The Contents of Revelation: Chapters 1-5." All welcome.

7-9—Garden days, Friends Hospital, Philadelphia. (See May 1-2.)

8—Abington Quarterly Meeting, Richland Meeting House, Quakertown, Pa. Worship, 10:30 a.m., followed by concerns of Worship and Ministry and by business meeting. Lunch, served by host Meeting, 12:30. At 1:30 p.m. Wilmot R. Jones will speak on "Membership—Its Responsibilities and Privileges." At 2 p.m. Ruth Gross, James W. Williams III, and Eliza Foulke will lead round table discussions.

8—Burlington Quarterly Meeting, 2:30 p.m., at Crosswicks Meeting House, east of Routes 130 and 206, three miles from Bordentown, N. J.

8—United Nations Seminar, Student Union, Indiana University Medical Center, West Michigan Street, Indianapolis, 9:30 a.m. to 4 p.m. Theme: "The United Nations in a Changing World." Sponsors: Area Friends and others interested in the UN. Speakers: Noel Brown of UN Secretariat; J. Singh of Permanent Mission of India to the UN; William Huntington of Quaker UN Program. Discussion leaders: Wendall Calkins (Wabash College), George Watson (Roosevelt University), James Read and Adrian Gory (Wilmington College), Herbert Huffman (Five Years Meeting), Marshall Sutton (Friends World Committee).

10—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Contents of Revelation: 6-10."

15—Bucks Quarterly Meeting, 10 a.m., Buckingham Meeting House, Lahaska, Pa., 2 miles east of Buckingham, Route 202.

16—Southern Half-Yearly Meeting, 11 a.m., Third Haven Meeting House, South Washington Street, Easton, Md.

16—Annual Meeting of Friends Service Association and William Penn Center at Solebury (Pa.) Meeting House, Sugan Road between Routes 263 and 202, 3-5 p.m. Principal speaker: Dr. Frank Graham, UN Representative for Pakistan and India. All welcome.

16—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session in afternoon. (Eastern Standard Time)

17—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Contents of Revelation: 11-16."

19—Library Forum at 221 East 15th Street Meeting House, New York City, 7:30 p.m. Film: "The Life of Mary S. McDowell." Talk: "Mary as I Knew Her," by Anna L. Curtis. Dinner with Anna Curtis, 6 p.m., at The Penington, 215 East 15th Street, \$2.00. (Telephone OR 3-7080 for reservations.)

20—Chester Monthly Meeting Forum, Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m., following covered-dish supper, 6:45 p.m. Passmore Elkinton of Philadelphia will speak on Delaware County Quaker history.

22—American Friends Service Committee, New York Metropolitan Regional Conference, Westbury (N.Y.) Meeting House, Jericho Turnpike and Post Avenue, Long Island, 3-9 p.m.; box supper, 6 p.m. Theme: "New Directions in China Policy." Speakers: Esther B. Rhoads, Anthony Pearce, Andrew L. March, Jesse Nemtsov, George Pettengill, David Ludlow. High school and children's programs. For further information call AFSC, New York 212-OR-5-4200.

23—Warrington Quarterly Meeting, Pipe Creek Meeting House, near Union Bridge, Md. Worship, 11 a.m. Box lunch. Business and conference session in afternoon.

24 & 31—Lectures by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m., May 24: "The Contents of Revelation: 17-22." May 31: "Apocalyptic in the Gospels and in Paul."

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. 84th 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 5-0262.

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

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

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.

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

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

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

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

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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 for worship, Sunday 11 a.m., 201 San Juan Avenue.

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.

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 — Religion education for all ages, 9:45 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 662-6083.

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. Dorelin Bunting, Clerk. Phone 344-1140.

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

New York

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

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

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

CLINTON—Meeting, Sundays, 11 a.m., 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 (Route 120) at Lake Street, Purchase, New York. 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 Popam 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

ASHEVILLE — 3 p.m. alternate Sundays at homes. Phone 252-8544 or 298-3130 evenings.

