

FRIENDS JOURNAL

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THE distinguishing characteristics of the Quaker way of life are: a belief in the value of the spiritual light in every man; reverence for individual opinion; love of freedom and friendly toleration of differences; courage to face the social, economic and racial problems which divide the modern world; a deep longing for peace; an abhorrence of force; a tenderness for minorities; a fundamental adherence to the great liberal tradition which brought peace and freedom to the world in the nineteenth century and which is so gravely threatened in the twentieth.

—FRANK AYDELOTTE

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. *by Adele Wehmeyer*

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. *by Marjorie Wolfe*

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FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR
AMERICAN FRIENDS SERVICE COMMITTEE

"A Story to Tell Back Home"

VISITORS from abroad often picture America as a place where every family buys a new car each year, no one walks, and no woman is content to stay at home with her children, but leaves them undisciplined while she takes a job.

These are but a few of the common, erroneous images foreigners have of the United States—images which Burns and Elizabeth Chalmers try to correct when a visitor from abroad stays at Davis House in Washington.

For eight years the Chalmers have served as host and hostess there, entertaining during that time over 56,000 persons from more than eighty countries. Davis House, given to the American Friends Service Committee in 1943 by the late Mrs. Bancroft Davis, serves as more than a lodging for the night; it is a home where persons of differing cultures and nations become acquainted and learn to understand each other. Consider, for example, the reaction of an Arab from the Gaza Strip who had just talked socially with an Israeli for the first time. "Have I got a story to tell back home!" was his comment.

Elizabeth Chalmers feels that hers is a job which "makes you optimistic about the world; everyone is friendly and gets along with the others." She attributes this amicability to the increased communication and exchanges between countries. At least there has not been a repeat of an incident five years ago when a white woman doctor from South Africa and a Ugandan African nationalist sat together at the breakfast table. "Blacks are uncivilized," the doctor announced, whereupon the Ugandan retorted, "Give us three to four years and we'll push you into the ocean." Declaring she would not eat with this man, the doctor stalked out of the room. Later, after the Chalmers reassured each separately that the other had not meant his words so harshly, the two agreed to eat together again. Today's visitors usually are more inclined to make friendly overtures.

The atmosphere for congenial discussion provided by Davis House is available not only to foreign visitors who are staying there, but also to others who are stationed in Washington. About 2,000 people visit the house each year for luncheons, teas, international-affairs seminars, etc.

It is the Chalmers' hope that visitors leave Davis House with an increased understanding of each other, as well as of the United States. "A person is first of all a person," says Elizabeth. "We do not think 'She's an Indian, and isn't that sari fascinating?' but 'Here is an interesting person who comes, incidentally, from India.'"

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FRIENDS JOURNAL

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Editorial Comments

Too Much Money?

“THERE, men and women worship with their hearts. . . . You may break in upon them, hoot at them, roar at them, drag them about; the meeting . . . essentially still goes on until all the component individuals are murdered. Throw them out at the doors . . . and they but re-enter at window and quietly resume their places. Pull their meeting house down, and they reassemble next day most punctually amid the broken walls and rafters.”

Would this be a report on the Negro congregations of Mississippi who in the last year or so have been gathering amid debris and ashes to hold worship services after their churches have been bombed or burned? No, it is an account of the obstinate devotion to their non-conformist religion practiced by England's seventeenth-century Quakers, as reported by David Masson in his *Life of Milton*. We could not help thinking of it the other day when a new member of a certain Meeting, after sitting through a lengthy meeting for business devoted largely to discussion of how best to invest the Meeting's financial resources, exclaimed in annoyance: “The trouble with this Meeting is that it has too much money! There wasn't a trace of the spiritual in anything that was said!”

In all likelihood she exaggerated, as people often do in the throes of irritation, yet there was a valid basis for her irritation. Probably there are few members of solidly established Meetings or churches who do not occasionally feel twinges of unease during the reading of financial reports which, in revealing how much treasure they are laying up for themselves upon earth, give rise to the fear that where their treasure is there will their hearts be also.

That such a danger exists is not to be denied, yet to accuse a Meeting which constructs solid financial assets of neglecting its spiritual obligations is, in most cases, hardly fair. Without such mundane assets how would Friends be able to aid in the rebuilding of those Negro churches in Mississippi that are being destroyed today even as the meeting places of early Friends were destroyed in England three hundred years ago? How would they support all the multiple other social and educational

concerns that are so dear to their hearts? The problem, of course, is to make sure that the laying up of treasure never becomes an end in itself and that a proper balance is maintained between insuring financial responsibility and bearing witness to religious concern.

The solution is not an easy one, and chances are that only in Utopia will be found, even among presumably peace-loving Quakers, a Monthly Meeting where zealous idealists do not chafe at what they consider overemphasis on financial accumulation manifested by those in charge of the purse strings, who, in their turn, raise their brows at what seems to them the profligate eagerness of some of their fellow-members to drive the Meeting into bankruptcy by contributing generously and unquestioningly to every worthy cause that comes along.

That those who give no thought to laying up treasures on earth have the more truly spiritual attitude is a point of view possessing biblical sanction, yet perhaps it is fortunate for the Society of Friends that every generation and every Meeting seems to possess a few cautious members who keep insisting upon the need for laying aside a few dollars or so against the day when emergency may force them to “reassemble . . . amid the broken walls and rafters.” If such day ever comes (which is not impossible in an era when fundamental freedoms are continually being challenged), let us hope that Friends will have the courage shown by their seventeenth-century ancestors!

Courtesy Titles

Speaking of those seventeenth-century Friends brings to mind a curious paradox: the contrast between the stand that they took on a common contemporary custom and that which is being taken by Negroes of today in their struggle for equal rights. To Quakers three centuries ago it seemed highly important, in order to demonstrate their conviction that all men were equal in the sight of God, that such “courtesy titles” as “Mr.,” “Reverend,” etc., should not be used, and frequently they were willing to go to jail to uphold this belief. And even among modern Quakers, so apparently worldly and conformist in some respects, this pleasant custom of saying “Mary and John Smith” instead of “Mr. and Mrs. John Smith” has lingered on.

Among Negroes, however, use of these courtesy titles has become an important indication of progress on the road to equality. Forced ever since the days of slavery to be called (particularly in the South) by their first names only, they have taken a stand on their right to the "Mr." (or its equivalent) that everyone else (except occasional Quakers) takes for granted. Thus we find the following dialogue recorded in the annual report of the Legal Defense and Educational Fund of the National Association for Advancement of Colored People:

The white prosecutor glared in anger and contempt. All eyes in the Alabama courtroom focused on an indignant and angry young Negro woman.

"My name is Miss Hamilton. Please address me correctly," she said.

The annoyed prosecutor repeated his question: "Whom were you arrested by, Mary?"

Pretty Mary Hamilton, a former school teacher who had come south to assist the movement, braced herself and glared back. "I will not answer your question until I am addressed correctly."

The result of this stand taken by Miss Hamilton was that she was held in contempt of court and sentenced to fine and imprisonment, and the Alabama Supreme Court upheld her conviction. But that was not the final outcome of her defiance of custom, for the U.S. Supreme Court ruled that a state court could not imprison a citizen for insisting on courteous treatment.

Hence American Negroes now have a legal right to the courtesy titles which early Friends so often endangered themselves by opposing, yet it seems unlikely that there can be found a single twentieth-century Quaker who will not agree that, under the circumstances, the use of such titles is highly desirable.

You Ask What Prayer Is

By HERTA ROSENBLATT

There is a song in my soul
but my lips are silent
though joy nearly bursts my heart—
I am still and know that this is God.

I love you
but my lips are silent
though my cup runneth over—
I am still and know that this is God.

I see the pussy willows are out
and oh, the wonder of the first pale leaf—
I am still and know that this is God.

It is dark
and loneliness nearly leaves me blind—
I am still and know that this is God.

Bombing and Our Religious Heritage

By CHARLES A. WELLS

VIETNAM has offered an extraordinary opportunity to use constructive forces to curb and defeat communism. . . . The four billion dollars we have spent on military operations in Vietnam—which only carried us ever deeper into a pit of futility, blood, and sorrow—could have provided every Vietnamese village and peasant with the highest standard of living in all Asia, Africa, and Latin America. The influence of this achievement would have fallen on the blundering, barren communist areas with blows more devastating than any bombs. . . .

Our political leaders make much of churchgoing (with photos); the Senate and the House of Representatives have chaplains whose prayers are used to symbolize our faith in God; the armed services are fond of releasing photos to the press showing airmen at prayer before take-off—all of which emphasize our religious heritage. Yet our military-industrial power bloc pointedly ignores all opportunity to employ constructive moral forces in our defense. Can a nation be Christian and be so mesmerized by physical violence? . . .

American newsmen in Saigon, though severely restricted by censorship, are warning that we are being led toward a big war. . . . Great spiritual losses will be suffered by the entire world if Asia is engulfed in a conflict of this nature. The millions of people who either are moving toward communism willingly or are being entrapped in it seek only relief from their age-old poverties—illiteracy, disease, and exploitation by ancient tyrannies. The seventeen or more nonaligned nations, who have urgently petitioned the U.S. to stop the bombing of North Vietnam or to open the way for negotiations, are chiefly composed of Hindus, Buddhists, Moslems, or other non-Christian faiths. If we stop the bombing, their pressure will be turned upon the communists, demanding a reasonable response in a peace settlement.

