

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*Friends Meeting House at  
Seattle, Washington*

*(See page 60)*

Photo by Dick Anderson

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*THE metaphors of the light and the seed, which Quakers have so often used, are not an assertion of the simple goodness of humanity, . . . but an expression of the belief that goodness grows from within and is not added from without, that Christian truth is seen and not accepted at second hand, and that grace is inward and spiritual.*

—HAROLD LOUKES

## FRIENDS JOURNAL



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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## A New Kind of Dialogue

THE most important contribution of U.S. citizens and their government to International Cooperation Year, 1965, was the organization and successful staging of the White House Conference on International Cooperation, November 29 to December 1. Thirty cabinet committees and thirty citizens' committees had been preparing reports in response to President Johnson's request "to search and explore and canvass and thoroughly discuss every conceivable approach and avenue of cooperation that could lead to peace."

In each of the thirty areas to be explored, citizens' organizations had been asked to submit concrete proposals. (The American Friends Service Committee, for instance, submitted a proposal for promotion of self-help housing through the United Nations). When nearly five thousand persons thronged the halls of the Sheraton Park Hotel, they had in their hands the reports of citizens' commissions containing, all told, more than three hundred recommendations on "next steps."

To some it seemed ironic to be discussing international cooperation when the headlines were so filled with news of international conflict. Actually, a concerted effort was made to bring the Vietnam crisis into those discussion groups which had a political theme (Peacekeeping, Arms Control and Disarmament, and Peaceful Settlement of Disputes), and at the close of the conference, when Dean Rusk agreed to answer questions, the most pointed questions probed government policy in Southeast Asia.

Yet the ultimate significance of the White House Conference may lie not so much in the concrete suggestions which were brought to the attention of both departmental officials and members of Congress, but in the opening of better channels for dialogue between the government and its citizens: a dialogue in which scientists, economic interest groups, and various peace groups can take part. The reports, now available to the public, can stimulate citizen discussion of specific projects and thereby generate dialogue focused on concrete next steps in U.S. policy.

The abiding Quaker testimony for building world order through international cooperation can be strengthened by this discussion of the wealth of suggestions which came out of the White House Conference. Friends' groups and individual Friends should ask the United Nations Association (345 East 46th Street, New York 17) for copies of reports such as those on the Peaceful Uses of Atomic Energy, Peaceful Settlement of Disputes, Arms Control and Disarmament, Agriculture, Youth Activities, and Population. Many Quakers will want to write the President congratulating him on his initiative and urging continuing governmental leadership in solving specific world problems. Some Friends may grasp the opportunity to talk with their Congressmen about the suggested initiatives.

International Cooperation Year, 1965, can be (as the late Prime Minister Nehru, its sponsor, hoped) the springboard for renewed dedication to peace and justice.

# FRIENDS JOURNAL

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## Editorial Comments

### When Name-Calling Strikes Home

OCCASIONALLY we have wondered how it would feel to hear your father or brother called a murderer and, knowing the accusation to be true, not to be able to answer back in his defense. An experience somewhat akin to this came to us during January in reading a recent *Letter from China* by Anna Louise Strong.

Anna Louise Strong, as many readers of the FRIENDS JOURNAL may know, is an American-born woman, now eighty years old, who, becoming disillusioned with the American labor movement, with which she had worked, came to feel that the Russian Revolution was the gateway to utopia. She went to Russia for the first time in 1921 with the famine relief mission of the American Friends Service Committee (although, according to Richenda Scott's *Quakers in Russia*, she never was actually attached to the Quaker unit).

Her enchantment with the USSR and its aims soon flowered into a long-lasting love affair, and for nearly thirty years she made her home in Moscow, where she married a Russian communist and edited an English-language newspaper. During those years she absented herself periodically from her adopted land in order to lecture in the United States and elsewhere on the superiority of the communist world to the decadent democracies of the West. Her books on this subject (notably *I Change Worlds*) were numerous and remarkably persuasive, despite the fact that they were presented from the "we-are-completely-right-and-you-are-completely-wrong" viewpoint that is such a depressing characteristic of totalitarian literature.

In the late 1940's, after several visits to Asia had convinced her that China, rather than Russia, was the real land of the future, Anna Louise Strong came to the end of her devotion to the USSR. She was denounced as a spy, and for six years no communist would speak to her. There were all kinds of legal and passport troubles with both the United States and Russia, and not until 1958 was she finally free to do as she had dreamed: to make her home in Peking, which, she is convinced, is the ideal world capital. Flowering under the traditional Chinese respect for old age, she is supremely happy there. Ten times a year she writes a *Letter from China*; this, with the cooperation of Chou En-lai's government (which

treasures her), is mailed out in many thousands of copies to all parts of the world—even to the FRIENDS JOURNAL, which has no idea how it happens to be thus favored.

