

FRIENDS JOURNAL

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*Boulder (Colorado) Friends
Meeting House*

(See page 526)

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*I*N wartime it is not only threatened cities which seek the security of the blackout. The human mind in its play of reason . . . goes into eclipse. It has to. It has no other choice. The need for military objectives eliminates the luxury of objectivity. When the hurricane is howling through your house, any treatise on wind currents is bound to seem an irrelevance, if not an impertinence. The passions of war number dispassion among the enemy.

—JOHN MASON BROWN

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Puerto Rican Friends' Group

By HERBERT J. LENNOX

FRIENDS may be interested in the possibilities in education at Inter American University, which reaches students not only from practically all of Latin America but also from most of Africa and even some of the Asian countries. Over 7200 students are enrolled now in the university; these are mainly the children of the rising middle class. There are delegations here from many of the new countries, sent by their governments to become prepared, when they return, for positions of leadership.

With this opportunity there are some almost insurmountable problems. This is the only bilingual university in all of Latin America, the Caribbean, and Africa. While classes are taught in English, 90 per cent of the incoming students are unprepared to face both lectures and study in the English language. Consequently, the university must provide two libraries, one in Spanish and one in English, and there are not sufficient funds to perform this double task. This year we need at least ten thousand textbooks in Spanish at an average cost of five dollars each. Without these texts, many students who have gone thus far in their education will fail. Would there be members in Friends' groups who would care to provide money for one or more texts? If so, it should be sent to Box 422, Inter American University, San Germán, Puerto Rico.

My wife and I have opened our home for Quaker meetings (she is a Baha'i), and we are averaging from twelve to fourteen each Sunday. Last Sunday there were eight students present, and there are many more on the campus who are interested. Following meeting, we have refreshments and discussion.

Many Quakers will remember David and Della Walker, who were in the Friends Service project in the Gaza strip. They are both here. Della is teaching at IAU, while David is working in the Nuclear Reactor project in Mayaguez in research to wipe out the worm infesting the sugar-cane crop.

Bob and Millie Royce, formerly of Denver and Washington state, are now opening their second store to sell native arts of Puerto Rican hill people.

I believe that ours is the only Quaker meeting in Puerto Rico. Although we have an average attendance of twelve adults, only six are Quakers. The rest are Jewish, United Brethren, and Baha'i. Of the twenty who have attended at various times, several could be classed as "seekers." We have had many guests.

Herbert Lennox of Stamford (Conn.) Meeting is professor of history at Inter American University, San Germán, Puerto Rico.

FRIENDS JOURNAL

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Editorial Comments

The Shape of Things to Come?

BETWEEN wars and near-wars there is usually a honeymoon-like period during which those who are opposed to war are allowed to have their say without being considered anything worse than harmless cranks. But once the battle drums start to roll this attitude of tolerance almost always vanishes. With the expanding of hostilities in Vietnam there is evidence from all sides that a new period of intolerance is now springing into being, and that today's Quakers, if they abide by the ideals to which they have been giving lip service, may yet learn at first hand something about the price paid for freedom by the nonconformists of three hundred years ago.

There are, for example, some distinctly unquakerly developments in the city of Philadelphia, founded by the Friend whose "Let-us-then-try-what-love-will-do" policy was the consistent outgrowth of his adherence to George Fox's advice on the wearing of his sword ("Wear it as long as thou canst"). With pacifist protests against U.S. policies in Vietnam taking on ever-increasing vigor, two of the three daily newspapers of what is still quaintly called "The Quaker City" miss never a chance to belittle and vilify anyone who dares to voice the slightest disapproval of the American military adventure in South-east Asia.

If this campaign of scorn for those who dare to take issue with the military viewpoint were restricted to the papers' editorial columns it might not be so alarming, but it is conspicuously to be found in the news columns, as well. One Philadelphia paper, the *Inquirer*, in telling of demonstrations opposing the war in Vietnam, seems to go out of its way to dress up its accounts with headlines, photographs, and captions featuring such edifying words and phrases as *Traitors! Treason! Assassins! Kennedy-killers! Fellow travelers! Pink colleges! Yellow reds! Mouthy screwballs! Commies! Creeps! Draft-dodgers! The enemy loves it! Take a bath! and Go get a uniform on!* It reports with relish the hurling at the demonstrators not only of jeers and curses but also of raw eggs and red paint. And it conscientiously publishes photographs of any among the demonstrators who happen to wear

beards (which make them, of course, *ipso facto* contemptible characters), while at the same time it prints a photo of cleancut counterdemonstrators with heads bowed reverently before a banner inscribed "Duty—Honor—Country."

Not only this, but the breaking up of a California pacifist rally by a band of the violent motorcycle rowdies known as "Hell's Angels" who, in their exuberance, broke a policeman's leg, is skillfully rewritten so as to make it sound as if it was the pacifists, not the "Angels," who did the leg-breaking.

Once-Quaker Philadelphia is not, of course, the only place where this kind of deliberately slanted reporting has been going on. A similar attitude has prevailed in innumerable news media all over the country, including radio and television newscasts, in one of which a United States Senator stated that *some* of the demonstrators were communists—saying this in such a way as to give to millions of not-too-careful listeners the impression that *all* those who demonstrate in opposition to our country's Vietnam policy are communists.

Ominously enough, at the very time when the papers were fullest of the by-inference subversive activities of pacifists protesting violence, a Pennsylvania state senator announced his intention of introducing legislation to restrict demonstrations, a U.S. district judge urged that the "vulgar, ignorant, treasonable" students who protest American policy be ousted from tax-supported colleges and universities, and the United States delegation to the U.N. General Assembly followed the established example of the totalitarian nations by walking out on the Cuban Foreign Minister's speech denouncing U.S. policy in Vietnam. This walkout by our representatives seems to indicate that criticism is something that cannot be tolerated.

It would be comforting to believe that former Senator Charles E. Potter of Michigan is correct in his new book, *Days of Shame*, when he expresses doubt that the American press will ever lend itself again to such a contagion as that of the McCarthy era, and ventures a guess that public opinion has become more sophisticated now than it was a dozen years ago. In view of the evidence cited here, however, it probably would be less realistic

to believe this than it would be to realize that those of us, Quaker and otherwise, who continue to protest the distortion of American ideals through military might must be prepared to suffer calumny, ostracism, and possibly even worse if we are courageous enough to stand by our principles.

Are You a Mystic?

By WILBERTA M. HARDY

FRIENDS have always emphasized the unity of the secular and the spiritual. Such a philosophy is a link between Western and Eastern thought, for the former is disposed to divide into categories, while the latter recognizes the oneness of life. Westerners seem to put the physical and the spiritual in a false opposition, instead of realizing that in this life body and soul are fused, and that each has much to teach the other. It is my contention that it is a closely related and equally false dichotomy to distinguish between a mystical and a nonmystical approach to God. (William Littleboy's *Appeal of Quakerism to the Non-Mystic* says just this, in spite of its title.)

Daily experiences may or may not feed the spirit; it is a matter of our attitudes. Whether a situation shrinks the soul or expands it depends on our reaction to it. As we become aware of this, we may learn to train the soul as some train the body.

We all know children who are so independent that they will not accept help even when they need it. "Stand on your own feet!" "Be brave!" "Boys don't cry!" "You need a strong backbone!"—these are all good guidelines for general development, but sometimes they are so strongly emphasized that children interpret them as "Boys never cry!" "Always stand on your own feet—or else you are worthless!" Then in later life when insoluble problems do arise for even the most capable, some individuals are unable to ask for help.

Overcoming the feeling that it is indecent to need assistance is a step toward spiritual maturity. When one listens to the Beatles cry "Help!" he notices that the words of that song are saying something universal. When one's own strength is inadequate there are aids that are not crutches but are means of renewed energy and purpose. Whether one's help comes from an understanding friend, from a psychiatrist, or from a direct experience of God, it originates in the same source.

So we should not departmentalize our experiences as spiritual and nonspiritual, nor ourselves as mystics and nonmystics. There is a basic Quaker belief in communi-

cation between God and persons—any and all persons, not just a select few. This concept that God is available to all is acceptable theory, but few take the opportunity to test it, and many feel themselves unqualified in some indefinable way. I venture to extrapolate from my own experience that anyone who has had a direct encounter with God and has made the effort to communicate this wonder has met a barrier of incredulity, even among Friends. The usual response is "Maybe this was real for you, but I am not the mystical type."

With the experiential knowledge that God is and that He cares and can help comes the loving compulsion to convey this to others; but besides the barrier of incredulity there is another—the speaker is suspected of a holier-than-thou attitude of pride. Here is a real misunderstanding, for anyone who has come to God through desperate need has been weak and empty and helpless; the strength that has come has been from outside himself, as he himself best knows. God accepts a person's small efforts and deems them worthy, but how very small they are is abundantly clear. Before God, all pride vanishes like dry dust in the wind, and with it all self-pity.

Howard Thurman in *The Creative Encounter* tells us: "If the religious experience is genuine . . . and [known to be] without merit, then there is present . . . a gratuitous element, or grace, and . . . what he . . . experiences, all men everywhere may experience, and a part of his response to God is the shared knowledge of God's availability to all."

Farther on he says: "The profoundest disclosure in the religious experience is the awareness that the individual is not alone. What he discovers for himself must . . . be a universal experience. That which God shareth with him, he must inspire his fellows to seek for themselves. . . . Through his living men must find it a reasonable thing to trust one another and therefore be brought nearer to that great sacramental moment when they too are exposed to the love of God. . . ." He goes on to relate this encounter to the social situation, as Rufus Jones always did, thus refuting any theory that the mystic experience results in a withdrawal from the world. Instead the mystic experience sends one back into the world, renewed.

It is not from any essential difference in persons, but because we are at different points in our lives, that some have opened themselves to this flood of power and others have not yet come to it. An answer comes when the wall of self-will is let down. It is we who have to open that door on which we thought we were knocking for admittance. God puts up no barriers, but waits for us to admit Him.

All of us can be open to the possibility of His work-

Wilberta M. Hardy is clerk of Worship and Ministry of Lancaster (Pa.) Meeting. She is a birthright member of New England Yearly Meeting and a graduate of Swarthmore College.

ing in and through us in many differing ways. He is nearer than breathing and can be avoided only by deliberate disbelief or subconscious resistance. Is it part of our difficulty that this resistance to coming to Him can be subconscious? It is worth years of sitting in Friends' Meeting, wondering what one is supposed to be doing, if at a time of crisis one is able to surrender this prideful resistance, accept the waiting help, and be filled with the peace-

ful strength to go on struggling with the problem, but in joy and thanksgiving.

And if we cannot understand infinity, we shall at least come closer to it than those disciples who asked Jesus which of them should sit at his right hand. The I-Thou relationship is personal, yet universal; and the revelation that is gained is the truth that in losing his self a man shall find it.

The Meeting House Fund—A Ten-Year Report

By MARY SULLIVAN PATTERSON

MANY of the best achievements of the Society of Friends originated in a concern expressed by a single individual. In June 1954 Charles Rowe, a member of Yardley Meeting in Pennsylvania, brought to the Advancement Committee of Friends General Conference an account of his visit to a small group of Friends at Allentown, Pa., who were struggling to find an adequate place for their Meeting. Because of their few members and the rising cost of real estate they were considering purchasing a garage, which seemed to Charles Rowe to be highly unsuitable. Wasn't it time, he wondered, for Friends to band together to provide adequate housing for their members?