If we ignore their pleas, the regard for Christianity among the two and a half billion non-Christians in the world will sink to a low ebb, since our unparalleled power and wealth would have been used, in their view, without charity or moral vision. This neither we nor our unstable world can afford. Already the number of Christians has shrunk from 30 to 20 per cent of the world population since the beginning of World War II. Can we afford to see the Christian influence reduced even further at a time of such great transition when the immeasurable force of the atom can be matched only by the spiritual forces of redemptive good will that entered man's consciousness through Judaic-Christian heritage?

Excerpted from May 15th issue of *Between the Lines*, edited and published by Charles Wells of Newtown (Pa.) Meeting.

When I Consider Thy Heavens . . .

By ADELE WEHMEYER

IMMANUEL KANT said that two things inspired him with awe: the starry heavens above him and the moral law within. For myself I can say that the nearest I have come to a mystical experience has been when I have gazed at the stars on a clear night; there is a mystery in every common thing, but the mystery of the cosmos strikes me as the greatest of all. Over three centuries ago, when we still thought of the universe as a little affair especially created for us, the most important part of the whole, Pascal expressed fright at the enormous distances then known. What would he say if he could contemplate the universe as we know it today?

The facts I shall mention here can be learned from almost any recent book on astronomy; they are supposed to be commonly known, but I have found scant knowledge of them among my friends, even those with college training and a comparatively high degree of culture. They deserve to be brought to mind, that we may relate them to our search for a fuller life and our growing concept of reality.

Let us begin with our earth—one of nine planets which swim in remote depths of space with the sun, a comparatively small star some 93,000,000 miles away. To get a conceivable idea of distances among the members of the solar system, let us reduce the sun to a sphere one foot in diameter; the smaller planets (Mercury, Venus, Earth, and Mars) would then be the size of shotgun pellets and would be respectively 14, 26, 36, and 54 yards from it; the larger planets (Jupiter, Saturn, Uranus, and Neptune) would be the size of marbles, 190, 340, 700, and 1100 yards away, respectively. Little Pluto would be 1400 yards away. Our sun and its planets and all the celestial bodies we see with the naked eye are members of the galaxy known as the Milky Way, an irregular luminous band of billions of stars, shaped like a thin convex lens or a flat disk.

There are many millions of galaxies and groups of them, of different sizes and shapes. Some are distinguishable only as luminous patches which we call nebulae; about these nebulae we know as yet very little except that at present our telescopes can detect millions of them.

How large are the stars? A rocket going 5000 miles an hour would take a week to travel through the sun's diameter; it would take more than ten years to travel

through Antares, a star with a diameter more than 500 times as large as the sun's. Among the brightest stars we know is S. Doradus, perhaps 300,000 times as bright as the sun; speculations are that, if it came too near, our earth would be vaporized in a few hours.

How distant from one another are the stars in our galaxy? If we reduce their scale to the size of apples, they would be as far apart as if there were one in each continent of our earth. Our nearest star, Alpha Centauri, is some 24 trillion miles away—so far, indeed, that its light takes four years to reach us. The nearest galaxy, known as the Cloud of Magellan, is so far that its light takes more than 100,000 years to reach us, traveling at the rate of 186,000 miles a second. The remotest galaxies we know are more than a billion light years away!

Our whole galaxy rotates somewhat like a cartwheel around its hub, the solar system being perhaps halfway from the center. To complete the circle takes 250 million years, going at the rate of 200 miles a second. If we think that our astronauts have traveled at fantastic speed, let us consider how we travel through space: the earth rotates on its axis at 1000 miles an hour, at the same time orbiting around the sun at 1100 miles a minute; the sun itself, with all its planets, is circling around our galaxy at 12,000 miles a minute, and the whole Milky Way is speeding through space at such a fantastic rate that our minds are hardly able to conceive it. Though we are traveling in four different directions, our motion is so orderly and so smooth that we seem to be perfectly still.

Some astronomers liken our universe to the surface of an expanding soap bubble whose radius is 36 billion light years (210-followed-by-21-zeros miles). Galaxies are flying away from one another, some of them at the rate of 20,000 miles a second. Many scientists are inclined to think that this expanding universe is evolving from a central nucleus of stellar matter which was crowded together and started speeding away from the center five billion years ago. They suggest also that some day it may start shrinking again, beginning a new life cycle. In oriental scriptures there is an intuitive statement which refers to this evolution and dissolution as the "inbreathing and outbreathing of Brahma."

With these few facts we have enough to confound us. It might be profitable for us, as we go about our daily activities and concerns, to keep them present in what Thomas Kelly called "our deeper level of consciousness," that we may see our lives in the perspective of the whole. We may then better evaluate the importance of our worries, our material wealth, the time we give to the

Adele Wehmeyer, a member of Mt. Toby Meeting, Leverett, Mass., moved to the United States in her teens from her native Italy. She and her late husband joined the Society of Friends during World War II. A former teacher, she is now a volunteer worker at Gould Farm, a rehabilitation community for the mentally or emotionally disturbed at Great Barrington, Mass.

acquisition of power and prestige; we may see the stupidity of our international conflicts, our racial prejudices, our concern over the styles of clothes and the elaborate furnishings of our homes. Like Socrates of old, we may become conscious of our abysmal ignorance, and with the Psalmist we may sing: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?"

When the theory of evolution was propounded we slowly had to substitute for the anthropomorphic god of the primitive tribe and the child a concept of an all-pervading spirit of life. Now the modern scientist offers a still more stupendous and "incredible" concept, namely that *all* aspects of reality are in the process of evolution, that from atom to star to nebula all is evolving toward a final goal. The cosmos, in other words, is like a living organism; we might say with Goethe: "the universe is the living garment of God." We might also say that, compared with the thousands of ages past (which, as Isaac Watts said, "are like an evening gone"), man's life on this planet started but yesterday, and we are still like "infants crying in the night." To be identified with this stupendous creation is to experience one of the greatest joys and inspirations for which one could ask.

Albert Einstein, who knew more about the stars than most, had this to say: "The most beautiful and the most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling is at the center of true religiousness. . . . My religion consists of a humble admiration of the illimitable superior spirit who reveals itself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power which is revealed in the incomprehensible universe forms my idea of God."

Is it conceivable that Christ could be orthodox within any church today? . . . The Galilean has been too great for our small hearts. . . . Religion has been imprisoned by its little janitors. . . . And now we have got to the stage when it is actually believed by a multitude of people that the only approach to the God of Jesus Christ that may be guaranteed as perfectly safe is the channel of their own particular Christian denomination. Truly God has been created after the likeness of little men.

—H. R. L. SHEPPARD

Bogota's Cosmopolitan Quakers

By JOHN and ESTHER DELAPLAINE

COLOMBIA has experienced in the last two years increasing political and economic instability, including a slowdown in the rate of economic and social progress, growing unemployment, and a very real foreign-exchange crisis coupled with violence. In recent months this has led to the kidnapping of several wealthy Colombians and a series of student demonstrations which, starting out as protests against U. S. unilateral intervention in the Dominican Republic, have come to be directed more against police brutality that resulted in the death of an innocent student. The government has now proclaimed a state of siege, largely to get around the requirement for a two-thirds parliamentary majority for passage of legislation, but using the student protest as a pretext for government by decree.

In spite of prevailing calm, the small group of Friends in Bogota is becoming increasingly concerned with resorts to violence in the handling of civic affairs, a growing lack of civil liberties following recent events, and the inability of the upper and middle classes to solve the increasingly serious problems of the poor.

This concern has found expression in a small way in our work in Barrio Restauracion, an invasion community (a large squatters' colony) not far from the American School. Three of our members, studying Community Development at Universidad Nacional, have tried to establish some self-help projects. Following construction of a small clinic by the men in the barrio, a dispensary service is being operated by an American nurse who now has Colombian and American assistants.

The American Women's Club and many individuals have contributed to a drug fund. There are now five medical students and two Dominican nuns assisting. A committee of women in the barrio raised money for community projects through a rummage sale of shoes collected by the American School and clothing collected by AID Wives. The school also has conducted a Saturday recreation program involving several Friends. The most recent pick-and-shovel project, in which Quakers and their friends are helping, is to erect another classroom to house Grade 2.

Meanwhile the fate of this community is very uncertain. Its illegal status invites municipal bulldozers, and a

John and Esther Delaplaine and their children of Bethesda (Md.) Preparative and Washington (D. C.) Monthly Meetings have spent the last year and a half at Bogota, Colombia, where John Delaplaine (lent by Harvard University's Development Advisory Service) has been serving as an economic advisor to the Department of Planning and Ministry of Hacienda of the Colombian government. Esther Delaplaine has been active in Friends' work camps in several countries.

pending highway may obliterate the site. Whether a planned resettlement in a self-help housing project is likely is yet to be resolved, because of budget cuts in the public housing program.

Our sustained interest in the plight of these people has helped to involve others and perhaps to break down some of the stereotypes of the haves and have-nots. Some still view us suspiciously as gringos and Protestants with nefarious motives, despite our close working relationship with a Dominican padre, the spiritual leader of the community. As we see fear and hostility augmenting damage wrought by disease and malnutrition we are finding that poverty's greatest toll is damage to the human spirit. We therefore rejoice when we see patterns of cooperation and good community feelings emerge.

Our meeting for worship steadily numbers around twenty. Newest additions are Aziz and Raihana Pabaney from Bombay. Aziz comes as a U. N. advisor in community development to the Acción Communal program of the Colombian government. He has been identified with Friends' work camps in Mexico and with Quaker projects in India. A second U. N. family are Glynis and Ian Scott from Wells-next-the-Sea Meeting, Norfolk, England. Glynis is with the British Council, a binational cultural organization, and Ian is a U. N. program officer.

