

FRIENDS JOURNAL

Quaker Thought and Life Today

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(See page 27)

THE ability to bear silence in the over-agitated modern world is one of the greatest gifts Friends can hand on to their children.

—O. THEODOR BENFEY

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FRIENDS JOURNAL



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A Quaker Rebel

By JEANNETTE S. MICHENER

How neatly we sit on our benches,
all properly placed and posed!
Decorum, of course, on our faces
hides the fact that one of us dozed.

I look in vain for the traces
of joy that leaps and sings.
With the conflicts of nations and races
our thoughts are on serious things.

I look at the children and wonder
how to become like them.
It seems there has been some blunder:
they are acting like grown-up men!

I bow my head in confusion.
"O rebel heart, be still,
and in prayer and meditation
seek to know God's will!"

I cannot go to meeting
for the Spirit moves me to sing!
I cannot go to meeting
and do this unorthodox thing!

Better I go in meekly
and lower my eyes to the floor.
"O Friend," I will whisper discreetly,
"just nudge me if I snore!"

He Sought a Country

By LORRAINE CALHOUN

Bunyan saw him running
Toward a far-off splendour—

Running, though his wife called from the doorway:
Dinner's ready! Don't let the meat get cold!
I've worked all day to cook your favorite food.

Running, though she wailed:
What shall I tell the children?
And the neighbors? Think of them!

Running, fingers in his ears, and crying:
Life! Eternal Life!

The FRIENDS JOURNAL welcomes the opportunity to consider manuscripts on subjects likely to be of interest to its readers. Manuscripts should be typewritten (double-spaced) on one side of the page only, with the author's name and address clearly indicated. A brief biographical sketch (including Quaker connections, if any) is helpful.

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FRIENDS JOURNAL

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PHILADELPHIA, JANUARY 15, 1966

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Editorial Comments

Death Knell for a Quaker Landmark

"A BUILDING often becomes a symbol of what the groups who have assembled in it have contributed toward better living and clearer thinking."—So wrote the late Jane P. Rushmore in her foreword to the booklet published in 1956 to mark the hundredth anniversary of Philadelphia's Race Street Meeting House.

"Successive generations," she continued, "have found here an active center for religious worship, educational opportunity, and community service. . . . After the Yearly Meeting of the united Society began meeting at Arch Street the future importance of Race Street hung in the balance. . . . But the end was not yet. Like the fabled Phoenix, a new Race Street has arisen. The combined offices of the united Yearly Meeting are throbbing with energy and hope. The meeting house is in constant demand. . . . It is a center for information, for help, for planning, for outreach."

Less than ten years have gone by since those lines were written, but the structure whose new lease on life Jane Rushmore likened to that of "the fabled Phoenix" now is definitely doomed to disappear, as the article on page 31 reveals. To many of the *FRIENDS JOURNAL*'s widely scattered circle of readers this may be a matter of no great importance, but probably it is worth reporting here because the associations that many people far outside of Philadelphia have had with this meeting house and its schools (pictured on the cover as they appeared in 1884) and, in more recent years, with the American Friends Service Committee, have led them to look upon this cluster of buildings as an outstanding center of Quakerism as immutable as the Sphinx.

At the time when that 1884 engraving was made, incidentally, the structure at the left, which now houses the Service Committee's offices, was the home of the high school classes of Friends' Central School, which moved to the suburbs forty years ago (and which furnished the picture for the cover). The school's elementary classes (with the exception of the male portion of the fourth, fifth, and sixth grades, which were accommodated in the upper floors of the centrally placed meeting house) were in the building on the right, where today are the offices of Friends General Conference, Friends World Committee, the *FRIENDS JOURNAL*, and three committees of Phila-

delphia Yearly Meeting. (The horse car, alas, no longer functions on Race Street—nor, indeed, does any other line of public transportation.)

According to the catalog of Friends' Central School for 1884-85 (when tuition costs ranged from \$30 a year in the lowest grade to \$84 in the senior year): "Care is taken both in the school-room and on the play-ground that no improper actions or expressions occur." We can only hope that this admirable maxim will continue to be observed in and around the new structures that, in the inexorable march of modernity, are scheduled to replace the old ones. Despite the traditional Quaker addiction to thrift, however, it seems unlikely that the Friends who today are planning new buildings will be able to match the record of their mid-nineteenth-century forerunners, whose expenditures for purchasing land and erecting the meeting house and school totalled \$101,144, as compared with the two-and-a-half-million-dollar cost (not counting land) forecast for the projected new meeting house and office building.

In a land and an era when compulsory obsolescence is the rule, it is a bit depressing to find even such stubborn nonconformists as Friends bowing to the trend. Confronted, however, by the city's right of eminent domain, which within a few years will render the present arrangements untenable, there seems in this instance to have been little real choice except to abandon the old in favor of the new. Those who lament the imminent passing of the Race Street Meeting House (and they are many) must comfort themselves as best they can with the realization that no building, however much beloved, is nearly as important as the spirit which it houses.

"Two Drops of Water"

Asked by a *New York Post* reporter to comment on the rationale and the possible influence of Norman Morrison's act in burning himself to death in protest against his country's military actions in Vietnam, the Reverend Hozen Seki, minister of the Buddhist church on Riverside Drive, replied by telling the story of a forest in which birds and animals lived in harmony. "Suddenly," he related, "a great fire came to the forest, and all the creatures were in panic.

"But one little bird flew up through the flames and

found a lake. He touched the water of the lake with his wings, then he went back to the burning forest. He shook his wings. Little drops of water fell on the flames. He went back to the lake, then back to the forest, shaking little drops of water. Back and forth. The other creatures laughed at him. But the little bird said, 'I know this is very little water to put out the fire, but it is all I can do.'"

Exhausted by his exertions in carrying drops of water, the bird eventually collapsed and dropped to his death in the fire, serving to remind FRIENDS JOURNAL readers, perhaps, that Norman Morrison's final contribution to the JOURNAL (published December 1, 1965) was entitled "Two Drops of Water."

Brotherhood Sundays

By VINCENT BAGLIA

I LIKE to go to worship in a variety of places. Sometimes I go to store-front churches, Salvation Army posts, or Pentecostal meetings. In these places some of the persons I have gotten to know are considered to be on the lowest rung of the social ladder. There are self-confessed former thieves, alcoholics, tragic unwed mothers, people whose families have been on relief for generations, illiterate and nearly illiterate persons. They are, maybe, the sort of people with whom Jesus is said to have associated.

These people need God and need one another's fellowship desperately. (Don't we all?) Their emotional form of worship seems to speak to their condition. They go to meeting usually in a tense state of mind. Their loud praying, singing, and oral testimonies release the tensions within them. After meetings most of them are calm and very friendly.

I wonder if any of them would come to our predominantly middle-class churches or Friends Meetings? I wonder how many ordinary church members would feel at ease with a "Holy Roller" type of person? I wonder if our middle-class forms of worship would speak to the condition of a store-front church member?

On the other hand, would store-front church people feel at ease with typically middle-class persons? Would they judge them fairly? Suppose I spoke to them in a "private-school accent" or in correct English (if I could)? Would I be accepted by them at all if, instead of my working in a factory, I had a profession or a business of my own or if I worked in an office? What if they knew I go to operas and lectures? Perhaps it would make no difference to some of them, but it might to others.

One Sunday I went to a nearby liberal church, and

Vincent Baglia of Jamestown, N. Y., is a member of Collins (N.Y.) Meeting. He joined the Society of Friends when he was living in Philadelphia some years ago.

to my delight it was having a joint service with a fundamentalist colored congregation, Negroes and whites worshipping together. When the colored minister gave a very fundamentalist sermon some of the young white church members looked goggle-eyed.

After the service we had fruit juice and cookies together. I was introduced as a Quaker to the Negro minister, who then told all who were listening about the Quakers—from Quakers voluntarily freeing slaves to Quakers being in freedom rides and sit-ins. I felt very much embarrassed; I have done so little. But I surely felt a warm glow toward the Friends who are really Friends. I found out that I feel worse when I am praised for what someone else does than when I am blamed for not doing the same thing.

I can hardly wait until we have a joint service in the Negroes' church. What will the white minister's sermon be?

It is a Christian ideal that a church or a religious society should be composed of people from all walks of life. But birds of a feather flock together, and most people seem to want to be with those who are about as intelligent as themselves, who earn about the same amount of money, and who have similar likes and dislikes. In some large denominations members *do* come from all walks of life, but groups of members form cliques that do not have much fellowship with one another. They even understand or interpret their church's doctrines differently.

Maybe we are fortunate that we can choose the religious group that speaks to our condition best. We can be united to all other church groups by loving one another, by helping in the way the helped want to be helped if they want to be helped, by not judging one another, and by not setting ourselves up as examples for others to follow. Variety can be the spice of life.

A Special Request

Because of the large number of reports the JOURNAL has received about late postal delivery, the editors would appreciate subscribers' mailing this coupon to FRIENDS JOURNAL, Subscription Department, 152-A North 15th Street, Philadelphia, Pa. 19102, indicating the date on which this issue was received. Meanwhile, if delivery of the JOURNAL is consistently and unreasonably late, complaints should continue to be made to local postmasters.