After careful consideration the plan for a Meeting House Fund was approved by the Friends General Conference Executive Committee in September 1954. Set up as an arm of the Conference's Advancement Committee, this new group was to concern itself with "aiding groups of Friends desiring and needing financial aid in the establishment of, or the building of additions to, meeting houses."

Within a year the Meeting House Fund Subcommittee was a working group, borrowing its first money (just over \$7,000) from an untapped Friends' source. The plan was that each Monthly Meeting in Friends General Conference would be asked to put into its budget a sum equal to a dollar a year per active adult member. No solicitation from individuals was permitted.

The Fund started slowly in 1955, with contributions from only two Meetings. The next year eleven Meetings contributed, followed by eighteen Meetings in 1957 and progressing to seventy-eight in 1963. Altogether 125 Meetings have contributed to the Fund. Soon after the Meeting House Fund was established the Thomas H. and Mary Williams Shoemaker Fund, besieged by requests from many Meetings and unable to evaluate them, turned this task (plus an annual contribution) over to the Fund.

The Chace Fund also helped with outright grants for

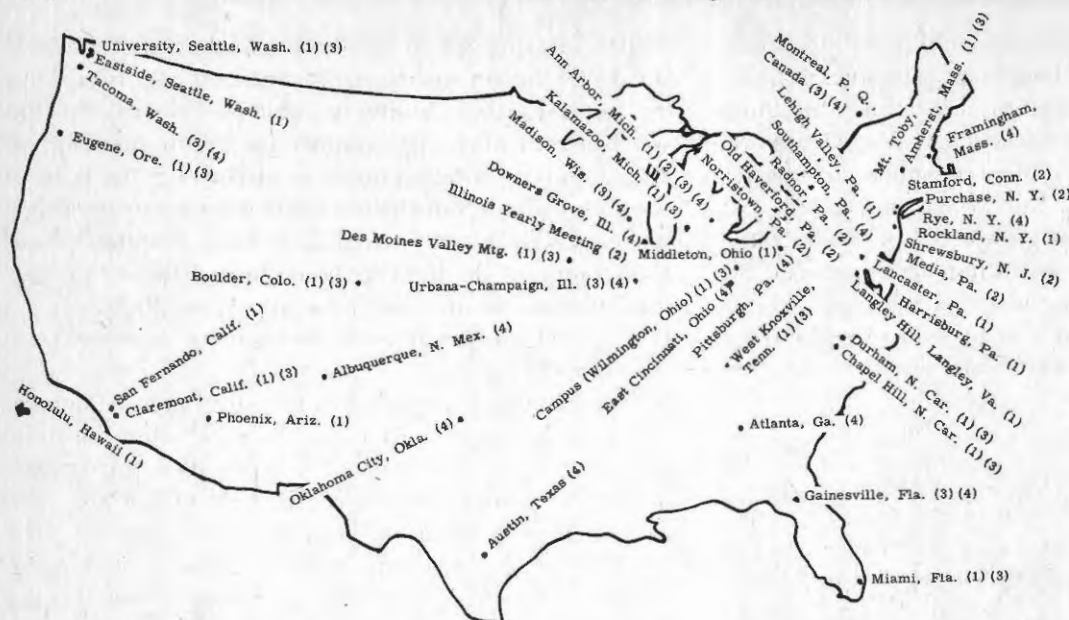
a number of years. New York Monthly Meeting had received a large bequest, and until this was needed for the Meeting's own building program the members were willing to lend a substantial sum, guaranteed by the Meeting House Fund, at a modest interest rate. This was especially helpful in the West, where interest rates may run high. It was generally felt that a grant should not be given to a Meeting if a loan would do.

Eventually the Chace Fund, with the Meeting House Fund well established, moved on to other endeavors, and New York Friends began their own building program. About the time these avenues were closed, a Friend had a concern: she was worried because she had money which she wanted to invest, but she wanted to be sure that none of her securities were war-related. Lawrence McK. Miller, Jr., Secretary of Friends General Conference, who had been deeply involved in organizing the Meeting House Fund, suggested to her at once where her money could be invested, satisfying all her requirements and at the same time doing tremendous good for the Society of Friends.

In 1962, stimulated by this inquiry, and after further careful planning, the Meeting House Fund set up its Mortgage Pool, selling notes at \$500 apiece; on these 4 percent interest is paid. This money is well secured and can be redeemed by the purchaser upon forty-five days' notice. The proceeds are lent to Meetings at 4½ percent for a specific time, as decided by the Fund. Since this is less than the usual commercial mortgage rate, Meetings have been happy to borrow on these terms. As of September 1, 1965, seventeen Monthly Meetings, Friends General Conference itself, and thirty-three individuals hold mortgage pool notes worth \$114,000.

The forty-five Meetings helped so far are divided geographically as follows: Arizona, 1; California, 2; Canada, 1; Colorado, 1; Connecticut, 1; Florida, 2; Georgia, 1; Hawaii, 1; Illinois, 3; Massachusetts, 2; Michigan, 2; New Jersey, 1; New Mexico, 1; New York, 3; North Carolina, 2; Ohio, 3; Oklahoma, 1; Oregon, 1; Pennsylvania, 9; Tennessee, 1; Texas, 1; Virginia, 1; Washing-

Mary Sullivan Patterson of Swarthmore, Pa., is Secretary of the Meeting House Fund.



- (1) New Meeting House
 (2) Old Meeting House added to
 (3) College Meeting
 (4) Bought a house or school or church building and adapted it for their needs.

ton, 3; and Wisconsin, 1. Another Meeting, Des Moines Valley in Iowa, has just been promised a large loan and a small grant toward building a meeting house adjoining the American Friends Service Committee's Des Moines offices.

In the beginning it was decided that assistance should not be confined to Meetings in Friends General Conference. Other unprogrammed or nonpastoral Meetings, including some set up by Friends World Committee, may apply. A number of these which have been helped have since joined the Conference or have had close affiliation with it.

Since the Meeting House Fund has been in operation the Friends United Meeting has put into effect a similar program, and Canadian Friends are also starting a fund. This "housing for the Quaker spirit" is now recognized to be more than small groups can handle unaided.

Because the Meeting House Fund has been successful, its method of operation, borrowed in part from the churches, may be of interest. A questionnaire is sent to each Meeting which applies. This is filled in with complete information about the number of adult resident members, nonresident members, attenders, and those who come to the Meeting and First-Day School. It asks the size of the budget, the amount of funds on hand for expansion, and whether land has yet been secured. Has a mortgage been placed locally? How will it be paid off? Are benches and furniture available, or must they be acquired? How much money is requested of the Meeting House Fund? Is it to be a loan or a grant?

Members of the Meeting House Fund Subcommittee have worked together for so long that they know what to watch for. Are there any restrictive covenants in the deeds? Is there enough room for expansion when the

membership increases? Is there room for off-street parking? Have kitchen facilities been included? (Boulder Meeting in Colorado decided to do without a kitchen in the interest of economy, but the committee in Philadelphia, knowing that food and fellowship often go hand in hand, encouraged Boulder to go forward with its kitchen, and it did so.)

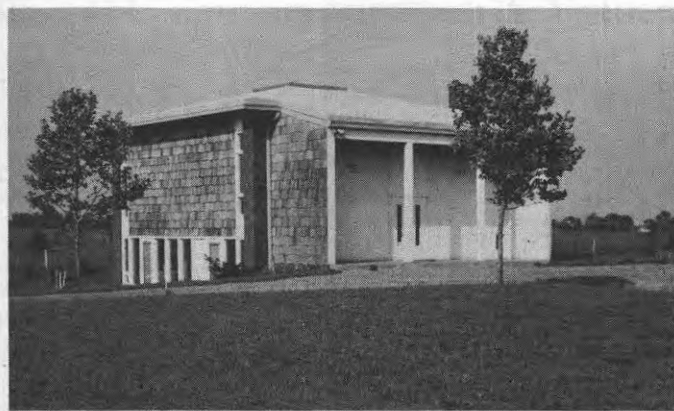
With this information, as well as the architect's drawings (if available), the committee studies the situation. Fortunately, as Richard P. Moses, chairman from the beginning, has noted, a high percentage of the applicants are eligible for assistance. But there is still one further step. Before the final decision is made three Friends who live in the general area are selected to visit the Meeting, staying long enough to form careful judgments. They know how much the Meeting is requesting in grants and loans. Their recommendations to the Meeting House Fund Subcommittee are based on such questions as:

- Is there a sense of unity in Meeting regarding the project?
- Is this a good situation for the Society of Friends?
- Is this a dynamic Meeting?
- Is this a Meeting which is likely to remain stable or to grow?

About a hundred Friends have now undertaken this visiting service, sometimes at considerable trouble and expense. Their advice has been valuable, and the decisions of the Meeting House Fund Subcommittee have been good. To date, after ten years of experience, not a single one of the forty-five Meetings aided has defaulted or fallen behind in its payments.

Old-time Friends, used to old-fashioned ways, learned fast that meeting houses may no longer look like handsome colonial buildings. In most cases these are now too

expensive to build. Sometimes an old dwelling house, if adequate in size, can be bought at a reasonable price and converted for new purposes. Sometimes buildings with strange beginnings are selected. At Rye, New York, nine Friends and ten nonresident members acquired a chapel and transformed it into a meeting house. At Southampton, Pa., the local group took a small tavern which later had been used as a Presbyterian chapel. At Framingham, Mass., Friends bought a one-room school-house which they moved to new ground. In Montreal, sixteen Friends made their new home out of half a twin house.



Lehigh Valley Meeting, Bethlehem, Pa.

Many college Meetings have been assisted. The very first loan was made to Ann Arbor Meeting in Michigan, which in 1955 needed \$5,000 to complete its meeting house's financing. Growing rapidly in membership and activities, and overflowing its headquarters, this Meeting has now come back with a new proposition requiring re-financing and a long-range plan. Ann Arbor fulfills all four categories on the accompanying map. A college Meeting, this group purchased an old house, added to it, and later added a new meeting house.

Too many Meetings have been assisted for them to be mentioned individually, but comment may be made about a few. Radnor in Pennsylvania was an old and inactive Meeting which had been laid down. Now it is very much alive, with a rather large membership and with additional rooms for First-day School classes, kitchen, and assembly room. Recently a meeting house has been built in Harrisburg, Pennsylvania's state capital, close to the new William Penn Museum. Feeling that this was a strategic place for Friends to have a fine and conventional building, Philadelphia Yearly Meeting and the Chace Fund gave unusual support to this project, but it still needed a loan from the Meeting House Fund.

The first meeting house built adjoining a Service Committee office, and with the Fund's help, was that of University Meeting in Seattle, Washington. The only

Yearly Meeting which has been given assistance is Illinois, with a membership of 900 scattered over rural areas and several cities. A large number of Friends look forward to returning each summer for Yearly Meeting sessions to a large meeting house at McNabb in the heart of the corn country, but the few Quaker homes in the neighborhood were heavily taxed dispensing hospitality, and the grounds of the meeting house looked like a tent city. The solution was to build a dormitory, to which heat was later added, so that it could be used for conferences in spring and fall.

But what ever happened to the Meeting at Allentown which started it all? Renamed Lehigh Valley Meeting, and drawing Friends from quite a distance, this group's new building was erected with the help of a sizable loan from New York Monthly Meeting. This seemed such a historic occasion that the Meeting House's opening in 1961 was attended by several members of the Meeting House Fund Subcommittee, who felt like doting grandparents!