Ralph and Janet Hofmeister and their three daughters come from Twin Cities Meeting, Minneapolis. Ralph is visiting professor of economics at Universidad de los Andes, a private liberal arts college in Bogota.

Jill Orear of 57th Street Meeting, Chicago, is a sociology student at Universidad Nacional under the Great Lakes College Association program, the supervisory staff of which includes several midwestern Friends. Paula Gordon, formerly of the AFSC staff in Southern California, is in the same program. Both are Antioch students. Wonn Kyo-Park, an attendee at Seoul (Korea) Meeting, is studying Spanish literature at Universidad Libre. Anita Weiss, also studying at Nacional, returned in February from service in an AFSC work camp in Mexico.

The inauguration of the ACJ (the YMCA in Colombia) was celebrated at its new center on March 22. It represents a major milestone in the efforts of Don Warrington, our Meeting's clerk, to develop a Y program. The Y is sponsoring an international work camp in Bogota, starting July 10. Students will work on a school construction project and live in Barrio Del Dorado, a mountain-top community overlooking the city. Students are already living at the Y, located on Calle 24 #13-57. Friends Meeting will eventually meet at this address. Traveling Friends can confirm this by calling either 41-32-62 or the Warrington home, 37-23-35. Monthly Meetings are held at the home of Kurt Weiss, 45-30-56.

Among the international visitors who have joined us at our meetings are Philip Zealey (evaluating the British Volunteer Program); John and Varley Crist and Jackson Bailey of Richmond, Indiana (consulting for the Great Lakes College Association); Joe and Toni Stepanek (on leave from India on a short-term U. N. assignment); Robert Williamson of Lehigh University's Sociology Department (attending a sociology congress); Jack Powelson of Pittsburgh, Pennsylvania (consultant to a leadership conference sponsored by the U. S. Embassy); Heberto Sein and Ed Duckles from Mexico (interpreting the AFSC workcamp program in Mexico to university students); and Ted Hawkins (on several World Bank Missions).

Former clerk Chris Ahrens and his family left last Christmas to transfer membership to Friends Meeting of Washington, D. C. Chris continues to work in Latin American projects, supervising co-op and self-help housing projects. Attenders Harold and Evelyn Hay left Bogota in February to settle eventually in Arizona.

Bogota, Colombia, May 23, 1965

Freedom in America

By ALAN CROASDALE

FREEDOM in America is a funny thing. It doesn't really mean a lot to me because I've seen and worked with some of the people, black and white, in the slums of big, famous cities like Philadelphia, who have practically no freedom at all. Sure, they have some, but not the kind that we have or that they would like.

These people don't have the freedom to try to improve their homes, so how can they be looked upon as respectable people? They can't eat where they like, and they aren't allowed to pick the jobs at which they are good. Their children can't go to certain schools, and when they walk along the street they are snubbed and persecuted for no particular reason. To me, there is no evidence of freedom here.

On the other hand, freedom is a fine thing. We have freedom to attend any church, and we are welcomed at local restaurants. In school, we have freedom to choose the course of our choice and may enter clubs that may be available. We are not forced to study our lessons, but are urged to. We have freedom of opinion in the Student Council, which has provided suggestion boxes where students are urged to put constructive suggestions.

Freedom, like most things, has two sides: one good and one bad.

Alan Croasdale, a 13-year old member of Schuylkill Meeting, Phoenixville, Pa., has just completed the eighth grade in the junior high school of the Schwenksville (Pa.) Union School District. This essay, motivated by an American Legion Auxiliary Freedom Essay Contest, is based on his experiences at work camps of the Friends Social Order Committee of Philadelphia Yearly Meeting.

How to Win Friends for the U.S.A.

By JAMES M. READ

TALKING with Juscelino Kubitschek, former President of Brazil, after a lecture at Wilmington College, I asked a question often put by foes and critics of foreign aid: "Why is it, Mr. President, that the more foreign aid the United States gives, the more enemies we make?"

"This is inevitable," Mr. Kubitschek replied. "The rich man is proverbially disliked. But in addition it is the way you give foreign aid. Without spending any money at all, you could, if you wanted, make more friends simply by a policy of understanding and appreciating other people's needs and cultures. Look at what President Roosevelt did with his 'Good Neighbor Policy.' He didn't spend a dollar for it, but it got the United States loved more than all the hundreds of millions of the Alliance for Progress."

Since then I have wondered whether we could not do much more to show understanding of other nations' spiritual needs. We might avoid gratuitous acts of discrimination, such as those we commit every day with our present immigration policy, based as it is on a system of quotas by national origin that gives to Britain, Germany, Ireland, and the Scandinavian countries big quotas (which they do not need) and allots tiny ones to Asian nations and to countries such as Italy, Greece, and Poland that have enormous waiting lists. Revision of this policy would do much to improve unfavorable attitudes toward us in other countries. The British *Economist* observes that "Even Mr. Walter [one of the sponsors of the McCarran-Walter Act], before his death, was responding to a growing feeling that the present rigid and complicated immigration law is a travesty of American ideals."

The inequities of this system have also been reflected in our treatment of various refugee problems. To be sure, the United States has responded well to certain refugee crises, taking in several hundred thousand persons displaced by the war, 40,000 Hungarian refugees in 1957, and 160,000 as a result of recent events in Cuba. In 1960 Congress adopted a formula whereby the U.S. admitted one refugee for every three accepted by other countries of second asylum. All of these were required to be under the mandate of the United Nations High Commissioner for Refugees. However, the total number thus accepted was only some 16,000 over a three-year

period, though there are still some 200,000 refugees under the High Commissioner's mandate listed as "unsettled." Other provisions (including certain political tests and health requirements) of U.S. immigration legislation militate against refugees.

Fortunately the chances appear more than good that the current Congress will undertake a fundamental overhauling of a policy that has plagued our national image for years.

Over the years Friends have interested themselves in the fate of refugees and in our national immigration policy. I can recall spending a good deal of time in the early years of the Friends Committee on National Legislation in an effort to obtain passage of the Displaced Persons Act of 1947. Clarence Pickett was a member of the Commission appointed by President Truman to review our whole immigration policy. The report of this Commission supported a basic revision of the national-origins quota system, but, whatever Friends felt about the desirability of a change in this system, it seemed to matter little. In Congress the idea of keeping the country "homogeneous" by use of the national-origins quotas appeared to be a cornerstone of American policy. Presidents Eisenhower and Kennedy both proposed elimination of such a quota system, but it still seemed a remote and forlorn cause of Presidents and idealists.

Now President Johnson has thrown his weight and his powerful Congressional majority behind an attempt to change the law, and well-informed people in Washington are convinced that this Congress will actually achieve a basic change.

Bills to this end have been introduced in both Houses. The total number of immigrants allowed in the country will not be appreciably increased, but the categories of national origin will be abolished over a five-year period. Emphasis will be on allowing entry to people with skills needed in the United States. This will be followed closely by preference for relatives of citizens or aliens already resident here. No more than one-tenth of the total will be authorized for any one country. Another tenth will be reserved for refugees. Moreover, the proposed act will preserve family unity of refugees and immigrants.

To be sure, Friends will not be completely at ease, even if these improvements are effected. They will still hold that ultimately every responsible individual should have the right to choose his home anywhere in the world, and they will also be wary of establishing a new fetish of selection of immigrants according to skills, while engaging in a "brain drain" of developing countries. Nevertheless, the progress proposed in the administration-backed

James M. Read, president of Wilmington (Ohio) College and a member of the Campus Meeting at Wilmington, was from 1951 to 1960 United Nations Deputy High Commissioner for Refugees. He has been an executive with the Friends Committee on National Legislation, the American Friends Service Committee, and the U.S. Department of State.

bill is enormous. After so many years of frustration and bleakness, Friends can rejoice at the good prospects which these highly desirable changes in the immigration legislation law now enjoy.

That some races of people are inherently more or less desirable than others is repugnant to Friends. It runs counter to everything they believe about the presence of the Divine in every individual and about the equality of all children of the Father. During the forty years since the national-origins quota system was inaugurated, despite many intervening examples of man's inhumanity to man, our social scientists have gained many new insights into human relations. No longer can a self-respecting scientist assert that culture or science or morality is derived from any one race or nation or from certain groups of races or nations.

Our prayer, therefore, is that our country may have the wisdom to profit from these insights and to make clear to all the world our realization that the immigrant who gains much by coming to this country also has much to give. If we do have the wisdom to adopt such an attitude, I am convinced that it will do more to make friends for us in the world than all the military aid which we have advanced to other nations since the last war.

Friends' Meeting Libraries

By THOMAS BASSETT

NEW meeting houses and centers are appearing in our cities. Our new Friends—urban, verbal, and often professional—naturally think of furnishing them with books as well as with benches. I think they should wait until their programs show what they need. The story of the Burlington (Vt.) Monthly Meeting Library and some observations on others may help those planning a collection for their centers.

At first (perhaps ten years ago) we had a few pamphlets in a member's house. We bought half a dozen books for our Bible study group. After we became a Monthly Meeting in 1959 the Mosher Book and Tract Fund of New England Yearly Meeting provided three books a year, which we selected from a list prepared by the committee in charge of the Fund. We usually picked one for use with children, one relating to the Bible or general religion, and one about Quaker history or current Friends' thoughts and activities. Visitors to our discussion group have contributed books on the subjects we are studying. Members have given files of Friends' magazines and pamphlet series they had subscribed to, and the Meeting started a standing order for Pendle

Hill pamphlets. Pendle Hill Library sent duplicates of the works of Penington and Fox; members paid for re-binding them.

