

# FRIENDS JOURNAL

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NUMBER 22

*ALL the living we do with our children is religious teaching. Our first concern is to live in the assurance that our children, with ourselves, are children of God. Trust, rather than fear, will light their way into knowledge and love of God. . . . As individuals and families and as a Meeting, by counsel and example, we must show our children that our search for Truth involves every aspect of life.*

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*Cabin built by students at John Woolman School in California  
(See page 561)*

## FRIENDS JOURNAL



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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## "No More War, Never Again War!"

WHEN the Pope visited the United Nations, the Quaker U.N. Program was granted a seat in the General Assembly Hall's visitors' gallery. On our right sat a member of the British Foreign office, very nervous because he had in his pocket the Foreign Minister's red ticket to the Secretary-General's reception for the Pope; without a proper ticket, no one could attend the reception. How was that ticket to get from the pocket of an aide in the visitors' gallery to the British Foreign Minister on the floor of the hall? (This may explain why the British government never appeared on TV greeting the Pope at the reception. Of such incidents history is made.)

As we awaited the Pope's arrival, the hall buzzed with quiet excitement. Only Albania's seats were empty. (We were told afterward that the Albanian delegation couldn't bear to miss the excitement and was to be seen standing in the crowd at the rear of the hall.)

As the Pope spoke the delegates listened politely at first, but as it became evident that he was in dead earnest, that he meant every word he had come so far to say, we could feel interest and attention mount. When he said, "If you wish to be brothers, drop your weapons," we could feel the delegates move forward in their chairs. He was pleading for immediate disarmament! But then we felt them sag back when he added, "As long as man remains that weak, changeable, and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary."

In view of the great interest in whether Red China should be admitted to the U.N., we were not surprised that there was a reaction when he said: "Seek a means of bringing into your . . . brotherhood those who do not yet share in it." And we felt the sensation pass when, in the very next sentence, he seemed to support the U.S. position by stressing the word "merit": "Act so that those still outside will desire and merit the confidence of all."

As we listened, it occurred to us that the Pope was talking as if he were speaking in a truly centered meeting for worship, bringing a message from God Himself.

To us, the high point of the speech was his plea for the United Nations to become "a world authority, able to act effectively." Most other commentators seem to have overlooked this emphasis that we observed throughout: "The edifice which you have constructed must never fall; it must be . . . made equal to the needs which world history will present." Did he mean that national sovereignties should give way to international authority? "The United Nations . . . is the world's greatest hope. . . . Let unanimous trust in this institution grow, let its authority increase!"

But the words that struck us even more than the passionate "No more war, never again war!" were contained in this admonition, the words of a worthy successor to John XXIII: "Men cannot be brothers if they are not humble . . . It is pride that disrupts brotherhood."



# FRIENDS JOURNAL

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## Editorial Comments

### "Our Culture Made Visible"

WRITING a "Letter from America" in the British *Quaker Monthly*, Francis D. Hole of Madison, Wisconsin, says that Friends' schools "are ourselves, our Quakerism, and some of our secular culture made visible. Not all that we see of this mixture is to our liking or bears the light of conscience. . . . Very much that we see in them is wholesome and inspiring. They give us a special opportunity for growth in truth. They make an inestimable contribution to Quakerism and to society at large."

Probably few would find fault with this statement, although there are some, both Quaker and otherwise, who maintain that in today's equalitarian world there is no place for schools catering to a privileged minority. How different the attitude of eighteenth-century American Friends was on this subject is indicated by extracts from minutes of Philadelphia Monthly Meeting quoted by Jean Straub in "Quaker School Life in Philadelphia before 1800," a fascinating account published in the autumn issue of *The Pennsylvania Magazine of History and Biography*. These minutes regularly spoke of "the contaminating influence of evil communications and examples," and parents were admonished to keep their children away from "connexion with such whose Example and Conduct are injurious to their moral & religious education." The Monthly Meeting's overseers agreed that perhaps the safest solution to problems of this sort was to refuse to receive "into their schools any but Children of our own religious Society or those who make Profession with us and attend our religious Meetings."

In fact, one of the rules laid down for "Scholars" at a Friends' school in Philadelphia in 1748 was "That none shall at any time play or keep Company with the rude Boys of the Town but shall converse, as much as they can, with their schoolfellows."

The change two centuries have brought in this attitude of guarded exclusiveness is attested by the efforts made by many Friends' schools and colleges today to draw their student bodies from varied social, economic, and racial backgrounds. It is given effective voice in the comment (published in *The Olney Current*) by Thomas S. Brown, principal of the Friends' Boarding School at

Barnesville, Ohio: "Many would maintain that the principal function of a Friends' school is to train young people in the art of community living."

Just what kind of instruction that training should consist of is a question on which Quaker (as well as secular) opinion has changed tremendously through the years. In the school overseers' minutes for 1769 quoted by Jean Straub a strong protest was made against having pupils read any books dealing with ancient Greek or Roman mythology. "Is it not monstrous?" a school usher complained. "That Christian Children intended to believe and relish the Truths of the Gospel should have their earliest and most retentive years imbued with the shocking Legends and abominable Romances of the worst of Heathens should be obliged to be Pimps to the detestable Lusts of Jupiter & Mars attend the thefts & Villainy of Mercury or follow Aneas on his Murdering Progress. . . . Perhaps you may say they will get acquainted with the Latin Poets, those eldest Sons of Satan those High Priests of the Kingdom of Darkness. Will the Lacivious Ovid teach them Chastity the Epicurean Horace Sobriety the impudent Juvenal Modesty or the atheist Lucretian Devotion?"

In the interest of harmonious accord perhaps it is just as well that those seventeenth-century overseers could not have had a preview of curriculums of some of today's Friends' schools which include in their assigned or suggested reading matter certain books so filled with nihilistic philosophy and once-banned four-letter words as to cause some adults to shake their heads with a bewildered "What-are-we-coming-to?" air. It will be recalled that Francis Hole says, in the *Quaker Monthly* letter quoted above, that "Not all that we see of this mixture is to our liking"; it may be that the no-holds-barred permissiveness of much contemporary Quaker education is a reaction from earlier centuries' overprotectiveness against some of the ruder and more revolting facts of life outside of their own carefully guarded communities.

How to strike a happy medium between old-time Quakerism's plethora of discipline and the wholesale letting down of bars in recent history's progressive-education cult is a problem of genuine concern to present-day Quaker educators. "Fortunately nobody seriously main-

tains any longer," says Thomas Brown in the previously cited *Olney Current* article, "that Quaker schools ought to be child-centered schools where every day is a reenactment, as it were, of the Nativity, with adoring parents and shepherds gazing in rapture at little Willie chopping up the furniture. But there is much to be said for the position based upon our Quaker emphasis upon the phrase (much used and much misunderstood) 'That of God in every man.' We must work from a basis of respect for the individual: not only of the individual student but also of the individual teacher (and administrator), and there is much in modern research to suggest the validity of our ancient Quaker concern that individuals be allowed to develop and blossom each at his own pace in accord with his inward leadings and own peculiar time clock."

According to Jean Straub's account of seventeenth-century Friends' schools in Philadelphia, "the responsibility that weighed most heavily upon the overseers was the religious training of their pupils." They still feel this responsibility today, although their concept of the realm of religion may have expanded somewhat and their concern may manifest itself in noticeably different ways than it did two centuries ago.

### Home to Count His Money

By RICHARD H. FARQUHAR

AS I left the office just before noon, I heard the facetious time-honored remark reserved for use on my days off: "There he goes home to count his money."

Recently many burdens had seemed to add years to my life, but I prepared to spend a whole afternoon gardening. Changing into shoes hideous with wear and dungarees spotted with paint and grass stains, I appeared somewhat less affluent than the man with the hoe. Soon, bathed in perspiration, I was forced by the hot sun into a shady corner of the garden. This forgotten compost pile needs spading, I thought.

The soft mound under my feet was smaller by half than last November when the final load of leaves had been added, and my first two or three shovelfuls revealed earthworms working in the rich soil. Suddenly I became enthusiastic. Oblivious now to the heat, I avidly filled a wheelbarrow with the black treasure which I spread on the flower beds. Veritably I now began to count gold by the load, marveling at the return on my investment of patience in nature. Until recently "ecology" never had been part of my vocabulary, but now I felt that I had known all along what it meant. Insects in the weeds

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and grass echoed my excitement over another discovery of God at work.

I ended the day of inner peace and joy twenty wheelbarrow-loads of "money" richer than last year and feeling twenty years younger. I felt renewed in spirit and unafraid of tomorrow. I feared not even death, for my own physical decay will be part of nature's plan. But in the lengthening autumn shadows, I dimly heard a warning that unless man controls his waste and ends his profligacy he will suffer a decline which will be part of God's plan.

### Autumn Blend

By ALICE PERKINS

Lo, Nature weaves  
Her tapestry of glory  
And flings it over hill,  
O'er field and wood.  
No color line is there  
To mar the beauty  
Of scarlet threads,  
Of bronze and brown and gold,  
The dark, the light,  
The in-between shades needed  
To make the work of art  
That we behold.  
Thus Nature's God  
Creates His kingdom,  
A blend of men—red, yellow,  
Black, and white;  
No color line He draws,  
For all are needed—  
The dark, the in-between shades,  
And the light.  
He gives to all a measure  
Of His spirit,  
And in their varied hues  
He takes delight.

### For Norman Morrison

Let there be no reproach,  
For surely he hath borne our griefs.

Let there be no forgetting:  
The chastisement of our peace  
Was upon him.

Because he had done no violence,  
Neither was any deceit in his mouth,  
Let us make no resolves  
We do not mean to keep.

E. A. N.



## The Two Commandments and Tomorrow

By CHARD POWERS SMITH

"**T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." One may roughly divide the Society of Friends into two groups, each of which, whether consciously or not, considers one of these two commandments as more essential than the other. Each group represents a contribution that the Society has to make to the world of today and, more important, to the world of tomorrow.