All of which may seem to be a long detour from the matter of hearing your father called a murderer which opened these comments. But in truth it is not, for it was in glancing through one of Anna Louise Strong's *Letters from China* that we found our eyes abruptly caught by this sentence: "The last week of November the U.S. warlord, McNamara, made his seventh flight to Saigon to plan a ruthless escalation of the Vietnam war."

"The U.S. warlord, McNamara!" For years we have been accustomed to mocking and discounting all those pat phrases about "imperialistic warmongers" and so forth that fall so repetitively from communist lips. But now suddenly we realized that we no longer could mock—that this phrase, reminiscent though it might be of party-line parroting, was too painfully close to the truth to be funny. We read it on the very evening that President Johnson told the joint session of Congress that unless Hanoi acceded to his terms of peace the United States would continue for years to make war in Asia—on the very day that newspaper headlines announced "U.S. Outlines Plan To Wipe Out Reds in Vietnam Villages."

When the boy next door proclaims that your father is a murderer, and you know to your own deep shame and sorrow that he is a murderer, what do you do? Do you heatedly deny the charge and, by joining your father in his next offense, compound the crime? Or do you, against every instinct of filial loyalty in which you have been indoctrinated all your life, screw up your courage to admit the truth about your parent and to show him, if possible, the error of his ways?

It is not an easy choice to make, but thousands of Americans today are making it, including the hundreds of Friends who will be gathering at a conference and vigil in Washington next week to reaffirm their opposition to all war and to urge the cessation of war in Vietnam. (See page 64.)

If we express opposition to the national leaders whom the Peking-based Anna Louise Strong calls "warlords" we may very possibly be accused of opposing those same leaders' more constructive goals, and, as our Friend Kenneth Boulding puts it in the December 28th *New Re-*



public, "It is pretty difficult to come out against greatness. . . . I would not have the nerve, therefore, to come out against the Great Society. Nevertheless, between the great and the grandiose is a hair's breadth. . . . The man or the society . . . that passes over it is on the road to destruction, for grandiosity . . . produces a frame of mind that eventually becomes deaf to the ominous messages of the real world. I believe the United States is frighteningly close to this boundary. . . . It is, of course, our image of ourselves not only as a great power but as *the* great power that is at the root of all our grandiosity. . . . One lesson of history is that nothing fails like success, for the successful do not have to learn anything."

Lest it be thought an exaggeration to imply that the successful seldom learn anything, let us recall that only a quarter-century ago one of those widely considered successful was Adolf Hitler. Part of Hitler's philosophy is revealed in a statement made by one of his chief lieutenants, Hermann Goering, at the Nuremberg Trials:

Why, of course the people don't want war. Why should some poor slob on a farm want to risk his life in a war

when the best he can get out of it is to come back to his farm in one piece? Naturally the common people don't want war: neither in Russia, nor in England, nor in America, nor, for that matter, in Germany. That is understood. But, after all, it is the leaders of the country who determine the policy, and it is always a simple matter to drag the people along, whether it is a democracy, or a fascist dictatorship, or a parliament, or a communist dictatorship.

Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is to tell them they are being attacked and denounce the pacifists for lack of patriotism and exposing the country to danger. It works the same in any country.

Must it always "work the same"? Can't we learn something from the history of Hitler? Won't there ever come a time when the leaders can be brought to the bidding of the people, instead of vice versa? The least we can do, as part of "the people," is to keep on seeking to turn Goering's "inevitable" into the evitable—to keep on trying to realize that when someone calls our father a murderer the fault quite possibly lies at least as much with our father as it does with his accuser.

## *That the Seed May Grow*

By ERLING SKORPEN

**Q**UAKERS have inherited the faith that the Seed in man will live and grow in openness to the Light, even at the risk of giving up old selves which imprison the Seed for new selves which set it free. The Light which prompts man to change his old ways may express itself, Quakers have believed, through his conscience, the Bible, the words of another person, or the silence of Quaker Meeting. The Light comes to man in numerous ways, and he has only to be receptive to its leadings.

One way that might be more strongly developed by Quakers is the exercise of religious imagination. This means appreciation for religious metaphor and myth, parable and allegory. It means willingness to take seriously such figurative forms of language and to "live" their meaning and truth. Primitive man lived myth through dance and ceremony designed to unite him with the gods. Christian sacraments were designed for the same purpose. Quakers have abandoned most outward forms of sacramental worship for fear of raising obstacles to direct religious experience and of worshipping false gods. This fear has a certain historical and experiential justification, although sensitivity to such dangers allows many still to worship by such means.