So they trickled in until they were too many for the Meeting librarian's own shelves. We now have about a hundred volumes, not counting periodicals and pamphlets. Eighty of these are on two homemade shelves and two tables in the meeting room. The rest have been borrowed.

By whom? An occasional visitor, inquirer, or member. High school and college students each semester at term-paper time borrow a stack and return them in a month or so, sometimes letting us see what they have written. One mother whose child was being adopted by Friends borrowed to find out what kind of upbringing her child might get.

Few meeting libraries have much circulation. Those like the one in the Cambridge (Mass.) Friends Center are notable exceptions. At Cambridge a good many hours went into classifying, cataloguing, and labeling, with simple and accessible arrangements for self-charging. There is an active program of study and discussion which calls attention to the library in the discussion room. Committee meetings there draw from the shelves because the members know they generally will find what they need. The usual collection, on the other hand, is an inheritance from the nineteenth century, with dust undisturbed and covers unmended. Often it has long since been stored away or disposed of. (Many of my own collection bear labels from other Meetings.) When meeting libraries first appeared in the eighteenth century, they performed a useful function because there were no other circulating libraries.

Among our members we have persons with special interest in treatment of offenders, the peace testimony, the Bible, international relations, and Quaker history. To these people we turn for guidance through their books or those of the town and its schools. We have a file listing books on Quakerism and religion owned by our members.

I know of two Meetings which have secured permission to keep shelves of books and pamphlets in nearby college libraries. These are beyond what the college feels it should acquire; otherwise it would be better to give them to the college. We are compiling a list of books on Quakerism in nearby public and institutional libraries. When we know what they hold we shall be in a position either to suggest what they might acquire or to give them one now and then. Five books about Friends, if freshly addressed to the general reader, are more useful in the public library than five shelves of books in the meeting house, the proceeds of an indiscriminate appeal.

Thomas Bassett, librarian of Burlington (Vt.) Monthly Meeting, is University Archivist and Curator of the Wilbur Collection of Vermontiana at the University of Vermont, where he also teaches history.

Freundschaftsheim

By MARJORIE WOLFE

IF you drive along the highway from Hannover toward Minden in north central Germany, just beyond Bückeburg, you will observe three good-sized houses, surrounded by grass and fields, on a hill across the road from a military exercise-ground. Formerly an execution place, this spot is still known as Gallows Hill. Now a sign by the driveway says "Freundschaftsheim." Nearby you may see many young people working, talking, or just relaxing.

Freundschaftsheim (Friendship House) is an international peace center for conferences and seminars with young people from all countries. Its goal is to increase understanding among all people, regardless of nationality, race, religion, class, or political philosophy, and to prepare them to work more effectively toward a peaceful world.

This center was founded in 1948 by Pastor Wilhelm Mensching, a minister from the nearby village of Petzen who, during the Nazi period, had suffered greatly for his strong stand against the Nazi Party. The oldest buildings are two Quonset huts, given in 1948 by the British Military Government Youth Department of Hannover. (They are now used as a pigsty and a chicken coop.) As the rocky land upon which they were set up was deemed useless for cultivation, no one else wanted it. That first summer about thirty volunteers worked seven hours a day on the primitive huts, in which they also lived. This was a time of great poverty in Germany, and the volunteers, who devoted their evenings to study, were able to continue their work only through contributions from local farmers and factories.

The first permanent house, begun in 1949, was finished in 1950. Committees were set up in several countries to support the work of the Heim, which has continued to grow year by year, reaching out continuously for new contacts and for new ways of encouraging young people to work for peace and international understanding.

The present program, consisting mainly of three-week seminars for volunteers, centers around topics related to international relations and peace. Four hours a day are spent doing physical work in house and gardens; afternoons and evenings are used for lectures, discussions,

Marjorie Wolfe, a 1960 graduate of Oberlin (Ohio) College (where she became a Friend), was at Freundschaftsheim for several months in the fall and winter of 1964. Although her home address is Berkeley Heights, N. J., she has spent most of the past several years traveling and participating in work and study projects in East and West Germany, Russia, and other European countries, as well as in Africa and the Middle East. (The JOURNAL hopes to publish later an account of her experiences in an Israeli kibbutz, where she spent several months in 1964.) Before returning to Freundschaftsheim in May she toured the United States, speaking about her experiences.

study, and leisure-time activities. Guest lecturers are invited to present special subjects, and an international staff provides leadership. A silent meditation period is held each morning for those wishing to participate. There are also facilities for short-term conferences and for orientation programs of international work camps or travel seminars. Nine work and study courses are scheduled for this year, running from April through October.

The directorship of Freundschaftsheim has been taken over recently by Pastor Peter Schwenkhagen, a German minister and an active member of the Fellowship of Reconciliation. On the permanent staff are a secretary, a housemother, a cook, a volunteer from the Church of the Brethren, and a studies director. Plans are being made for increased contact with the German church and with international youth organizations having goals similar to those of the Heim. The budget is still very limited, and constant pleas for support must be made. Most of the food is raised on the grounds, which have been made fertile by years of hard work. Many vegetables, fruits, grains, and potatoes are grown, and much work goes into preserving these for winter use.

Freundschaftsheim can now have about fifty young people at one time, mostly in single or double rooms. There are three large conference rooms which can be combined to form one very large room. The library is not yet satisfactory in terms of organization and of books available, but additions are continually being made through gifts from friends and supporters.

An independent organization, the Heim is supported entirely by voluntary contributions. More information is obtainable from Freundschaftsheim, 4967 Bückeburg, West Germany. (Contributions may be made through the American Committee for Freundschaftsheim, c/o Roger Scattergood, 1920 Riverside Drive, Trenton, N. J.

Inspiration

By EUELL GIBBONS

Whence comes this sudden tenderness of soul?
 Why am I buoyed above the earthly plane?
 Why do these nameless blessings o'er me roll,
 And fire-drops fall about me like the rain?
 Whence comes this joy to my unworthy heart?
 How did my spirit reach this sweet accord?
 Angelic voices from the silence start,
 Sing, "Holy, holy, holy is the Lord."
 My soaring soul gains heaven at a bound
 And praises God in all His mystic names.
 Now anywhere I tread is holy ground,
 And every common bush leaps into flames.

Such moments fade, but leave my soul imbued
 With apprehending light, and gratitude.

"Negroes, Puerto Ricans, and Americans"

By ELWOOD CRONK

"WHAT is the Cooperative Ministry of the United Church of Christ? I've never heard of it."

"We try to help people." The Puerto Rican girl answered hesitantly.

"Whom do you help?"

"Oh, Negroes, Puerto Ricans, and Americans."

The stark truth that she did not think of her people, or of Negroes, as Americans has been much on my mind ever since. Perhaps she did not realize what she had said or perhaps she has come to accept second-class citizenship as her lot in life. In either case her answer brings into frightening focus this aspect of life in the United States.

The occasion was a conference of high-school-age young people held in April at the Columbia Branch YWCA in North Philadelphia (the locale of race riots last summer). We could look back upon a trying and rocky road traveled since November, when a group of young people from that area had met for the first time with a group from the Young Friends Movement. A great deal of preparation had gone into orientation for this pioneering effort in communication and caring, in which we had the guidance and skillful support of Philadelphia Yearly Meeting's Committee on Race Relations. At our first meeting, designed to offer the young people from North Philadelphia an opportunity to share with us their views about the conditions out of which the rioting had come, we had asked them if they would be willing to join us in planning a call-to-action-in-race-relations conference. Their response was enthusiastic, and an all-day meeting date was set for the Christmas holiday season.

What an exhausting experience that second meeting proved to be! At the end of it we felt little of the exhilaration produced by our first gathering. Although a February conference had been planned, we realized that more time would be needed, so our plans were changed to make April the date of a conference seeking (1) to establish a common ground of fellowship and understanding, (2) to examine the conditions out of which the rioting came, and (3) to try to devise practical and constructive actions which can be taken by high-school-age youth.

It was interesting to watch the young people develop a conference agenda which would enable them to achieve these goals. They were very clear that they did not want to be talked at by adults. Thus they spent most of their time in small discussion groups. At first, communication was difficult, for most of those present were not ready to question or challenge one another, and many did not find a way to participate in the discussion. The lunch period offered a time for real intermingling and informal conversation, however, and set the tone for a significant afternoon experience, the heart of which was a willingness to become involved on a deeper level.

I heard a Negro ask a white boy, "How would you feel about moving into a colored neighborhood?" and I listened

with interest while a Negro girl described how she would act if she moved into an all-white neighborhood. Others discussed whether those who do not live in a particular community are not involved, even so, in its life. I was touched by the pathos of a statement by a girl who said that when she married she did not want to raise her family in the neighborhood where she had grown up. Unless great changes are made, her dream may not be realized.

When, toward the end of the conference, evaluation sheets were filled out, it was evident that we had come a long way. Most of the young people indicated that this had been a meaningful experience. Some raised new questions; many said that they had made new friends; others expressed a desire to become more actively involved; a few acknowledged that their opinions had been changed; and almost all said that they had experienced real understanding of others' points of view.

Thirty young people have signed up to be part of a planning committee to work out future activities. Their feeling about the experience is summed up in a word written in big letters at the bottom of one of the evaluation sheets: "More!!"

Dictionary of Quaker Biography

By EDWIN B. BRONNER

A LOOSE-LEAF *Dictionary of Quaker Biography* is now available to research workers in the Quaker Collection of Haverford College Library, Haverford, Pa.

Work on this project began several years ago under the direction of the Library Committee at Friends House, London. Several thousand entries have been prepared from diverse sources. Since the notes are in typed form in loose-leaf binders, they are tentative in nature and must be used with caution, but scholars from both sides of the Atlantic have been enthusiastic about the value of the project, which has been financed in part by a grant from the Barrow and Geraldine S. Cadbury Trust.