Another recent building which has changed its name in the process is Mount Toby in Massachusetts. Originally it was called Middle Connecticut Valley Meeting. Being not far from Amherst College, the University of Massachusetts, Smith College, and Mount Holyoke College, it serves the faculty and students of all four institutions. Like many others starting with a new building, this one required both a grant and a loan.



Mt. Toby Meeting, Leverett, Mass.

What of the grants that are made? They come from several sources, including contributions from the Shoemaker Fund, from individuals, and from the budgets of a great many Monthly Meetings. When a grant is given to a Meeting, it is assumed to be outright, but a few Meetings which have been so assisted eventually have been able to return the money, sometimes even with an increment, as Stamford (Conn.) Meeting has done.

What has it cost the Society of Friends (or, more particularly, Friends General Conference) to assist these forty-five Meetings? There have been outright grants of

\$51,050, of which \$6,000 has been returned by three grateful Meetings, once their own financial difficulties were eased. It has taken \$169,500 in loans, either from New York Monthly Meeting or the Fund's own mortgage pool. Nine Meetings have repaid their loans, and it is presumed that every cent of the money will be paid back and that all which is returned to the pool will be ready to use again, on a revolving basis. Possibly half of the \$51,050 has been given in the first place by five or six thousand Friends through their Meeting budgets—a very high return for a modest individual gift. Many Meetings, in-

cidentally, report new energy and life after moving into new homes of their own.

The Meeting House Fund needs funds for both grants and loans. In 1964, for the first time since the beginning, there was a drop in the number of contributing Meetings, from 78 down to 69, and a falling off in the amount paid through Meeting budgets from \$4,748 to \$3,983. The year 1965 may show a further drop.

Inquiries and contributions may be sent to the Meeting House Fund, Friends General Conference, 1520 Race Street, Philadelphia 19102.

Trenton's Quaker-Sponsored Homemakers

By HAROLD H. PERRY

THE use of visiting homemakers as a means of reaching out to multiproblem families has been a recently developed project of the Mercer Street Friends Center in Trenton, New Jersey. In the two years of its existence the Visiting Homemaker Service of Greater Trenton has filled a community need and has attracted wide and favorable notice.

In November of 1963 the Mercer Street Center, owned and operated by Chesterfield Monthly Meeting, received a grant of money from the Zonta Club of Trenton and the New Jersey Department of Health which made possible the start of this homemaker program. In previous years other organizations had tried sponsoring such a service but had been unable to carry on. However, after careful study, the board of the Mercer Street agency decided that this particular program was sufficiently relevant to the Center's other activities to give it a good chance of success.

Mary Craig Wright of Trenton Meeting was employed as full-time director of the new service, and, with the aid of Rutgers University, thirteen mature women were especially trained as visiting homemakers. The service provides skilled help to persons who are temporarily prevented by illness or other cause from performing normal homemaking duties. Clients pay a small hourly fee which does not cover the total cost of the service.

Contracts have been made with the Bureau of Children's Services and other welfare agencies to purchase this service for some of the families receiving aid who could profit from the program. By carefully matching each client's needs with the temperament and skill of the homemaker, the director has seen an astounding growth in the types of services the homemakers could provide and the monthly number of hours served.

Harold H. Perry, a member of Chesterfield (N. J.) Meeting, is chairman of Mercer Street Friends Center. This account is based on the semiannual report to the New Jersey Department of Health prepared by the Center's executive director, Barbara Weintraub, and its psychiatric social worker, Valerie Gerber.

The initial program was expanded in scope early in 1965, when the New Jersey Department of Health contracted with Mercer Street Friends Center to provide an extension homemaking service for six months to clients in the South Trenton area who were in need of such help. More women were trained, with special emphasis on somewhat different needs. Many of these women are indigenous; several have been welfare cases themselves. The six-month demonstration was so successful that a new contract has been signed for another six-month period.

The homemaker goes ununiformed and uninvited to the living quarters of a family which has been described as hard to reach. After establishing a friendly relationship, she often is able to act as a monthly counselor, giving advice and concrete help in housekeeping, budgeting, meal planning, child care, and other aspects of family hygiene and economy. She thus gains a picture of the family's total life and can bring to the Center's attention its need for specific services. She also often helps the family to make useful contact with other specialized social agencies; when desirable, she accompanies her clients on such visits. Through their work the homemakers have been able to offset the tragic social isolation of most of their clients and have succeeded in broadening their social and community activity through groups meeting at the Center.

A psychiatric social worker on the Center's staff meets with the homemakers weekly and helps them to resolve especially tough problems. As a result, some clients have found themselves able to find jobs and to work for the first time in years, thus getting themselves off the welfare rolls. A continuing dilemma is that of finding ways (short of removing the children from the home) to help families with small children who are suffering gravely from the vast disorganization of their family life. One mother has been helped to improve her own functioning so much

that her children have been returned to her from foster care.

The extension program has become very well known in the neighborhood where it operates, and many new cases have been referred by neighbors. Cases also have come through Urban Renewal, the Child Study Department, the public schools, the Bureau of Children's Services, and Aid to Dependent Children. During the first six-month period the total case load was eighty-eight families; almost fourteen hundred visits were made.

One such visit was to a Puerto Rican mother with a seventeen-year-old son. The mother was receiving public assistance, but wanted to find a job. She had been a licensed practical nurse in Puerto Rico. The language barrier and lack of knowledge of the community were problems. With the help of the Center she obtained employment as a nurse's aide. The boy was failing in school; after he was taken to the guidance counselor his curriculum was changed, and he was enrolled in a work-study program, where he receives fifty to sixty dollars a month. The family is now self-sufficient, and the homemaker makes only occasional visits.

Another case is that of an elderly husband and wife who were bored with each other; they had no outside interests and nagged each other constantly. Now the husband is friendlier than he was; he chats with the homemaker and shows her around the house and yard. The wife attends Monday and Wednesday groups at the Center, enters into discussions, and seems much happier. Because of their limited income this couple could not get needed medical care, but the Center has made arrangements for them to attend a local clinic to which the homemaker accompanies them.

In a third case, a mother with seven children was destitute when her common-law husband died intestate, leaving nothing to the family. Food was an immediate need. The client was taken to the City Welfare Department, where she received supplemental help. The Center's attorney arranged to have the woman appointed administratrix so that the husband's debts could be paid and she could receive a small amount of cash. She also received help from Aid to Dependent Children, and now she is employed as a social work aide in Operation Head Start. Throughout these negotiations the homemaker provided the client with extensive moral support which was a key factor in arming her with sufficient self-confidence to enable her to handle a job for the first time in many years.

In these, as in many other cases, the efforts of the homemakers have been singularly successful. Through their ability to coordinate the services of Mercer Street Friends Center and those of the community, they have strengthened the family life of many troubled people.

Cornerstone-Laying at Lirhanda

By EDWIN A. SANDERS

I WOULD like to tell you of the important event of laying the cornerstone of the kitchen and dining room at the new Friends school for girls at Lirhanda in Kenya, Africa.

There is a pleasant way known as the Bumbo Road which leads out of Kaimosi to the north, winding and wandering through woods and fields toward Kakemega, a nearby county seat. Past schools and shambas (small farms) the road dips to cross a rushing stream. All along this dusty, red-clay road walk the people of this densely populated district. The women carry on their heads the smallest pots and baskets up to large three- and four-gallon jars, great bunches of bananas, long bundles of firewood and small timber—sometimes a staggering length of log. Whatever the load, it is carried with a grace and poise which invest the scene with ageless dignity. Children and old men herd straggling cows and goats. The whole countryside is busily occupied.

Through this green farmland we drove eleven miles to Lirhanda School to see the dedication of the new building's cornerstone. A mile or two from the site the road suddenly clogged with children walking from nearby schools to take part in the celebration. Our slackened speed drew us through the waving children as one once saw team and wagon going through the tall grass—the way opening and closing around it. By the time we turned into the well-kept grounds of Lirhanda School hundreds of children were lining the road to welcome the district and provincial officers.

It seemed to me that the children were coming in thousands, but more seasoned counters estimated that the whole crowd was less than 1,500. Everyone gathered around the speakers' stand on the site of the new building, where the chairman of the day, Thomas Lung'aho, East Africa Yearly Meeting's able executive, was starting the meeting.

The chief of the location, an official of the local division of government, welcomed all visitors and sounded the note of "harambee"—Mr. Kenyatta's word of "all togetherness"—which is so essential if this school is to be completed.

Then Pearl Spoon, the principal, spoke about how beautiful Lirhanda is and how deserving of a fine development. The school was started in January, 1965, as a girls' secondary school, with an enrollment of 44 girls

Edwin Sanders is on a two-year leave of absence from the Pacific Southwest Regional Office (Pasadena, Calif.) of the American Friends Service Committee. At the invitation of the American Friends Board of Missions, he is now a tutor in English at Kaimosi Teacher Training College in Kenya, East Africa.

chosen out of 120 competitors from the nearby, walking-distance area. The government had given permission for the school, provided the people would develop and finance it. (That sort of cooperation is what "harambee" means.) The new building will require many shillings from the community and much volunteer work.

The budget for the dining room and kitchen is 10,000 shillings (less than \$1,500) but those shillings will come in sums of ten and twenty with a few hundreds. The

total in hand on this morning was 3,358 shillings. A long way to go, it seemed. One cow had been contributed, but no one named her shilling value!

The visiting dignitaries spoke, the cornerstone was set with trowel and mortar, and an appropriate plaque was provided. School children sang hymns in English and lively folk songs in their vernacular. Tea and cake, served in the cool parlor of the nearby house, concluded the simple, moving event.

VISA in South India

By MARSHALL M. BOUTON

FLAT expanses of rice paddy fields stretch out on all sides from the South Indian village named Saliangalam, where I am serving on my VISA assignment. The irregularly shaped fields in Thanjavur District, "the granary of South India," are bordered by miles of irrigation channels draining water from two great rivers, the Cauvery and the Coleroon, and scores of lesser winding streams.

Most life in Thanjavur District is wedded to the land. Saliangalam is typical, for its real life takes place in the paddy fields. Once the cultivating season in June and July has begun, the land is dotted with men digging out the irrigation channels, repairing the *bunds* (earthen walls that separate the fields), plowing with bullocks and wooden plows, sowing, and transplanting.

Of the more than 500 families in Saliangalam at least 350 are concerned with agriculture either as landowners or as laborers. Great prestige attaches to landownership, and even owners of only one acre rarely work their own land. Caste still divides the village into several different communities. Brahmins, while owning land, may have full-time jobs as clerks or schoolteachers or in other government posts. (Under British rule they had the first chance at education.) The Pillai and other upper and middle castes are frequently active farmers (often large landowners); some are paddy merchants and moneylenders.

Some of middle and lower castes are goods merchants, shopkeepers, or tenant farmers. The untouchables still are set off from the rest of the village by their eating habits and dwelling places; they are almost always field laborers or servants.

Saliangalam is relatively large (population 2200) and located on a one-lane main road leading to Thanjavur town (population 200,000), nine miles away. There are many indications that Saliangalam, like other villages, is moving gradually out of old habits. An elementary school and a one-year-old high school are full and growing. An agricultural depot dispenses fertilizer, pesticides, and improved agricultural implements to the farmers. A community hall with a small library serves as the focal point of a new-found community life. Every

day government officials are on hand to offer advice and guidance on every problem from sanitation to child care.