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Erling Skorpén of the Department of Philosophy at the University of Nevada is a member of Reno Meeting of Pacific Yearly Meeting.

Quakers should appreciate that they too live myths and must necessarily do so. Not only is the silence of Quaker Meeting itself a sacrament uniting worshippers with God, but their very allegiance to the metaphors of the Seed and the Light is myth lived by them. Obviously these terms are not used literally, any more than the myth of creation in Genesis can be taken literally. But this does not deprive the terms of enormous significance, for by their means man's purpose in life can be defined in a manner both graphic and true.

We say that man exists that the Seed may develop in response to the Light, and that what always endures in man throughout all change in him is the Seed. Friends "live" the metaphors of the Seed and the Light by the way they worship God and the way they serve men. In silence they strive to be open to the Light which can quicken the Seed within, and in service they seek ways of helping the Seed in others find freedom and fulfillment. But why should Friends not incorporate other religious symbols also in their lives? Is it not likely that the Light shines not only through those myths and sacraments Quakers have consciously rejected, but also through unfamiliar symbols outside the Christian tradition?

When one studies Hinduism, for example, he learns that "Brahma" is the name for God in his formless mystery and that "Atman" is the name for that of Brahma in man. One learns that the great multiplicity of Hindu



deities are forms by which Brahma displays himself to his worshippers; they symbolize various aspects of Brahma's hidden nature, such as his creativeness, devotion, and playfulness. The wise Hindu sees that the lesser deities he attends to are openings to the highest Deity of all, and thus, paradoxically, he is able either to use them or not to use them in his worship. He commits no idolatry because he has no other gods before Brahma; all other gods are manifestations of, and stepping stones to, Brahma. (Of course, unwise Hindus may forget this, just as many Christians have confused symbolic representations of God with God himself.)

Although this is not the place to discuss Hinduism in full, the point is that Hindu mythology may contain truths and meanings which an awakened religious imagination can use to lead man out of darkness into light. It must be revealing to Quakers that Hindus also find the idea of the Seed useful, but call it Atman. It can also stretch Quakers' religious thinking to realize that, implicit in the ambiguity of Brahma's formlessness and manifestations, is the distinction between the God who transcends all of man's thoughts and representations and the God who is portrayed by these thoughts and representations. For it is this "God beyond God" whom the mystically inclined in Quakerism and Hinduism have sought. The understanding of myths can enrich the mystic's religious practice by making him more tolerant of external symbols and forms of worship. It may help him to appreciate

not just the artistry poured into such symbols and forms but also the religious vitality invested in them, and may thus free him for active participation in them. None of this need be at the cost of his silent waiting upon God when alone or in Meeting.

Why should Friends today deny themselves such extensions of their religious life? Their fundamental concern always has been for the growth of the Seed in response to the Light. Early Friends were pragmatic in looking for the Light. That is why they experimented with the silence of Quaker Meeting. Should Friends today end experimentation and deny themselves access to leadings of the Light found elsewhere? That can only mean shutting off possible avenues for the Seed's growth.

Many of us, even while inspired by the devotional literature of the past and present, have known the need for new ways of expressing religious truth, whether in words, music, or art, and new ways of acting out this truth in relation to God and our fellow man. We do not know the full potentialities of the Seed or the whole way the Light can take us, so we must not be satisfied to remain where we are. That would be idolatry of another kind.

Religious imagination, once set in motion by the discovery of truth and meaning in religious myth everywhere, reaches out into the unknown and challenges man to follow. With faith in the Light to lead him, the Quaker can be confident that if his intent is pure the Seed will grow.

## For an "Open-ended Community"

By ORMEROD GREENWOOD

IN 1869 the paymaster of H.M.S. *Gorgon*, a British ship which was taking a pioneering party of missionaries to East Africa, wrote in his diary after watching their behavior: "I have had demonstrated to me by experience that the smaller the society, the greater bickerings and splits there are."

The experience of the Society of Friends confirms the observations of the paymaster. A Quaker meeting (or any other congregation of Christians) is not a community of saints. But then, are we not wrong in supposing that it was intended to be? The commonest accusation made against Christ was that he consorted with sinners; and the Gospels bear out that he did. It does not follow that Jesus approved of treachery, cowardice, prostitution, or assisting the enemy. He was often outright in condemnation, but the fellowship was unbroken.

Ormerod Greenwood, an English Friend, is a frequent contributor to British Quaker periodicals. This article is composed of excerpts from his chapter on "The Nature of the Society of Friends" in *No Time But This Present*, the book of twenty-five essays on Quaker themes just published by the Friends World Committee.