The original plan was for one copy to be kept in the library at Friends House, with the second copy at Woodbrooke College, Birmingham, England. However, the opportunity to combine the British *Dictionary of Quaker Biography* with William Bacon Evans' essentially American one led the Library Committee, with the approval of the librarian at Woodbrooke, to decide to transfer the second copy to Haverford.

The American *Dictionary of Quaker Biography*, on which William Bacon Evans had worked for many years, was left to the Quaker Collection at Haverford upon his death in 1964. In his introduction William Bacon Evans wrote that he had attempted to select Friends who, whether in religion, education, science, art, or industry, had made an outstanding contribution to life. He prepared biographical sketches of several thousand individuals, including many of the authors listed in Smith's *Descriptive Catalogue of Friends Books*, persons mentioned in *Besse's Collection of the Sufferings of the People Called Quakers*, and Friends mentioned in memorials of American Yearly Meetings, Quaker periodicals, etc.

Edwin B. Bronner is curator of the Quaker Collection at Haverford College. This account is drawn from one contributed to the spring issue of *Quaker History*.

Elwood Cronk, a member of Lansdowne (Pa.) Meeting, is secretary of the Young Friends Movement of Philadelphia Yearly Meeting.

The work compiled by William Bacon Evans is now being combined with the British *Dictionary of Quaker Biography*. A carbon copy will be sent to London to be added to the set at Friends House. Duplicate entries in the two *Dictionaries* are being eliminated.

This means that in the near future both *Dictionaries* will be available in both countries. Most of the entries in both list references, indicating not only the source of the entry but the location of additional information. Scholars are free to consult the *Dictionary* in its present form, and the staff at the Quaker Collection will reply to reasonable requests for information contained in the work.

The initial cost involved in beginning the task of editing and typing copies of the Evans *Dictionary* has been provided by friends of William Bacon Evans. It is hoped that additional funds can be found to complete this important work.

Book Reviews

BEYOND THIS STONE. By MARY HOXIE JONES. Golden Quill Press, Francetown, N. H., 1965. 88 pages. \$3.00

Anyone who has the good fortune to receive a Christmas poem every year from Mary Hoxie Jones will be among those who will be glad that she has collected fifty-eight of her poems in a book. The first selection is a jolly one written to her father, Rufus Jones, on his seventieth birthday; the second, from which the book gets its name, was written for her mother after her death. There are poems about people and places in Mary Hoxie Jones' childhood; poems about China, Japan, Africa, Europe; poems that show Mary's concern for people: the refugee, victims of the Japanese-Chinese war, the Negro in Mississippi.

There are nature poems and poems for two who died violent deaths. There are religious poems and several that show Mary Hoxie Jones' Quaker faith: "Deep down. High up. Within/ Are source and origin." There are quotable lines and deep feelings. The reader will find himself returning again and again to certain ones that "speak to his condition."

The book is dedicated to Mary Hoxie Jones' long-time friend Frances Ferris.

ELEANOR STABLER CLARKE

WHO SPEAKS FOR THE SOUTH? By JAMES MCBRIDE DABBS. Funk & Wagnalls, New York, 1964. 381 pages. \$5.95

James McBride Dabbs, author of *Southern Heritage*, has written another book on his favorite theme. The dedication is significant: "To The South: My Land and People." But the regional patriotism of this book, unlike so much that is unfortunately characteristic of the South, is of a very high order.

Moving with the leisurely pace of a meandering southern stream, and with the atmosphere of a personal conversation on the veranda of his plantation over a mint julep, this interpretation of the various facets of the Southern mind and disposition and their complex origins is penetrating and profound. In a day when many attempt books on the civil rights movement after a ten-day sojourn in the South, Mr. Dabbs writes with the authority of one of the fabled landed aristocracy whose capacity for mystical identification and prophetic sense of justice enabled him to break free from the debilitating bondage

to segregation psychology many years before the Supreme Court decision of '54 awakened others. In the felicitous and sometimes poetic prose that qualifies the book as a work of art, it reflects at once the author's romantic vision and his consuming passion: the preservation of certain virtues in Southern culture redeemed from the sin of segregation.

JOHN YUNGBLUT

A NEW CHINA POLICY: SOME QUAKER PROPOSALS.

Prepared for the AMERICAN FRIENDS SERVICE COMMITTEE. Yale University Press, New Haven, 1965. 68 pages. \$3.00 hard cover; 95 cents paperback

This is the most important Quaker report in ten years. Most of the sixteen Friends serving on the working party which prepared it for the American Friends Service Committee either have had long association with the Far East or else have other special qualifications. Their report is a small, quickly read book providing a basic tool for anyone anxious to secure a fundamental grip on the issues which have made the United States and China "enemies." It would make a good outline for any study group and should provide a stimulant toward getting discussion under way on practical proposals for solving some of the basic matters which divide us from a quarter of the human race.

After an exposition of the historic background of our present dispute, the study sets forth several steps which the United States might take to improve relations with China. There is discussion of the tragedy of our preventing China from participating in the United Nations, where the moderating effect of the world community could work on some of China's doctrinaire abrasiveness. The thorny problem of Taiwan is faced frankly, and constructive proposals for the settlement are offered.

The collision course set years ago when we committed many hostile acts against the People's Republic of China is now entering a final critical phase. While the study deals only indirectly with Vietnam, it is clear from my own talks with administration sources in Washington that our war in Vietnam is actually directed at China.

This excellent study is must reading for anyone who wishes to inform himself and to become an effective voice in halting our steady drift into nuclear war with China.

BRONSON P. CLARK

FREEDOM'S ADVOCATE: A TWENTY-FIVE YEAR CHRONICLE. By AARON LEVENSTEIN in collaboration with WILLIAM AGAR. Viking, New York, 1965. 304 pages. \$6.50

Freedom House in New York City began in 1940 as an informal group to alert "the nation and its leaders to the dangers of isolation. After the defeat of Nazism and Fascism, Freedom House turned to combat the Communist and other foreign and domestic threats to freedom." Freedom may be variously defined, say the authors, but all Freedom House associates "would probably agree that a person is free to the extent that he has the capacity, the opportunity, and the incentive to give expression to what is in him and to develop his potentialities." To explain the nature of freedom as a bulwark

against political tyranny Freedom House has distributed throughout the world more than a hundred thousand books.

The story deals largely with foreign threats to American freedom, although there is limited mention of efforts to protect civil rights of individuals against inroads by irresponsible demagogues within and without government. Throughout this volume there is implicit a belief that individual freedom can be established and protected by international conflict if discussion and argument should fail. The authors say that "Freedom House, from its very inception, rejected all forms of pacifism." Pacifism is dismissed as being concerned solely with refusal to participate in armed conflict or to engage in personal self-defenses. Reconciliation is equated with surrender. The book implies that military force and equipment are the ultimate effective weapons in defense of freedom.

Individuals of varied convictions have been identified with Freedom House, but the organization has not worked closely with agencies concerned primarily with international peace, nor have civil rights groups utilized it in their efforts to preserve individual liberty. Absent also is any reference to religious groups, except proposals by individual Quakers for civilian control of nuclear policy.

Quakers would have expected that Freedom House, during its twenty-five years of activity, would have devoted more effort to analysis of the individual's problem in his search for personal dignity and justice.

C. RUFUS ROREM

OBJECTIONS TO ROMAN CATHOLICISM. Edited and with an introduction by MICHAEL DE LA BEDOYERE. Lippincott, Philadelphia, 1965. 184 pages. \$3.95

A few key terms denoting the radical changes in contemporary Catholicism seem to appear again and again in the present wave of self-critical books written by concerned Catholics. There is, of course, the *aggiornamento* (bringing up to date) used by Pope John XXIII himself. The Belgian Bishop De Smedt hurled into the first Vatican Council session of 1962 the accusation that his church was indulging in "triumphalism, clericalism, and juridicism." In the present collection of essays seven prominent English Catholics undertake to speak their minds equally poignantly outside the "safety zone" in which the "clerical machine" had remained unchanged until the "miraculous irresponsibility" of Pope John opened doors and windows to let fresh air into Vatican quarters. Some of their aphoristic coinages are also likely to be remembered.

Magdalen Goffin's well-informed "Reflections on Superstitions and Credulity" is the most outspoken essay of this collection. Her critique of the church, with its rather strong statements about the near-magic, spellbinding effect of the sacraments, especially the Eucharist, is of a caliber such as may not have been heard within the bosom of the church since Reformation times. The "bronze-age theology" of the church has nursed the well-known superstitions, including the "taking out of fire-insurance policies on a large scale," that, for millions of members, has kept the devotional life to the level of "pious washerwomen." Mrs. Goffin employs powerful language when she says, for example, that the dumping of birth-control supplies on Japan would have moved the Vatican to a long-lasting

"squeal of outraged protest," whereas the atom bomb was merely a passing incident.

Not all the essays articulate this same spirit of near-prophetic rebellion, but all make their position clear about the autocracy in the church, the conscious spreading of a sense of guilt, the anachronism, the literary censorship, and other matters. Archbishop Roberts concludes with some unorthodox reflections on contraception and war that again are provocative.

The book is highly to be recommended, not only to those outside the church, but also to those within it who are hoping to achieve an intelligent faith worthy of fellowship and respect.