My role as a VISA volunteer is to assist with agricultural development through cooperation. At first I was working out of a government office, but now I am an independent agent. Goals in my work are: (1) to help improve the supply of agricultural credit, goods, and services to members of Saliangalam's Multipurpose Cooperative Society; (2) to encourage farmers to adopt improved agricultural practices; and (3) to encourage members to take an interest in the cooperative and to realize their stake in it.

As a VISA volunteer I come as a "generalist," bringing no special skills or training to this job. I do bring my insight as a foreigner and my desire to serve and learn. Perhaps my greatest asset is my ignorance. The act of reaching out to understand usually brings a response from others. The *gramasevak* (resident government worker) and I collaborated to erect in the village bazaar a bulletin board on which we post news of agricultural and cooperative importance. We have held some meetings for members of the cooperative and other farmers to explain how they may improve their land and use the cooperative effectively. We encourage them to speak out frankly about their problems and doubts. We have found it helpful to use slides and movies, when available. There is one drawback to this: a "cinema" inevitably attracts hundreds of excited village children, who, though usually well-behaved, make it difficult to conduct a meeting.

We have started a Young Farmers' Club which we hope will serve as a forum for exchange of agricultural information. The Club now plans to hold a crop competition and to organize a poultry project. At our last meeting we started a lively discussion by playing a tape recording of the members' favorite movie star praising seed treatment. It is difficult to generate real enthusiasm for such meetings. Social divisions in the village make some farmers hesitant to associate with their fellows, and the fecund land produces more than adequately (by Indian standards), so there is little incentive to experiment. Members do not feel a responsibility to attend meetings or to repay their loans on time. As a result, the cooperative's debts have jeopardized its existence.

I am living on the outskirts of the village fifty yards from where the street ends and the paddy fields begin. My house

Marshall Bouton, a recent Harvard graduate, has been in India since the summer of 1964 on a two-year assignment as a volunteer with the American Friends Service Committee's VISA (Voluntary International Service Assignments) program.

is in the *pukka* style: brick and stucco walls two feet thick, half the roof a flat brick terrace, the other half tiles on bamboo slats, all supported by thick wooden pillars anchored to the cement floor. There are two small rooms, one for an office and the other for storage, and one large room for cooking, eating, and sleeping. In the middle of the large room is an open pit where I wash my dishes and clothes, and bathe, taking water with buckets from a nearby well.

On the front of the house is a large, shaded veranda; on hot evenings I sit there, enjoying the meager breeze, talking with my neighbors, or just watching the life around me go by. When it is very hot, I sometimes sleep upstairs on the open terrace under the beautiful tropical night skies.

When I first arrived I dug a trench latrine in the back yard for my personal use. My neighbors were very much interested, but not enough to build one for themselves.

At first I did all my own cooking, but now I have a cook. To the surprise of most Indians, my diet is entirely Indian and almost entirely vegetarian. My cook's preparations are rich and plentiful. For breakfast I usually have steamed or fried rice cakes with chutney or *sambar* (vegetable sauce); for lunch, boiled rice with more *sambar*, vegetable soup, and curd; for dinner *chappatti* (hard wheat cakes) and eggs or vegetable sauce. Unlike most Indians, I do not take frequent *tiffin* (snacks) between meals.

I usually rise at six-thirty, bathe, dress, and eat by eight-thirty. Frequently I have work in the fields, or farmers I wish to see, so I am out for most of the morning. Between lunch at one o'clock and four o'clock most people in the village sleep. After four I may shop in the bazaar and talk with friends there. At least once a week there is a meeting to attend in the evening. Although my knowledge of Tamil allows me to talk informally with people, if I am asked to say something at a meeting I must still use English at least in part. When possible, I take lessons in Tamil after seven in the evening from a local teacher. I eat by eight-thirty, spend an hour or more talking or reading, and am in bed (a wooden frame crisscrossed with cloth tape) and asleep by ten-thirty.

My friends and neighbors in Saliangalam treat me with kindness and generosity. It is their custom to treat foreigners with great, perhaps overly-flattering, respect. An added joy in my life is the overwhelming attention of children on my street. They are gay and helpful, seldom annoying.

Such personal relationships usually more than compensate for any frustration I may feel in my work. I am grateful that the villagers increasingly treat me as a friend and neighbor, rather than as a "foreigner." When this happens, the exchange is more meaningful. Then we can bridge the cultural gap and find much in common.

Since I arrived in India the single most illuminating moment for me occurred one evening when a village neighbor and I were sitting by the edge of his fields in the early dusk. The stars were just beginning to appear. I pointed to the Big Dipper and explained to him why we in America called it that. When I had finished, he turned to me and said, "Though we are so different, why is it that we see the same things in the stars?"

Extracts from a Roman Journal

By DOUGLAS V. STEERE

Rome, September, 1965

IN the course of the ten days before we left for Europe I had a unique experience: an Ecumenical Working Party on Contemporary Spirituality, held at St. John's Benedictine Abbey, Collegeville, Minnesota. The party was made up of ten Roman Catholics and ten non-Catholics (one a Russian Orthodox).

It is doubtful if since the Reformation there has ever before been a gathering for this kind of exchange of the spiritual-life traditions of the two groups. The idea of the exchange came in a conversation in the coffee bar of St. Peter's in the autumn of 1963, when I suggested to the Benedictine expert in liturgy, Father Godfrey Diekmann, that it would be helpful. Father Diekmann, in the characteristic spirit of the Council, replied by saying, "Why don't we do it?" A few weeks later he reported that his Abbot at Collegeville was enthusiastic about the idea and that he saw no further obstacle from his side.

Preparations for this gathering were carefully made. Godfrey Diekmann (with some consulting about persons we should particularly like to have present) selected his group of ten Roman Catholic experts. From the non-Catholic side, John Coburn (of the Episcopal Theological Seminary in Cambridge, Mass.) and I invited, among others, John Oliver Nelson, founder and now full-time director of Kirkridge, a center in the Pocono Mountains (Pa.) for religious renewal; Gordon Cosby, founder and director of the Church of the Saviour in Washington, D. C., which has been almost like a religious order in what it has asked of its members; and Robert Raines of the Germantown (Philadelphia) Methodist Church, whose books on religious renewal and whose unique leadership in this field have been notable.

These eight days together were sufficient to convince us that, while we were much divided in the issues having to do with the nurture of the spiritual life, our divisions did not in any sense go along confessional lines. We found non-Catholics fighting for the preservation of the contemplative life, and Catholics impatient with much that passes for spirituality in their own great tradition and insisting that the active apostolate with a walking contemplation was perhaps better suited to meet the needs of today.

At the close of the meeting, when asked if they did not want to stop at this point, the group would not listen to it, but insisted on meeting again next year and on meeting on non-Catholic ground—preferably at Pendle Hill. Next year's program will be focused on the issue of prayer.

My own feeling about the ecumenical movement and about the ecumenical significance of these great gatherings, such as we have been having at the Vatican Council, is that they must be tested and weighed ultimately in the scales of these grass-roots projects of common work that they give rise to.

* * *

The first morning in Rome I walked over to the Secretariat for Promoting Christian Unity in advance of the others. In

half an hour, the observers were pouring in, dressed in their magnificent ecclesiastical and academic finery. (A few old pilgrims like myself were clothed in ordinary business suits.) The basilica was packed with 64,000 people, most of them standing for the whole three hours, so that those who had seats had mingled feelings of gratitude and guilt. I was assigned a seat in the front row of the observers and was a little startled when Bishop Willebrand, Secretary of the Commission for Promoting Christian Unity, walked up and said, "And how are you, Bishop Steere?"

The Pope entered without the chair being borne on men's shoulders, and he marched and carried the Bible in the ceremony for the enthronement of the Scriptures that now precedes the Mass. There were very homely touches, such as the bishop in charge of ceremonies gently pushing the Pope into place again and again during the Mass; or the bringing in of the small carrying chair to take the Pope out on, and then, at a scowl from the bishop entrusted with the ceremony, carting it away again and rolling up the carpet it had been placed on—all because the Pope had decided to walk out as well as in.

All of this gave a hint that there is a touch of improvisation in even the most elaborate of rituals, and I seemed to find some comfort in it, as I did in looking at the great dove that fills the west window at the end of what would be the choir (for St. Peter's does not point east, as most churches do). I thought of that old French-Canadian limerick:

There was an old lady from Dijon
Who deed not believe in relegion;
Till the day that she died
She always denied
Le père, le fils, et le pigeon.

The Holy Spirit as "le pigeon" was streaming in on us; and amid all of the elaborate liturgical discipline which went on there, I had a sense that it was its presence that mattered, both within and without the ceremony.

All were expectant when the Pope mounted the dais to read his address, for this often sets the tone for the whole session of the Council. Paul VI startled the Council by promising that he would soon put into their hands his plans for establishing a Bishop's synod. This statement so stole the show in the newspaper reporting that it tended to obscure his accent in the whole speech upon the church's task to love all the world with a boundless love. He kept insisting that "the church in this world is not an end in herself. She is at the service of all men. She must make Christ present to all, both to individuals and peoples, as widely and as generously as possible. This is her mission." When he asked the Council if they would back his effort to take a message of peace to the U.N., they made their only response of applause in the entire speech.

In the Pope's statement, the Bishop's synod was set in the context of being only an assistance to him in acquainting him with the needs and situations in his far-flung realm, and as purely advisory—but the far-seeing ones know that these are bows to continuity and do not minimize the huge step that this move conceals in the way of broadening the base of the

policy-making organ of the Roman Catholic Church; and unless they are badly mistaken this means that something has been started that can hardly be turned back.

* * *

I went to the American press panel where Father John Courtney Murray was on hand to take on all comers [on the subject of the Religious Liberty Schema]. Paul Blanshard, whose books baring the less happy side of Catholic power have made him one of the church's most conspicuous public enemies, announced himself as representing the Unitarian *Register* of Boston and asked if there was any intention of applying these principles of religious liberty within the Roman Catholic Church itself, and whether, for instance, it would be likely to lead to an abandonment of the Index and of control of books that Catholics are permitted to read. Courtney Murray replied that the schema was exclusively directed to the situation outside the church and that it had quite enough to do if it could establish that point.

Courtney Murray stripped the schema down to the two components of religious liberty as he saw them: an absolute right of a man not to be forced against his conscience on a religious matter; and a more difficult aspect that might have some limitations—a man's right not to be impeded when he acts according to his conscience. This second factor has the complication of the way the man's action affects the rights of others and how it affects public order. There has been a good deal of fear, however, that the church may concede too much to the state, for example, if she admits that religious liberty can be curbed rightfully if it interferes with public order, for this is a term that could be stretched widely enough to justify almost any limitation the state might care to apply. (The civil rights struggle in Mississippi and Alabama might be cited as a case in point.)

At dinner we heard for the first time the current Council story of how the Pope is like the polka—one step to the right, one step to the left, and then circle around yourself. This session of the Council has until now been rather sparse on Roman wit, which is often cruel but never without some spark of insight. Certainly the week's total has shown the Pope taking a big step in the direction of implementing John XXIII's dream of a freer church. The jibe that the Pope is a Dead-Centerist seems increasingly difficult to justify.