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Quakerism in the World of the Future

By KENNETH E. BOULDING

ONE thing that seems to be pretty safe to say about the future is that it is going to be very different from the past. We are now in the middle of what I have sometimes called the third great transition in the state of mankind. The first was the change from the paleolithic to the neolithic that came with the invention of agriculture and the development of settled villages. The second was the so-called urban revolution of five thousand years ago, with the invention of cities and civilization. The third is the present transition from civilization to something which I call the developed society. Even now, when we are probably not even halfway through the transition, the most developed part of the world is as different from societies of classical civilization such as the Roman Empire, eighteenth-century America, or present-day Indonesia as these societies were from the paleolithic hunters. It is hard for us to visualize the magnitude of the change through which we are now passing.

All these changes are essentially changes in knowledge. Knowledge is the only thing that can really grow. Matter and energy are ultimately conserved; information and knowledge are not. After a good class, the class knows more and the teacher knows more, too. There is no loss, but rather a gain, in such transmission of knowledge; all evolution—even biological evolution—depends on this fact. The magnitude of the present transition is a result of a spectacular increase in the rate of growth of knowledge. In the age of civilization (shall we say from 3000 B.C. to 1700 A.D.?) knowledge doubled perhaps every thousand years. Today in many fields it doubles every fifteen or twenty years. This is due to the rise of a new method of increasing knowledge which developed in a small subculture of people in Europe about the time of George Fox, or possibly a little earlier. One can date science as an organized entity from the founding of the Royal Society in London in 1660—a significant date also in the history of the Society of Friends. There are no signs at the moment that the rate of increase of knowledge is diminishing; rather, it is increasing, if only because we are putting a larger proportion of our resources into it. The rise in the proportion of the gross national product which goes into research and development, even in the last twenty years, is quite spectacular; and even if industry exhibits diminishing returns, some results are bound to follow.

Kenneth E. Boulding, a member of Ann Arbor (Mich.) Meeting, is professor of economics at the University of Michigan. This is a summary of the Carey Memorial Lecture which he gave last summer at Baltimore Yearly Meeting.

It is likely that the impact of science on society is also increasing. Scientific knowledge made little impact on economic life, for instance, before about 1860, for technological developments before that date (even those of the eighteenth century) owed little to scientific theory. From 1860 on, however, we have chemistry producing an enormous chemical industry, physics producing the electrical and the nuclear industries, and we now seem to be on the edge of a biological revolution of which the impact can hardly be imagined. It seems likely that in the biological sciences we are today about where we stood in nuclear energy around 1910, when we knew that such energy existed (or a few people did), but nobody knew how to get at it. Now it is only a slight exaggeration to say that we know the code of life—we just do not know how to write it. The impact of this knowledge on human life and society could well be enormous—greater, indeed, than the effect of all our previous scientific knowledge. One thinks of genetic control, development of artificial organisms, creation of new species, and even abolition of the aging process and a large extension of the span of human life, as things which are by no means off the agenda of the next fifty or hundred years.

One thing we can say with some assurance is that if this transition is successful there will be an enormous increase in human power. What forms this will take or what man will want to do with it is still very obscure, for one of the things that we cannot predict is invention. If we could predict it, we would have it. The central question is: what would be the impact of such an extension of human power on religion in general, on Christianity in particular, and on Quakerism in minute particulars?

Impact on Religion

Here again, any detailed prophecy would be rash. The Marxists, of course, think that religion will simply pass away, that it is something which is characteristic of the age of civilization but is inappropriate in the developed society, where both faith and superstition give way to exact and tested knowledge. This belief, however, is the voice of an overweening pride in man. There are limitations, in the first place, to the growth of knowledge. Even in the physical sciences we run into the Heisenberg Principle, which limits our knowledge of small physical systems. In the biological sciences (and even more in the social ones), we continually encounter principles of this sort.

The advance of knowledge is into an increasingly thick wood, and eventually we may well be stopped by the sheer difficulty of extracting any further information

from the system without radically changing it. We can go into the wood only by cutting it down. Always there will be important questions, the answer to which requires a leap of faith but is necessary if we are to continue to act on the great stage of the world. Whatever the world of the future is like, therefore, we are fairly sure that it will contain faith.

Religion, of course, is not quite the same thing as faith. There are, indeed, secular faiths such as Marxism which are attractive to many people. I would argue, however, that secular faith has within it the seeds of its own destruction. Secular faith promises a fine world for our grandchildren—pie, not in the sky, but in the future. Time, however, goes on, and suddenly a generation arises that says: "We are the grandchildren. Where is the pie?" At this point a secular faith is likely to receive a blow from which it can hardly recover, especially as man is complex enough to require an enormous number of different kinds of pie, spiritual as well as material. One suspects, therefore, that even in a developed society there will be functions that can be performed only by religion—functions involving beliefs about the meaning of history and the meaning of human life, functions related to the development of community and of a satisfactory identity for the individual.

Junior Yearly Meeting Epistle

Reaction to Pacific Yearly Meeting as expressed by its younger participants. (Published in the Yearly Meeting's Bulletin)

We felt unable to write an epistle as such. This, instead, is a mixture of feelings. . . .

Yearly Meeting is a rose of peace, hope in the midst of impossible realities of war.

It is like a fire. The first meetings were cold and worthless coals with a few sparks trying to start a flame. The last days broadened; fire flamed. People joined the flame, broadening their thoughts. The crackles of the fire were the voices of the Friends singing, talking . . . caring in a moving way.

Yearly Meeting is good, joyful, and sorrowful. Individuals and groups going from one to the other and back again. Running from ourselves, yet finding ourselves. Where is the group? Was there ever a group? (I don't like groups anyway.) Too many things to do at once. Hopping, bouncing from one to another. Not wanting to miss anything.

We're not progressing; we're changing. We are exclusive and selfish, yet accepting.

Pacific Yearly Meeting was like a frustrating puzzle with pieces missing. The pieces are petals of a rose that was a poem all along.

JOYCE VICTOR, Clerk

A further element in religion which seems to have a large potential for development is that wide range and variety of inner consciousness which is associated with mysticism. We have here in the records of human experience an account which exhibits some coherence but not much clarity or repeatability. In a mystical experience we almost literally see through a glass darkly. Whether these experiences are internally generated by the human organism (as seems to be the case with those that can be produced by drugs) or whether they do in fact represent an internal apparatus able to perceive some aspect of the universe inaccessible to the ordinary senses we do not know. If the latter is indeed the case, as I personally believe, the mystical experience represents the threshold of a whole new dimension in man's exploration of the universe. It took man perhaps a hundred thousand years to develop the potential for language which was inherent in his biological makeup. I believe that we still use only a fraction of the potential of the human organism and that the future will see the clear unfolding of capabilities which are only dimly apparent today. In looking for potential one looks for something that is unique and is only dimly apparent. The religious experience of mankind fills this bill to perfection; one suspects that it is out of man's religious experience that a large part of his future will come.

What of Christianity?

The future of religion seems secure; but what of Christianity as a particular stream or "phylum" within the great ocean of religion? Christianity is literally a tree growing from the seed of Christ—from a person and a set of remarkable events which happened among some very ordinary people in an obscure part of the Roman Empire nearly two thousand years ago. From this seed stemmed an enormous tree of human organization and experience, architecture, art, and so on. Will this tree continue to grow, or will it mature, stagnate, and eventually perish?

The answer to this depends on the quality of life within it, and this is hard to estimate. What we can be pretty sure of is that the future will bring change and that the tree of Christianity, just like Judaism before it, may produce seeds which grow into other trees. In a very real sense, for instance, science grew out of Christianity, as Christianity grew out of Judaism. Science, however, does not seem to be capable of organizing mankind into great communities with common loyalty, affection, and identity; it may be that we are still waiting for something else. It may also be that Christianity can graft onto itself the shoots from the seeds it has produced; perhaps in new forms it will grow until it covers the earth.

After looking at these very large issues, it seems almost like an anticlimax to turn to our own beloved little Society and to inquire into the future of Quakerism. In so far as we are a religious society, we share in the future of religion; in so far as we are Christian, we share in the future of Christianity. In so far as we are unique, we must make our own future. I have argued (in *The Evolutionary Potential of Quakerism*, Pendle Hill Pamphlet, 1964) that Quakerism does represent a powerful evolutionary potential; that what it stands for in religion is precisely that element of immediacy, experience, and testing which grows into the future; and that what it stands for within Christianity represents a direction toward which the whole Christian church is likely to grow in terms of its doctrine and organization. Does this mean, perhaps, that the Society of Friends will one day have ful-

filled its historical mission and can gracefully dissolve itself into a larger unity?