For many Quakers — those whom I call "First Commandment Quakers" — "that of God in every man" expresses itself primarily as wonder, as a sense of ultimate reality, as an infinite ocean of light, as the Eternal Now. Only later do they find that the ultimate reality is also love, that the ocean of light is also the ocean of love, that God Himself is love, and that the love of Him involves the love of every "neighbor" in His creation.

Thomas Kelly issues what is perhaps the definitive manifesto for First Commandment Quakers: "I am persuaded that in the Quaker experience of the Divine Presence there is a . . . retention of both time and the timeless, with the final value and significance located in the Eternal." He follows with a caution against being too exclusively committed to the love of the neighbor: "We can get so fearfully busy trying to carry out the Second Great Commandment . . . that we are underdeveloped in our love of God." This caution echoes an earlier one of Rufus Jones: "The social mission is . . . a great feature of real Christianity, only it must not take the place of the primary function, which is revealing God."

In the mystical experience of First Commandment Quakers, unritualized except by silence, in which love is but a secondary aspect of the Eternal Now, Friends can claim to be something more than just one among many Christian sects. They rest squarely on the universal, unembodied, and indivisible ground of all the great religions and of all the intuitional or experiential philosophies. On this ground also any new mystical religion, with its new mythology and ritual, might arise, including possibly the first worldwide religion. It is, I think,

this catholicity, this breadth and depth of foundation, that is the greatest potential contribution of Quakerism to the future world.

What I call "Second Commandment Quakers" are those who either have not experienced the joy of the mystical Presence or, having glimpsed a flicker of it, have denigrated it as intellectual and unrealistic. To the Second Commandment Quaker, primary reality is in the love of the neighbor, and the chief attribute of God is His particularized love for every separate individual—for all of the "sparrows," each one of whom is numbered. For this group the meaning of "that of God in every man" is not the God in themselves or in the cosmos, but the God in every other person in the world, especially the poor, the sick, and the victims of violence and discrimination. Their inclusive compassion for all of these, collectively and singly, is for them as large as the love of God. They do not think of Him in terms of His mysterious and intangible universe, but in terms of the tangible particulars it contains and of His cosmic tenderness toward each of them. Second Commandment Quakers favor works over mere mystical and seemingly self-centered faith. They find their spiritual needs sufficiently satisfied by assisting in the loving services which Friends administer all over the world. It is probable that Second Commandment Quakers contribute out of proportion to their numbers to the support of the Friends' testimonies of peace, reconciliation, and brotherly love.

So much for the division of the Society of Friends into those whose primary concern is God and those whose primary concern is the neighbor. I have emphasized the duality beyond the facts, not because I think it is of importance within the Society, but because of its possible external significance. Its two elements may well represent the contribution that Friends will make to either of two alternative courses of action that the Christian world may take in the near future.

In general I accept Toynbee's view (and Douglas Steere's in his slightly different idiom) that religion and religious leadership are necessary to hold a culture together. For a century we have suffered the progressive decline of both. The most cheerful way to address the present situation is to hope that we have reached sub-human bottom and to speculate, if the subspecies is not to disappear from the earth, as to what may be the religious or quasi-religious focus of its next cultural integration. There seem to be two broad possibilities, and it would appear that Quakers, in either their Second Commandment or their First Commandment aspect, have

Chard Powers Smith of Arlington, Vermont, a member of Albany (N. Y.) Meeting, is the author of many books, both prose and poetry, the most recent of which is *Where the Light Falls*, a biography of Edwin Arlington Robinson. This article is an abstract of an address he delivered in September at the annual meeting of the Adams Society of Friends' Descendants, held at the old Quaker Meeting House in Adams, Mass.

something to contribute to each. I shall first consider the possible direction of history that would be appropriate to Second Commandment Quakerism: the love and service of every troubled neighbor.

The present educated level of society that presumably provides our leadership is almost a complete religious desert. The imaginations of intellectuals are sufficiently exercised in their professions, and the nonintellectual rich survive nicely on vanity—the right society, the right club, the ownership of things that others envy.

Happily, the condition of the enlightened young, typically the collegiate young, is impressively different. It seems to be agreed that their academic seriousness and attainment and their consequent general knowledge are higher than they have been in this country for at least a century. They are as areligious as their parents, but more frankly so, for many of their parents maintain a churchgoing Sabbath-day hypocrisy. The young are honest, mathematically and scientifically informed, and simply oblivious to whatever cannot be verified by the senses. It would seem that in them the imaginative qualities that used to be generalized under the term "spirit" have disappeared. It looks as if imagination had never got into the genes, that it was never more than a fusion of fancy and reason, sometimes diverted into delusory channels by a superstitious environment, for the repression of it seems to produce no neurosis. The young appear to be doing quite well and healthily without any exercise that Quakers, at least First Commandment Quakers, would call religious.

Yet, if the young have lost interest in First Commandment Christianity, with its vague catchwords such as "God" and "mysticism," they seem to have a most lively and responsible flair for a detached and godless kind of Second Commandment Christianity. From a small but fairly widespread sampling of college students, I would say that they embody the highest intellectual and emotional dedication to social betterment that this country has enjoyed since the great reform age of the 1840's and '50's. I never get down to conversation with one of them but we are forthwith in the Peace Corps, or in Mississippi or Alabama, or in Africa or India, or in our own ghettos, or wherever else there is human suffering and need. And they always know the facts and the economic possibilities. Reading Kenneth Boulding's *The Meaning of the Twentieth Century*, in which he prophesies beyond the current "great transition" a technological society in which mankind will be able biologically to control its own future, it occurred to me that here today is a rising generation that can be trusted with this responsibility; that once we oldsters have died off, leaving behind our awful nuclear power, this generation will know how to use that power harmlessly and beneficially.

Here is the hope of a new humanist culture integrated around nothing that Toynbee or Douglas Steere or most of us would recognize as religion, yet centered in concern or love for all neighbors and expressing, in fact, the Second Commandment. We might say that here we have already a generation of Second Commandment Friends to whom all the traditional testimonies are congenial, who any day now may start pouring into the Society, and who presently may possess it and administer its humanitarian professions better than they ever have been administered before. The cost will be the disappearance of First Commandment Quakerism—what we used to call religion. If the old phrase, "that of God in every man," is retained at all, it will be for historical purposes only, to show how far the Society has advanced out of superstition.

The other possibility of Quaker contribution to the culture of the future would be as part of that widespread religious revival which has been long prophesied. This revival would be signified by a reawakening of that sense of the mystery of Being, of the Eternal Now, that ground of all the great religions which is the central experience of First Commandment Friends and which only secondarily becomes the love of the neighbor. Such a contribution would not mean that all the world become Quaker, but it would mean that a Quakerlike mysticism would become general in other churches. Something of the kind is already indicated in the periods of silence that many Protestant services are currently introducing.

In such a revival, the chances are that the Hebrew-Christian myth, with its rational impossibilities, would be abandoned. It seems that the mass of people cannot accept basic, unchanging truths in their abstract purity, but must have them dressed in a story, a myth. It seems further that in general the myth cannot be taken as poetry but must be rationally persuasive. Whenever the myth violates intellectual integrity, it must be discarded; and along with it the transcendental truths it embodied also tend to be forgotten. If a revival occurs in time to save the race from self-destruction, it will clothe the old truths in some new myth that will be compatible with the scientific knowledge of the age. In Christian sects other than Friends, the new religion will be celebrated in rituals likewise acceptable to current reason.

Such a new mythology, with its rituals and symbols, might come out of science itself. It might cast into narrative form the materials of far-flung astronomy and nuclear physics. It might discover and state transcendental and moral significance in the story of evolution, the account of man's ascent from the animal to the spiritual plane. Perhaps beyond any of these, or perhaps combining with them, the new myth might arise out of our expanding psychiatry, some of whose priests already



recognize basic religious truths, the need for self-loss as the only true self-expression, the sense of external power pressing into the patient as part of his cure, the possible association of the unconscious with a universal Consciousness.

Beneath any such new expression of religion, First Commandment Quakerism will have contributed to the necessary foundation of mystical contact with abstract

Being or God; but it will have no more interest in the new rituals and symbols than it has had in the old ones of traditional Christianity. Quakerism will survive, as it has to date, surrounded by an uncongenial world of partly superstitious religion, ignoring the sacraments of the other sects, insisting on essential Truth alone, and in the midst of confusion listening silently at the center of things.

## Grace Street Is a State of Mind

By PEG SPANGENTHAL

**B**RICK ages more gracefully than wood, so when you ride west on Grace Street you may not be aware that this is one of the most blighted areas in Virginia's capital city of Richmond.

It looks shabby, to be sure, and no longer reflects to the slightest degree the grand style of living common to these homes when this was one of the finest sections of the city. But the peeling wallpaper, falling plaster, or broken stair-rails cannot be seen from outside, nor (more important) can the shattered, bewildered, and oftentimes hopeless lives of the present tenants: alcoholics, prostitutes, and narcotic addicts, interspersed among one-parent welfare families and rural-immigrant family groups with numerous children and behavior patterns too different from urban society to be accepted by it.

All of this—squeezed into two- and three-room “furnished” weekly rentals with inadequate plumbing and heating—creates a pulsing, tense culture of not enough of anything that is generally considered necessary to decent living.

These are the people who slither on and off police blotters, protective records, and school-admittance sheets, restlessly moving from crisis to crisis. They are the people referred to in current news articles concerning the group which is not responding to antipoverty programs. This is the “absolute bottom” culture, full of negatives, having to be literally pried loose from its apathy. They are the people of Michael Harrington's *Other America*.

Within a few blocks of this neighborhood stand a temple, a cathedral, and four Protestant churches, all serving families totally alien to the immediate vicinity. These congregations, in their own war against poverty, have been ministering for two years to a four-block area on Grace Street.

The nursery school began in September, 1963 in a first-floor-rear apartment at 836 West Grace Street. On the staff were a qualified teacher and a corps of church volunteers. At first only four children attended, but by

January we had reached our limit of twelve, whereupon we added the front apartment to our facilities, creating an office-clothesroom and a front sitting room for parents. We then became Grace House.

Soon young people's groups of four congregations began a Sunday-afternoon program of recreation and crafts for the elementary-school-age brothers and sisters of our preschoolers.