WILLIAM HUBBEN

SEEDS OF LIBERATION. Edited by PAUL GOODMAN. George Braziller, N. Y., 1964. 551 pages. \$7.50

Paul Goodman has compiled an anthology of articles from the first years of *Liberation*, the small magazine which has aroused attention with its timely and courageous articles on the problems and evils which involve all of us. Both the well-known and the obscure have made their contributions here, often tackling a subject seriously long before the popular press or our "leaders" were aware it existed.

Since no worldly gains could be expected from writing for *Liberation*, the quality of the writing is both more honest and more detached than that found elsewhere. Muste, Baldwin, Mumford, Russell, King are there, along with an array of lesser known names. The content and the subjects dealt with are with us right now. Much of the material is useful, but in conclusion the whole book reveals the overwhelming poverty of men and ideas at this moment. The intellectual capital all stems from the eighteenth century; the nuclear age and the new concepts which are its concomitant are unheeded or unknown.

The book is valuable, but its value could have been retained even better by more precise and sharpened editing.

F. B. WALKER

THE EXISTENCE OF GOD. By WALLACE I. MATSON. Cornell University Press, Ithaca, N. Y., 1965. 249 pages (indexed). \$4.95

This is an "Honest-Against-God" outpouring of a thinly-disguised unbeliever, following the nullifidian line and disparaging solifidians. It overstates such metaphysical concepts as ontology and cosmology and dwells lengthily on thermodynamics (entropy). Heckling the brilliant analytic reasoning of William James and reveling in the ultra-agnosticism of Hume, it shreds the argumentation of Kant (*Critique of Pure Reason*), who shows the utter indispensability of God. It also ridicules the conclusions and questions of Augustine and Anselm, calling God "The Great Puppeteer" and "Mumbo Jumbo."

Though sufficiently challenging to entrap unwary waverers in Godly allegiance, it may possibly persuade real believers to purify their beliefs, casting aside Matson's false rationalization. A boon to atheists, communists, and unbelievers, this book is not recommended to casual readers because it is written on the "college-professor" level.

WILLIAM M. KANTOR

Friends and Their Friends

July 2nd is the JOURNAL'S tenth birthday. On June 25, 1955, the following announcement appeared in the *Friends Intelligencer* (founded in 1844): "This is the concluding issue of the *Friends Intelligencer*. The first number of the *Friends Journal*, consolidating *The Friend* and the *Friends Intelligencer*, will appear on July 2, 1955." A similar notice was published in *The Friend* (founded 1827). The next week the FRIENDS JOURNAL made its maiden bow, complete with new typography, new cover design, and the colophon by Fritz Eichenberg that still adorns the masthead, as well as a featured note pointing out that the new publication was a symbol of unity among Friends.

"**The Miracles**" are one of the interesting and encouraging offshoots of the American Friends Service Committee's East Harlem Project House, which was described in an article by Roy Hanson in last October 15th's JOURNAL. They are a group of about twenty East Harlem teen-agers who, using the AFSC Project House as their base, have developed such an entertaining program of witty skits interlarded with social comment that they are now being invited to serve as entertainers before various church groups (including Flushing Friends Meeting, from whose news letter this information has been derived).

An experienced community worker is urgently needed to work this summer in Philadelphia, Mississippi, in a freedom school sponsored by the Council of Liberal Churches of Delaware Valley, Pennsylvania. Anyone interested in filling this opening should apply at once to Warren Doty, 313 East Wister Street, Philadelphia, Pa., 19144 (phone DA 9-5580). Applicants should be preferably male, possessing experience in the South, capable as mediators, religiously oriented toward a ministry of reconciliation, and willing to work predominantly with the white members of this Mississippi community.

John A. Sullivan, interim executive secretary of the American Friends Service Committee's New England Regional Office, has been named executive secretary of the Committee's Pacific Northwest Regional Office, where he will succeed Virginia Barnett, interim executive secretary since 1963. For several years clerk of Burlington (Vt.) Meeting, John Sullivan had been a newspaperman and news broadcaster before coming to the AFSC in 1962.

The AFSC's Pacific Northwest Region, which includes Alaska, Idaho, Montana, Oregon, Wyoming, and Washington, has its headquarters in Seattle, with a program office in Portland.

Richard H. McFeely, principal of *George School* since 1948, has announced that, for reasons of health, the 1965-66 school term will be his last active year as principal. In appreciation of his many years of dedicated service, the Committee on *George School* has granted him sabbatical leave for the 1966-67 academic year.

Grindstone Island, the twelve-acre conference center managed by the Canadian Friends Service Committee, will be the scene from August 14 to 21 of a seminar for teachers on "Biases in Teaching," sponsored by the Teaching Problems Subcommittee of Canadian Yearly Meeting. The cost of the seminar will be \$52.00, covering room and board, as well as registration. Applications (including the \$10 registration fee) should be mailed promptly to the committee at 60 Lowther Avenue, Toronto, Ontario, Canada.

Grindstone Island is in Lake Rideau, two and a half miles from the village of Portland, Ontario, which is about an hour's drive from Ottawa. It has a main lodge and seven other buildings, equipped with electricity and indoor plumbing. Contact with the mainland is maintained by means of a two-way radio.

To speak with Buddhist leaders in Vietnam about the relevance of nonviolence to the conflict in that country is the mission of Kenneth Morgan of Colgate University's Department of Religion, a Quaker Buddhist scholar, who is representing the American Friends Service Committee in Vietnam during July.

"**Brother Sam**" is the title of an engaging new book for children by Anna L. Curtis of New York Monthly Meeting. It is the story of the Folgers, the author's Quaker ancestors on Nantucket Island, telling how Daniel Folger, captain of a whaling vessel, saw the Revolutionary War coming and, abandoning easily-attacked Nantucket, moved with his wife and eight children (including Sam, an adopted Indian orphan) to Easton, a Quaker frontier settlement near Albany. Copies of this 48-page paperback may be obtained at a dollar apiece from the publisher, Theo. Gaus' Sons, Inc., Brooklyn 11201, New York.

Housing for the Quaker Spirit. "Few programs of Friends General Conference begun within the last ten years have met as clear a need as the Meeting House Fund," says a recent Conference report. "Prior to the establishment of this Fund, from which grants and loans are made, it was in most cases necessary for a local Meeting to collect from its own membership all the money needed for a building project or on its own initiative to canvass other Meetings. Many young Meetings, using rented buildings, were not financially able to build a meeting house from their own resources. "Now, however, in ten years grants totaling \$50,000 have been given to thirty-two Meetings, and loans totaling \$139,000 have been made to twenty-five."

Two Friends from Moorestown (N. J.) Meeting, on visiting Spain several months ago, were impressed by the excellent English spoken by their guide in Madrid. "Did you go to school in England?" they inquired. No, the guide told them; he had acquired his knowledge of the language as a fringe benefit in the course of being fed and cared for by Friends during the Spanish Civil War in the thirties.

Orlando Monthly Meeting, located at 316 Marks Street, Orlando, Florida, has just appointed for the first time a secretary to help the Meeting in its work. Scheduled to go to Orlando in this capacity at the beginning of September is Milton H. Hadley, who is retiring as pastor of West Newton (Indiana) Meeting. An Earlham College alumnus, he has worked with a number of Meetings (including Chicago's 57th Street) and was field secretary of New England Yearly Meeting at the time it joined Friends General Conference. In Orlando his service will be on a half-time basis.

John Woolman School, the Quaker secondary school in the California foothills (near Nevada City) which is now concluding its second year, is planning another summer of building-construction projects, with youthful work campers providing most of the labor. "It has been most encouraging," writes Madeleine Stephenson of Berkeley, finance chairman of the College Park Educational Association, the school's governing body, "to read letters that have come in from young people of school and college age this spring. Many of them worked on the building projects last summer and are begging to be allowed to come back this summer. Digging and hammering and painting . . . has obviously been a most satisfying experience, and they are asking for an opportunity to do more!"

Incidentally, a few more experienced teachers (preferably Friends) are still needed to complete next year's faculty and staff, which now include among their members nine Friends and two attenders at Friends' meetings.

The 275th Anniversary of Birmingham (Pa.) Meeting will be observed on October 3. Speakers will be Arthur E. James, president of the Chester County Historical Association, and Richard H. McFeely, principal of George School. Further details will appear in the JOURNAL's September issues.

"Gifts for Peace," an illustrated booklet listing such items as imported books and toys, play and reading resources, UNESCO art treasures, etc., with the addresses of the organizations from which these may be obtained, is available for ten cents plus a stamped, self-addressed envelope (#10 size) from *The Friendly World*, GPO Box 1004, Brooklyn, N. Y. 11202.

Julia E. Branson of Lansdowne (Pa.) Meeting, who recently returned from Vienna, is retiring from many years of foreign-service work with the American Friends Service Committee. For the past ten years she has directed the Committee's refugee program in Germany and Austria. From 1919 to 1924 she helped to organize the AFSC's child-feeding program in Germany and Russia. After some years in other fields she returned to the Committee in 1944 as a staff member of its Foreign Service Section, of which she became secretary in 1950. Her other activities have included teaching in public schools and in Lansdowne Friends School, working with a number of social-service agencies in Pennsylvania, and serving in 1925-26 as secretary of Philadelphia Yearly Meeting's Social Order Committee.

An interracial Quaker Dialogue program in Atlanta, Georgia, has been a recent undertaking of the Southern Christian Leadership Conference. With Harry Boyte of Atlanta Meeting as director and several other Meeting members as participants, the project has been under the guidance of the developers of this method of dialogue in group conversation, Rachel Davis DuBois (of New York Monthly Meeting) and Mew-soong Li. In a series of three-day workshops (some of them held at Quaker House) thirty-eight volunteer leaders have been trained to introduce the group-conversation approach at racially mixed gatherings in the homes of local Friends and others in various parts of the city. It is hoped that the program can be extended to other cities in both North and South.