I do not know, but I am inclined to believe that this is not so. The trend of evolution is toward diversity, not uniformity—multiplicity, not unity; and I believe there will be a unique function for the Society of Friends extending far into the future. Whether it will indeed perform this function is another question. If it fails to perform it, however, I am sure some other society will be raised up to do so, for in the grand scheme of nature no holes remain long unfilled. The very fact that we have a specialized role to fulfill in itself limits our growth and in effect condemns us to be a sect. It is perhaps time that we learned how to be a sect without shame and accepted both the peculiar burden and the peculiar responsibility which this involves.

Philadelphia's Proposed Friends Center

By GEORGE D. BATCHELER, JR. and FRANCIS G. BROWN

PLANS have been announced for what is possibly one of the largest building projects ever undertaken by the Society of Friends in the United States: construction of a new Friends Center at the Fifteenth and Race Streets "Quaker Quadrangle" in Philadelphia. The three property-owning groups involved—Philadelphia Yearly Meeting, Central Philadelphia Monthly Meeting, and the American Friends Service Committee—have named a Friends Center Committee composed of three representatives from each group to work out details. The Center will consist of a new meeting house (smaller than the present one) facing on Race Street and an office building along Cherry Street. This building will provide space for the Service Committee, the Yearly Meeting and its various committees, the FRIENDS JOURNAL, Friends General Conference, Friends World Committee, Friends Council on Education, and possibly other Quaker organizations.

Landscaped garden areas will enhance the buildings, and underground parking is contemplated. The total cost of the project is estimated at approximately \$2,500,000. Design and construction will take two to three years. Details of architecture, financing, ownership, and many other matters still remain to be worked out by the committee.

Consideration of a Friends Center began several years ago when it was learned that the City of Philadelphia intended to widen Fifteenth Street by condemning a strip of land twenty feet wide on the west side. This will necessitate demolition of the present AFSC building,

three houses owned by Central Philadelphia Monthly Meeting, and the Quaker-owned Young Friends Association ("Whittier") building now housing International House, which has elaborate plans for moving to a new location in West Philadelphia. Over a year ago the Service Committee expressed its desire to remain part of the "Quadrangle" group at Fifteenth and Race Streets particularly because it wished to work from a religious center and to be close to a meeting house. Philadelphia Yearly Meeting has long been hampered by lack of adequate facilities for its main offices, now located in the Cherry Street end of the present meeting house, as well as by inadequate office facilities for committees located here and there throughout the Quadrangle. Other Friends' agencies, including Friends General Conference, the JOURNAL, and the World Committee, are housed in the 1520 Race Street building, an outmoded former residence.

In view of all these factors, and especially because of the street widening, the Committee on Use of Friends Properties in Philadelphia (a committee of Philadelphia Yearly Meeting on which are representatives appointed by all Quaker property-holding groups in the area) proposed to develop a center for Friends at Fifteenth Street to complement plans which are also currently being developed for making the meeting house at Fourth and Arch Streets more useful for the holding of Yearly Meeting and of large conferences. Many plans were studied, but none proved entirely satisfactory. The space between the present large meeting house and Race Street was turned down as a site for the office building because this would block the front of the meeting house. A long, nar-

George Batcheler, an architect, is a member of Central Philadelphia Meeting. Francis Brown of Uwchlan Meeting near Downingtown, Pa., is general secretary of Philadelphia Yearly Meeting.

row building along Fifteenth Street was also rejected because the building would come so close to the meeting house as to be detrimental to both buildings. Likewise a proposed eleven-story building at the corner of Fifteenth and Race Streets was not favored. One possible solution which would have retained the present meeting house was to have it moved closer to Race Street, thus permitting the new office building to parallel Cherry Street. This possibility was looked into carefully and was considered feasible, but its total cost was found to be approximately the same as that of building a new meeting house, and it would have left unsolved the problems inherent in a building that has vast unused spaces, partly wooden construction, no fire stairs, and a high maintenance cost.

An evening session at Philadelphia Yearly Meeting last spring was devoted to careful consideration of the Friends Center idea. The "Use Committee" was given encouragement to continue with its studies, and the matter was referred to Representative Meeting. Consideration was continued during the summer by a special representative committee "to see if there could be a meeting of minds." Finally the problem was reduced to two variants of a basic plan involving an office building along Cherry Street and a meeting house on Race Street: either moving the present meeting house or razing it and building a new one.

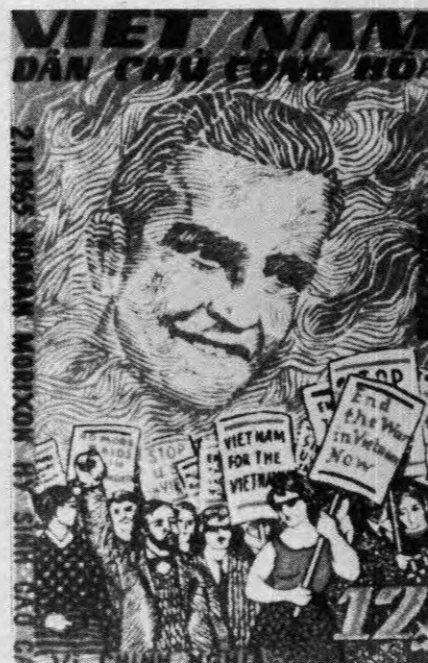
Central Philadelphia Monthly Meeting had by far the hardest decision to make, for it owned most of the land and the future of its meeting house was at stake. On September 9th it minuted "its desire to have its activities centered at Fifteenth and Race Streets. . . ." Later, at a special adjourned session, it approved and forwarded a minute: "Central Philadelphia Monthly Meeting is united in wanting to build a new meeting house at Fifteenth Street." It went on to minute its hope of being represented in any future implementation of a Friends Center and its strong desire to retain the spirit of the old building in the new by preserving materials and artifacts that are of real historical interest and importance.

Subsequently the American Friends Service Committee's Board approved the same plan, and Representative Meeting in November added its approval on behalf of Philadelphia Yearly Meeting. The three groups have each appointed three persons to the Friends Center Committee; for the Yearly Meeting these are George E. Otto, Eleanor Stabler Clarke, and Irving Hollingshead; for the Monthly Meeting, George D. Batcheler, Joseph R. Karsner, and Alice L. Miller; and for the Service Committee Thomas B. Harvey, Ellis B. Ridgway, and Allen J. White. Francis G. Brown will serve as Secretary.

"I Give My Body to Be Burned"

Letter from the Past—219

ACCORDING to the regular practice of these letters, attention is here called to the recent appearance of a postage stamp honoring a person connected with the Society of Friends. In most cases these have come from the U. S. Post Office, but there have been such stamps issued by Great Britain (Letter 218), Norway (195), West Germany (131), and Turkey and Japan (132). Now the stamp comes from North Vietnam and its capital at Hanoi; it features our late member Norman R. Morrison, who burned himself to death at the Pentagon in Washington in protest against the war in Vietnam.



The reproduction is not directly from the stamp, but is from a photograph and is somewhat enlarged. It is evidently based on an authentic portrait—I think the one circulated by the Associated Press right after the event. The flames are, of course, sketched in, as are, in the foreground, pickets and American antiwar placards.

Down the side and across the bottom are the date and his names (the latter both misspelled): "2.11.1965 Noman Morixon" and the words HY SINH CAO CA' VI CHINH NGHIA, which are said to mean "A noble sacrifice for a righteous cause," while the words in large type at the top are for "Democratic Republic of Vietnam." The denomination is 12 dong in local currency, equivalent to about 17 cents in ours.

This stamp is only another bit in the accumulating evidence of the extraordinary impact of this event upon the people of Vietnam.

NOW AND THEN

Interracial Visits in White Plains

By SAMUEL RABINOVE

A BRIEF picture-article entitled "Anti-Bias Coffee Klatsch" appeared in *Ebony* in 1963. It told about a project undertaken in Chicago, with the cooperation of Protestant, Catholic, and Jewish clergymen, in which some 2,500 white people spent a Sunday afternoon visiting in Negro homes. The article did not suggest that these mass visits came anywhere near to solving Chicago's turbulent race problems, nor that the people who participated were thereby freed of their prejudices. But it did say that the door was opened to some measure of personal contact and communication between people who (the barriers of caste, class, and race being what they are) previously had experienced little or none. Certainly Chicago is no different from the rest of the country in that most white Americans simply never have made a social visit to a Negro home.

We of the board of directors of George Washington Carver Community Center, a Negro-oriented settlement house in White Plains, New York, decided not long ago upon a similar venture in our own community. White Plains is a relatively prosperous suburban city, twenty-six miles from Times Square, with a heterogeneous population of approximately 60,000, including some 7,000 Negroes. The general level of education and cultural awareness is high. The image of White Plains is the not uncommon American one of a progressive town where people of diverse backgrounds and extractions live side by side in comparative peace and harmony. This image has a great deal of substance in White Plains, though here, as elsewhere, most of the Negroes are in the lower social-economic-educational strata of the population. And again, as elsewhere, there is little "deep-down" understanding or genuine rapport between the two races.

The plan was to begin with a visit of four to six white guests in a Negro home on a given Sunday afternoon from three to six o'clock. At a future date, Negroes would visit in white homes. Letters describing the program and inviting participation were mailed to clergymen of both races and of all faiths. Further publicity was supplied by the local daily newspaper.