Everyone knows what the old Quaker "Discipline" was like, with its ultimate weapon of exclusion, "disownment." It was an offense to "marry out" or even to attend a non-Quaker wedding or funeral, to have an instrument of music in your house, to hang pictures on your walls. Friends eyed each other constantly to see whether their clothes were properly cut or their business affairs in order, or whether their private lives gave occasion for scandal. They listened to each other's ministry to hear if it was "sound," and pounced on heretical ideas to make sure they were silenced. What they did not see they guessed, and the result was that flood of "tale-bearing and detraction" against which the *Advices and Queries* warned them in vain. This produced a poisonous atmosphere, and the worst of it was its pettiness. In most Yearly Meetings, though not in all, we may pride ourselves that this is gone; but has it, perhaps, only changed its form?

If we hear criticism of the way people dress (men with long hair, "beatniks," girls with painted fingernails and lipstick) or the way they behave ("I know for a fact that instead of coming to the peace rally, X went and danced

to three in the morning"; "Y opened his cupboard and it was full of bottles of whisky") are we really any further on? Suppose that three people come to us for membership: one a man whose marriage is broken (as he confesses) by his own guilt—perhaps with a new partner with whom he wishes to try to do better; a second who "feels" she is a Quaker but will not cheat by pretending to believe things about God or Christ which she is not sure about; a third from serving a prison sentence for fraud. Are we willing to accept them?

Unfortunately, the old unconcealed sanctions of the "Discipline" were backed by a second, unacknowledged set of discriminatory tests based on race, tribe, class, or color. English Friends had considerable success with "adult schools" and "mission meetings" held in the poor quarters of towns. Those working men and women who joined the mission meetings did not become members of the Society of Friends. At a conference held in 1869 to discuss whether they should be received as full members, it was suggested that they should be content with "some mode of attachment . . . not conferring the full right of membership" as they were "too poor and ignorant."

We are closed in by class and color prejudice, and often our efforts to overcome these limitations (when we are conscious of them) result in strained, unnatural, or insincere behavior. We have to remember that all such prejudices operate both ways: that in the new countries African and Asian Friends have often to make as much effort to accept, trust, and understand a European or American Friend who comes amongst them as the other way round; while the young inquirer who ventures into a British or American meeting may have to make a great effort to get past the middle-class and middle-aged stuffiness and stodginess which he (or she) detests.

As for personal antagonisms, we can sometimes only get past them by keeping out of each other's way, realizing that we may be as unacceptable to others as they are to us (but this is easier in a large group than a small one, and hardest when large principles are at stake). We could learn much from the young, who will often tease, mock, deride, or openly attack a member of their group without rejecting or estranging him. Humor is a great solvent of trouble; so is common activity on other than debated ground; so is a sense of a larger loyalty to Christ which draws us away from the pettiness of our own situation.

In a Monthly Meeting to which I belonged, a German-Jewish refugee woman applied for membership. She had read nothing about Quakers, and it was suggested that she should do so. She could not read English well enough, she said. Books were offered her in German, but she refused them, saying that she hated Germans too much to read anything in their language. Ought we to accept as a member a person who admitted that she hated the Ger-

mans so intensely? The Meeting was about to refuse her admission. Then we thought again. How could she ever overcome this feeling, born out of intense suffering, unless we stood by her? Having no longer any roots in Germany, the country of her birth, how would she ever put down fresh ones unless she were planted in some fruitful ground? Her application was accepted.

This woman stands for a great multitude of people throughout the world. We should not be put off by their lack of language, by their prejudices or their mistaken views; we should not expect them to thrive unless they are planted in the earth, in a community which we can provide. We Friends are in a privileged position, since we need not ask those who come to us to subscribe to a creed, nor have we any form of worship restricted to members only from which we can exclude anyone. It may be that for continuity or for legal purposes we have to retain formal membership, and it has the great advantage that it represents a step of commitment which many need and are strengthened by. But let us make as little of membership as possible, and keep our Society as an "open-ended" community, such as it was during its first hundred years, counting as Quakers all who journey with us. Let us not seek unity in uniformity of thought and opinion but in the true concord of Christian love.