During the summer we hired a young couple to live in Grace House and develop a program for all children of the neighborhood—a morning playschool for younger children and (for the older set) an afternoon program of day-camp type, featuring weekly trips to points of interest in Richmond. Although there are families near-by which include teen-age children, we have had none of these in our care, for without exception those youngsters are in foster care or detention homes or are living with relatives because of bad home situations.

Our second winter found us deep in an extended mothers' program. Monday was clothesroom day: we had clothes and shoes for all ages, household items such as blankets, bedspreads, dishes, and pots and pans. Sometimes there were cribs for babies who knew no bed but that between mother and father or on the sofa. Frequently we found single beds so that fewer children had to sleep together.

On Tuesdays a small group attended cooking class at the YWCA. This they followed with swimming lessons. On Wednesday mornings it was “talk with Henry.” (Henry was a young curate who sat with mothers in the front room to listen to them and to give advice if they asked for help.) Thursday and Friday were kept free for special events like making Christmas decorations in December and, in spring, a series of health movies and discussions developed by student nurses in their public health course.

With all this activity, our staff grew, too. To the teacher-director beginning we added a home-school coordinator and later a nursery-school teacher and a part-time employee to supervise a winter program for elementary school-age children.

Peg Spangenthal, a member of Richmond (Va.) Meeting, has been teacher and director at Grace House since its inception.

This fall we have initiated a literacy program, since most of our mothers and fathers are functional illiterates who do not attend adult education classes, even when free of charge. (We shall be happy if five mothers remain with us through the year.)

Of course, our whole program would collapse if we did not have the volunteer group helping us. There are a few, to be sure, who are merely curious about "those people on Grace Street," but they do not stay with us. We have a cadre of concerned young people and adults who, by giving of themselves, are bridging the gap between the two Americas—a terrifyingly wide gap.

One of our summer teen-age volunteers, who feels his experience at Grace House has been the most satisfying of his life, expressed it thus: "I think to do anything, really, about Grace Street, you'd need ten strong men with vivid imaginations and foolhardy dedication."

Can we really initiate change in these families?

Some days we would say, "No, not ever." Yet in these two years we have helped ten families to move off Grace Street to better housing and more stable neighborhoods. This was accomplished by church donations of furniture and by an arrangement to pay utility deposits until these families were able to repay us. A young banker sat down with each family who needed him and worked out a budget and banking plan so that the money would be there when needed.

But, of course, the reasons for families living in neighborhoods like Grace Street are much more involved than just housing or schools or employment. It is all these and more, stretching many generations back, which result in Grace Street being a state of mind as well as a roadway. One can hide so comfortably there, and we know that some of the families who have left it may well return. If they do come back, Grace House will be there to welcome them.

## A Quaker in a Kibbutz

By MARJORIE WOLFE

**M**OST of us know something of various Christian cooperative communities, such as Koinonia and Bruderhof, but how many know much about the largest of voluntary cooperatives: the kibbutzim in Israel?

The kibbutzim were not actually begun as religious communities; they were a necessary form of organization to develop the land. When the Jews began coming to Israel in the end of the nineteenth century, most of the land was very poor, with huge swamp or desert areas. Malaria, now almost nonexistent in Israel, ran rampant; many early settlers became ill and died.

Having little money and even less experience in agriculture, these pioneers realized the impossibility of improving the land in separate farms. They knew they could survive only if they worked together, sharing everything. Hence groups of friends joined together, bought land from the Arabs, and began the difficult task of preparing it for productive use, planting eucalyptus trees to dry out swampy areas and seeking water for irrigating the desert. They lived primitively in tents or shacks, had only donkeys for transportation, and ate very simply. Tasks were divided among the members, each working as much as he or she was able. One or two people cared for the children, others for cooking, laundry, shopping, the animals, harvesting, and so forth. Food was prepared in a central kitchen, and everyone ate together.

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Marjorie Wolfe of Berkeley Heights, New Jersey, a member of Oberlin (Ohio) Meeting, is now at the Freundshaftshaim (described by her in a FRIENDS JOURNAL article of July 1) in Bückeburg, West Germany. Her sojourn in an Israeli kibbutz occurred in 1964.

Gradually the kibbutzim grew in size, numbers, and wealth. The land became more fertile, permanent buildings and roads were constructed, schools were begun, machines were bought, clothing and food became more available, and people had more free time. The kibbutz movement has continued to grow. Even now many new kibbutzim are being founded, especially in the desert.

Recently I spent four months sharing the life in a relatively old kibbutz (dating back to 1928) near Nazareth. Many of the "kibbutzniks" were of Eastern European extraction. Many had been victims or near victims of the horrors of Hitler's Nazism. Others either had reached Israel before this dark era or had emigrated from Europe to South America, and from there to Israel. Others had come from the Arab countries, mostly in recent years, while there were some who had come from France, South Africa, Turkey, and the United States. Many had lost most of their families in the Nazi era. As in all of Israel, so in the kibbutz, one sees the great variety of backgrounds making up the Jewish nation. Through intermarriage, these cultural differences are slowly being erased, but it will still take several generations before there is "one people" in the land of Israel, culturally speaking.

The older kibbutzniks often told of life during the kibbutz's first few years. The area had been a malaria-infested swamp, and there were no roads. To deliver milk via donkey to the next village, a mile and a half away, was a full day's job. Sometimes the donkey would stumble in the knee-deep mud, and the milk would be lost. There



were hunger, sickness, and poverty, yet many of these people look back with nostalgia on this period in their lives. They were working toward an ideal, and they felt a great spirit of unity among themselves which cannot be recovered.

Now things are very comfortable in this kibbutz. Everyone works just eight hours a day. Each couple lives in a two-and-a-half-room apartment with stove, refrigerator, radio, and similar conveniences. Each person has a liberal allotment of clothing and other necessities. Food is plentiful and excellent. There are planned outings and recreation. The main products are apples, eggs, chickens, milk, grain, tomatoes, carrots, and citrus fruits. The kibbutz has its own apple-packing plant which keeps many hands busy during the late summer. There are also a grade school, a store, a shoemaker shop, a metal workshop, a laundry, a machinery repair shop, a carpenter shop, and a school to teach Hebrew. Jobs are organized by a work coordinator who is elected every four months by the members. The business of the kibbutz is directed by the secretary, elected for a year. Decisions affecting the kibbutz's life are made at monthly meetings of all members. Jobs to be done depend partially on the season, but such specialized jobs as cooking, carpentry, and machine repair are always done by the same people. Nonspecialized jobs rotate among other members of the kibbutz, some having different jobs daily.

Kibbutzim belong to various political parties, ranging from moderate socialist to communist. The one where I was belongs to the government party, Mapai. I was sent there by the national office in Tel Aviv. Many young people from various countries who have come to Israel

for short stays work in kibbutzim to earn their keep, to learn Hebrew, and to get to know the country. Such volunteers are given rooms, food, and such daily necessities as soap, toothpaste, and stamps. They share in the life of the kibbutz and work eight hours a day, just as the members do. In some of the kibbutzim there is also a chance to study in schools where the Hebrew language is taught. Those participating in this program work four hours a day and study Hebrew four hours a day. The course lasts six months; at the end of this period the students usually have a fairly good working knowledge of Hebrew.

"My" kibbutz has about 150 members, plus children. (Others range in size from 50 to 1200.) Each week a good film is provided, and special evenings are set aside for handicrafts, lectures, and folk dancing. Occasional group trips are planned, with everyone traveling in the backs of large trucks rigged up with benches along the sides. Life is very informal, and people seldom get dressed up except for special occasions or on Friday evenings. The children live together in children's houses under supervision of housemothers and teachers. They are with their parents only on Saturdays and after school until supper time. There is a feeling that each child belongs not only to his actual parents, but to the kibbutz as a whole, and a birth is a joyous occasion for the whole community. In the same way, illness and death are suffered by all. If a person is incapacitated, he is supported by the group as long as he lives. One senses a real caring within the community.

The long-run goals of the kibbutz movement are to create a socialistic society of cooperation rather than competition. These ideals, however, have not yet become accepted by the population of Israel as a whole, and only about five per cent of all Israelis live in kibbutzim. There are difficult social and cultural adjustments when an individual leaves a kibbutz after being raised there or after living there for many years. The competition, rush, and impersonal aspects of living "outside" are hard to take. Frequently, young people who desire further education leave the kibbutz. Because the kibbutz provides such training only for those whose education will make them more useful members of the community, individuals who wish to be teachers or agriculturalists have opportunity for further training, whereas those who wish to study art or the social or physical sciences often do not. The realm of interest within the kibbutz frequently runs the danger of being limited to the community life itself; the people are not involved with problems of the larger world.

As the standard of living in the kibbutz rises, the idealism seems to decline. There is far more idealism now in the newly founded kibbutzim in the Negev Desert than in the successful, firmly established ones in the more

### Prayer

*Arminal Elizabeth Hay, a member of the 1965 graduating class at Earlham College, offered this prayer at her class's commencement last June.*

**O** GOD, give each of us the will and the strength to use the facts, the principles, and the values that we have learned as we respond to the challenges and the problems that we shall confront.

Help us to accept what we must accept, but to know when it is time to rebel. Help us to know when to compromise and when to refuse compromise, to know when to doubt and when to trust.

Help us to broaden our perspective without abandoning our beliefs, to deepen our sensitivity, and to increase our concern for our fellow man. Help us to convert our thought into action, and to understand the significance of what we do.

Above all, help us to love.

fertile areas. To an extent, materialism also has taken its toll in these more established kibbutzim, and the goal of many members has become comfort and plenty within the kibbutz instead of the spread of the ideal of socialism to society as a whole.

While living and working in the kibbutz, I came to know several of the members quite well and frequently spent evenings visiting them. One member, a Sabra (person born in Israel), had been to the United States with a Farm Youth Exchange program. She wanted to help me understand her country because the "Christians" (as she always referred to Americans) had helped her in the United States. Another member refused to speak with me because I spoke German and she had suffered greatly at the hands of the Nazis. Discussions with many of the older members usually started off with descriptions of experiences they had had when they first arrived in Israel. Those who had tried to come during the war had many tragic stories about how they had been turned away time and again by the British, or how they had been smuggled in. They told of troubles with the Arabs, but were not at all understanding of the Arab position, just as I had found the Arabs blind to the Jewish situation during my travels in Arab territories.