Prospective Negro host families were advised that this was a unique opportunity for them to afford their white guests something more than just coffee and cake and gracious hospitality—that they might succeed in giving a

glimpse of what it is really like today to be Negroes in an ostensibly enlightened Northern community.

Prospective white guests were told that they were under no obligation of any kind other than that which their normal sensibilities would suggest when they were guests in someone else's home. We did not urge tact on anybody, and we surely did not want sentimentality. If we urged anything, it was candor. Since we felt that the visits would be of value only if there was at least some frank discussion of the problems of race, we stressed that the participants should feel free to express honestly their own thoughts and feelings. We hoped that they would be willing to listen attentively and with open minds to what others would say, as well as to how they would say it. And, lest we become too solemn about it, we spoke also about simply having an enjoyable social afternoon with congenial people.

As far as could be discerned, the Negro community welcomed the enterprise in principle. Yet we found that it was not easy to get Negroes to participate—initially as hosts and subsequently as guests. A good many evidently have mixed feelings about integration. Assuredly they want human dignity and full citizenship without reservation. In varying degrees they want social integration, too, but many wish also to preserve their separate identity and, accordingly, a degree of apartness. Another factor, regrettably, was that some Negro ministers were less than enthusiastic about the plan and did little to promote it.

Among the whites there were enough volunteers, in relation to the number of Negro participants, for the visits, but a surprisingly large group of worldly and knowledgeable white people balked at the invitation. As one clergyman informed me, resistance was encountered frequently where one would have expected it least. The conservatives' often-repeated accusation concerning the liberals' hypocrisy about race was discovered to have more than a little truth. Talk is always cheap, and when people were given this chance to bear personal witness to their declarations of brotherhood many were found wanting.

With both whites and Negroes, the real reasons for evading the experience usually were masked. All kinds of excuses were heard, including some which were transparently spurious. But some of those invited were forthright in expressing intelligent objections to the venture: it lacked spontaneity; it was artificial, forced, and contrived, and consequently it was foredoomed to fail. A few said they feared they would not be at ease, that they lacked the aplomb to carry off such a visit. Others were

Samuel Rabinove of White Plains, N. Y., an attorney, is a member of the American Arbitration Association's Panel of Arbitrators and of the Committee on International and Regional Courts of the World Peace Through Law Center. Though not a Friend, he has participated in American Friends Service Committee seminars.

ashamed to admit this. Some replied that they already had friends of the other race with whom they intervisited freely, and thus they had no need for our project. On the whole, though, the people of good will who declined the challenge were just not ready to face up to the problem personally, at least not in this particular way.

My wife and I participated most enjoyably. The Negro host couple and the other white guests, none of whom we had met previously, were as relaxed as people can be when they meet for the first time. In fact, the self-consciousness which might have been expected was not present. Conversation focused on a variety of topics. Since our hosts had a son who attended a military school, we discussed the relative merits and drawbacks of military in contrast with nonmilitary education. We did not shy away from talk about race, as if the barrier did not exist. Specifically, we considered segregated housing and what might be done to promote open occupancy in our area. In sum, while nothing momentous was accomplished, we did spend a stimulating afternoon among interesting people.

Shortly after the completion of the second round of visits, in which white families served as hosts, questionnaires were mailed to all who had participated. The questions asked were:

1. Did you enjoy your visit?
2. Did you feel that it was a valuable experience?
3. If so, in what ways was it of value?
4. If not, how was it deficient?
5. What might be done to make this kind of undertaking more effective?
6. Would you be interested in participating again?

In terms of numbers alone, the project did not merit a passing grade. Fewer than 350 people were engaged in the visits—a poor showing for a city the size of White Plains. However, judging from the replies we received, it was a minor triumph. More than half of the participants responded, and the responses were overwhelmingly favorable. The enthusiasm of some was heart-warming. To cite just one typical reply: "In the normal course of my life, I would not have had the opportunity to visit a Negro family. . . . In this kind of gathering, generalizations fall away and individuals become important."

On the question of deficiencies, some highly constructive criticism was received. It was suggested, for example, that next time a special effort be made to recruit teenagers. Another recommendation was that a better impact would result if each group consisted of perhaps three white and three Negro couples. Still another thought was that in the future an effort be made to match people on the basis of similar age and/or interests. Almost all those who answered were willing to repeat the experience. Not one reply was predominantly negative.

Some responses revealed traces of the bitterness which, understandably, so many Negroes feel toward white society. One woman wrote that the Negro housing problem was discussed and that the white host couple did not realize that such things existed in Westchester County, "or at least they pretended that they didn't!" Another reply from a Negro advocated that we continue this type of exposure because it will do "them" good.

An interracial home-visit project is, at the very least, one positive step toward better communication. And there is such a thing as a "ripple" effect. Let it be done elsewhere!

Book Reviews

NO TIME BUT THIS PRESENT: *Studies Preparatory to the Fourth World Conference of Friends.* Friends World Committee for Consultation, Woodbrooke (England) and Philadelphia, 1966. 239 pages. \$1.50. (Discount for quantity orders.)

This volume presents essays by twenty-six Friends, grouped around five general topics, for our corporate consideration prior to the 1967 Friends World Conference. Almost all the essays are competent, and almost half of them are truly outstanding. *No Time But This Present* does credit to our Society.

Parts IV and V, on race and peace, are relatively disappointing. They seem to say things that have been said before and better, often by non-Friends. Parts I, II, and III, on more internal questions, scintillate with new ideas in conflict with one another. The best new thinking among Friends these days apparently is no longer confined to the social testimonies.

Part II, on ecumenism, is as welcome as it is overdue. Perhaps no current issue divides Friends more bitterly, for more varied reasons. Now at last there is an adequate source document for Meeting discussion groups, representing all viewpoints. Canby Jones is especially instructive in his essay on Friends, Mennonites, and Brethren, and on what we need to learn from one another to recover our common heritage.

Part I is called "The Nurture of the Spiritual Life," but "Intellectual Life" often seems more appropriate. It is, nevertheless, quite worth while. Part III, "The Community of Friends," deals usefully, but not comprehensively, with the impact of outward change upon our Meetings and with our usually inadequate response to it.

The purpose of this book presumably is to bring together the many different ideas circulating among Friends. It does do this, but the editors have pulled their punches slightly. The most articulate spokesmen for the most extreme forms of Hicksite, Wilburite, and Gurneyite Quakerism are, respectively, Arthur Morgan, Lewis Benson, and Arthur O. Roberts; none of them are represented here, except when other Friends mention their views, usually to rebut them. The chief strategist for the civil rights movement, and probably its most creative thinker, is our Friend Bayard Rustin, but he is not a contributor, either. As to the last section, on peace, there is scarcely a Meeting that does not have some members with views more radical than any expressed here.

R. W. TUCKER

THE MAKING OF A MIND: LETTERS FROM A SOLDIER-PRIEST (1914-1918). By PIERRE TEILLHARD DE CHARDIN. Harper & Row, N. Y., 1965. 308 pages. \$5.00

This book, showing the development of the mind of Pierre Teilhard de Chardin as revealed in his letters to his cousin, Marguerite Teilhard-Chambon, makes us long for a sensitive biography of these two remarkably gifted people. It is really the making of two minds, for we see the development and strengthening of Marguerite Teilhard's religious life through the influence of her cousin-priest. Conversely, we realize the great gift of intellectual understanding that she gave him.

"Complex" is a word frequently used to describe Pierre Teilhard: a scientist who broke new ground and yet accepted the discipline of the Jesuit order to which he wholeheartedly belonged; a mystic for whom periods of contemplation were essential, yet a leader and a man of action, decorated for bravery in rescuing men under fire; compassionate, yet in no sense a pacifist; a man who, in moments snatched from trench warfare, wrote sixteen essays of deep religious and philosophical content. It was as though his "practice of the presence of God" went on in some compartment of his personality, like a plant sinking deep roots, below the reality of a stretcher-bearer's dangerous life. With all this complexity there is great clarity and simplicity in his expression of his religious beliefs. His problem was twofold: to grow ever closer to God and to show others that God is found in every substance and in every action.

Teilhard emerged from the war physically well, as though he had led a charmed life in the degradation of the trenches, with his faith in God strengthened and a determination to make real to others through his scientific studies this presence of God in all creation, through all time.

MARY M. ROGERS

SPIRITUAL BREAKTHROUGHS FOR OUR TIME. By MARCUS BACH. Doubleday, Garden City, N. Y., 1965. 162 pages. \$5.95

There is a growing movement within religious circles to investigate the mysteries of the workings of the spirit in the inner life. Modern man wants to know, not what happened to man in the past, but what can happen to him *now*. "I wanted to explore this revolt or renaissance . . .," writes Marcus Bach, "where the individual sought new answers to the power of belief, the secret of spiritual insight, the nature of reality, and the workability of miracles, if such there be."