#### *An Unacknowledged Society*

*THOSE who are dedicated to liberal learning and believe in its value to mankind do, in a way, represent a special unacknowledged society. In spite of the public admiration for the ideal of education . . . , there is not, I suspect, widespread and deep conviction about its usefulness. In a highly efficient age, the demand for specialism makes it seem obsolete. In times of turbulence, those given to violent or ruthless means to secure their ends consider it suspect or at best irrelevant. Those who respect breadth of learning, discipline of mind, and hospitality for originality and creativeness, and who believe in the human relevance of knowledge are, and have perhaps always been, a kind of underground movement in society—recognizing and keeping in touch with one another, giving help to "refugees," infiltrating quietly and if necessary clandestinely into the consciousness of their times, and preserving the values of their cause from loss until their talents may again be called for and they can place them openly to the aid of their fellows. This society has neither a name nor an emblem, but it is a worthy ambition for any educated person to hope someday to find himself a member.*

—MOODY E. PRIOR in *The Key Reporter*

## Youth Group in an English Meeting

By ALAN PICKARD

EDITOR'S NOTE: *Writing in QUAKER MONTHLY (London), Alan Pickard describes activities in religious education over a period of years with a class of young people at Adel (Leeds) Meeting. The excerpts below tell of some of the creative projects he outlines. Omitted (because it was reported in the FRIENDS JOURNAL of March 15, 1963) is his story of how the group wrote and published a printed "newspaper" telling of the life of Jesus through purported "interviews" with innkeepers, priests, procurators, and others who were Christ's contemporaries.*

"**T**HANK goodness all our children go to boarding school at twelve!" was the comment of a Friend discussing children's work not long ago. Whatever the merits of boarding-school education, it was saving one Meeting the trouble of catering for its older children. I believe that many Friends are too ready to assume that all older children ought to find their way into meeting for worship without undue delay or difficulty. Those admirable children of Reading who kept the Meeting going when all the adults were imprisoned certainly struck a blow for freedom, but I reckon they helped in queering the pitch for later generations who lack the stimulus of seeing their parents packed off to jail!

My experience suggests that good, straightforward teaching "according to the book" works adequately with children up to eleven or twelve, but after that they grow restive and critical.

So we said "These young folk would really like to be adults—let's do some adult things." Well, everyone likes to travel, and since we were situated not too far from the 1652 Country, why not a trip to explore it? And since explorers bring back pictures and give lectures, we would do the same. So we became not just a high-spirited group out for a weekend lark but a group with a mission, a responsibility to all those (as yet unknown) Friends waiting for our story. We took our pictures (planned in advance); we had a filmstrip made from them; we borrowed or bought public address equipment; and we offered to go anywhere with our sound-accompanied story, "Northwest Adventure."

There were only five in that first twelve-plus group, and in response to many requests we regularly—weekends and weekday evenings—packed ourselves and our bulky equipment into a very small car and visited Meetings all over the north of England. We saw meeting houses of every shape and size; we met hundreds of Friends and endless friendship. For us the Christian message had some reality (weren't we giving it?), Quakerism was real and widespread, and our times together were unadulterated

fun. Of course we could not do this sort of thing every Sunday, but with the unifying spirit an enterprise of this kind engendered, it was easier to take a look at more prosaic subjects—at "peace," race relations, Advices, Queries, and the rest.

This first experience of doing things together set a pattern we have to some degree followed ever since. With the advent of the tape recorder new possibilities opened up. Now the whole group could talk to an audience; now we could exchange messages with Friends in other Meetings—and even in other countries. All this activity involved us in regular recording sessions, with the thrill of scripts and mikes and signal lights and playbacks—tension and release, concentration and bouts of giggling—with plenty of tea and squash such as any good studio would provide.

During one period we joined with Friends' First-day School in Media, Pennsylvania, in making a story about William Penn. We each took photographs, we each made tape recordings, and we combined them. This meant a week in the Penn country for us, with visits to the Tower, the Old Bailey, Oxford, and, of course, Jordans, which we made our headquarters—thanks to the hospitality of local Friends. We had one glorious day with Beatrice Saxon Snell and a carload of her period costumes, enacting scenes in and around the meeting house. The children of Media Meeting were similarly occupied, but in the rather chilly days we had at Jordans we were glad we did not have to shed most of our clothes to give a representation of the Treaty of Shackamaxon!

One project has got literally out of hand! As a result of someone's looking through a magnifying glass at a forget-me-not—and being thrilled by the unexpected patterns of beauty she saw—we set out to collect all the tiny wild flowers we could. As the specimens came in, from organized and casual outings, they were photographed through a magnifying glass or microscope. We took other photographs of the children in action, recorded a commentary, added music played by a recent member of the group and two or three items by a local school choir, and ended up with a three-quarter-hour show we called "Forget-me-not." This has nothing to do with Quakerism, but it does carry a restrained religious message. After going the rounds of northern Friends Meetings it has been borrowed by countless other audiences and is at present being used by Scout and Cub groups in the north of England.