In this project Harry Boyte has worked closely with Martin Luther King, who has described the effort as an "absolute necessity" in fostering interracial reconciliation.

Friends visiting or traveling in Egypt are reminded that a small group of Friends in Cairo have weekly meetings on Saturday afternoons, largely for children and their mothers. Information about these gatherings may be obtained from Loren and Margaret Tesdell, 113 Sharia Kasr el Aini, Cairo (telephone Cairo-Maadi 35302).

From members of Toyama Monthly Meeting at Toyama Heights, Tokyo, Japan, comes a letter to E. Raymond Wilson of the Friends Committee on National Legislation saying in part: "We members of Toyama Monthly Meeting . . . have been deeply concerned about the situation in Vietnam in which your country has been seriously involved. . . . Thinking of the painful state of the utter despair and confusion and increasing sacrifice of the noncombatant people caused by the bombardments, we feel we can no longer sit idle.

"Needless to say, we Japanese have personally experienced the horrible disaster of the Second World War, . . . and we think it our urgent duty to the rest of the world to prevent any part of it from experiencing such a thing as we have experienced again. . . . It is self-evident that peace would never be brought about by military force.

"We all know that freedom is the national ideal of the U. S. A., and that the American people have been sacrificing a great deal through various means to protect and promote the love of freedom throughout the world. We regret the more deeply, therefore, that simply because of the military activities America justifies, she has been enhancing the fear and hatred of her in other countries, in spite of her great efforts for freedom in many other ways. . . ."

Robin Dietrich, a member of South Suburban Meeting, Park Forest, Illinois, is working for six months in the Soviet Union as a guide in the American architectural exhibits in Moscow, Leningrad, and Minsk which are part of the U. S. Information Service intercultural-exchange program. She is a recent graduate of Swarthmore College, where her major study was Russian literature.

Jean Picker of Scarsdale (N. Y.) Meeting is the editor of *Working Together the United Nations Way*, a new, factual pamphlet which may be obtained for fifty cents from U.N. Publications, United Nations, New York.

TV Quakerism Series

Five TV programs on Quakerism, entitled "The Light Within," will be presented from 7:30 to 8 a.m. on consecutive Sundays, starting July 4th, by Philadelphia's Channel 10 (WCAU) in cooperation with Philadelphia Yearly Meeting, Haverford College, Pendle Hill, the American Friends Service Committee, and Merion (Pa.) Meeting.

Henry J. Cadbury will launch the series on July 4th, when he will deal with the history of Quakerism, with emphasis on the contributions of William Penn and other Friends to the foundations of American thought.

The July 11th program will be a discussion of Friends' basic beliefs and practices, with Dan Wilson, director of Pendle Hill, and members of the Pendle Hill faculty as guests.

Friends' meeting houses and educational institutions in the Philadelphia area will be the subjects of the July 18th program, with Edwin B. Bronner, professor of history and curator of Haverford College's Quaker Collection, as speaker.

The fourth and fifth programs (July 25 and August 1) will focus on Friends in the world today as exemplified in national and international projects of the AFSC and in community activities of Philadelphia Yearly Meeting. Speaking for the Yearly Meeting will be its general secretary, Francis G. Brown.

"The Light Within" is part of WCAU's "Sunday Seminar" series of community programs.

Friends of Friends in Italy

Amici dei Friends, the Italian group of friends of the Friends, had about twenty participants in their annual meeting late in March at Firenze (Florence), where their theme was "Quakers and Pacifist Movements." The majority of those present were from Florence and Rome, but there were attenders from half a dozen other locales.

That George Fox's Journal has been translated into Italian was revealed by a communication from Giovanni Piloi, the translator, who said there is a good possibility that this new version of a Quaker classic will soon be available in published form for Italian readers.

Another rather unusual note was the report from Guido Graziani, long a YMCA executive and a worker for cultural and pacifist organizations, that he is now earning his livelihood as a tourists' guide, having chosen this field deliberately because of the opportunity it gives him to spread his pacifist religious beliefs. In his capacity as guide, he said, he is able to point out not only scenes of beauty but also evidences of current social and cultural activity. He added that the International Movement of Reconciliation, in which he is active, is planning to create a national center for consultation and study for meetings on problems of peace. It will be manned by volunteers and expects to have a well-stocked library.

Anyone wishing to get in touch with Amici dei Friends may address them in care of Maria Comberti, 29 Via Belvedere, Firenze, Italy.

Friends World College Plans Fall Opening

Friends World College, the venture in international education initiated by New York Yearly Meeting's Committee on a Friends World College, is scheduled to open next September despite many obstacles, chief of which has been the difficulty of finding a suitable permanent location. What seems to be a solution has now been found in the offer of Mr. and Mrs. Francis T. Nichols, friends of the college, to donate on a matching-gift basis a portion of their estate near the college's present headquarters on Long Island.

A charter from the New York State Government has been applied for, but if this is not granted by September the Committee plans to operate the school as an "institute," if necessary. Eight faculty members have been chosen by director Morris Mitchell from more than three hundred applicants, while a number of highly qualified students have applied for admission.

The Nichols' 78-acre property would provide living accommodations for students and faculty, as well as library and kitchen facilities. There are, in addition, farm buildings and garages, a superintendent's house, a small cottage, a tennis court, and a greenhouse. Mr. and Mrs. Nichols have agreed to donate 58 per cent of their property's appraised value of \$600,000 if the Committee will raise the remaining 42 per cent.

Fund-raising groups have been formed in a number of cities, and further individual donations will be welcomed. Persons contributing \$250 or more will be known as Founders of Friends World College. Tax deductible contributions may be sent to Committee on a Friends College, Glen Head, N. Y.

Notes of British Friends

An article in *The Friend* of London, discussing whether a Friends meeting house ideally should be a haven of tranquility or a lively neighborhood center, says that the meeting house at Croydon, England, being in a central position in the town, "puts Quakerism on the map by its very presence. . . . Sixty-one different groups are using the premises, and another thirty-five use the adjoining Adult School Hall. This means that a great number of non-Friends are constantly coming into the building. A pamphlet rack is kept filled and up to date, and is much used."

Ackworth, one of the British Friends' schools, reports in *The Friend* of London that, needing spare parts for an ancient Rolls-Royce that the school possessed, it negotiated for the acquisition of an equally ancient hearse, also of the Rolls-Royce family. "We have not often witnessed," says the account in *The Friend*, "the arrival of a hearse to such resounding cheers."

"Outside of every meeting house," says a letter from Alec Lea to *The Friend* of London, "a large notice could be erected stating our reply to the recruiting appeals which appear in every newspaper. If it is right for young people to be told by the government 'Join the Army. It Is a Man's Life,' then it is also right for them to be told by the Quakers 'Do Not Join the Army. It Teaches You Mass Killing'."

"Two factors caused me to apply for membership," writes one of a number of members of Kingston (England) Meeting who contribute their viewpoints and experiences to a pamphlet called *Quakerism, 1964* (obtainable from Friends House in London). "One was the realization that because human beings are so different there must inevitably be many paths to God; the other was my desire to commit myself to a church rather than go on searching for a perfection which did not exist. No church will fit all one's selfish demands and prejudices. As Saint Paul says, we all have various gifts to offer, and I felt a wish to add my approach to those of other Quakers in a spirit of trust and mutual respect."

Australian Friends, following the urging of Alfred Tucker, an English Friend who is an authority on Esperanto, are holding regular classes for the study of Esperanto at Friends' House in Melbourne. Perhaps it is not generally known that there are a number of Friends who are enthusiasts over the possibilities of Esperanto as a language of international communication, and that the Quaker Esperanto Society has branches in twenty-four countries.

Letters to the Editor

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

On the "Epistle to the Martians"

Paul Trench's "coincidental" editorial comments in the June 1st JOURNAL touch on a problem of continuing concern to me. Before we spend time, effort, and resources on getting our "message" into the hands of the "nonintellectual" let us prepare to make them feel at home in our Meeting communities. I personally know of two instances where sympathetic visitors were welcomed in the usual friendly manner but felt a coolness after several visits when their occupations (truck driver and house painter) became known. They have not been back.

Until we are able to recognize and overcome our prejudices in this respect, and to meet sensitive visitors such as these where they are and talk to them in their own idiom, they will feel enough out of place to be discouraged from continued attendance.

Chester Springs, Pa.

WILLIAM S. STILWELL

Prayer for the President

In 1952 I came to know the Quaker Centre in Delhi, where Hindus, Muslims, Sikhs, a Buddhist monk, and a few Christians worshipped in a shared reality which gave substance to my long-held hope for a life in the spirit by which mankind should transcend all sectarian and nationalist division. On my return home I became a member of New York Monthly Meeting, after some fifteen years in the Wider Quaker Fellowship. I came back to India last year for the specific purpose of trying to deepen my understanding of *sadhana*—India's word for the discipline of life by which one's experience of spiritual reality can be deepened.

I have seen enough to make me know, as never before, the reality of the power of what we call prayer. A concern has grown upon me in recent weeks that Friends everywhere should join intense and sustained prayer for Lyndon Johnson.

As President of the United States, Lyndon Johnson is the channel through which the greatest national power in the world is directed. I believe him to be, by every conscious intention, a good man, with a real concern that American power shall be used to improve the quality of life for all men, everywhere. But one cannot escape knowing that any man in such a position as his is inevitably the focus of pressures commensurate with his powers. I do not attempt here to define which of those pressures are "good," which "evil." But I do feel a profound urgency that divine wisdom be invoked to help Lyndon Johnson distinguish among those pressures, so that he may know which are to be resisted, which can be welcomed as support for the best of American intentions.