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, 10:15 a.m. Meeting, 11:15 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., 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.

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., 6th and Herr Streets.

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

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.

LEHIGH VALLEY-BETHLEHEM — On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

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 Waln 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.

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.

Wisconsin

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

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THE PENN CLUB welcomes overseas visitors. Centrally situated near the British Museum. Details from the Warden, 22 Bedford Place, London W. C. 1.

RE-UPHOLSTERY, SLIPCOVERS, 40 years experience, reasonable. Serving Philadelphia and suburbs within 25 miles of Media, Pa. SEREMBA—LUDlow 6-7592.

POCONO MOUNTAINS, PA.—Cottages on private estate; refined, quiet community; 1900-foot elevation; beautiful views, pond, trout stream. One cottage, 3 bedrooms; the other, 4 bedrooms; each has comfortable living room, dining room, kitchen, bath; \$325 and \$350 monthly. Write Box D 327, Friends Journal.

POSITIONS WANTED

MOTHER'S HELPER WANTS LIVE-IN POSITION. 16 years, experienced. Karen Garrison, George School, Pa.

EIGHTEEN-YEAR-OLD PRIVATE SCHOOL GRADUATE desires job as companion for child(ren) abroad or at vacation home. Experienced with all ages, especially with retarded and handicapped children. Available June 6—early September. Write 152 Foxwood Road, West Nyack, New York.

GEORGE SCHOOL STUDENT DESIRES SUMMER POSITION as mother's helper. Two-six weeks, eastern seashore or mountains. Experienced. Anne Parry, George School, Bucks County, Pennsylvania.

SUMMER BABY-SITTER POSITION WANTED by Westtown Senior with vacationing family New England shore area. Write Jennifer Clark, Westtown School, Westtown, Pa.

FOR RENT

JUNE 17-SEPTEMBER 7, \$350. Five bedrooms, three baths, 2 living rooms. Friendly neighbors, Awbury, Germantown, Pa. Close to XH bus, Reading Railroad. Tenant responsible for friendly dog, power-mowing. Call Eric Johnson, VI 8-3238.

QUAKER HOUSE IN NANTUCKET (c. 1720) for rent July and August, or season June 15 to September 15. Completely furnished, antique pieces, linens, blankets, etc. Modern kitchen, five bedrooms, two baths, large yard on quiet street in town. Write Lili Wilson, 21 North Plandome Road, Port Washington, N. Y.

FOR SALE

UNIQUE Wilderness Corporation controlling 2,200 acres mountain, forest, unspoiled lake, offers nondivisible, one-acre lots in community of Friends and like-minded people behind 100-foot "Common Land" along shore. Only 10 acres left. Charter to "preserve wilderness" insures uncrowded lake for all time. Almost no motor boats. Several cottage rentals, '65 season. Write or phone Kenneth B. Webb, Woodstock, Vermont.

FOR RENT OR LEASE

SUMMER IN LONG ISLAND? South Shore: newly decorated house with large shady yard, 3 bedrooms, 2 baths, porch, patio; near beach, shops, railway; 50 miles from New York. Wardlaw, 875 West 181st Street, New York City, 10033, phone: (212) WA 3-8259 or (516) HR 2-1724.

PRIVATE HOME, NICELY FURNISHED, with large enclosed living room, porch and attached outside porch, large dining room with open fireplace, large modern kitchen, two bedrooms, bathroom, two toilets, automatic gas heat, finished attic for storage, finished basement, brick garage with enclosed yard. Rent—\$125 per month. Write Jack Martin, 146-01 133rd Ave., South Ozone Park, 36, Long Island, New York.