We have been fortunate in having copies of all the Spence etchings of incidents from Fox's *Journal* and so, last year, we were able to make a filmstrip, "Jottings from the Journal of George Fox," using these excellent pictures together with some from other sources.



We have kept an eye on BBC broadcasts to schools and from time to time have recorded a program in the "Bible and Life" or "Religion and Philosophy" series. Some of these twenty-minute programs have been quite fascinating and have sparked off lively argument!

We have done a little visiting of other adult meetings for worship, but nothing like enough. It is very often easier to accept the discipline of a "foreign" Meeting when you're young—at least a strange Meeting has novelty.

Although we have a sprinkling of professional teachers, we lean heavily on amateurs at all stages in our children's work, and there must be all sorts of things we have done that we should not, and haven't done that we should. But nearly always when we *have* failed, when we've had dull and anxious patches, the fault will surely have been the same—we just haven't put enough thought and time and effort and maybe money into the task.

## A Haven in Central Philadelphia

By RICHMOND P. MILLER

IN 1880 Friends Institute was established in Philadelphia to provide rooms where "young men and women may safely spend their evenings for mutual benefit and cooperation in literary, philanthropic, and religious work" and as a pleasant gathering place with comfortable rooms in the center of the city.

Its first location was at 112 North Seventh Street. Later it was moved to 1319 Filbert Street, 1413 Filbert Street, and 1309 Arch Street. Finally in 1892 Twelfth Street Meeting granted permission for a one-story building to be erected on its land at 20 South Twelfth Street. (That is the date of the stone marker in the building that still adjoins the meeting house.)

By 1908 more than 12,000 people were visiting the Institute during the year, and sixty associations and committees were holding meetings in its rooms. So a group of eight Friends raised \$10,000 to renovate the first floor and to add four good-sized rooms on "the new upper hall," with convenient entrance to the meeting house and its second-floor "dining room."

Today Friends Institute has a membership of over two hundred who support it with modest memberships paid annually. It is an oasis in central Philadelphia used by Friends, non-Friends, and inquirers. No distinction between members and nonmembers ever has been made in the use of the facilities. There is always a hostess on hand to welcome visitors.

The Institute's current officers are Hannah M. War-

Richmond Miller, associate secretary of Philadelphia Yearly Meeting, is president of Friends Institute. The accompanying sketch is by Katharine Palmer, a member of Swarthmore (Pa.) Meeting.

ington, president emeritus; Richmond P. Miller, president; Mary B. Forsythe and John H. Wills, vice-presidents; Hannah G. Dewees, secretary; and Charles M. Tatum, treasurer.

For many years part of Friends Institute's space was given to the American Friends Service Committee for its national offices, and the "Twenty South Twelfth" address became world-famous. Since the AFSC's move to the "Quaker Quadrangle" at 160 North Fifteenth Street the offices have been occupied by a number of charitable and community organizations, including the Urban League, Hopetown, Central Club, Women Strike for Peace, SANE, Sunny Crest, and Youtharama.



During Advent each year thousands of the familiar Motto Calendars are sold at the Institute; the convenient location makes it their largest distributing point. Friendly committees still use the premises, and Central Philadelphia Monthly Meeting gathers here each month for its business session.

The library (equipped with magazines, books, and daily newspapers) and the comfortable lounge carry on the original purpose of this haven in the midst of busy and crowded Philadelphia—a center which at one time was called the "Quaker coffee house" where "Philadelphia Quakerism is taken apart and put together again." Visitors are always cordially greeted, and new members are happily added to the membership rolls.

## The Pruned Tree

By ALICE MACKENZIE SWAIM

I told it all until the flock of words  
washed the last trace of shock and bitterness  
from cellar hole and rafters of my mind  
and left a pliant cavity for love  
to fill with sunshine and sweet-smelling winds  
from gardens of the spirit, old and wise;  
half-frozen blossoms ripened into fruit,  
and the pruned tree grew sturdier than before.

### ***Calling All Meeting Newsletter Editors***

*to see to it that the FRIENDS JOURNAL  
is on their mailing lists!*

The JOURNAL's editors find great value in the scores of Meeting newsletters which they receive regularly. Such communications not only furnish interesting bits of news to be passed on to a wider circle of readers; they also occasionally provide ideas for authors or themes of possible articles. Unfortunately, however, some Meetings are not represented. It would be appreciated if any newsletter editors who have not already done so would see to it that the JOURNAL receives their publications.

### **First Snowfall**

By MARION LOUISE BLISS

**S**NOW changes the world. In this sudden whiteness there is a reverent hush, as of silence at attention. It seems alert with life, clear and clean, a new beginning. The vibrant light of sunset comes to touch its purity with beams of radiance. The tracks of yesterday are smoothed out; a million gardens and yards are made spotless as a fresh page in an unwritten book. The world is made new.