I write to ask that Friends everywhere give earnest thought to the possibility of a season of corporate prayer that Lyndon Johnson shall be guided and sustained by the loving wisdom of that divinity which moves in every man.

New Delhi, India

MARGARET SNYDER

Vietnam Poll Results Available

A copy of the replies of 406 teachers in New York State (principally Westchester County) polled for their views about the war in Vietnam, together with copies of a letter and check-sheet on Vietnam and the Dominican intervention prepared and circulated by Scarsdale (N. Y.) Meeting's Peace Committee, may be obtained by sending a stamped, self-addressed envelope to the undersigned at 359 Westchester Avenue, Crestwood, N. Y., Tuckahoe P. O.

This committee sponsored conferences on education and the search for peace for public school teachers of Westchester County in 1963 and 1964. Recently ten committee members used the checksheet in a house-to-house poll in Scarsdale and vicinity.

WALTER LUDWIG, *Chairman*

The Test of National Greatness

In the age-long conflict between atheistic communism and Christianity, communism has been permitted to choose the battle-ground of material achievement and power, while Christianity has responded to the challenge and has accepted the choice of weapons to be used by both sides. Thus the moral and spiritual potential of the Christian religion has been disregarded, with the result that its influence and prestige among other nations have been sacrificed.

Christians have no right to criticize communists' hostility to the teachings of Jesus so long as those who profess to be his followers themselves refuse to accept his teachings and to mold their lives accordingly. This world-wide ideological conflict constitutes an acid test for the moral and spiritual power of Christianity—not only internationally, but primarily within each nation where teachings and practices in the name of Christianity have been promulgated for centuries. The searching question before the whole Christian church is: Why in our own day is there so much seeming impotency of the principles revealed by Jesus Christ?

The United States is constantly at war within itself in that the basic teachings of Jesus to "seek first the Kingdom of God and His righteousness" and to "love your neighbor as yourself" are not made *dominant* in its economic, social, and political

life. Moral culture is a quality of life that no nation can ignore and long continue great.

While law and practice within our own borders give sanction to gambling, liquor traffic, cut-throat competition in business, and race segregation no nation or people can have peace and exert permanent uplifting influence. Only by manifesting truly Christian moral and spiritual ascendancy can lasting greatness and worth be achieved and the truth be demonstrated that "Righteousness exalteth a nation, but sin is a reproach to any nation."

South Ozone Park, N. Y.

LYMAN W. B. JACKMAN

Announcements

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

BIRTHS

MAHAL—On May 27, a son, DEVINDER SINGH MAHAL, to Udar and Barbara Mahal. The mother is a member of New Brunswick (N.J.) Meeting.

VIVIAN—On April 27, a son, WILLIAM O. VIVIAN, 3RD, to William O., Jr., and Nancy M. Vivian of Glen Mills, Pa. The parents and paternal grandmother are members of Middletown Meeting (Concord Quarter), near Lima, Pa.

MARRIAGES

KOIZUMI-RUCH—On May 28, in Wyndmoor, Pa., BARBARA A. RUCH, daughter of Harold H. and Anna K. Ruch, and KEN KOIZUMI of Kyoto, Japan, and Cambridge, Mass. The bride and her parents are members of Chestnut Hill Meeting, Philadelphia.

SAWYER-SLAYTON—On May 1, at Middletown Meeting House (Concord Quarter), near Lima, Pa., NANCY SLAYTON, daughter of Wayland and Wanda Slayton of Glen Mills, Pa., and DAVID R. SAWYER, son of David W. and Sylvia F. Sawyer. The bride and her parents are members of Middletown Meeting.

DEATHS

ALDERSON—On May 31, WROE ALDERSON, aged 66, of Royal Oak, Md., husband of Elsie Star Wright Alderson. He was a member of the Meeting on Worship and Ministry of Haverford (Pa.) Meeting. Surviving, in addition to his wife, are two daughters, Asia A. Bennett and Maya A. Schulze; a son, Evan; and three grandchildren.

AMBLER—On May 29, at Lower Bucks Hospital, Bristol, Pa., GRACE MARPLE AMBLER, aged 86, wife of George R. Ambler of Langhorne, Pa. She was a member of Middletown Meeting, Langhorne. Surviving, in addition to her husband, are two sons, a daughter, and seven grandchildren.

PAUL—On June 11, DAVID GARVER PAUL, aged 66, husband of the late Mary Griest Paul. Surviving are two sisters; a son, David G., Jr.; and a grandson, Kirk J. Paul.

PERCY—On May 21, at Abington (Pa.) Hospital, ELIZABETH SUTTON PERCY, aged 85, of Newtown Friends Boarding Home, formerly of Lakeville, Conn. A member of Cornwall (N. Y.) Meeting, she is survived by her daughter, Sarah Simms; two grandsons; and six great-grandsons.

David G. Paul

The Society of Friends has lost a faithful leader through the death of David G. Paul on June 11th. He had been in poor health since the sessions of Philadelphia Yearly Meeting, over which he presided in March.

As clerk of Philadelphia Yearly Meeting (beginning with the sessions of 1961), clerk for many years of Central Philadelphia Monthly Meeting, former clerk of Philadelphia Quarterly Meeting,

president of the boards of Friends' Central School and Stapeley Hall (Friends' home), treasurer at two different times of the Friends Council on Education, and member of a large number of active committees, he served our Society in a multitude of ways which required vision and administrative capacity.

For thirty-nine years he was a teacher of English at West Philadelphia High School, where he was head of the English Department at the time of his retirement in 1959. He continued to teach in the evening classes of the Drexel Institute of Technology, with which he had been associated for twenty-six years.

All who had heard David Paul speak were pleased with his choice of words, his methods of phrasing, his succinct way of presenting his ideas. He had a happy way of expressing briefly and to the point the sense of a meeting which brought a feeling of unity to the group. He could take a set of annual reports from thirteen Quarterly Meetings and draft from them a summary for Yearly Meeting which was far more than a composite: it rose to a higher plane and reflected the ability of a master of the written word to put life and spirit into routine statements.

We who have lived and worked with David Paul have a keen appreciation of his life and spirit.

WILLIAM EVES, 3RD

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

JULY

2-4—Biennial Conference of Quaker Theological Discussion Group, Earlham College, Richmond, Ind.

4—Henry J. Cadbury will speak on history of Quakerism, WCAU-TV (Channel 10), Philadelphia, 7:30-8 a.m. First of series, "The Light Within" (see news note).

4 (also August 1 and September 5)—Plumstead Meeting House, Gardenville, Bucks County, Pa., will be open for worship, 11 a.m.

11—Discussion of Friends' beliefs and practices, WCAU-TV, Philadelphia, 7:30-8 a.m., by members of Pendle Hill faculty.

15—Western Quarterly Meeting, London Grove Meeting House, Route 926, west of Kennett Square, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 10:45. Lunch, 1 p.m. Baby-sitters available.

18—Edwin B. Bonner of Haverford College, will speak on Friends' meeting houses and educational institutions in Philadelphia area, WCAU-TV, Philadelphia, 7:30-8 a.m.

17—New York-Westbury Quarterly Meeting, Westbury (N. Y.) Meeting House, Post Avenue and Jericho Turnpike. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Child-care provided. Bring box lunch; beverage served. In afternoon, dialogue between Edmund P. Hillpern and Felix Boyce on "Spiritual Life of Quarterly Meeting."

18 (also August 15)—Meeting for worship, 11 a.m., Brick Meeting House, corner Routes 272 and 273, Calvert, Md. Visitors welcome.

23-30—New York Yearly Meeting, Silver Bay, N. Y., Correspondent: Rachel K. Wood, 224 East 15th Street, New York, N. Y. 10003.

25 (also August 29)—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa.

25 (also August 1)—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Representatives of American Friends Service Committee and Philadelphia Yearly Meeting will discuss activities of these groups.

31—Joint session of Chester and Concord Quarterly Meetings, Westtown (Pa.) School. Worship and business, 10:30 a.m., followed by picnic lunch. (This will supplant Concord Quarterly Meeting previously scheduled for August 7.)

Note: Rancocas (N. J.) Meeting for worship will be held at 10 a.m. (DST), June 20–September 12.

Powelton Preparative Meeting, Philadelphia, has discontinued regular meetings at the Christian Association Building (U. of Pa.) until September 12.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

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—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

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.

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

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

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

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

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.

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.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

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.

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m. Tel. ID 5-3773.

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.

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

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.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

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—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 662-6063.

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, D.C.U. Lounge, College Hall, 9:30 a.m., June 20 to September 12. Avery Harrington, 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.

RIDGEWOOD—Summer schedule through July and August. Meeting for worship at 10:30 a.m. and 7:30 p.m., 224 Highwood Avenue.

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.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

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

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

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

North Carolina

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

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

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

Ohio

E. CINCINNATI—Sunday School, 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 Halliday, 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, 20 South 12th.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue, jointly with Green Street.

Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, with Coulter Street.
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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, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

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 MELrose 2-7006.

Wisconsin

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

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

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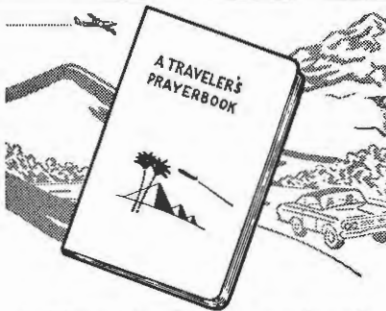
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