I had an excellent visit with my Japanese observer colleague, Professor Arigha, who is about to assume the presidency of Kobe College when he returns to Japan in late October. He has been the head of the little World Council of Churches Center in Kyoto for the study of Japanese religions, and we had a chance to talk over the matter of whether the Friends World Committee should explore the setting up of a ten-day meeting in some pleasant place where ten leading Zen Buddhists and ten Christians, ecumenically chosen, might be the Quakers' guests and have the kind of opportunity for exchange which the institute at Clarens, Switzerland, has supplied for diplomats.

We went to a Quaker Meeting at the Thomfordes' in Rome and had our dinner with them and the Braids. The two men both have senior positions at the Food and Agricultural Organization of the United Nations, which has its headquarters in

Douglas V. Steere is official observer for the Friends World Committee for Consultation at the Fourth Session of the Vatican Council at Rome.

Rome; they and their wonderful wives and children, together with a new family, the Sumners, make up the Meeting. After half an hour of really deep and centered silence, the Meeting is concluded, the children explode, and then we all settle down and sing hymns, which the children choose from the Friends Hymnal. The singing is excellent and we all enjoy it. This is followed always by some refreshments and an hour of visiting. I have never seen a finer family Meeting than this one, and we look forward to it each week.

* * *

Bishop Hengsbach of Essen gave the introduction on the finished schema on the Apostolate of the Laity, which Quakers would be deeply interested in. It lays on man the dual responsibility of witnessing to his faith and of changing the world in which he works. Cardinal Suenens of Belgium, in a special address last year, went so far as to suggest that, apart from carrying on his sacramental duties, the priest of the future may find his most effective work in serving as a kind of hidden

quarterback for teams of apostlelike laymen who would meet him each week to go over their plans of action, to evaluate their past performances, and to seek with his help to improve them and learn from their own mistakes. This Belgian Cardinal is not talking theory, for in his hard-driven, highly industrialized region he has been forced to experiment with radical new methods of working and has seen some of the experiments turn up highly convincing results.

It was fascinating to see the vote on the Apostolate of the Laity go through almost unanimously while Schema 13, on the Church and the World, dealing with the dialogue with the world which these laity in such large measure are going to have to carry out, is being scathingly torn apart in the discussions. Will it, too, ultimately have its ironic passage after this baptism of fire? Our revered Dutch Monsignor Ramsellar warned us that unless the church can show that it *does* care about this world and its destiny, it is likely to have little to say to which our world will listen seriously.

Cambridge Friends School

The author of this account of one of the newest of Friends' schools is Daisy Newman of Hamden, Connecticut, Quaker novelist. The sketch of the school building is the work of one of the pupils, Jeffrey Dworsky, and the photograph on page 534 is by Richard Kain, school treasurer.

ALTHOUGH the first Quakers on the North American continent sailed into Boston Harbor in 1656 and, to purchase religious liberty, a brave company gave up their lives on Boston Common, Quakers do not appear to have founded a school in the Boston area until 1960. Then, with prayerful hopes, the Friends Meeting at Cambridge opened Cambridge Friends School in temporary quarters. Thomas Waring, a concerned, imaginative Quaker educator, then teaching at Shady Hill School, was appointed headmaster.

In September 1964 the school moved into its own building, designed by John Randolph Myer. The new building, on four acres of land known as the Clay Pits, is a line of low, glass-walled pavilions with a skylight in the apex of each roof. These cheerful classrooms are joined to the meeting room by a spacious entrance hall which is also used for study and recreation. As an affectionate tribute to Henry J. Cadbury, the new street on which the school stands has been named Cadbury Road.

At first our younger neighbors, having far too little play space of their own, all but overran us, gazing longingly through the glass at our equipment, climbing on the roofs, hurling a rock or two, testing us almost beyond endurance, yet find-

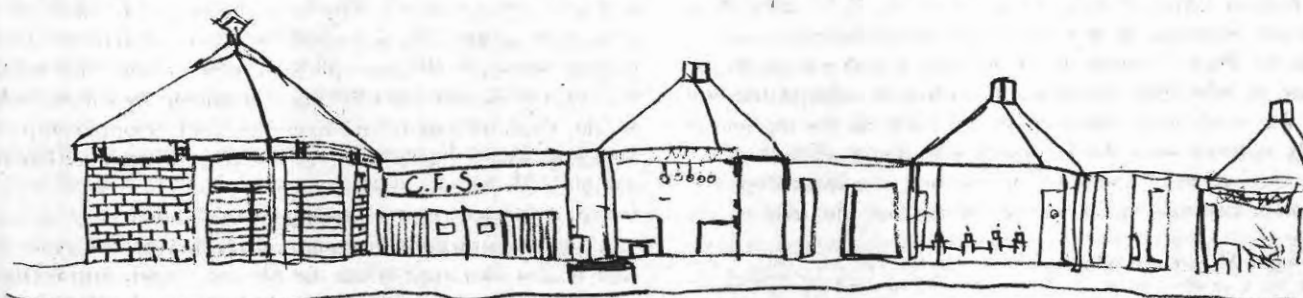
ing that (in their words) we "never get mad" (but we *do*!) and that they could "talk to the headmaster any time; he's our friend." Within a few months we had drawn these youngsters into our afternoon activities. Winning the friendship and cooperation of a few of the older boys remains a challenge.

The Scholarship Fund, established through the concern of friends of the school, has made possible a student body of all races and faiths, with diverse cultural and economic backgrounds.

In Wednesday morning meetings for worship all grades sit together; joined in silence, they find that differences which set them apart in daily life recede. Slowly the children, as well as the adults, are beginning to speak in meeting of their joys and deepest needs.

For these students, education is more than self-improvement. It is confidence in a friendly way of dealing with others (and with themselves) which may contribute toward a more peaceable and creative future.

The building is in use every day of the week. Friends Meeting at Cambridge held meeting for worship and First-day School there last spring, relieving the congestion at the Friends Center in Longfellow Park. During the summer, under our





care, Project Head Start, a government-sponsored prekindergarten, offered special advantages to thirty neighborhood children.

When Mary Fisher and Ann Austin landed in Massachusetts in 1656 they were imprisoned because their luggage contained Quaker books which later were burned by the hangman. Today, in our library, descendants of those books are cared for by devoted volunteers.

With this autumn's addition of an eighth grade, the elementary school will be complete. But suddenly, to our surprise, we are more than a school. We are a center to which an increasing number of people are looking for spiritual growth through academic excellence.

Book Reviews

CALL ME NEIGHBOR, CALL ME FRIEND: *The Case History of the Integration of a Neighborhood on Chicago's South Side.* By PHILIP A. JOHNSON. Doubleday, N. Y., 1965. 184 pages. \$4.50

This book is a study guide on racial change in a community. It does not answer all the questions, as, for instance, how to keep a community integrated when it lies in the path of desperate emigration from the ghetto, but it prepares the reader to confront terror, and it teaches him, though not pedantically, how to distinguish in the dark world of fear and hate the stones on which to stand to implement individual, community, and city relationships. The title of the book derives from the name and spirit of the block council that emerged: Park Manor Neighbors.

From 1949 to 1958 the 97-year-old Salem Lutheran Church and Pastor Johnson implemented their faith. Today Park Manor is still a pleasant, well-kept neighborhood; the ancient Swedish Lutheran liturgy is still sung by a master-trained congregation: only the complexion has changed—almost entirely from white to black, “as a direct reflection of the segregated housing pattern in the city,” says the church Fact Sheet.

The heresy of our age, the author says, is noninvolvement. All Friends should read this book, for most of our involvement is at arm's length. (Two exceptions: Howard and Eurah Marshall, who lived in Park Manor.) There is a fine bibliography.

IRENE M. KOCH

THE ANTISLAVERY VANGUARD: *New Essays on the Abolitionists.* Edited by MARTIN DUBERMAN. Princeton University Press, Princeton, N. J., 1965. 508 + x pages. \$10.00

Sixty years ago, the abolitionists were the moral heroes of American history—the men and women who by their courageous and unpopular campaign for human equality had brought an end to Negro slavery. Thirty years ago, they were commonly called irresponsible zealots who by their emotion-rousing attacks on Southern slaveholders had brought about the needless Civil War. Now their stock is rising again.

Here is a book of essays by seventeen American historians, each of whom has something good to say about abolitionists in general or about a particular individual among them. One notes that they tend to speak about William Lloyd Garrison and Wendell Phillips in the same tones of admiration and respect that they might use for Martin Luther King and James Farmer. Is it sheer coincidence that this new respect for abolitionists should come at a time when we applaud the work of similar-minded civil-rights leaders? Martin Duberman, who edits these essays, admits that it is not, and he makes no apology for it. Nor should he. Historians, after all, are men and women who try to be objective but who are subject, as we all are, to the emotional currents of our time.

Each writer has his own theme, his own approach. So had the abolitionists, says Quaker Larry Gara of Wilmington College; their motives and methods differed, but their ultimate purpose was the same. There are essays on individuals: on Orange Scott, the Methodist preacher who became a “revolutionary”; on Frederick Douglass, the Negro reformer, who seems to be quoted more often here than any white man. The book ends with an essay actually comparing the tactics of abolitionists with those of present-day civil-rights agitators. “Progress toward racial equality . . . is certain,” it concludes, “. . . because agitators, radicals and ‘extremists’ . . . are giving the United States its only living reminder that it was once a revolutionary nation.”

FREDERICK B. TOLLES

KEEPING AHEAD OF MACHINES—*The Human Side of the Automation Revolution.* By CORNELIA SPENCER. The John Day Co., New York, 1965. 124 pages. \$3.50

“Young people who look for jobs for the first time will feel the effects of automation most of all. . . . Men and machines have somehow to get together. Retraining and learning new skills are important, but they are not going to be enough. A courageous attitude toward the adventure we are in, which will make us realize that we are on the threshold of a new age, is even more important. . . . Serious leisure is the real center around which we live. . . . If new kinds of occupations make today's workers associate more with machines than with human beings, then some new ways of maintaining strong human contacts have to be discovered. . . . Because so much of the drudgery of work will be done by machines, man's mind will be free to think past it to broader possibilities.”

The sweep of the foregoing quotations provides an indication of the challenge which awaits the reader who seriously attempts to face the implications of automation. While this

book addresses itself to helping youth to understand this phase of the world, it also makes fascinating reading for adults.

As we come to understand the nature of automation—its opportunities as well as its dangers—we can face with courage and hope the vast changes which it brings. Automation is forcing us to look with new understanding upon the meaning of work, serious leisure, and life as a whole. Cornelia Spencer makes it quite clear that this is a challenge from which we cannot turn. We can, however, go forward with a spirit of adventure and expectation.

This very readable book arouses us to a realization of our profound need to develop a ministry of Christian vocation in the fullest and best sense of these words. ELWOOD CRONK

THE WIND IN BOTH EARS. By ANGUS H. MACLEAN.
Beacon Press, Boston, 1965. 144 pages. \$4.95

The title of this book, which presents its author's reflections on religion, is derived from the fact that if you turn your head so that you feel the wind in both ears, your nose is pointing in the direction from which the wind is coming. The aptness of the title to the book's contents remains a mystery except for what clarification is offered in the question, "What is it that is coming down the wind to meet us?" and in the book's closing sentence, "Anyway, let us keep the wind singing in both ears, and pray for the courage to interpret and act upon what it brings to us."