The stimuli that are rousing men and women to find a religion for today are called spiritual breakthroughs by the author, who has been intimately involved with these movements. He has witnessed spiritual healing, the use of Yoga and Zen techniques, and varieties of psychic phenomena. When a young man he experienced "speaking in tongues" as a religious rite. He has since gone on to study the life-changing phenomena in these and other movements. Their variety, as listed on the book jacket, tends to make one hesitate to begin, but the author proves to be a stimulating and satisfactory guide toward an understanding of these new movements which, with the Christian church, are now experiencing a mutual irradiation.

RUTH CONROW

AMERICAN WOMEN: Report of President's Commission on Status of Women. Edited by MARGARET MEAD and FRANCES BALGLEY KAPLAN. Scribner's, N. Y., 1965. 275 pages. \$6.95

The committee on whose findings this book is based was appointed in 1961 by President Kennedy, with Eleanor Roosevelt as chairman. (Its report was made after her death, of course.) In a rather repetitious and not-too-stimulating style it deals with such topics as discrimination against women in employment, disadvantages they face, lengthening life spans which make their employment important, and the change in percentages of married women working. There are some fairly interesting statistical charts and tables, and recommendations are made concerning the need for continuing education, skilled counseling, more day care for children, and more part-time work.

Included also are recitals of and commentaries on some fairly obvious topics, such as the general custom of excluding women from top jobs, the prevalent feminine preference for security over distinctive professional achievement, and the tendency of today's educated young women to shy away from full use of their talents. Apropos of these latter traits Margaret Mead says in her introduction: "All over the world, . . . in many of the new countries, . . . women want to have the status of American women. . . . Where they see us fail . . . in the exercise of the freedom of which we have made too little use, the hands of the clock are turned back." F.W.B.

THE NEW CREATION AND THE NEW GENERATION.

A Forum for Youth Workers. Edited by ALBERT H. VAN DEN HEUVEL. Friendship Press, N. Y., 1965. 127 pages. \$1.75

This is one of several truly exciting books which have crossed my desk in recent months. Youth work is examined from every angle: sociological, psychological, social, theological, denominational, and interdenominational.

The book is not about youth in isolation, but about a society which for the first time in history has produced a youth culture. Albert Van Den Heuvel, in a brilliant chapter on the history of youth work, makes it clear that "Adolescence as a distinct human behavior emerges when a society is no longer stable . . . youth only shows a face of its own when it no longer shares the same spiritual realm as the older generation." What does this say to a Society of Friends which often appears inept in passing on its heritage to succeeding generations?

C. I. Itty of the Syrian Orthodox Church presents a real challenge to the Christian Church when he paints a graphic picture of the new life which is emerging from some of the world's great non-Christian faiths. Other writers who contribute usefully are Ross Snyder of the Chicago Theological Seminary; Roderick French, formerly associated with the World Council of Churches; John Frelick, director of John Knox House in Switzerland; and Samuel Amsler of the University of Lausanne.

Quakers will not find this book easy going, but real meat and challenge lurk behind some of the words which we may be prone to dismiss as not suitable for Friends.

ELWOOD CRONK

THE COMFORTABLE PEW—*A Critical Look at Christianity and the Religious Establishment in the New Age.* By PIERRE BERTON. Lippincott, Philadelphia, 1965. 130 pages. \$1.95

Described by the *Toronto Telegram* as "uncomfortable reading for comfortable clergymen," this book by a Canadian journalist has achieved a readership second only to Bishop Robinson's *Honest to God*. The Bishop had spoken to the condition of laymen regarding the "faith" of the Church; Berton does so with respect to "practice." The statement is certainly devastating, yet more than 150,000 copies have been sold in a country where a sale of 3,500 copies makes "the best-seller list, a sale of 5,000 is considered excellent, a sale of 10,000 phenomenal." Apparently laymen wanted to hear this word spoken. Happily, the all-but-absence of hope for the church in the author's view is offset by the fact that the invitation to make this critique with no holds barred came from the Board of Religious Education of the Anglican Church of Canada—the church most thoroughly reproached because it had been the one responsible for Berton's upbringing.

Though there is scarcely "a lover's quarrel" with the church, Berton makes it clear throughout that he is "not here attacking Christianity but only the institutional mantle that cloaks

it." One would have to go back to Kierkegaard's *Attack upon Christendom* for a comparable thrust against the organized church. Despite what may have been intended with like compassion as "a knockout blow," the book ends on a strangely wistful note of hope, looking in a specific direction for a saving revolution from within the church: "If it does come, it is likely to come as the result of the actions of one man, of some spiritual genius, perhaps yet unborn, who will take all the incredible laws, postures, and myths of today's church and turn them inside out, so they have some relevance in the new age. Such a man, seeing through the murky varnish of wealth, snobbery, self-seeking, and apathy which overlays the church to the essential message at its core, would by sacrifice and total commitment work his modern miracles."

Friends will respond to the implied pacifism of the author, his passionate concern in the area of race relations, and his passing tribute to the pace-setting "Towards a Quaker View of Sex" in an area Berton feels aloud for reformation within the church. But let not Friends indulge in any satisfaction over this castigation of another branch of the church. Rather let us reflect what salient points might be made by some Friend who, in pursuit of "true religion," may have been moved to leave the Society.

JOHN R. YUNGBLUT

Friends and Their Friends

A program of refugee relief in South Vietnam has been inaugurated by the American Friends Service Committee. It is under the leadership of David Stickney of Lake Forest, Illinois, who is on an eighteen-month leave of absence as associate director of the Illinois Hospital Association. With his wife, Mary (who is codirector), he left early in January for the city of Qui Nhon in Binh Dinh Province to establish a program of education, self-help, and training in skills for an estimated hundred thousand refugees in the overcrowded city.

A graduate of Swarthmore College, David Stickney was one of the founders of Lake Forest Meeting, of which he and his wife are members. He has served on the AFSC's Chicago Regional Executive Committee and has represented Illinois Yearly Meeting on the Service Committee's Corporation. Mary Stickney has been teaching science at Glencoe (Illinois) Central School.

Pacific Yearly Meeting's current "Friend in Washington," assigned to serve with the Friends Committee on National Legislation, is Eugene Boardman, professor of East Asian history at the University of Wisconsin.

The director's suite at New Jersey Friends Center (also called New Brunswick Quaker House) has been named in honor of Clarence S. and Mildred W. Platt, former members of Plainfield (N.J.) Meeting who some years ago initiated the New Brunswick Friends Meeting but who now live in Baltimore and have their Meeting membership there. Clarence Platt will be the speaker at the suite's opening on January 23.

Friends of Monteverde (Costa Rica) Meeting report, in a letter to Ann Arbor (Mich.) Meeting, that "we Quaker immigrants continue to deepen our roots in Costa Rica and to become more international." Young people of the Meeting have participated in American Friends Service Committee projects in Mexico and in Peace Corps work in Peru and Panama. Three young men of the Meeting have been married to Costa Rican women, and members of the group have adopted nine children of Costa Rican parents.

Overseers of Honolulu Meeting have suggested that members, particularly those who live alone or who are without relatives on the island, leave with the committee a letter containing the names of responsible persons to be notified in case of emergency. They also encourage parents to leave instructions as to their wishes regarding their children in the event of the accidental death of both parents. Members are urged to bring to the overseers any further concerns in this area. Other Meetings might find these suggestions worth adapting to their own use.

"Whatever the Quaker virtues," says a letter to members of Ann Arbor (Mich.) Meeting from its finance committee, "raising money for the church is not among them. In most Friends Meetings the soliciting of funds is a lost art. . . ." But, the letter goes on to say as it makes a "soft" appeal for substantial contributions, the budget of a Friends Meeting is not really an "organization" budget—"it grows instead out of the many spiritual and human concerns which we share together. . . ."

Asheville (N. C.) Friends are now holding their meetings for worship and their discussion groups at the YWCA, 185 South French Broad Avenue, on the south side of the Freeway. The meeting hour is 11 a. m. on Sunday. This group is new and still quite small, but it hopes to provide a nucleus that will attract more Friends and potential Friends. Further information may be obtained by phoning J. Philip Neal (704-252-8544) on Ruth Szitty (704-254-3363).

From the World Friendship Center at Hiroshima (described in the JOURNAL of September 1, 1965) comes word of the progress and plans of this movement, dedicated by the World Peace Study Mission Committee to the tearing down of barriers and the building up of international understanding. To the Center come not only visitors from all parts of the world but also many *hibakusha*, survivors of atom bombing who often are shut off from the rest of the world by their disfigurement. A "Friendly Haven for the Aged" has now been opened, and it is planned that the Center eventually will house workers and trainees from peace and service organizations of many lands seeking the development of methods for solving the enigma of war. A branch of the Friendship Center has been established in Los Angeles (4607 Prospect Avenue), and another branch in New York near the United Nations headquarters is about to open. Barbara Reynolds, a Friend, is the Friendship Center's vice chairman.

Anyone wishing to support this work or to secure more information about it should communicate with the World Peace Study Mission at 325 Lafayette Street (third floor), New York 12, N. Y.