Israel, a very militaristic land, is a difficult country for a pacifist. It is surrounded by countries whose political purpose is to remove it from the map. There are a few brave individuals who, feeling that Israel is at least partly responsible for this situation, want to try to remedy it by offering land to Arab refugees, thus making Israel into a "Semitic State," a homeland for both Jews and Arabs. However, nationalism is so strong that few dare to express this opinion, and all the blame for the situation is placed on the Arabs.

Most people in the kibbutz are not really religious, and the religious celebrations have become largely secular traditions. Friday evening is always special, marking the beginning of the Sabbath. There is a service especially for the new immigrants who are attending the kibbutz's Hebrew school, but otherwise it is marked only by everyone's getting dressed up and having an especially good supper. The Sabbath is just a day off from work, and the special holidays are also more like folk festivals than religious events. Many of the people, though they feel that Israel was their "Promised Land," seem to be agnostic. However, the Orthodox Jews in the government have been able to enforce many laws, especially those regarding use of the Sabbath. Thus there is very limited public transportation available on that day, and all factories, stores, and other institutions must close. During Passover, it is even forbidden for Jews to bake bread, although the Arabs may do so. Thus, many Jews go to Arab villages at this time to purchase fresh bread, and an

expanded taxi service is provided by Arabs for the Sabbath. There is quite a bit of feeling against the Orthodox minority who can enforce these regulations because of the need for their cooperation in the coalition government.

In some ways it seems incongruous that in Israel, a land where a large part of the population was formerly from the business world, this form of large-scale cooperative agricultural organization should have developed. It was originally based neither on communistic ideology nor on Christian idealism, but on necessity. Its success seems to indicate how cooperation can overcome terrific problems and promote unity and understanding among people of various backgrounds.

### Weep Not for Abraham

(*Variation on Genesis 22*)

By JOYCE POVOLNY

And it came to pass after these things,  
That God did tempt Abraham,  
And said unto him, Abraham: and he said  
Behold, here I am.

And he said, Take now thy son,  
Thine only son, Isaac,  
Whom thou lovest,  
And get thee unto the land of Moriah;

And offer him there for a burnt offering  
Upon one of the mountains  
Which I will tell thee of.

And they came to the place  
Which God had told him of; and  
Abraham built an altar there,  
And laid the wood in order, and  
Bound Isaac his son,  
And laid him on the altar upon the wood.

And Abraham stretched forth his hand,  
And took the knife to slay his son.

Then God stopped time  
And in the instant between  
One heartbeat and the next,  
Poured eternity down the tears  
Of a trembling Hebrew,  
("Here am I, Lord"),  
Prefiguring His own agony  
In the burnt offering of Father and Son.

Weep not for Abraham;  
For him there was a ram.  
But weep for God;  
In Him the knife of Abraham  
Fell home.



## God, Man, and Contemporary Society

By ROBERT SCHULTZ AND DEAN FREIDAY

QUAKERS, who are reputed to love "massive generalizations," should enjoy the breadth of the topic indicated by the title above, which is now undergoing world-wide study under the auspices of the Department on Church and Society of the World Council of Churches. The purpose is to stimulate preparative thinking for a world conference at Geneva in July 1966 on the church's role in dealing with the forces which are shaping our future. (It will be the first major world gathering under WCC auspices devoted entirely to social problems since the Oxford Conference on Life and Work in 1937.)

Two years ago, when plans for this conference were outlined by the Reverend Paul A. Abrecht, executive secretary of the Division of Church and Society, World Council of Churches, the two Quakers present as ad hoc representatives spoke enthusiastically for it. This was at the 1963 Rochester (N.Y.) meeting of the Central Committee of the WCC, where Edwin Bronner represented the Friends World Committee and Dean Freiday represented Friends General Conference. Some wondered why the churches should be concerned with issues on which UNESCO had held many a consultation and already had published a mountain of documents. Paul Abrecht indicated that this conference would build on that foundation and would dwell on the church's place and responsibilities in this world of rapid social change.

Judging by the study material which has been prepared for local use, he has been remarkably successful in maintaining that focus and in getting his authors to stay on top of the publication mountains rather than to get lost in details. In spite of the massiveness of the generalizations, they are soundly based and expressed with exceptional clarity. The fifty-cent study booklet, called *Revolution and Renewal*, is available from the Friends General Conference office at 1520 Race Street, Philadelphia. It is a series of essays (ideally suited to group use) on such topics as the role of economic planning, the individual's search for identity as this relates to multiple groups (particularly the current race struggles), and the impact of the technological revolution on international society.

Kenneth Boulding and Elmore Jackson have been selected from nine Friends General Conference nominations to be among the four hundred delegates to Geneva in July 1966. Kenneth Boulding is Professor of Economics at the University of Michigan and Director of the Center for Research on Conflict Resolution. Elmore Jackson is serving in the U.S. State Department as Special Assistant to the Assistant Secretary of State for International Organization Affairs. From 1953 to 1961 he was Director of the Quaker Program at the United Nations for the American Friends Service Committee.

Ironically, Elmore Jackson's role as moderator of the original India-Pakistan dispute is almost forgotten; his selection just preceded the recent outbreak of war there. His long serv-

ice on the Quaker U.N. team and more recently with the State Department as an advisor on U.N. policy gives him unique equipment for the conference. Kenneth Boulding's application of economics to the service of Christian peacemaking and disarmament are too well known to need elaboration.

In the interest of starting the ball rolling for local-meeting discussion of some of the key issues that will be taken up at Geneva, it is not amiss to hit here a few high spots from the study booklet.

The terms "post-modern world" and "post-civilized society" encapsulate what the conference will deal with. In spite of all the current talk on secularization, the expression "post-Christian world," with its defeatist overtones, appears nowhere in the book. Instead, the presumption is that the Christian will fulfill his God-given responsibility to see that this strange new world of automation, population explosions, and identity crises will be a more human or humane one in its values. If there is a common theme to the six essays in *Revolution and Renewal*, it is the message that a poverty-free world of self-respecting individuals is possible and can result from the current upheavals.

The scope of technological change, its proximity, and its acceleration are stressed in the statement that half of the engineers and scientists in the history of the world are still alive. Another major factor is population acceleration. In less than thirty years the population of the world has increased by about half. Within a generation the population of the three poorer continents will double, while the world's urban population will do the same thing in only fifteen years. Furthermore, in the United States alone "between 1964 and 1974 more than 15,000,000 jobs will be wiped out by cybernation, and some 26,000,000 additional workers will be added to the American blue-collar and white-collar labor force. This would seem to mean that we must create four million new jobs per year or find radically new ways of distributing our income and using our time."

Yet although these population and automation pressures could spell more and worse poverty, there is a countermovement toward management of the economic factors for its elimination. In 1958, the World Council's Central Committee urged as a minimal target the allocation of one per cent of national income to the struggle for development in the low-income societies.

"The disparity between our society and theirs," according to one of the contributors to *Revolution and Renewal*, "is both a challenge and a frustration. For a long time to come, even with rapid growth, the disparity will widen. For example, if we gain 2 per cent a year on a \$3,000 per capita gross national product, that means a \$60 gain in output per capita per year. But for these peoples, even a 5 per cent gain upon a base of say \$200 per capita is only \$10 per year. And many countries do not have even that large a gain on that large a base."

Nevertheless, billions of dollars a year are wasted in duplicate research for what another contributor calls "the costly

Robert Schultz of Summit (N.J.) Meeting and Dean Freiday of Shrewsbury Meeting (also in New Jersey) are chairman and vice-chairman of the Christian Unity Committee of Friends General Conference.

Soviet-American competition in outer space" which, together with the race to the moon, "forms one of the sillier aspects of the present situation." Steps to ban the stationing of atomic weapons in outer space have been taken to minimize the advantages of being first. But the ancient admonition cited from Deuteronomy 30:19 assumes new significance in nuclear perspective: "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live. . . ."

These are the global aspects of today's world, but society imposes ever newer and greater strains on Christian living at a time when there is little agreement on what a Christian pattern of life is. Quakers no longer are as "simple" as they were, and in spite of the "advices" they would be hard put to define what a Quaker does and does not do in today's world. There is a similar breakdown in "puritan" morality among other Christians.

On the national level there is little broad agreement on what constitutes a Christian world. Is it warless? Is it raceless? Is it povertyless? There is even less agreement on the church's role, although there are now few denominations which have not committed themselves to some type of social action program.

It will be one of the major roles of this conference to broaden the area of agreement in this sphere. It will also seek "to find a common middle ground between giving no directives at all for Christians in social and political life, and identifying the mind of Christ too simply with specific economic, social, and political programs."

If *Revolution and Renewal* does nothing else, it should stimulate thinking in terms of the possible contribution of Quakers. What can Friends contribute to the understanding and possible solution of some of the major problems facing Christianity today?

### Letter from Bangalore

NOW that adjustments have been made, it is almost difficult to recapture the feelings and impressions of the first days and weeks. I was particularly conscious at first of the new sounds at night and in the morning: the community watchman tapping his stick on gates (so that owners would know he was on duty), the caller in the neighborhood mosque calling Moslems to prayer, the scampering of monkeys on the rooftop, the chirping of lizards inside the house, calls of crows and of a bird with a voice like a piercing laugh, slapping of wash on a stone (the traditional Indian way of washing clothing), hawkers in the street, horns on buses and auto rickshaws, the incessant tolling of a single church bell, the crowing of roosters, and the mooing of the cow in the compound behind our house. These made a rather discordant symphony at first, but now we are barely conscious of many of them.

The new smells include the fragrance of the flowers used for garlands, the smell of the gardener's wood fire burning in his hut within the compound, and the saffron used so much in Indian cooking.

Visual impressions do not recede as quickly as other sensory impressions. There are, first, the continual sight of poverty

and evidences of poverty. So many pedestrians everywhere, with men and women carrying on their heads heavy loads such as sticks and brush to be used in making their fires for cooking. Even for those who are well off the standard of living is incredibly low.