The "us" in this book are the author's co-religionists in the Unitarian-Universalist fellowship. Himself a "deviant" in the 1920's from the Presbyterianism of his Canadian parents, and now Dean Emeritus of the Theological School at St. Lawrence University, he has had an influence upon the denomination by which his book is published and for which it is primarily written. His topics, however, are of a broad nature, and his down-to-earth comments on religious values generally are worthy of a wider audience.

Dr. MacLean writes that he would like to promote "a better understanding of the concept most frequently on our tongues, that of freedom." Toward this better understanding he says that freedom should not be confused with individualism. To which it might be added that "freedom," when upheld as something desirable, does itself have a positive content, and this content, peculiar to freedom, is itself a form of bondage. Thus the early Christians who extolled "the glorious liberty of the children of God" did so as "the bond-servants of Christ."

ROWLAND GRAY-SMITH

WHAT'S THE DIFFERENCE? A Comparison of the Faiths Men Live By. By LOUIS CASSELS. Doubleday, N. Y., 1965. 221 pages. \$4.50

Every religion is true in the sense that it acknowledges God and its followers worship him and adjust their lives to the will of God as they understand it. Averroes, the great Mohammedan scholar of the twelfth century, said that all monotheistic religions are true. This was a very advanced opinion for its time. Today, of course, we extend this tolerance to nonmonotheistic religions as well, for they, too, express the highest aspirations of their followers relative to their cultural level. According to Max Mueller, "The real history

of man is the history of religion"—in other words, by their religion shall ye know them. Religious tolerance (not condescension) is theologically sound, for we read in John 10:16 "And I have other sheep that are not of this fold."

Louis Cassels, former religion editor of the United Press International, has written a primer for the general reader who desires an introductory rather than a scholarly exposition of the major religions flourishing today. He covers the whole spectrum, from atheism through primitive and oriental religions to monotheism. The most space is devoted to a study of the various sects and divisions of Christianity and their historical origins. Actually Cassels' chapters are merely expanded definitions of terms. His short conclusion is both sensible as well as sensitive. Recognizing the beauties of other faiths does not necessitate falling into a shallow relativism or (what is far worse) syncretism, in which several religions merge into an indefinite, colorless mass.

There are several factual errors: Spinoza is of the seventeenth century, not the eighteenth; the couplet attributed to Dorothy Parker was born in the British trenches of the First World War, and Carl G. Jung was a Swiss, not Austrian, psychologist.

This book is best suited to young people who are becoming aware of the religions and sects around them.

PETER FINGESTEN

ECUMENICS—THE SCIENCE OF THE CHURCH UNIVERSAL. By JOHN A. MACKAY. Prentice-Hall, Englewood Cliffs, New Jersey, 1964. 294 pages. \$5.95

From the title one would expect this book to be a primer on the ecumenical movement. Instead, it is a very personal, digressive, omnibus account of what the author believes the church should be. Aside from finding such terms as "science," "church of the road," and "geopolitics" in relation to a "strategy" of the church a little naive or offensive, a Quaker will find the author's views strange in their conceptional framework, although on the whole compatible.

The book's high point is its consideration of the church as a spiritual reality: "The Essence of the Christian Church is Community." The function of Christ's continuing presence as community-forming is also stressed: "People in whom Christ is a living Presence and through whom He works, constitute the soul of the worldwide community of faith. These Christ-possessed men and women give true churchly reality to Christian congregations, denominations, and traditions as structured expressions of Christ's Church Universal."

Friends will be amused that, in the brief but cordial one-paragraph treatment of Quakers, Rufus Jones, Douglas Steere, and Elton Trueblood—however deserving—have been given Presbyterian sainthood (whatever that is): "Scholarship and sainthood will continue to be associated with" their names.

The author, former president of Princeton Theological Seminary and first incumbent of its Chair of Ecumenics, has participated in many ecumenical conferences. His commentary on Ephesians, *God's Order*, and his *A Preface to Christian Theology* are highly esteemed and widely used in theological seminaries.

DEAN FREIDAY

Friends and Their Friends

The stamina of tiny groups of Friends who carry on despite lack of numerical strength is revealed in communications to the *Newsletter* of South Central Yearly Meeting. From Memphis, Tennessee, comes the report that "Our tiny Meeting continues faithful but hesitates to extend its commitments as we are only seven adults and seven children," and from Little Rock, Arkansas: "The Reagans have departed for Boston for the year. We will be left with just our family [the Abernathys], John Kimball, David McCray, and assorted less regular attenders."

Meanwhile the Fort Worth (Texas) Friends Worship Group announces in the same newsletter that it is now holding weekly meetings on Sunday afternoons at the home of Dorothy Munro, 3241 Lubbock.

A new Friends' worship group in Texas, in the Kingsville-Corpus Christi area, is the hope of Josiah Russell, son of the late Quaker historian, Elbert Russell. Names and addresses of possible interested attenders should be sent to Josiah Russell, History Department, Texas College of Arts and Industries, Kingsville, Texas.

"Prayer: a Progress," a pamphlet by Phyllis Taunton Wood, has just been published by the Friends Home Service Committee of London Yearly Meeting. It is addressed both to "the novice in prayer and also to the initiate." The writer says it is difficult to dig out from Jesus' teaching a rule which lets us say "So that is what we ought to do," but she gives practical advice on how to prepare ourselves for praying, how to start to pray, and how to continue, although she concludes by reminding us that "Jesus never saves us from the need to think for ourselves." For those of us who continually stumble in our efforts to pray, this pamphlet is invaluable. It may be obtained from the Friends Book Store, 302 Arch Street, Philadelphia 6; price 35 cents.

A rural training center in Rhodesia's Bulawayo area is being established by the Friends Service Council, British counterpart of the American Friends Service Committee, for the purpose of training African men and women in agriculture and homecrafts. Courses will provide instruction in soil and water conservation, animal husbandry, housecraft, and other crafts.

Roy and Irene Henson, British Friends who have been working in Rhodesia for the past fourteen years, will direct this project with the help of a trained African couple. Urgent need for such a program is described by the Hensons as brought about by the obsolete farming methods which for years have created critical food shortages in Rhodesia. The new center's self-help program plans to re-educate African farmers in such areas as conservation of natural resources, budgeting, and hygiene. Courses in literacy and accounting may also be given.

Friends in Rhodesia are hoping that the center will aid in the developing of a deep spiritual life to counteract the increasingly materialistic pattern of life in Rhodesia.

A nonprofit, low-cost housing project, initiated by Bethesda (Md.) Preparative Meeting, has moved nearer to reality, according to the Washington, (D.C.) *Friends Newsletter*. An ad hoc committee, which has in mind a specific area near Gaithersburg, has received permission to take legal action and work out details of the plan, in which Sandy Spring and Adelphi Meetings may be invited to participate.

Schoolhouse to meeting house has been the order of the year for Framingham (Mass.) Preparative Meeting. After several years of meeting in private homes, members of the Framingham worship group in 1963 became a preparative meeting under care of Cambridge Monthly Meeting and made plans for purchasing and remodeling as their meeting place a historic abandoned schoolhouse. This they moved in 1964 onto a new foundation on an adjacent one-acre site donated by one of their members.

The remodelled building, which has now been put into service, has First-day School facilities, a small kitchenette, and a fireplace in the meeting room. Funds for the project were provided by the Meeting House Fund of Friends General Conference, Cambridge Friends Meeting, and individual Friends and friends.

John Sims, former clerk, writes that "We were fortunate in receiving eight benches for the meeting room from the Moses Brown School in Providence, Rhode Island. We look forward to the day when we will need to look for more benches!"

Affiliation with an integrated church in Philadelphia is a project of Cheltenham (Pa.) Meeting. Members of the Meeting have provided funds to purchase crayons and Bibles for Holy Cross Lutheran Church of Philadelphia, and in October they scheduled a children's picnic at which Cheltenham Friends, assisted by helpers from the church, provided lunch and entertainment for forty youngsters. The Meeting will continue to explore ways to help the pastor of the church in his concern to develop it into a center for community activities.

Denmark Yearly Meeting, anxious to foster closer fellowship with East African Friends, has sent Sven and Inga Rasmussen to work in Kenya for an initial period of two years. Sven Rasmussen has had a concern for a project in Kenya ever since he took part in a work camp there in 1957-59. He has prepared himself for going back by taking a degree in horticulture; he will now help the farmers of Kenya to grow more vegetables and to experiment with new ones.

Danish Friends are a small but active group whose Committee for Developing Countries is taking this first step to cooperate with the village development programs of East Africa Yearly Meeting. The Rasmussens (attenders at Copenhagen Meeting) for three years were wardens at the Danish Quaker Center.

Project ABC (A Better Chance) has three students—one from Georgia and two from Harlem—at George School this year. These young people have participated in the intensive summer preparatory program offered at Dartmouth and Mount Holyoke Colleges for promising students who, because of lack of financial resources or cultural advantages, would otherwise be unable to realize their apparent ability. The Committee of the Pennsylvania Friends boarding school is providing tuition aid for one student, and federal antipoverty funds support a second, while the third was enrolled as a result of feverish activity (shoeshines, bake sales, car washes) last year by George School undergraduates who raised \$1,500 to match a dollar-for-dollar grant from the Rockefeller Brothers Fund.

Washington Square Preparative Meeting, youngest branch of New York Monthly Meeting, is making a significant contribution to the spiritual life of its parent Meeting through daily meetings for worship held Mondays through Fridays, 5:30 to 6 p.m., in the Religious Building of New York University, 2 Washington Square North.

The North Shore Summer Project of the American Friends Service Committee in the Chicago area (mentioned in William B. Lloyd's "Peacekeeping or Peacemaking," FRIENDS JOURNAL, September 1) has been summarized in a ten-page report revealing that only a small percentage of Chicago's North Shore residents prefer a segregated neighborhood. Seventy-two per cent of the 462 prospective homesellers interviewed said that they were willing to show their houses to any qualified buyer, regardless of race, religion, or national origin. Eighty-two per cent of some 1560 homeowners whose houses are *not* for sale stated that they would accept Negroes as next-door neighbors.

In view of these findings, the Service Committee is urging the Evanston-North Shore Board of Realtors to revoke its discriminatory policy.

Participants in the North Shore Project included ninety college students who conducted the survey in cooperation with Lake Forest Friends Meeting.

The report is available from the AFSC's regional office at 431 South Dearborn Street, Chicago, Illinois 60605.

A three-week AFSC international seminar on "Individual Responsibility for International Cooperation," held in August at Annecy, France, was attended by thirty-four persons representing twenty-one nationalities.

The AFSC's Fiftieth Anniversary in 1967 will be commemorated by publication of a book containing biographical sketches of a number of persons who have served with the Service Committee. With Philadelphia writer Marvin Weisbord as author, the collection will be published by Viking Press.

Other anniversary plans include a nationally televised program on the CBS "Twentieth Century" series in January of 1967.

Friends Meeting of Washington: Background and Origin is the title of an attractively printed history of Florida Avenue Meeting recently prepared by Sina M. Stanton and Julia Rouse Sharpless. Copies may be obtained at a dollar apiece from the Meeting's office at 2111 Florida Avenue, N.W., Washington 8, D.C. The account deals mostly with the Meeting's origin and its activities in its earlier years. According to a foreword "It is hoped that a record of more recent developments in the life of the Meeting can be prepared for future publication."

Pacific Yearly Meeting's Visitation Committee would be happy to hear from any Friends who plan to travel in the Far West and who would be interested in visiting Meetings in that area. "It would give us great pleasure to greet you personally," writes Gretchen S. Rudnick, chairman, 405 Vincente Way, La Jolla, Calif.