A new Philadelphia Metropolitan Housing Program has just been inaugurated by the American Friends Service Committee. The goal of the new program (directed by Nathan Greene) is to increase opportunities for fair housing in the greater Philadelphia area (including southern New Jersey). Other AFSC housing programs are currently being carried on in New York, Boston, Washington, Dayton, Chicago, San Francisco, Pasadena, and other metropolitan areas.

Now associated with Vancouver (B.C.) Meeting is Helene Ullmann, wife of the late Richard K. Ullmann, widely remembered among Friends for his work of reconciliation in Europe and his service as an observer at the Second Vatican Council. With her children, Chris and George, Helene Ullmann plans to make Vancouver her permanent home.

Bradenton Preparative Meeting in Florida, in changing its meeting time and place to 11 a.m. in The Barn on the campus of New College, hopes to attract Friends and attenders from Sarasota, Bradenton, and the college itself. The new arrangements have been made possible by John Elmendorf, New College's president, who is a Friend. Meetings formerly were held in The Cottage of Bradenton's Central Christian Church. Clerk of Bradenton Preparative Meeting is George E. Ingersoll, 605 Crestwood Lane, Holmes Beach, Florida 33501.

"Norman Morrison's Last Letter," an article which appeared in the Baltimore *Evening Sun* of November 25, 1965, has been reprinted and is available from Eleanor B. Webb, 5622 Alhambra Avenue, Baltimore, Maryland 21212. Based on an interview with Anne Morrison, widow of the Friend who burned himself to death in front of the Pentagon on November 2, the article answers many of the questions which have been raised as to the motives behind Norman Morrison's act, as well as supplying facts about the event in place of the rumors which inevitably followed it.

Up to four copies of the reprint will be sent upon receipt of a stamped, self-addressed long envelope. Larger quantities are priced at one cent each, postpaid.

The Committee on a Friends World College (Harrow Hill, East Norwich, New York), which failed to raise sufficient financial support to enable it to obtain a college charter before the opening of the first classes last September, now announces that if additional contributions can be secured from those who have not yet given anything to this novel venture the present "Friends World Institute" may yet be able to call itself by the name of which New York Yearly Meeting Friends long have dreamed: "Friends World College."

"Worship After the Manner of Friends," a pamphlet by Norval E. Webb, general superintendent of Western Yearly Meeting, which is now being distributed to members of the Wider Quaker Fellowship, seeks to bridge the gap between programmed and unprogrammed Quaker Meetings. Much of its content is applicable to all worship.

Urging certain "prospects" not to apply is the unconventional approach of Kenneth Stevens, California Friend who organizes "teenage adventures" to Mexico and other places, in a prospectus which he sends to potential participants in these expeditions. "Because some who read this might be relatively unacquainted with the faith and practice of the Society of Friends," he says, "it may be well for me to mention at least one of the most significant beliefs of Friends—not because we expect to be proselytizing the non-Quaker participants but because the adventure will inevitably and unapologetically reflect Quaker values.

"The Quaker faith which is likely to be least acceptable to some people is Friends' aversion to war. Many Quakers believe that all war and all military measures are wrong. Many of our young people are conscientious objectors to military service. If strong exposure to this belief would be unwelcome to you or your parents, you may wish to reconsider in the light of this fact before applying. Some families may feel strongly enough 'opposed to the beliefs and activities of the peace churches and other peace groups that they would not wish their children to associate intimately with such groups.

"We do not plan any 'peace' activity . . . Nevertheless, the matters of peace, conscientious objection, and related topics are likely to enter our conversations and discussions somewhere, and it is important that all applicants and parents know this."

"A Century of Race Street Meeting House," the illustrated 36-page historical booklet (referred to in "Editorial Comments") about the soon-to-be-demolished Quaker buildings at Fifteenth and Race Streets in Philadelphia, is still available in limited quantities from Central Philadelphia Monthly Meeting, 1515 Cherry Street, Philadelphia 2. The price per copy is fifty cents.

A "working party" on Vietnam has been appointed by the American Friends Service Committee to analyze alternatives to present U.S. military policy toward that country. Its members are Bronson P. Clark of Oberlin, Ohio, who in 1945-46 served with the Friends Ambulance Unit China Convoy; Woodruff J. Emlen, member of the Service Committee's recent mission to Vietnam; George Kahin, professor of political science at Cornell University; Dorothy Hutchinson, president of the Women's International League for Peace and Freedom; A. J. Muste, chairman of the Committee for nonviolent action; and Allyn Rickett and Jonathon Mirsky, members of the Department of Oriental Studies, University of Pennsylvania.

Friends in the North County area of San Diego County, California, feeling the need for increased fellowship, suggest that persons living or visiting there get in touch with Arthur and Edith Vail, Route 3, Box 20, Fallbrook, California 92028. Fallbrook is fifty miles from the nearest organized Friends' group, La Jolla Meeting, which has membership in Pacific Yearly Meeting.

A unique formula for peace activity, which resulted in Ann Arbor (Mich.) Meeting's most successful Hallowe'en UNICEF drive, was "the golden aura of the Nobel Prize for Peace and the added stimulation of timely and ludicrous needling by the John Birch Society"—combined, of course, according to the Meeting's news letter, with careful advance planning and with the zeal of participants of all ages.

Interfaith Seminar Program is a new venture which brings together groups including Protestant ministers, Roman Catholic priests, and Jewish rabbis to discuss the church's responsibility for peace in a nuclear age. The seminars consider not only such areas as China and Vietnam but also work in local communities. George Selleck of Cambridge (Mass.) Meeting is working with the American Friends Service Committee to initiate this experimental project.

Three Quaker-oriented colleges—Haverford, Swarthmore, and Bryn Mawr—rank third, fourth, and eleventh, respectively, among more than two thousand colleges in the United States, in the percentage of their graduating seniors winning national competitive fellowships, according to a study made by the American Council on Education of all United States colleges and universities from 1960 through 1963. They are the only Pennsylvania colleges in the top fifty.

Robert A. Lyon, executive secretary of the American Friends Service Committee's New England Regional Office, has returned to that region's Cambridge (Mass.) headquarters after three years' service abroad as associate director of the International Quaker Center at Geneva and director of the conferences for diplomats sponsored by the AFSC and the Friends Service Council of Great Britain. John Sullivan, who was in charge of the New England Region during Robert Lyon's absence, is reported by that office's news bulletin, *The Volunteer*, to be "already deeply immersed in the organized chaos of his new job" as executive secretary of the Service Committee's Pacific Northwest Regional Office at Seattle.

Another New England AFSC staff member now back in the fold is Russell Johnson, peace education secretary, who has returned from four years in Southeast Asia, where he was director of the Quaker Southern Asia Seminar Program.

"We live under a 'state of emergency' which is similar to martial law," says a letter from a Friend in Rhodesia, where recent political developments patterned on South Africa's repressive racial policies have been causing grave concern among liberal-minded residents. "There is rigorous censorship; there is arrest without any recourse to courts; there is no freedom of speech or publication."

Berkeley (Calif.) Meeting is sending to all major papers in its area a letter to the editor reaffirming Friends' historic witness for peace and opposing the war in Vietnam. Occasioned by awareness that the moral dilemmas of war are once again disturbing many people, the statement concludes: "As always, we are ready to counsel with those who are unable to learn war."

An award for Distinguished Service to Humanity is being presented on January 25th to Mary Steichen Calderone, M. D., a member of Manhasset (N. Y.) Meeting, by the Women's Auxiliary of Philadelphia's Albert Einstein Medical Center in recognition of her work in the field of sex education. Formerly medical director of the Planned Parenthood Federation of America, Mary Calderone was in 1964 one of the founders of the Sex Information and Education Council of the United States, a voluntary health agency of which she is executive director.

Jack Shepherd, English Friend and writer of plays for radio and television (whose article on the March on Washington was quoted in the January 1st FRIENDS JOURNAL), is now at Pendle Hill, Wallingford, Pa., teaching a course on "Credential Drama" which began on January 13th and will continue for nine weeks its Thursday-morning sessions for nonresidents. He describes the course as: "A process of individual discovery and subjective inquiry by means of a form of free-expression drama. The use of drama does not concern itself with the aspects of performance before audiences, but of what goes on in the mind of the participant. It is, in fact, an extension of the idea of sacramental experience."

Is the FRIENDS JOURNAL on the reading racks or tables of your public library? If not, would your Meeting care to arrange for a subscription so that the library could regularly have the JOURNAL available for readers and inquirers? How about discussing this at your next monthly meeting for business? The special rate for library subscriptions is \$4.50 a year.

Letters to the Editor

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

"When Friends Sing"

Friends are known as a sincere and modest religious group who dislike being conspicuous. Yet a hundred years ago our Society generally adopted a mode of dress that was unusual, to say the least, and set us apart as distinctly different from others in our generation. These clothes were worn with great sincerity, but they added nothing to our religion. Then there was "the plain language," which most Friends adopted and which made us very conspicuous whenever used in public.