The average annual per capita income in India is somewhere between \$50 and \$70. Its meaning in human terms can be seen in the shacks in which many people must live, in their monotonous and inadequate diet, in the almost incredible use of granite for fence posts and even telephone poles because labor is paid so little to quarry the granite, in the almost daily reports of food riots, in the poor clothing of persons on the street and even in shops and offices. And this is Bangalore, a cosmopolitan city! It is in the rural villages (and the urban slums) that the poverty of India really reaches its lowest point. As a reporter for the *New York Times* said several years ago: "It is as well to have caught at least a glimpse . . . of the rags and bones before you put an ear to an Indian governmental briefing. . . . All those per capita income tables and protein intake charts are just so much weight in the briefcase until the first rag-doll child stabs their meaning through your stomach."

The tragedy of the situation is that India is not making significant headway economically; this is due principally to the population explosion on top of an already huge population. With the present birth rate and a declining death rate, the population will reach 600,000,000 by 1978—an increase of 41 per cent over 1965. The government is now fully committed to birth control, but both traditional customs and attitudes and the poor economic situation work against the successful introduction of contraceptive methods. The average person does not yet see the relationship between fewer children and a higher standard of living.

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Soon after our arrival in Bangalore we got in touch with the Bishop Cotton Schools, arranged for uniforms for the children, and then Lee (at the Boys School) and Janice and Timmy (at the Girls School) took the plunge. There were some very rough days at first, with the strange surroundings, teachers who spoke English but who could not be understood, the feelings of being lost and overwhelmed; but all the children have stuck with it, and they are over the hurdles. Lee is the only Westerner in his class; Janice has at least one other Westerner (an English girl); and there is an American boy in Timmy's class. The teaching, at least in the Boys School, is quite formal, and there is no opportunity for give and take in the class—the British system, I suppose.

Our house has a fairly large kitchen with a two-burner bottled-gas stove, a single electric hot plate, a sink with cold water, a makeshift tank in which we heat water electrically, and an imported Sears Roebuck refrigerator. There is a room that is used for the boys' dorm (two double deckers and a single

This is excerpted from a news letter written late in August to friends in the United States by Larry Miller, secretary-on-leave of Friends General Conference, who, with his wife, Ruth, and three of their four children, went to India early in July for a two-year period of service as director of the American Friends Service Committee's Voluntary International Service Assignments (VISA) unit in Bangalore.



bed). When the volunteers are not in, Lee and Timmy sleep in that dorm room; Janice sleeps in the same room with us. When the volunteers are "in station," our whole family sleeps in the one bedroom. The adjoining bathroom (no bathtub, but a cold-water shower without stall) is used by our family and by the male volunteers when they are in. The other bathroom, which adjoins the second bedroom, is for the six girls. It is a tight situation under any circumstances, but we are getting used to it.

Driving in India is a wholly novel experience. Streets are considered thoroughfares for many purposes; they are crowded with pedestrians, cyclists, motorcyclists, cycle rickshaws, auto rickshaws, bullock carts, jutkas (ponies with the traditional carts), lorries (trucks), wandering cows and donkeys, and carts pulled and pushed by coolies. (Because labor is so cheap all intracity hauling is done by persons who either carry the goods on their heads or else pull or push it on the cart.) Therefore, driving is a matter of dodging human beings as well as all these vehicles and animals. At first it is a hair-raising experience, particularly for the person not driving. It is really less nerve-racking to do the driving yourself.

I have purposely not told you about the VISA volunteers and their assignments because I want to reserve that for the next letter.

*Bangalore, India*

LAWRENCE MCK. MILLER, JR.

## Conservative Friends Meet

**A**N unusual and historic meeting of Conservative Friends and their friends took place at Barnesville, Ohio, this past summer. Probably the first gathering of its kind, the general meeting was sponsored by the three Conservative Yearly Meetings—Iowa, North Carolina, and Ohio—and was attended by more than 125 Friends who came from as far as California, Florida, and Fritchley in England.

In an effort to be open to the Spirit, the meeting had almost no agenda other than the hearing and discussing of answers (prepared and sent in advance by the three Conservative Yearly Meetings, by Monteverde Monthly Meeting, and by Fritchley General Meeting) to nine specially prepared queries on the state of the Society. As the thoughtful and wide-ranging answers were read and discussed, and as Friends shared their feelings during the weekend of meetings, it became evident that Conservative Quakerism has undergone sweeping changes in this century and that the word "conservative" may not always be the best label.

Some of these changes look like decline: for example, only three of the seven Conservative Yearly Meetings of 1905 remain today, and there has been a gradual loss of a powerful ministry. On the other hand, there were signs of new life and vigor. In spite of the decline of rural meetings, two Conservative Yearly Meetings are now growing as they establish or adopt new urban or college meetings. A strong interest in service has been evident in these groups for many years. It may be significant that one of the first speakers in the general meeting spoke about civil rights; at least two Conservative Friends devote full time to this work, and others are deeply involved.

During the weekend the diversity of modern Conservative

Quakerism came as a surprise—and perhaps as a shock—to some Friends. Its old rigidities have in many areas given way to a new openness which seeks to be free of the blind spots of the past as well as of those of contemporary American culture.

Many older Friends were deeply exercised when it seemed as if the glorious imagery of George Fox and the mind-set of traditional Conservative Quakerism could not find common ground with younger Friends who are conversant with psychology and sociology and who have a hunger for spiritually relevant service. Perhaps it was the young people themselves who provided the key to that common ground when they emphasized how much they treasure the spiritual depth of their Meetings and how they feel that they must return to them and to the community of love around them in order to keep their service activities from being frenetic, mechanical, and a mere whistling in the dark.

WILLIAM P. TABER, JR.

## Woolman School's Student-built Housing

**P**ICTURED on the cover of this issue is one of the A-frame cabins of John Woolman School, the Friends coeducational boarding school in the Sierra Nevada foothills near Nevada City, California. A cluster of these cabins (used as boys' dormitories) lies in a hollow about a hundred yards from the school's classrooms and dining hall. A bathhouse is at the center, and a staff family home is at one side. A single male teacher lives in one cabin, and the other eleven house two boys each. Two beds, two chairs, and two chests of drawers are the basic furniture; anything additional is made or brought by the students. Heat is provided by a small stove, for which the boys themselves cut the wood.

The cabins were built almost entirely by volunteer labor during the summer of 1964, although the lumber was pre-cut and the ends were prefabricated by a local lumber company. Skilled workers directed the unskilled ones as they erected not only these, but also the bathhouse and the staff home.

Over a hundred volunteers worked for varying lengths of time. About a fourth of them were adults, and some were college students, but the majority were high school students. One girl came for two days and stayed for six weeks! A student from Kenya was sponsored by a Friends Meeting, and there were workers from the Indian Center and from Neighborhood House, both in Berkeley.

Work began at six in the morning and continued until early afternoon, when swimming cooled off the campers and left them refreshed for an evening of folk dancing or singing around the campfire. All slept in sleeping bags on the hill under the trees and ate outside by the camp kitchen. Dishes were washed outside and placed on logs in the sunshine to dry.

John Woolman School, located on 170 acres at a 2300-foot elevation, is under the auspices of the College Park Educational Association, 2151 Vine Street, Berkeley, California. Its principal is Harold Blickenstaff.

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*Each human being who has only himself for aim suffers from a horrible void.*  
—EDMUND BURKE

## Friends and Their Friends

**Norman Morrison.** Friends everywhere have been deeply moved by the tragedy of Norman Morrison, executive secretary of Baltimore Monthly Meeting (Stony Run), who on November 2nd burned himself to death outside the Pentagon in protest against United States military policies in Vietnam. It is expected that a more extended notice on Norman Morrison, written by a Baltimore Friend, will appear in the JOURNAL of December 1.

**The new Friends School in Detroit** opened in temporary quarters on September 20th, with seventy-five pupils in grades one through five. Had adequate space been available this year, the enrollment would have been two hundred. There is already a waiting list for the fall of 1966.

**Pickett Hall,** a men's dormitory at Wilmington (Ohio) College named for the late Clarence E. Pickett, was dedicated on October 23rd. Gilbert F. White, chairman of the board of the American Friends Service Committee, gave the dedicatory address.

**"Seeds of Tomorrow,"** a motion picture prepared by the American Friends Service Committee, is being used by the Peace Corps in the training of volunteers assigned to Pakistan and India. The film portrays the AFSC community-development program in East Pakistan.

**An echo from the past** that speaks to today's condition is to be found in Jean Straub's *Pennsylvania Magazine* article on pre-1800 Quaker school life in Philadelphia, cited on page 551 of this issue. "The medium of exchange among the scholars," she says, "was paper, a scarce but necessary commodity. It cost one quarter of a sheet to put an advertisement in the magazine" (the magazine in question being one published by the students of a Friends' school), "and one could subscribe at the price of one sheet of paper a week." When one student, upon leaving the school, left to his former classmates a gift of seventeen whole sheets, the editors were so overwhelmed with gratitude that they ran an ecstatic notice about his exceptional generosity. The publishers of the FRIENDS JOURNAL, confronted with the astronomically spiralling costs of the paper upon which this magazine is printed, can understand exactly how those long-gone schoolboy editors felt.

**United Nations Seminar for Young Friends** of senior-high-school age will be held from December 8th to 10th. This, the second seminar of its kind to study the concept and organization of the United Nations, will be led by Nancy Smedley and the Quaker U.N. team. The deadline for applications was November 15th. Further information is available from the Young Friends Movement, 1515 Cherry Street, Philadelphia 19102. (Telephone LOcust 8-4111.)

**New England Yearly Meeting Is Growing.** Two new Meetings, Plainfield and Putney, have been formally recognized by its Northwest Quarterly Meeting. Plainfield (Vt.) is a Monthly Meeting, holding its meetings for worship at 11 o'clock on Sundays at the home of Francis and Naucy Fay. At the same hour Friends of Putney (Vt.) Preparative Meeting (under Bennington Monthly Meeting) meet at the home of Albert and Christel Holzer, Westminster Road, West Putney.