A series of African seminars for faculty members of area colleges will be held biweekly throughout this academic year at Wilmington College. A specialist in African studies will be present at each of the four-hour sessions held in the International Education Center of the Ohio Quaker college. Participating colleges and universities, in addition to Wilmington, include Denison, Miami, Ohio Northern, Otterbein, Western College for Women, and Wittenberg.

"The Inner Light," by Avery D. Weage, a paper-bound book of poems newly published by the Wayne Herald Press, contains several selections which originally appeared in the pages of the FRIENDS INTELLIGENCER and the FRIENDS JOURNAL. A former member of 57th Street Meeting in Chicago, Avery Weage later served as pastor of Clinton Corners (N.Y.) Meeting, where he first became acquainted with the FRIENDS INTELLIGENCER when a member gave him a Christmas-gift subscription. At present he is pastor of a United Church of Christ church at Winside, Nebraska, but he remains a member of the Wider Quaker Fellowship.

A new interracial venture in Africa is Waterford School for boys in Mbabane, Swaziland. Since its opening in 1963, the school has grown to an enrollment of thirty-eight boys—African, European, Eur-African, Indian, and Chinese.

To an interviewer's question, "Are you all conscious of color or is it forgotten?" a student replied: "At first we were all very conscious of it and were very 'hearty' with each other; sort of 'hullo brother' all over the place. Then we got sick of it and the differences started to show. Then we all settled down and now take no notice of it."

South African Friends, who themselves had contemplated starting such a school, agreed to support Waterford instead and are at present raising money to build a library. Friends will be able to use the library and other school facilities as an ideal hilltop setting for meetings and retreats. Contributions have come from British and African Friends, but many more are needed.

A new role for the *Friends Journal* is as a supplementary textbook on Quakerism for the tenth-grade religion classes at Westtown (Pa.) School. Nine-month subscriptions for each pupil are being used to provide material that will stimulate discussions on Quaker thought and action.

Another idea for use of the *JOURNAL* has been worked out at Brooklyn Friends School and Friends Seminary in New York City. The Board of Trustees of these two metropolitan schools is sending six-month subscriptions to the parents of students in the hope that the *JOURNAL* will give to several hundred families an increased understanding of the Friends' point of view which is reflected in the schools' operation.

A Negro Christ with the words "You do it to me" is depicted on a new stained-glass window given by "the people of Wales" to the Sixteenth Street Baptist Church in Birmingham, Alabama. (This church was partially destroyed in the September 1963 explosion that killed four children and injured twenty adult members.) The £900 required for the window's construction and shipment were subscribed within four weeks in a campaign conducted by a Cardiff newspaper.

Modern Japan is outgrowing her past, both physically and spiritually, reports Dr. Ralph W. Sockman of New York, widely known retired minister who has just returned from a visit to International Christian University in Tokyo.

"Tokyo, Osaka, and other cities are rebuilding," Dr. Sockman says. "Even the people seem to be growing bigger than their parents were. They are outgrowing their long isolation and becoming international in their outlook. Many are outgrowing their rural villages and moving into city life. Home life is changing. The people seem to be seeking for a new and deeper motivation for all of life. Education is the big business of Japan today, and a dynamic, vibrant nation of young people is streaming into the schools."

International Christian University, established in 1949 by a number of American church agencies, is providing both government and industry with many able young leaders.

The new library at George School was dedicated on October 30th to Richard H. and Nancy W. McFeely in tribute to their many years of devoted service to the Pennsylvania Quaker boarding school, of which Richard McFeely has been principal since 1948. He is retiring next year.

From Friends in Spain

The Friends group in Barcelona, Spain, has been increasingly active in recent months, according to Nancy and Gerard Negelspach, Philadelphia Friends who are spending an indefinite period of time on behalf of several Friends' organizations helping to develop this new-fledged Quaker center in a land where predominant lack of religious freedom has tended to isolate Friends from the Society and from each other.

In addition to working with the Barcelona group, the Negelspachs have entertained many visitors and were themselves visitors one Sunday at a Spanish Evangelical Church

service. "It was very Protestant," writes Nancy, "except the ladies wore mantillas, and many were fanning rapidly. (Of course we still have fans in Twelfth Street Meeting House, don't we!)"

"Three Spanish Friends went with us and liked it all except one hymn which dwelt too much on how sinful we are. Quakers are disturbed with this, whether they are Spanish or American. The church building was modern, large, and seemed very prosperous. The entrance, however, was not marked in any way. [EDITOR'S NOTE—Spanish laws prohibit the exterior marking of any non-Catholic places of worship.]

"There is such a wide field here!"

The Negelspachs' new address is: Calle Muntaner 440, Atico, Barcelona, Spain.

YFNA at Lake Wawasee

"Spiritual filling station" and "mountaintop experience" are phrases which have been used to describe the experience of the Young Friends of North America at their week-long conferences held every other summer. For their 1965 conference (August 28-September 4) college-age and older young Friends met with adult leaders at Lake Wawasee near Syracuse, Ind., with "What Doth the Lord Require of Thee?" as their theme.

One outward fruit of the discussions will be seen next summer when a YFNA caravan visits Friends meetings in parts of the southern United States. Another will appear the following summer when young Friends of this country sponsor an International Young Friends Summer of intervisitation, workshops, and weekend workcamps for the younger delegates to the 1967 World Conference of Friends at Guilford College, Greensboro, North Carolina.

As the conference theme was set forth, young Friends examined inward and outward development as counterweights on the balance arm of life. As the inward life deepens and increases, one must extend the range and quality of outward commitments; conversely, greater outward demands require a strengthening of inner resources. In either case, failure to adjust destroys the balance, and we cease to function as fully and effectively as the Lord requires.

Individually and corporately, we found again at this conference how true sharing of concerns and experiences shows us the sensitizing and energizing power of love which flows above and digs beneath our walls of isolation, forming the ground into which our roots descend and the skies into which we blossom and bring forth fruit.

Young Friends of North America have always been privileged to have at their conferences as leaders and speakers some of the most active and respected adult Quakers. Preparation and deep concern were apparent as Kenneth Boulding spoke on "The Future Potential of Quakerism" and as Mildred Binns Young and Richard Newby talked to us about the ways our theme made relevant today the Quaker testimonies of old. Resource leaders shared moving accounts of personal involvement in the Vietnam and race-relations crises and bade us each accept our individual responsibilities for the outcome of these conflicts. For this guidance and concern of older Friends, young Friends are deeply grateful.

As a balance to our concentrated inward searching, some

time was set aside throughout the week for volleyball, swimming, singing, and folk- and square-dancing. These activities may have tired us physically, but they also recharged us on a different level and helped to recreate each of us in the likeness of a simple child, affirming with his entire being the beauty and joy of life.

It is this combination, this balance between youthful exuberance and the deep concern and responsibilities of maturity, which Young Friends of North America try to offer to those who are making the difficult transition from youth to adulthood, so that they may be effective participants throughout their lives in the works of concerned groups and individuals the world over.

JOHN THOMAS

Letters to the Editor

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

"The Sense of the Meeting"

That first editorial in the October 1st FRIENDS JOURNAL seems to want an answer. What is this business of "Why is voting right in one instance and wrong in the other?" What has right or wrong got to do with it? Voting is slower than a dictatorship. When a dictator sees that something is "good" for people he just says, "do it!" There is no fooling around with expressing opinions—it's done. In instances of the need for a rapid decision, what could be faster?

Well, perhaps voting is a bit better; people do get the chance to say "yes" or "no," and a majority probably should have its way over a minority. Maybe the "sense of the meeting" is a bit better—in theory. But what happens in practice? The people in the group do not seem to see the point of the whole thing. It is not so much the pushing of *my* idea as it is the listening to *your* idea; it is not so much the "wishing wistfully that they could register their point of view" as it is the calm registering of that point of view; and it is none of this as much as it is the willingness to be open to God's will. The harder the problem, the closer the deadline, the more necessary it is to be open.

Is not God one? Is not the experience of "no division" or "oneness" what the meeting for business is about? We are *all* floundering, but God is not. The problem is still with us.

Jamison, Pa.

TAYLOR OUGHTON

The question was asked in the October 1st FRIENDS JOURNAL if the time had come for Friends to vote instead of recording the sense of the meeting. There are two aspects to this question: the theory underlying the practice and the carrying out of the theory.

Voting is used to determine the will of the majority. The sense of the meeting is taken to determine what the meeting believes to be the will of God. At times the majority may be right. At other times a minority or even one person may be right.

God reveals his will through Christ who is the living presence in the midst of the meeting. As British Friends so often say, "we are all humble learners in the school of Christ." Since all go to the same source, all should receive the same guidance. If even one person expresses a differing view, it should be

considered seriously and prayerfully, for the individual may be right and the group wrong.

As a meeting engages in this kind of consideration it may come to unity on what is the will of God on the matter before it. This may be the view presented by the majority or by a minority. Often the final position is a new one which has developed during the consideration and on which all can unite.

In putting this procedure into practice it is necessary that the members of the meeting exercise a loving spirit toward one another. If unity cannot be reached the matter should be put off if there is time or a committee could be appointed to review the matter. If time is pressing or if the question has been considered a number of times, the minority may wish to say that they do not want to prevent the meeting from proceeding. If the minority feels very strongly they may ask that their names and objection be recorded in the minutes but state that they do not want to block the action. Only in very unusual cases should action be impossible for a long period of time.

This procedure is not an easy one. But it is a remarkable experience to be part of a group that discovers that God's will can be known and followed.

Philadelphia

JOHN H. CURTIS

A Company of Seekers—Not Theologians

J. H. Binns, in his letter in the October 1st FRIENDS JOURNAL, remarks that he is puzzled by the inclusion of "deists, unbelievers, atheists, and agnostics" in the Society of Friends. Whether, in fact, there are any real atheists among Friends, I do not know. But the central question raised by J. H. Binns' position is whether such categorization of theological positions has any place at all in the Society.

There is nothing at all self-contradictory about including an agnostic in the fellowship of Friends; this person, whatever his present theological position, is clearly a seeker. Were he not so, no doubt he would have avoided the fellowship of Friends entirely. Ultimately, it seems to me, the Society of Friends is a company of seekers—not a company of those committed to this, that, or the other theological position. Thus there does not seem to be any reason to exclude from our fellowship those who are honestly seeking, simply because they have not as yet found a religious base for their life.

For this same reason, I am inclined to think that Communists would have a difficult time working among Friends. The taking of a "hard line"—such as Communists are wont to take—is not characteristic of Friends. It is of the essence of Quakerism to question *all* dogma and to be tolerant toward varying points of view.

Finally, I question whether the Friends' tradition of civil disobedience is a "distortion" of the teaching of the early Quakers, as J. H. Binns claims. The early Friends indulged in a good deal of civil disobedience in the name of religious freedom; contemporary Friends engage in it for differing causes, but they are within the tradition of Friends. Moreover, there is quite a difference between civil disobedience and, say, the rioting in Los Angeles. Many Friends, myself included, who would sanction the former certainly would not sanction the latter.

Philadelphia

BOB SEELEY

"Russia, My Native Land"

I would like to recommend to Journal readers *Russia, My Native Land*, by Gregory P. Tschebotarioff (McGraw-Hill, 1964).