This transformation of nature may become almost a transfiguration. It is so white that we are lifted up; we see in a new way. If earth can be changed with billions of frosty sequins, scattered knee-deep on the common paths of this world, what lies beyond? If this dark earth can be wrapped in splendor with a single snowfall, and the door opened to mystery and wonder, what then? If lowly snowflakes are like this, fashioned each in a perfect design with geometric measurements, what about ourselves? Are we not of more value than many snowflakes?

Snowflakes disappear if the temperature rises. But the designs are always renewed, never duplicated. Even in summer, frosty stars will appear on glass if the temperature drops to freezing. Therefore these perfect designs are always with us in the air we breathe. We have not seen this invisible realm of the crystal frost. Have we looked as far out as human eye can see at the invisible design of perfection given to each of us?

That ideal design of perfection is there. This thought—reaching out, teaching the best, knowing the good—is given to us as snowflakes are given; it purifies with its unknown quality of light. Is not this the hidden design of perfection? Is it not the ideal we know as “that of God in every man”?

Marion Louise Bliss is a member of Palm Beach Meeting at Lake Worth, Florida, where she serves as librarian.

### **The Hunt for Lincoln's Quaker Ancestors Letter from the Past—220**

**N**OT for the first time, these letters on Quaker history are the by-product of my participation in quite modern activities. I was attending New England Yearly Meeting held in Providence, Rhode Island. There between sessions I stopped in at the Brown University Library and looked around. In the exhibit cases were a few letters by Abraham Lincoln from the library's very large collection. Two of them were addressed to a Mr. David Lincoln: the first, dated Washington, March 24, 1848, inquiring whether he might be of the same family; the second, nine days later, acknowledging the reply, agreeing that their grandfathers were probably brothers, and asking some further questions. Here near the end the word “Quaker,” with its conspicuous capital Q, caught my eye, and I read this second letter more carefully. With the permission of the present owners I quote the letter at length. It will strike a sympathetic chord in any reader who has ever struggled with problems of his own genealogy. Unfortunately no replies from David Lincoln are known.

Washington, April 2nd. 1848

Dear Sir,

Last evening I was much gratified by receiving and reading your letter of the 30th. of March. There is no longer any doubt that your uncle Abraham and my grandfather was the same man. His family did reside in Washington county, Kentucky, just as you say you found them in 1801 or 2. The oldest son, uncle Mordecai, near twenty years ago removed from Kentucky to Hancock county Illinois where within a year or two afterwards he died, and where his surviving children now live. His two sons there now are Abraham 2 and Mordecai, and their Post-office is “La Harp.” . . .

My father, Thomas, is still living, in Coles county Illinois being in the 71st. year of his age. His Post-office is Charleston, Coles co. Ill. I am his only child. I am now in my 40th year and I live in Springfield, Sangamon county, Illinois. . . .

What was your grandfather's Christian name? Was he or not, a Quaker? About what time did he emigrate from Berks county, Pa. to Virginia? Do you know any thing of your family (or rather I may now say *our* family) farther back than your grandfather?

If it be not too much trouble to you I shall be much pleased to hear from you again. Be assured I will call on you, should any thing bring me near you. I shall give your respects to Gov. McDowell as you desire.

Very truly yours,

A. Lincoln

These letters, after various earlier ownership, were acquired as recently as 1960 by Brown University, where

they joined the noteworthy McLellan Lincoln Collection, presented in 1923. Though they were printed, not quite correctly (probably from manuscript copies) in two earlier collections of Lincoln's works (by Nicolay and Hay, I [1894] 116f., and Roy Basler, II [1953] 459, 461), I have not seen them cited in connection with the discussion of Lincoln's Quaker ancestors. Four years ago (in Letter No. 192) at this season of the year I cited Lincoln's consistent statements of 1848, 1859, and 1860 that his great-grandfather was a Quaker or of Quaker lineage, and I indicated that attempts to confirm this had proved to be futile over the years, until in 1961 David S. Keiser had

satisfactorily shown that, even if not himself a Quaker or of Quaker descent, this "paternal great-grandfather had married into a family that was Quaker on both sides." This much confirmation was a real triumph by David Keiser after a long search by many scholars.

The significance of these letters is to show that already in 1848 that search had been begun, and by none other than by Abraham Lincoln himself. It shows also, I think, that the connection with Quakerism which David Keiser uncovered, though doubtless correct, was, as I suspected, not exactly at the same point where Abraham Lincoln was looking for it.