We have mostly outgrown these things today, but not in our hymnbook. Since 1924 there have been three hymn books compiled especially for Friends, and one supplement, but we still have the weakest, most innocuous, watered-down collection of sacred music ever collected between two covers. Religious music should be thrilling and inspiring, wiping away the cobwebs from our brains and preparing us for a stimulating session of the Bible to follow, with now and then a beautiful prayer hymn for reverence; it should not be a collection of lullabies.

The writer was asked some time ago to lead the singing in First-day School and looked forward to the assignment with keen delight. But soon I found that all the well-known and loved hymns had been used up, so I had to begin all over again.

Then I began, curiously, to look through some hymnbooks of various denominations which I had used to lead singing over the years, and I found twenty-seven hymns which you and I and everyone knows and loves—except the Music Committee. Where is "In The Garden?" How about "Softly and Tenderly?" Alas, they are not good enough for Friends! "Still, Still With Thee," with words by Harriet Beecher Stowe, made the first edition in 1924, but was later dropped. And what about that perennial favorite of children, "Jesus Loves Me?" How they love to sing it!

Religion should be thrilling, stirring, uplifting. There are plenty of acceptable hymns without using "the swords' loud clashing" or "the blood-red banners," and I hope that some day Friends will get together a hymnbook in keeping with what the rest of the world sings. I don't expect to live long enough to see it, but maybe our point of view will change in music, just as it has in manner of dress and language.

Clifton Heights, Pa.

RUDOLPH J. SUPLEE

Tillich as an Activist

I was delighted to see your Editorial Comments on Paul Tillich in the issue of December 1, 1965. Your statement that "he was not an activist" needs clarification. Tillich certainly was an activist while in Germany (as well as a member of the Socialist Party there); this was one of the reasons why he had to leave Germany. However, in this country he believed (and, I think, quite rightly so) that Americans would not take kindly to political and social criticisms from a "foreigner"; therefore he quite deliberately decided to keep aloof from these areas so as not to endanger the causes which were so dear to his heart. I wonder whether this road was not a more difficult one to travel, especially for someone like Tillich who felt such ultimate concern for man. It must also be remembered that in his personal relationships with his students (and others) he was never the abstract theologian-philosopher. On the contrary, he always got intimately involved with the other person's concerns, interests, and problems. How else could he have spoken so searchingly and deeply to the condition of modern man?

Harrison, N. Y.

SUZANNE H. DETTMER

The Cuban Exiles

Pentagon and State Department policies continue to bring numbers of Cuban exiles to Miami. They are a valuable propaganda asset. Day and night the U. S. tells Cuba and the world about how numerous and heroic are the refugees and how bad is the Cuban government. Government agencies are again asking churches to help resettle these exiles.

The C. I. A. and the Pentagon are important factors in this migration. They promote insecurity by invasion (in 1961), threats of invasion, sabotage, constant surveillance of the island by plane and ship of war. Our State Department promotes insecurity, food shortages, and other hardships on the island by U. S. embargo, by attempted international embargo, by mostly successful attempts to isolate Cuba from the Americas, and by radio and printing-press warfare on a large scale. All of this means hardships, insecurities, and dangers for the unrevolutionary and antirevolutionary minority. Also the U. S. has been giving surplus farm products and a hundred dollars a month (a huge inducement, according to Latin-American standards) to Cuban families coming to Miami.

Now the churches are invited to help carry out the most difficult part of the continuing operation: settling these Cuban families away from Miami into other parts of the U. S. Many must move away to places where jobs can be found, or the operation will grind to a halt with Miami and the Cubans terribly unhappy with one another—a blow to U. S. prestige which would be exploited ninety miles away! However, church people might ask whether it is up to them to get the State Department and Pentagon out of the jam. Should not churchmen do their utmost to get the U. S. to call off its warlike moves against Cuba and to negotiate? Cuba has repeatedly offered to negotiate all differences. U. S.-Cuba peace would soon settle Miami's problem. Our country and Cuba could trade and cooperate happily in many ways if we would understand that Cuba and Latin America must be free to make their own economic, political, and diplomatic arrangements.

Philadelphia

ARTHUR AND HELEN BERTHOLF

Friends and the Racial Crisis

What is the reaction of Friends to the struggle for civil rights and the integration of Negroes into American society, with feeling flaring into hatred on both sides? We are a "cool" Society and tend to shy away from heat. We are pacifists and feel uncomfortable with civil warfare.

As a result, it is tempting for us to define "the Quaker approach" as above the conflict. Our task, we are tempted to say, is to reconcile the hostile factions, to mediate between the conflicting parties. Or we concern ourselves with the feelings generated by the struggle and suggest that Friends should temper the hatreds, cool the passions, calm the fevered brows.

I have no quarrel with Friends who feel led to play conciliatory roles. The question I wish to raise is whether conciliation is the only proper role for Friends in the current struggle. Is it un-Quakerly for Rachel Davis DuBois to work for Martin Luther King's Southern Christian Leadership Conference? Is it un-Quakerly for young Friends to work for the Student Nonviolent Coordinating Committee? Is it un-Friendly, in short, for Friends to enlist on the side of the Negro?

I believe it is not. Indeed, I believe there is danger that a conciliatory approach may short-circuit the achievement of the goals of the civil rights movement. Those goals require a revolutionary change in the social structure of the United States. A segregated, caste society must be replaced by an integrated, open society. Negroes must move from a position of subservience to one of equality with whites. This requires mobilization of the Negro community and surrender by the white community of the privilege of lily-white exclusiveness and the benefits of cheap Negro labor.

That mobilization and that surrender are dependent on continuing for a long time to come the civil rights struggle, with its tragic but inevitable by-products of hatred and violence. Friends—not all, but some—should be in the middle of that struggle. I am thankful that Rachel DuBois is there. I am grateful for the young Friends who have worked with "Snick." I hope they will feel that the work they are doing is a legitimate expression of their Quaker faith in the honorable tradition of the Underground Railroad and of John Woolman's insistent advocacy of the legal emancipation of slaves. The task those early Friends began must yet be finished.

Ann Arbor, Mich.

BOB BLOOD

Appeal for Young Historians

In collecting material for a review of Friends' history in Western America I have been impressed with the need for "histories" within the total history of the Society of Friends in America. Some have been written, but not many.

It may be that the more important historical writings are those dealing with a single body of Friends—perhaps a Quarterly Meeting which has real significance in the manner of its development, or a Yearly Meeting, most of which have no thoroughgoing written history.

There are also topical histories possible, such as the history of Friends' periodicals, telling not only names and dates, but the purposes they were trying to serve. A number of these lasted only a few years, but some are very interesting.

Another topic might relate to Friends and what we now call the ecumenical movement. Philadelphia Yearly Meeting, London Yearly Meeting, the Five Years Meeting (now Friends United Meeting), and independent Yearly Meetings with diverse traditions have held different attitudes on Friends' responsibility among the Christian churches. Most of this development could be readily collected, as it is relatively modern. What those positions are and why they are held would be of interest to all Friends.

The list of possible topics could be lengthened readily. We need young writers in the ministry of the written as well as of the spoken word. Are there young Friends who might pick up an issue from Friends' history and give it historical treatment? Living history is not simply a backward look; it is a trail of spiritual life and activities out of which the present has grown and out of which the future will flow. How can we encourage this form of service? Such writing cannot be done as an easy "term paper" in college, for it involves time and devotion born of love for the Quaker movement. (For example, one young Friend, William Taber, is preparing to write the history of Ohio Conservative Friends.)

Histories that sweep across decades and centuries have their value, but they cannot get into the roots of a close inner view on specific topics. Both kinds of history are needed, but the latter kind has a particular importance of its own.

Richmond, Ind.

ERROL T. ELLIOTT

What Makes Quakers Different?

What, if anything, is special about Quakers that lets them be constructive in an evolving human society where violence is often used to accomplish change?

It is incorrect to group all Quakers together, for each person is distinct and must be looked upon that way. To accept the worth of the individual is to respect the fact of differing viewpoints, and to recognize that disagreement is stimulating when carried on with friendly curiosity.

Yet there may be an element of Quakerism that can make a difference in the quality of human arrangements. I believe that element is an underlying awareness of each moment's creative possibilities, together with the conviction that the Inner Light can be found in each of us.

In basing their attitudes upon such a conviction, Quakers are continually conscious of an omnipotent presence and purpose which is recognizable now in human affairs.

The principal responsibility of each human being is to know God and to acknowledge Him in all His ways. Human hurt and conflict occur when a sense of separation from God takes possession of an individual's thinking and feeling.

I believe that Quakerism, rightly understood, produces a mental attitude that allows us to live in the light of a wisdom more reliable than our own limited and separate thinking. Perhaps the desire to think in the light of God's infinite oneness allows Quakers to overcome bit by bit the sense of separation from God that causes danger and frustration. This also frees Quakers to be constructive in human relationships, since the lessening of the sense of separation from God results in a uniting of man to his brother.

Evanston, Ill.