Another advance in New England Quaker ranks is the transformation of Acton (Mass.) Preparative Meeting into full Monthly-Meeting status.

**Princeton (N.J.) Meeting** has opened a new First-day School Building which, according to the Meeting's *Newsletter*, "represents hundreds of hours' worth of volunteer time, effort, and dreams" on the part of members.

**East Lansing (Mich.) Meeting** has a new meeting place, with space for First-day School and social activities, in the Grange Hall on Trowbridge Road. Meeting for worship is on Sundays at 10 a.m.

**Ann Arbor (Mich.) Meeting**, in an effort to avoid overcrowding, is now scheduling two meetings for worship each Sunday: one from 9 to 9:45 a.m. and the other from 11:15 to 12:15, with First-day School in the interval between the two.

**At Pacific Yearly Meeting** several new Meetings were approved: Arizona Half-Yearly Meeting and Las Vegas and Pacific Ackworth Monthly Meetings. The special committee on a permanent Yearly Meeting site recommended a three-year cycle for a period of nine years, revolving the location of sessions among Oregon, southern California, and northern California, with the hope that during this time the same site in each area may be used. Meanwhile a standing committee will continue to work on the problem of a permanent site.

**Bloomington (Ind.) Meeting** is now holding its meetings for worship at the Seventh Day Adventist Church, 301 Matlock Road, on Sunday mornings from 10:30 to 11:30. This small unprogrammed Meeting hopes to build its own meeting house within a few years.

**At Columbia, Missouri, a small Friends Meeting**, unaffiliated, is now in its third year. John Schuder, clerk, reports that invitations have been sent to several hundred persons in the community, describing a Friends meeting for worship and outlining the topics for the fall and winter series of discussions.

Meeting, followed by discussion, takes place on Sundays at 9 a.m. in room 11 at the Missouri School of Religion.

Columbia is the home of Christian College, Stephens College, and the main campus of the University of Missouri.



**Haverford College** has just received a bequest of approximately \$2,000,000 under the will of Margaret R. Gest, Philadelphia artist. The income from this bequest (one of the largest ever to come to the Pennsylvania Quaker college) is to be used for courses of lectures on the fundamental unity of religion. Under the terms of the will, Haverford is to invite to its campus each year Moslems, Buddhists, Hindus, Confucians, and Taoists, as well as representatives of Christian and Jewish faiths.

**Performing before hospital patients** was the recent unusual experience of music and dramatics students of George School (Pa.), who took their musical production of "Carnival" on tour at the beginning of November in order to present a performance for the entertainment of the patients at Philadelphia State Hospital.

**Roy Hanson** has resigned as director of the American Friends Service Committee's Friends Neighborhood Group in New York's East Harlem (about which he wrote in a FRIENDS JOURNAL article published October 15, 1964) in order to become director of Sheffield School in Sheffield, Massachusetts, a pilot project designed to further the education of high-school drop-outs who have high intellectual and aesthetic potential. Carl and Ilsa Peetz are the new directors of the AFSC Harlem project.

**An American serviceman in Vietnam**, a new subscriber to the FRIENDS JOURNAL, having grown impatient waiting for surface mail to arrive, has written to request that his copies be sent by airmail and to express his willingness to pay the large increase in postage that this special service will entail.

**Wilmington (Del.) Meeting** is scheduling a wide variety of small, active interest groups designed to deepen experience and promote fellowship within the Meeting family. Among the subjects with which these groups are concerned are gardening, reading, sewing, dialogue, and assorted discussion, sometimes at the meeting house, sometimes at members' homes. All groups are open to anyone interested.

**From Young Quaker Pilgrims.** Many Meetings in this country are now hearing firsthand reports from young members who participated last summer in the Quaker Youth Pilgrimage, which brought together in England Young Friends from Denmark, Holland, Sweden, East Africa, Britain, and the United States for sessions of work, worship, lectures, and discussion. The spirit of the group is expressed in part by the following paragraph from their epistle:

"Some found it difficult to accept the traditional concept of an omnipotent God and found it easier to experience God in love and truth. Letting our 'lives speak' by basing them on these fundamentals, we hope to grow to a fuller understanding of the nature of God."

**The Free Quakers Meeting House** at Fifth and Arch Streets, Philadelphia, will be occupied in 1966 by the Junior League, which will provide the necessary guides for visitors to the historic building, abutting on the new mall before Independence Hall.

**North American travelers in Argentina** may be interested in knowing that in Vicente Lopez, a suburb of Buenos Aires, a Friends meeting for worship is held one Saturday afternoon each month. The convener is Hedwig Kantor, who may be reached by telephone at Buenos Aires 791-5880.

**The new Community College of Philadelphia** held its first faculty meeting in the Friends Meeting House at 20 South Twelfth Street. Allen T. Bonnell of Providence Meeting, Media, Pennsylvania, is president of the college, and James A. Richards, Jr., of Swarthmore (Pa.) Meeting, is dean.

**Dan Seeger**, formerly director of the college program of the American Friends Service Committee's Metropolitan Region, is now in the Service Committee's Philadelphia headquarters, working on coordination of activities of the AFSC's eleven regional offices. He will also direct plans for the Committee's fiftieth anniversary in 1967.

**The New York Workroom and Thrift Shop**, where bric-a-brac and clothing are repaired and sold for the benefit of the American Friends Service Committee, has moved to 15 Rutherford Place, New York City.

**Susan E. Marsh**, a young member of Washington (D.C.) Meeting, has won first prize in the essay division of *Scholastic Magazine's* writing contest. The winning essay discussed the House Un-American Activities Committee's case against Dagmar Wilson of the "Women Strike for Peace" group.

**The twenty-sixth year of weekend work camps** sponsored by Philadelphia Yearly Meeting's Social Order Committee is now under way, with camps at the Haverford Center (a suburban settlement house) and at the new work-camp staff headquarters at 3945 Fairmount Avenue, Philadelphia. Carpentry and other services are needed, as well as furnishings, in order to rehabilitate this badly vandalized structure.

A building in similar condition in Mantua, New Jersey, is being renovated with the aid of the Mantua Development Association for use as a neighborhood youth center, workcamp locale, and staff residence. (Furniture and workers are needed here, also.) The Mantua project will have as its goals, first, the increasing of local youth's participation in work camps and special service projects, and, second, the strengthening of neighborhood improvement initiatives.

Helping the Social Order Committee with these expanded program efforts are four VISTA volunteers, representatives of the Domestic Peace Corps.

**"Big Brother Knows Best."** Disagreeing with widely publicized national views that Americans should not criticize the Administration in its handling of foreign affairs at a time of crisis, Stephen G. Cary, associate executive secretary of the American Friends Service Committee who returned recently from a three-month tour of South Vietnam, said in a late-October convocation address at Wilmington (Ohio) College: "I can see little difference between that view and the Communist pronouncement that Big Brother Knows Best." Every citizen, he declared, has not only the right of criticism, but also a patriotic obligation, though it is not enough merely to express wrath at what is, since "Wrath is useful only if it serves as a motivation to explore what ought to be."

"Americans have always said that this country will not negotiate at the point of a gun," he added. "What makes us think that the Vietnamese Communists will be more willing to negotiate at the point of a gun?"

**John F. Gummere**, headmaster of the William Penn Charter School in Philadelphia, was one of twenty-five prominent educators to receive citations for "outstanding service to secondary education in the United States" at the Fourth Annual National Education Conference held on October 17th at Williston Academy, Easthampton, Massachusetts. A member of Haverford (Pa.) Meeting, John Gummere was for many years chairman of the National Association of Independent Schools.

**"Not From the Victor"** is a new anthology of poems on war and peace published as the result of a competition held by the Newton-Wellesley (Mass.) branch of the Women's International League for Peace and Freedom. The thirty-eight poems in the collection were selected from more than four hundred entries submitted by poets from several countries. Among those represented are Katherine Hunn Karsner and Avery D. Weage, whose poetry has appeared in the *FRIENDS JOURNAL*.

**A scrapbook made up of Friends Journal reviews** of books relating to the new Philadelphia Yearly Meeting program on Friends Response to Conflict, Aggression, and Violence has been compiled by Ann Schabacker, the program's coordinator, and is available to those who come to Yearly Meeting headquarters at 1515 Cherry Street seeking assistance in the selection of books. The scrapbook, in addition to containing reviews from the past year or so, is being kept up to date on a cumulative basis. Supplementing it is a short bibliography which may be obtained by writing to Ann Schabacker at 1515 Cherry Street, Philadelphia 19102.

**"Unless One Is Born Anew,"** the 1965 William Penn Lecture given by Dorothy Hutchinson of Abington Meeting (Jenkintown, Pa.) during last spring's Philadelphia Yearly Meeting sessions, has been published as Pendle Hill Pamphlet No. 143. It is available from Pendle Hill, Wallingford, Pa., for forty-five cents. Dorothy Hutchinson is president of the Women's International League for Peace and Freedom.

### ***U.N. Congress on Crime and Offenders***

Arthur and Mary Clark of Philadelphia Yearly Meeting, along with Jane Droutman of New York Yearly Meeting, represented the Friends World Committee as delegates to the third U.N. Congress on Crime and Treatment of Offenders held in Stockholm, Sweden, August 9-18. Approximately one thousand representatives of organizations and agencies in over fifty countries attended the Congress, with excellent representation from the developing countries of Africa and Asia. While months will be required to organize the vast amount of information given to the delegates, a few firsthand impressions may be of value.

Because of its outstanding leadership in enlightened treatment of the offender, Sweden was the ideal host country. The Minister of Justice revealed a fundamental point in Swedish philosophy when he said that we must persevere in our search for more humane ways of treating offenders, even though it cannot be proved that such policies reduce recidivism. Sweden's emphasis on small, open institutions with vocationally significant work were evidence of the implementation of this policy.

The world-wide trend toward urbanization is associated with increased crime as family life, tribal life, and ancient caste patterns break down. The greatest increase seems to be in crimes committed by persons under twenty. During this period of transition, when youth is in conflict with adult society, problems of urbanization and increased crime are particularly severe for the developing countries, which are reluctant to spend their slender resources on prison systems.