MISCELLANEOUS

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Effective June 1, 1965

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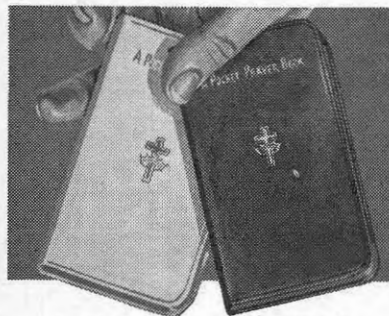
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June 11-13, 1965

Leader: JAMES G. WHITNEY, M.D., of Berkeley, California

Jungian analyst, lecturer, active in integrated housing and education projects.

Subject: "PSYCHOLOGICAL ASPECTS OF THE NEGRO-WHITE REVOLUTION"

Participants will want to ponder: "... the darkness and the light are
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Reading list and details about the conference are available from
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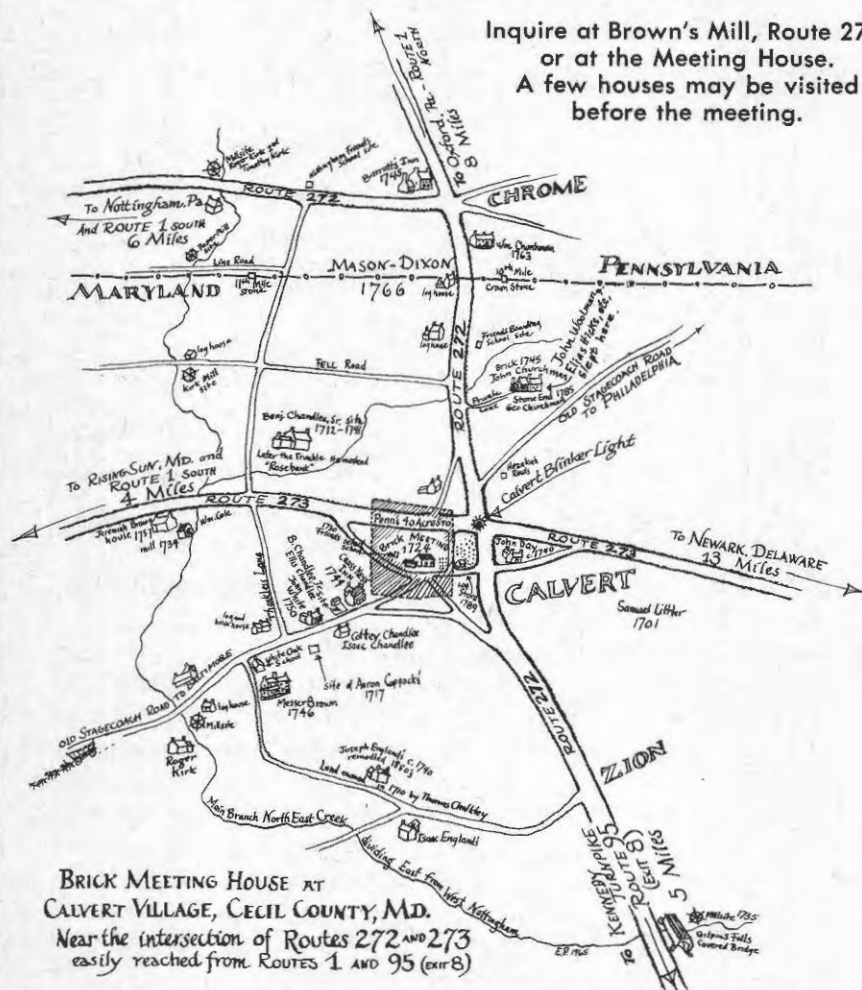
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A few houses may be visited
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Friends Social Union
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SPRING MEETING AND PICNIC
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— Program at 4 o'clock —

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*Desires and Hopes for the Restoration
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The Story of the Brick Meeting House

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Ice cream and coffee will be served by
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There will be a brief Meeting for
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Grades
9-12

GEORGE SCHOOL

Founded
1893

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—Josiah Royce

Address inquiries to: JAMES E. ACHTERBERG, Director of Admissions
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have featured friendly, informal,
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