WILFRED REYNOLDS

"For Norman Morrison"

While reading the short poem, "For Norman Morrison," in the JOURNAL of November 15, 1965, these thoughts came to my mind: Of course there is no reproach. Who is to judge? Who is here to throw the first stone? But I recall the words of a German psychologist:

We are preparing for a real ethical relation to our fellow men when we make them conscious that each of them possesses a higher Self, a soul, and that they must realize the souls in others.

He who destroys himself destroys at the same time the whole universe.

He who murders another commits the greatest crime because he murders himself in his victim.

These words must speak for themselves.

Patzcuaro, Mexico

HUGO VAN ARX

New Garden's Anniversary Booklet

With the costs of printing and binding escalating continually, it is good to know that Meeting anniversary commemorations are still being issued. Only now they are paperback, rather than hardbound.

The 250th Anniversary of the New Garden Friends Meeting 1715-1965 is the most recent to be put into permanent form for the record. It is forty-eight pages long, in attractive gray cover with photographs and an original "Hymn to New Garden," the words and music of which are by Harold Watson Arberg, who participated himself last September with well-received singing in the New Garden (Pa.) anniversary program.

It is to be hoped that other Monthly Meeting anniversaries will be put into print for the record and as an inspiration in the days ahead.

Philadelphia

RICHMOND P. MILLER

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.

JANUARY

15—Western Quarterly Meeting, West Grove (Pa.) Meeting House, Route 1. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Lunch, served by host Meeting, 1 p.m. Afternoon program, 1:45 p.m. Topic: "Friends' Response to Conflict, Aggression, and Violence." Discussion groups; guest resource leaders.

17—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. Second in series of ten Monday-evening lectures on "Faith and Practice of the Early Christians." All invited.

20—At 15 Rutherford Place Meeting House, New York City, 7:30 p.m., Maurice Friedman, author of *The Covenant of Peace* (recently reissued Pendle Hill Pamphlet), will speak on "Conscientious Objection—Why?" Dinner with Maurice Friedman, 6 p.m., The Penington, 215 East Fifteenth Street. Phone OR 3-7080 for reservations.

21-23—Family work camp, Social Order Committee of Philadelphia Yearly Meeting. For details: David S. Richie, 1515 Cherry Street, Philadelphia 2 (LO 8-4111).

23—Concert by Singing City, Race Street Meeting House (west of Fifteenth Street), Philadelphia, 4 p.m. Sponsored by Philadelphia and Haverford Quarterly Meetings for benefit of Friends Neighborhood Guild and Singing City. Donation: adults, \$1.00; those eighteen and under, 50 cents. (Elaine Brown will conduct.)

24—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited.

26—Annual luncheon, United Church Women of Greater Philadelphia Council of Churches, 12:30, ballroom, Benjamin Franklin Hotel, Chestnut Street at Ninth. Speaker: Donald Barnhouse, TV commentator. Topic: "The Layman's Role in the Church of Today." Reservations (with check for \$3.50 each) should be sent by January 19 to United Church Women, c/o Mrs. E. Ray Salmons, 804 Edgmont Avenue, Chester, Pa. 19013. For further information call LO 3-7854 (Philadelphia) weekdays between 9 and 4:30.

29—New York-Westbury Quarterly Meeting, at 15 Rutherford Place, New York City. Ministry and Oversight, 10 a.m.; meeting for worship, 10:30, followed by business session, with recess for box lunch. Beverage and child care provided by host Meeting.

30—Harold A. Bosley, minister of Christ Church (Methodist), New York City, will speak at the Friends Meeting House, Swarthmore, Pa., at 2:30 on "The Role of the Society of Friends in Time of War." The meeting is sponsored by Chester Quarterly Meeting as part of its plan for providing programs of special interest to all Friends. Dr. Bosley has served on peace missions for the National Council of Churches and is well acquainted with Friends' concerns in this area. His talk will have specific reference to the current Vietnam problem as it relates to Friends' peace testimony.

31—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited.

FEBRUARY

4—Rufus Jones Lecture by Gordon L. Lippitt, director of George Washington University's Center for the Behavioral Sciences, 7:30 p.m., Race Street Meeting House (west of Fifteenth Street), Philadelphia. Topic: "Quest for Dialogue." Sponsor: Religious Education Committee of Friends General Conference. All invited.

7 & 14—Lectures by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited. (Series will continue February 21 through March 14.)

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.

ADOPTION

GWYN—By Robert J. and Martha Peery Gwyn, a son, BRIAN ANTHONY GWYN, born January 24, 1965. Brian, his parents, and his three brothers and three sisters are all members of Muncie (Ind.) Meeting. The maternal grandparents, Herschel and Winifred Peery, are members of Western Yearly Meeting.

MARRIAGES

INNERST-VOORHEES—On December 18, 1965, at La Jolla (Calif.) Meeting, GLADIS BARBER VOORHEES and J. STUART INNERST. Both are members of La Jolla Meeting.

INSKEEP-LEEDS—On December 19, 1965, at Friends Meeting of Washington, D. C., JUDITH CARY LEEDS, daughter of Kingsley B. and Edith Hull Lees, and RONALD INSKEEP, son of Russell P. Inskeep of Lomhard, Ill. The bride and her parents are members of Friends Meeting of Washington.

DEATHS

JACKSON—On December 6, 1965, at her home in Wallingford, Pa., after a long illness, HELEN EASTWICK JACKSON, wife of Arthur C. Jackson. She was a member of Swarthmore (Pa.) Meeting and a former clerk of Baltimore Yearly Meeting. A graduate of Friends' Central School and of Swarthmore College, she had served recently on the board of the Cheyney (Pa.) Home. Surviving, in addition to her husband, are three children by a former marriage, John R. Harper, Natalie H. Wood, and J. Alan Harper; ten grandchildren; and ten great-grandchildren.

PARRY—On December 9, 1965, in Hatboro, Pa., after a long illness, ANNIE M. LONGSDORF PARRY, aged 84, wife of the late Dr.

George Parry. A birthright member of Abington Meeting, Jenkintown, Pa., she was the daughter of Isaac and Alice Michener. She had been president of the Women's Auxiliary of Jeanes Hospital in Philadelphia and was a member of the hospital's board for many years. Surviving are a daughter, Mrs. Joseph Linden Heacock, Jr.; six grandchildren; and one great-grandchild.

SMITH—On October 30, 1965, in Mercer Hospital, Trenton, N. J., FRANCIS W. SMITH, aged 68 of Yardley, Pa., husband of Anna C. Smith. He was a member of Falls Meeting, Fallsington, Pa. Surviving, in addition to his wife, are a daughter, Carolyn S. Hill, and three grandchildren.

STABLER—On November 26, 1965, at her home in New York City, following a long illness, MAE WOLFF STABLER, wife of C. Norman Stabler of New York Monthly Meeting (15 Rutherford Place). She was the daughter-in-law of Ida P. Stabler of Swarthmore (Pa.) Meeting. Surviving also, in addition to her husband, is a son, Richard Palmer Stabler.

Francis R. Bacon (1888-1965)

Francis R. Bacon's death at his home in Lansdowne, Pa., on December 13, 1965, brought to a close a long and full life, much of it devoted to the Society of Friends. Born a member of Haddonfield (N. J.) Meeting, he attended Haddonfield Friends School and Westtown (Pa.) School. In 1911 he received an M.A. degree in architecture from the University of Pennsylvania, where he also taught for a number of years. In 1915 he married Edith Melrose

Farquhar, a member of Wilmington (Ohio) Meeting. Their four children—Francis F., S. Allen, Alice Bacon Long, and Roger—have all been active in the Society of Friends.

Francis Bacon's long association with the American Friends Service Committee began in 1921, when he went to Germany with the Quaker Child Feeding Mission, of which he became head in 1922. From 1923 to 1953 he was dean of the School of Architecture at Western Reserve University in Cleveland, Ohio, where he helped to found Cleveland Monthly Meeting.

Returning to the Philadelphia area upon his retirement in 1953, he became an active member of Lansdowne Meeting, serving on its Worship and Ministry and its Peace Committees, as well as on the Peace Committee of Philadelphia Yearly Meeting and the Peace Education Committee of the AFSC.

A great interest in his later years was the photographing of old meeting houses both here and abroad. (Many of his pictures have been published in the Friends Date Book.) An enthusiastic traveler, he had an extensive slide collection which he used in talks to Friends' groups.

Both as a teacher and as a member of the Society of Friends, Francis Bacon was deeply concerned with counseling the young. During World War II he was a counselor for conscientious objectors, and this remained a deep and abiding interest. In later years he enjoyed teaching Bible classes and telling stories to the children of Lansdowne Meeting and Lansdowne Friends School. His quiet wit, his humility, and his enthusiasm for life made him a beloved friend of young and old alike.

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.

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.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15. Meeting for worship 11:00 a.m. DE 2-5772.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 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. Willard Reynolds, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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, 10:00 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. 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, 9:45 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 Glard 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

ASHEVILLE—Meeting, Sunday, 11 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

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

E. CINCINNATI—Meeting for worship only, 10 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

N. COLUMBUS—Unprogrammed meeting, 10 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.

LANSDOWNE—Meeting for worship, 11 a.m.; First-day 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.

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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