We were impressed by the harshness and severity of United States policies, which emphasize huge maximum-security prisons while so many other countries sentence offenders for months instead of years, sending them to smaller and less secure institutions. The delegate from Ceylon pointed out that it is impossible to train persons for freedom while holding them in captivity. In Kenya an extramural employment program for petty offenders frequently allows them to live with their families while performing work of national importance. This has resulted in the reduction of prison committals by approximately forty per cent.

Community involvement in the rehabilitation of offenders was repeatedly urged. In the United Kingdom 2400 persons from all walks of life participate in a prison-visiting program. A Swedish building-trades union, working closely with correctional authorities, accepts apprentices trained in Swedish prisons. This enables union representatives to come into contact with inmates during the training period.

We sensed a remarkable degree of unity and communication among most of the delegates, although the Congress might have been strengthened by allowing more time for discussion. Several delegates agreed that it would be helpful if subcommittees were to study selected topics and to present reports and recommendations in advance of the next Congress, scheduled for 1970 in Tokyo. This would give the Friends World Committee a clear opportunity to provide leadership in the formation of such a subcommittee.

ARTHUR AND MARY CLARK



### 1967 Friends World Conference

The Bible, George Fox, and Friends' concern for awareness of spiritual and social conditions have been drawn on for the theme of the Fourth Friends World Conference: "Seek, Find, Share: The Time Is This Present." Seeking and finding, as urged in the Bible, are not enough for many Friends. There must be a *sharing* of whatever is found, whether one refers to the sharing as outreach, evangelism, advancement, good works, social awareness, publicity, or intervisitation.

Nineteen members of the American and European sections of the Conference Planning Committee met in October at 's-Gravenland, The Netherlands, to select this theme and to coordinate arrangements for the Conference, which is being planned for July 24-August 3, 1967, at Guilford College, North Carolina, with nine hundred Yearly-Meeting representatives in attendance, as well as many others.

A theme, though, may be no more than a slogan, so the Friends who convened in Holland gave prayerful thought to ways of implementing it by providing for: worship-fellowship sections; four or five plenary sessions and panels on topics of major concern to Quakers; the attendance of observers from other denominations; financial help for distant Friends; ample opportunities for meetings of Friends interested in special concerns; visits to Monthly Meetings in North Carolina; opportunities for overseas Friends to visit American homes, Yearly Meeting sessions, and places of historic interest; participation by younger Friends; special programs for nondelegate attenders; and much more.

In the words of Edwin B. Bronner, Chairman of the Conference Executive Committee: "We seek, now and always. God willing, we shall find. At Guilford, we shall have another opportunity to share."

ALFRED STEFFERUD

### Book Reviews

THE ADVENTURE OF LIVING. By PAUL TOURNIER. Harper & Row, N. Y., 1965. 243 pages. \$3.75

Because Dr. Tournier has demonstrated that to him living is an adventure, one cannot doubt the authenticity of this book. All that he writes savors of the autobiographical. He believes that the sharing of experiences on a deep level is part of the healing process. His wide experience as a physician and psychiatrist has led him to this rather unorthodox (from the Freudian viewpoint) procedure. There is real communication between him and his patients.

Adventurous self-fulfillment, according to Paul Tournier, involves a zest for living; it involves risk and, by the same token, choice. To those who have read others of Tournier's books, this one may seem slightly repetitious, but it holds much of inspiration. The reader is constantly rewarded by such thoughts as "through the dying of one's most exciting adventures we reach maturity" and "It is dangerous to have one's golden age behind one. Life is a one-way street. The past is never brought back."

One closes the book with a sense of certainty that here is a man of professional integrity, grounded in faith, strong in his love of God and his fellow men, eager for the never-ending adventure of life.

RACHEL CADBURY

SNOW STORM BEFORE CHRISTMAS. By CANDIDA PALMER.

Illustrated by H. TOM HALL. Lippincott, Philadelphia, 1965. 32 pages. \$2.75

If this delightful it-might-really-have-happened tale had been written fifty years ago, it probably would have been subtitled "*or Disaster Averted.*" The adventure of two small boys Christmas shopping in a large city manages to pack suspense, humor, pathos, and the warmth of shared family experiences into its small compass, with the illustrations furnishing a perfect complement. The book's identifiable locale should not limit its appeal—quite the contrary, in fact. (The reviewer recalls vividly that when growing up miles away from Philadelphia he was fascinated by stories of a department store boasting a huge pipe organ in a city full of plain gray Quakers!)

Candida Palmer's home life in interracial neighborhoods, her children and their pets, and her Quakerly concern with religious education all have served as a very human laboratory for learning to communicate with children. She recounts with irresistibly imaginative touches the wonder—the gaiety and awesomeness—of life. She speaks the language of childhood at its most truly poetic level and without a trace of cuteness or condescension. Hence this is a book to be given to a child of any age and either sex. But read it yourself first—or get a youngster to read it *to* you!

E.A.N.

PRAYERS OF WOMEN. Selected and edited by LISA SERGIO.

Harper and Row, N. Y., 1965. 220 pages. \$4.50

The format of this book is unusual, with many pages blank or nearly so. Perhaps these blank spaces may invite readers to write down their searchings or psalms of praise. As a record of personal devotion this may prove as valuable as Baillie's *A Diary of Private Prayer*, which alternates blank pages with meditations.

Many of the prayers are in verse. There is a brief biographical sketch of each author, plus a very useful index of subjects. But why only an eight-line meditation by Juliana of Norwich, when her *Revelations of Divine Love* is a much-beloved devotional classic? And only ten lines by Elizabeth Fry and eight by Elizabeth Vining!

The first poem I starred was George Eliot's "O may I join the choir invisible" on page 87. Up to that point the prayers were chiefly of historical interest. But from then on they provide sustenance for the spirit. Most of us, I believe, will find that the prayers of our contemporaries speak best to our needs.

JOSEPHINE M. BENTON

COUNSELING WITH TEEN-AGERS. By ROBERT A. BLESS.

Prentice-Hall, N. Y., 1965. 144 pages. \$2.95

The material presented in this book is based on experiences at the First Community Church in Columbus, Ohio. Because these are the records of a team of specialists, the material at first glance appears unsuitable for the use of Friends in non-pastoral Meetings. However, a layman can gain useful insights from these glimpses of professionals at work. Counseling with teen-agers means counseling also the adults in their lives. This interesting book reveals that in adults can be found the roots of many of the problems and questions facing young people.

ELWOOD CRONK

## Letters to the Editor

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

### "The Sense of the Meeting"

It is understandable that the writer of the Editorial Comment on "The Sense of the Meeting" in your October 1st issue should feel disheartened by some Friends' business meetings. But I do not think the problem is to be dealt with by the institution of voting as an alternative to the traditional Friends' method of searching for a sense of the meeting, of striving for unity through spiritual insight.

I do not think it possible in the long run to maintain our belief in the oneness of man, in the Divinity within each of us, if we sanction a method by which a majority prevails over a minority. You might as well say that there is that of God in every man, but more so in the majority, or that, in reaching weighty decisions, we seek for the Light within, but some of us are more brightly illuminated.

Inevitably, votes lead to campaigning. Campaigning creates factions. Factions, interests, positions—these lead to "deals." And deals, sooner or later, corrupt the very principles and ideals they are ostensibly employed to uphold.

On the other hand, it is foolish to deny that, in the Quaker way of reaching decisions, there are many issues—sometimes tragically important ones—on which Friends are silent because they have failed to reach unity. And it is true that many events pass into history, and deadlines for action come and go, while we are still deliberating.

Still, if we deeply believe that the central element in our lives is the spark of Light within, and that the force of a meeting seeking together in loving sincerity for that spark can disclose it to us, then it seems to me that any one issue is relatively unimportant. For more important is the fact that a band of God's children is struggling to find a Way. And whether we find it in my lifetime or my grandchildren's is to me of less consequence than that we keep looking.

I do not mean by this that the Society of Friends is about to stumble on God's plan for the universe. We are (and here I agree with the writer of the Editorial Comment) very far from living up to our professions. But the trouble lies not in our methods. It lies in ourselves.

Many of us have little conception of what it means to seek; we are only eager to be seen in the flattering posture of search. Many of us live so utterly in worldly noise and commotion that we have no idea how to center down and listen for what can only be transmitted through silence. And some of us who think we *do* know how are only listening for confirmation of our own opinions and closing out the rest.

Glenbrook, Conn.

LAURENCE JAEGER

The editorial in the October 1st issue of the FRIENDS JOURNAL on "The Sense of the Meeting" prompts this reader to comment that he is glad "tradition-encrusted generations" progressed long ago to a "sense-of-the-meeting" method of transacting business. Friends' method may seem exasperatingly slow, but, as my grandfather told me one time when I was

having a heated argument with one of his farm hands, there are three sides to every disagreement—your side, my side, and the right side.

The editorial probably deals with the series of meetings concerning the fate of the Race Street (Philadelphia) Meeting House. I also have sat through many of these.

When the adjourned session of Central Philadelphia Monthly Meeting convened on September 30th, several viewpoints were expressed, and the clerk read letters that had been received from members unable to attend. One could sense a feeling growing that there was a meeting of minds among those present, so approval was signified for the clerk to notify everyone concerned that Central Philadelphia Meeting felt that a new meeting house should be built in the "Quaker quadrangle."

While this decision was months in coming, I believe everyone left this meeting with a pleasant feeling of fellowship and love. If a vote had been taken at an earlier meeting there undoubtedly would have been some unhappy members, some bitter feelings, and possibly some resignations. Let us continue to be guided by the sense of the meeting attained through fellowship and love with divine guidance!

Ventnor City, N. J.

WILLIAM G. NELSON, 3RD

Your lead editorial in the *Journal* of October 1 indicates, to me, a failure to understand the meaning of the Friends' process of reaching decisions. You do not really feel you have much to learn from your opposite.

In Pacific Yearly Meeting, some of our finest minutes—and meetings—have grown out of this kind of struggle. In our 1965 Yearly Meeting we had one of these occasions when an obstructionist rose to quibble (as it seemed to us) over a fine point in the Social Actionist report we were adopting. There seemed no resolution. Our clerk called for an extra meeting, and meanwhile the Social Action Committee was asked to meet again (I believe with this Friend). The called meeting reached one of the highest and deepest levels we had experienced. I have seen this happen over and over again.