As I have written to Professor Tschebotarioff: "This is the most informative book about Russia that I have read. . . . If I had not learned, on page 334, that you participated as a resource person in the AFSC seminar 'Search for New Directions' in 1962, I should have recommended you to the Service Committee. I feel that your spirit of reconciliation toward the Soviet Union is all the more remarkable in view of your military orientation."

The author is professor emeritus of civil engineering at Princeton University and has been invited to return to his native land, where he presented a paper on soil mechanics in 1959. Born a Don Cossack, he fought in the Imperial Army from 1917 until 1920, when he left Russia for Istanbul before coming to the United States in 1937. Of a delegation of Soviet engineers whom he helped to entertain when they visited the United States in 1959 he comments: "They made a very good impression of poised, thoughtful persons who obviously had lived through many hardships but who had not been broken by them and who had retained their dignity and courage."

Waynesboro, Va.

ELEANOR S. HOLMES

A Warning to Friends

Peoria Friends Meeting wishes to advise Friends in other areas of a case in which we became involved in August, regarding the Wendell Bome family. Wishing always to help Friends (as the Bomes claimed they were), Peoria Meeting loaned them money to help them on their way to Vermont, where a job presumably awaited Mr. Bome. This occurred on a Sunday morning when other avenues of assistance are not generally available.

The information and references the Bomes gave proved to be false, and the money has not been returned. Our opinion is that the Bomes may be "working" Friends Meetings in various parts of the country, and we therefore wish to advise others of our experience.

Dunlap, Ill.

DONNA SMITH, Recording Clerk
Peoria Friends Meeting

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.

NOVEMBER

4—Concord Quarterly Meeting, Westtown (Pa.) Meeting House. Worship, 10:30 a.m. Business session at 11:30, with report by Stephen G. Cary on AFSC mission in Vietnam; discussion. Lunch, 1 p.m. Continuation of business session, 2 p.m. Child care provided. Frederick W. Swan, Westtown School, clerk.

6—Teachers' Training Institute, Kennett Meeting, West Sickles and North Union Streets, Kennett Square, Pa., 10 a.m. - 3 p.m. Speaker: Barbara Snipes, a member of Philadelphia Yearly Meeting Religious Education Committee. Topic: "Practical Suggestions for Involving Friends' Children in the World Community." Demonstration classes; discussion groups. All welcome. For lunch reservations: Mrs. Ronald Saxton, R.D. 1, West Grove, Pa.

6—"Talk in Town," sponsored by Friends Committee on National Legislation, Meeting House, 15 Rutherford Place, New York. Registration, 1 p.m. (\$3, including supper; single session, \$1.) Afternoon discussions: China Policy, Vietnam, Disarmament, United Nations, Civil Rights. Evening: "Congress and the United Nations." Reservations: Rose Lowe Wardlaw, 817 W. 181st St., N.Y.C. Telephone WA 3-8259.

6—Conference on Religion and Social Action, Fourth and Arch Streets Meeting House, Philadelphia, 3-8 p.m., sponsored by Philadelphia Yearly Meeting Continuing Committee on Worship and Ministry. Speakers: C. Peter Slater, Haverford College; Barbara Graves, AFSC; Carl F. Wise, recording clerk, Committee on Worship and Ministry.

6—Illustrated talk on Tibetan refugees, 7:30 p.m., Shrewsbury (N.J.) Meeting House, Highway 35 and Sycamore Avenue. Speaker: John Brzostowski, recently returned from four-month trip to India, Sikkim, and Nepal. All invited.

7—Meeting of New Jersey Friends Committee on Social Order, Shrewsbury (N.J.) Meeting House, Highway 35 and Sycamore Avenue. Worship, 11 a.m. Box lunch; dessert and beverage provided. At 1:30, discussion with Edward F. Snyder, Charles Harker, and Frances Neely, all of Friends Committee on National Legislation, on how New Jersey, New York, and Philadelphia Friends can better coordinate legislative concerns and activities. All welcome.

12—Elfrida Vipont Foulds, British Quaker author and visiting lecturer at Pendle Hill, will speak at meeting of Philadelphia Quaker Women, Fourth and Arch Streets, Philadelphia, 10:45 a.m. Topic: "Candle of the Lord." Visitors from United Society of Friends Women will also be present. Lunch served: adults \$1.50, children 25 cents. Send lunch reservations to Elaine Bell, 401 Park Avenue, Swarthmore, Pa. (KI 4-1866). Child care provided. All women of Philadelphia Yearly Meeting and their friends invited.

13—Abington Quarterly Meeting, Gwynedd (Pa.) Meeting House, Sumneytown Pike and Route 202, 3:15 p.m. through supper. In evening George Lakey and Elwood Cronk will lead discussion on "Friends' Response to Conflict, Aggression, and Violence."

14—Baltimore Quarterly Meeting, Little Falls Meeting House, Fallston, Md. Ministry and Counsel, 9:45 a.m. Worship, 11:00 a.m. Lunch served by host Meeting. Business and conference sessions in afternoon.

17—New York Meeting Library Forum, 15 Rutherford Place, 7:30 p.m. Anna L. Curtis will give a talk on seventeenth-century Quakerism based on her recent book, *Brother Sam*. Dinner with Anna Curtis, 6 p.m., The Penington, 215 East Fifteenth Street. Phone OR 3-7080 for reservations.

21—Haddonfield Quarterly Meeting, Moorestown (N.J.) Meeting House. Worship, 11 a.m., followed by business session. Lunch, 1:30. Walter E. Darnell, clerk, 115 Third Avenue, Haddon Heights, N. J.

25-28—South Central Yearly Meeting, Sorooptimist Club Camp, Argyle (near Dallas), Texas. Visiting speakers: Dan Wilson of Pendle Hill, Herbert Hadley of Friends World Committee (American Section), and others. For schedule or reservations write to Kenneth Carroll, Box 202, Southern Methodist University, Dallas 75222.

29—Annual Meeting of Friends Historical Association, 8 p.m., Philosophical Hall, 104 South Fifth Street, Philadelphia. Speakers: Whitfield J. Bell on "Friends and the American Philosophical Association" and Barbara Jones on "Deborah Logan." Refreshments. Social hour. All invited.

Has your FRIENDS JOURNAL been late in reaching you?

If so, please take this up with your local postmaster. A number of complaints have been received from subscribers, but, according to the Philadelphia postmaster, the problem seems to be with local delivery rather than with shipment from Philadelphia.

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

FETTER—On October 4, a daughter, ELIZABETH POLLARD FETTER, to Robert Pollard and Elizabeth Hutcheson Fetter of Baltimore, Md. The parents are members of Baltimore Meeting (Stony Run). The paternal grandfather, Frank Whitson Fetter, is a member of Sadsbury Meeting, Christiana, Pa.

ZENZIE—On August 14, in Princeton, N. J., a daughter, BEATRICE WISTAR ZENZIE, to Henry and Beatrice Ufford Zenzie. The mother is a member of Haverford (Pa.) Meeting.

MARRIAGES

HANSEN-SORENSEN—On August 7, CAMILLA PALMER SORENSEN and LOUIS HANSEN. The bride is a member of Chester (Pa.) Meeting.

HARTMANN-EMERY—On October 2, at Sandy Ridge (N.J.) Baptist Church, SHIRLEY EMERY, daughter of Mr. and Mrs. John Emery, and HENRY HARTMANN, JR., son of Henry and Dorothy J. Hartmann. The groom and his parents are members of Solebury (Pa.) Meeting.

HULL-MILLER—On September 5, at Moorestown (N.J.) Meeting, DEBORAH BREESE MILLER, daughter of G. Macculloch, 2nd, and Carolyn Pickett Miller, and THOMAS REAGAN HULL, son of James Dixon and Alta Mary Reagan Hull. Both bride and groom are members of Moorestown Meeting.

JORDAN-BAILY—On July 10, at Kennett Meeting, Kennett

Square, Pa., MARY FRANCES BAILY, daughter of Dr. William H. and Dorothy Marshall Baily of Kennett Square, and ARTHUR KENT JORDAN, son of Arthur H. and Mary G. Jordan of Ardmore, Pa. The bride and her parents are members of Kennett Meeting.

TENCH-SNYDER—On September 25, in Elkton, Md., BARBARA ELLEN SNYDER, daughter of George W. and Isabel Snyder, and WILLIAM C. TENCH, son of Ralph B. and Isabel J. Tench. The groom and his parents are members of Fallowfield Meeting, near Coatesville, Pa.

DEATHS

DeARMOND—On September 4, at Avalon, N. J., EMILY JANNEY DeARMOND, aged 83, of Drexel Hill, Pa., wife of the late J. Keyser DeArmond. A birthright member of Race Street (now Central Philadelphia) Meeting and recently a member of Lansdowne (Pa.) Meeting, she is survived by a son, James K., Jr., and two grandchildren (also members of Lansdowne Meeting) and by a daughter, Anna Janney DeArmond of Newark, Del. She was active for many years in the affairs of Stapeley Hall (Friends Boarding Home) and Jeanes Hospital in Philadelphia.

HOYLE—On October 7, after a brief illness, MABEL B. WILSON HOYLE, in her 90th year, wife of the late Albertus L. Hoyle. For many years both were members of the Monthly Meeting of Friends of Philadelphia (Fourth and Arch Streets); in recent years they were members of Haddonfield (N. J.) Meeting. Surviving are two daughters, Eleanore M. and Dorothy; two grandchildren; and eight great-grandchildren.

MATTER—On September 26, after a brief illness, Vincent G. Matter, aged 55, of Manheim, Pa., husband of Lorie H. Matter. A member of Lancaster (Pa.) Meeting, he was clerk of Caln Quarterly Meeting. Surviving, in addition to his wife, are a son, John C., and a daughter, Catherine Ann.

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. 8th St.

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

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

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

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. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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 BARBARA—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

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

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

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 a.m. Sadie Walton, 442-5468.

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

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11

a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

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

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

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

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.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON—Meeting for worship: at Fourth and West Sts., 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—Call Harry Porter at 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—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 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

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:30 a.m. ID 5-3773.

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

SANDY SPRING—Meeting House Rd., at Route 108. First-day School, 10:30 a.m.; worship, 11 a.m.

Massachusetts

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

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

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

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

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—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Marlborough, phone 662-4923.

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., 1127 Evans Avenue. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire, Meeting for worship and First-day school, D.C.U. Lounge, College Hall, 10:45 a.m. 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.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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. 15 Rutherford Place, 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. Duanesburg, 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.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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—Meeting for worship only, 10 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. Henrietta Read, 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.

CONCORD—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 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.

GWYNEDD—Intersection of Sunnyside and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 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.

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane. Powelton, 3718 Baring Street, 11 a.m.

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

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

STATE COLLEGE—318 South Atherton Street. First-day School, 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.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

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 and First-day School, 11 a.m., Forum, 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.

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 ME 10-27006.

Wisconsin

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

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J. KIRK RUSSELL, Director of Admissions
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YEAR MONTH - 1965	FIRST MONTH	YEAR MONTH - 1966
1 2 3 4 5 6 7 8 9 10 11 12	1966	1 2 3 4 5 6 7 8 9 10 11 12

This is the day which the Lord hath made. We will rejoice and be glad in it. Psalm 118:24											
2	3	4	5	6	7	8					
9	10	11	12	13	14	15					
16	17	18	19	20	21	22					
23	24	25	26	27	28	29					
30	31										

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