The genius of the Society of Friends lies in the sincere belief that each of us has within us some of the spirit of Truth. The struggle to know and understand those different from ourselves is one of our most rewarding experiences. In this we grow. "He who comes at you with a bowie knife may come with a Divine purpose."

La Jolla, Calif.

OLIVIA W. DAVIS

About voting in our business meetings: obviously government by majority is better than chaos, though it is an arbitrary device and often creates bitterness by defeated minorities.

Haven't we Friends quite a different frame of reference? Isn't it true that there is a Divine Will for each of us as an individual and as a Meeting for each situation? Isn't it possible by prayerful effort together to find such guidance? Besides obedience, decisions reached by the Meeting by this process can give the individual members who disagree a sense that they submit not to other human beings but to a Higher Authority.

Philadelphia

J. PASSMORE ELKINTON



### From a Friend in Brethren Service

As I look out my window here in the old Hotel Radetsky in Vienna I think of the progress we Americans have made in the six months I have been here. Our task is to convert the old hotel into a new home for the aged, a new Evangelisches Altersheim. By the time you read these lines our project will be finished and the first occupants will be ready to move in.

I am the only Quaker here and, as you can imagine, I am eager to receive every issue of the FRIENDS JOURNAL, which was given to me by the kindness of my meeting (Central Philadelphia). Most of the men here are members of the Church of the Brethren, conscientious objectors who are working for the Brethren Service Commission. I have been part of the Brethren Volunteer Service since October 1964.

My work here consists of tearing down old walls, plastering new ones, hauling rubble to the rubble pile, and working in the small kitchen. I like my job there, since the kitchen has a cozy atmosphere and is a good place to gather and talk while we drink a cup of tea in the evenings. It reminds me of the times I did the same thing in the kitchen of Norfolk House in Roxbury, Vt., while on work camps sponsored by the American Friends Service Committee.

Soon I shall go to Poland to spend a year as an agricultural exchange. There, with a copy of the JOURNAL under my arm, I shall be part of the East-West confrontation!

Vienna, Austria

WARREN RHODES

### Council of Churches Opposes War Toys

The Haddonfield Council of Churches has been disturbed by the vast quantity of war toys sold each year at Christmas time. We do not feel that it is possible to reconcile the spirit of peace and good will proclaimed throughout the land during the Christmas season with the spirit of belligerence and violence exemplified by war toys.

In June of this year we wrote to the merchants of Haddonfield asking them not to stock war toys and explaining that as the season neared we would be suggesting that parents not buy war toys. It does not take much imagination for merchants and parents to find better Christmas toys than miniature reproductions of machines of death. We are now asking the residents of Haddonfield to join with us in letting "peace on earth" for this season reign in our hearts and under the Christmas tree by giving creative alternatives to war toys.

Haddonfield, N. J.

MARTIN M. BEER, *President*  
MARGARET M. LAKE, *Secretary*

### Memorable Poems

I wish to thank you for publishing in your October 1st issue the two poems by Harmon Strauss and Geraldine Sproule Musson. The form and rhyme scheme of the Strauss "grace" give such good emphasis and memorability to the thought without being themselves obtrusive. The last five lines of the Musson poem, summarizing its thought, seem to me particularly telling in their stark brevity.

Associates at the library where I work have already asked to be allowed to copy the poems before I pass on the JOURNAL to a library patron.

Ventura, Calif.

HELEN E. WEBSTER

### Friends' Mississippi Project

The Philadelphia Yearly Meeting project of building a community center in Canton, Mississippi, was well reported in the October 15th JOURNAL. As one who worked on the project for six days, I should like to add to this report.

I certainly enjoyed my contacts with the other volunteers and with Lawrence Scott. I feel that this was a constructive task properly undertaken by the Yearly Meeting at the right time and the right place. I left there encouraged and inspired.

While very few of the Negroes who have succeeded in getting an education return to live in Mississippi, the leadership in this Negro community was impressive. Leaders included several trained construction men, at least one farmer who would be a success in any farming community, and a retired minister with a mature philosophy which would be welcome in many of our Meetings.

It is my understanding that the predominant feeling among volunteer workers on the project was that placing a white Northerner there after construction was completed would be a mistake for the following reasons:

1. The major purpose of the project was to help the Negro communities to cooperate and to build a better life. If we send a Northerner down there to live, much of the initiative and responsibility will be taken from citizens of the community (all Negroes), who need to create a strong community before there is any attempt to make the Center interracial.

2. From my talks with the county agricultural agent in Canton and with Friends in Virginia, and from my own observations in Mississippi, I believe that the presence of a white worker at the Center, supported by Friends, would establish a barrier to improved race relations. A college town such as Jackson, thirty miles away, where the American Friends Service Committee has such a worker, is the proper center for such an effort. Our contribution at Valley View was to give the Negroes something to work with; they will, I feel sure, do much better at working out the local relationships themselves.

I hope we can undertake an equally valuable project here at home, where many of us can become personally involved and can see the difficulties and feel the pressure. *We all need to become personally involved if we are to understand and solve this very human problem.*

Mickleton, N. J.

HENRY W. RIDGWAY

### "His Justice Cannot Sleep"

The words of Thomas Jefferson to the effect that "I tremble for my country when I realize that God is just. His justice cannot sleep forever" may be just as ominous for America in this century as when they were first written.

Frankfort, Ky.

JAMES LATIMER

### "The Whale and the Canoe"

My article, "The Whale and the Canoe," in your October 15th issue contained in the second column on page 504 a misleading phrase that ought to be corrected. The high school group in question did not meet at New York Yearly Meeting. It met at Powell House.

Philadelphia

WILLIAM HUBBEN

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## 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

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. (As Anna Curtis is moving out of town, this offers a chance for friends to wish her farewell.)

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, Soroptimist 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.

### DECEMBER

4-5—Northwest Quarterly Meeting of New England Yearly Meeting, New England Motor Inn, 220 North Bennington Road, Bennington, Vt. For further information write to Robert Condon at that address.

5—Haverford Quarterly Meeting, Haverford (Pa.) Meeting House, 855 Buck Lane. Worship and Ministry, 10 a.m. Lunch, 12:30 (send reservations to Mrs. Allen M. Terrell, Mulberry Lane, Haverford 19041). Afternoon program, 1:15. Speaker: Woodruff J. Emlen, member of AFSC mission to Vietnam. Topic: "My Experiences in Vietnam." Children's activities to be arranged as required.

## 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

COAN—On October 6, in Providence, R. I., a daughter, LOUISA COAN, to James and Clara Montgomery Coan. The parents are members of Solebury (Pa.) Meeting.

MANCILL—On August 14, to Robert F. and Janet M. Mancill of Kennett Square, Pa., a son, ROBERT F. MANCILL III. All are members of Hockessin (Del.) Meeting.

### ADOPTION

LEW—By Wilbur and Barbara Lew, a daughter, MARY ELIZABETH LEW, born February 28, 1964. The father is a member of Westbury (N.Y.) Meeting. The mother, a member of Reading (Pa.) Meeting, is a sojourning member of Westbury Meeting.

### MARRIAGE

McKAY-PRATT—On August 28, at Birmingham (Pa.) Meeting, MARY E. PRATT, daughter of G. Merrill and Esther C. Pratt of Popcon, Pa., and RAYMOND L. McKAY, son of Marian McKay of Kennett Square, Pa. The groom is a member of Birmingham Meeting; his mother is a member of London Grove Meeting, Toughkenamon, Pa.

### DEATHS

EVES—On June 19, at Sarasota, Fla., MARY KELCHNER EVES, a member of Millville (Pa.) Meeting. She is survived by her mother, Dora Kelchner, and a brother, Millard, both of Sarasota. Another brother, Warren, died on June 9. Interment was in Millville.



**GRAY**—On July 31, in Greensboro, Vt., after a four-months' illness, MARGARET DAY GRAY, aged 59, wife of Philip H. Gray. She was a member of Claremont (Calif.) Meeting. Surviving, in addition to her husband, are six children, five grandchildren, and a sister.

**TAWELL**—On October 7, THOMAS EDWARD TAWELL of Barnesville, Ohio, husband of Dorothy M. Tawell. A son of the late Henry A. and Maria H. Tawell of Wakes Colne, England, he was a birth-right Friend and one of the original members of the 1914 Friends Ambulance Unit in France. Surviving, in addition to his wife, are a son, Arthur, two brothers, and a sister.

**WOOD**—On April 25, in Lancaster, Pa., MARY L. HEAPS WOOD, aged 75, of Peach Bottom, Pa. A member of Little Britain Meeting,

Wakefield, Pa., she was survived, until his death on August 9, by her husband, Walter Wood.

**WOOD**—On August 9, in Lancaster, Pa., WALTER WOOD of Peach Bottom, Pa., husband of the late Mary L. Heaps Wood. A birth-right member of Little Britain Meeting, Wakefield, Pa., he is survived by two brothers, Galen, of St. Louis, Mo., and Norman, of Peach Bottom; and a sister, Helen W. Shortlidge of West Chester, Pa.

**WOODWARD**—On October 6, in Chester County Hospital, West Chester, Pa., after a short illness, NORRIS H. WOODWARD, aged 88, husband of Mary T. Woodward. He was a member of Kennett Meeting, Kennett Square, Pa. Surviving, in addition to his wife, are two sons, Horace T. and J. Robert, both of Mendenhall, Pa., and a daughter, Elizabeth W. Wood of Wilmington, Del.

## 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.

### 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.

### Illinois

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

**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.

### 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 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

**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.

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

### 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.

**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.

**NEW CLEVELAND** — Meeting, First-day School, 10:30 a.m., Alta House, 12510 Mayfield. Steven Deutsch, Clerk, 371-3979.

**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—382-3172.

### 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.

**GWYNEDD** — Intersection of Sumneytown Pike 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.

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

**MEDIA** — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; 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 Waln 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.

**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.

**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.

### 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.

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

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

### 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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SECOND MONTH — 1966			
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29	30	31	

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