NOW AND THEN

## Postscripts to a Roman Journal

By DOUGLAS V. STEERE

*Haverford, Pa., December 30, 1965*

IN October the Observers were given a spectacular trip to the Franciscan country around Rieti, Greccio, to see the region where Francis spent most of the closing years of his life, from 1217 onwards. It was at Greccio that he first celebrated the Christmas Eve service in a barn with ass and ox and crib and manger and preached his Christmas sermon. It was at this very spot that this idea of the crib and the manger scene as dramatizing Christ's birth came into the folk customs of Christmas. Francis in his passion for the suffering Christ was also largely responsible for bringing into focus in the medieval church this suffering-Christ-on-the-cross aspect which has had such a profound influence on Latin Christianity ever since.

In the course of the excursion, one of my observer colleagues, who was born of missionary parents in South Africa and has worked there all his life, shared his deep troubles over the life there which he is soon to re-enter. If it comes to a really violent struggle, he can see no other constructive possibility than to have the country occupied by American and British troops, and the transition supervised by them in such a way that the whites will have a guarantee of having some lasting share in the country they have done much to build up. The burdens that people are dreaming up for the Anglo-American peoples, whose own wisdom and capacities are so limited and whose capacity for really imaginative statemanship seems so meager! And the notion that revolutions, when once unleashed, can be so tidily guided!

We dined one evening with Father Barnabas Ahern, the Biblical scholar, who told us of the likelihood of his Passionist theological college moving up from Louisville, Kentucky, to the University of Chicago campus, where it could have the same relationship to the University as the Protestant federated

theological colleges now have. It is interesting to note that Alma College, run by the Jesuits in California, has already joined the doctoral program of the Protestant theological seminaries around Berkeley and is considering a physical move later in order to be nearer to them and to benefit from common work. At Claremont, California, a nun who has guided a well-known Catholic girls' college has told me of their negotiations to join the Claremont Colleges and to move their college there in order to have this strengthening relationship.

These changes, with the invitations that are bringing Catholic scholars to Brown University, Stanford, and Emory University [Methodist], are all signs of the fruitful consolidation of the ecumenical concern which has swept Vatican Council II.

I had a long talk with Paul Verghese (an Indian priest of the Syrian Orthodox Church in the service, for the moment, of the World Council of Churches) about the Friends World Committee proposals for a 1967 meeting in India between a carefully chosen group of Hindus and an ecumenically chosen group of Christians, with the Quakers as sponsors and hosts of the meeting, which might last for ten days. He is keen for the idea, and I consulted him on his suggestions of members who should be invited. He thinks that this kind of building of friendship across gulfs is precisely what is needed at this point.

\* \* \*

In November I went to the Secretariat for Promoting Christian Unity for a visit with Bishop Willebrands. I had several matters to share with him. The first was to leave on record a brief word about the Quakers' peculiar situation in regard to baptism with water, which is always referred to in Roman Catholic documents as at least the minimal common sacrament that we all share. I said, "I assume that you know that Quakers have never shared in this water baptism, and their view of the sacraments in general is one that tries to find them in a spiritual way in all of life. Quakers would, therefore, place the accent on the inward baptism of the heart and in a sense of Christ's presence or of communion with him inwardly, rather than in any outward act." I wanted to have him know that there was at least one group in their midst which would

Douglas V. Steere was official observer for the Friends World Committee at the Fourth Session of Vatican Council II in Rome, which ended in December. The brief excerpts from his reports of his experiences that have appeared in three installments in the FRIENDS JOURNAL are, of course, only a very small portion of his long, interesting, and comprehensive Roman journal, copies of which may be obtained at a dollar apiece from the Friends World Committee, 152-A North Fifteenth Street, Philadelphia 2, Pa.



not fit the minimum specifications of either the schema on the church or the new directory on the ecumenical schema, but which nevertheless felt itself to be Christian and to be part of the Christian community.

I also asked him to lay before the Commission our invitation to send two observer-delegates to the Friends World Conference at Guilford College in 1967 and our hope that one of these might be a woman, and that Mary Smits, who is a Dutch Lady of Bethany coming to the United States to set up an ecumenical center in Pittsburgh, would be the type of person who would be especially acceptable. I put to him again the Quakers' deep concern that an effective statement should appear in Schema XIII in acknowledgment of the legitimacy of conscientious objection as an evangelical witness.

Thanks to our Indian friend, Mary Kalepesi, we were invited to meet with a Brazilian Catholic woman who has been working for MEBE, a bishop's radio program which is reaching many thousands of rural Brazilians in Northeast Brazil who gather round cheap radio sets at a given hour for instruction in literacy. In the course of this instruction much is done to lift their sense of their own dignity and to encourage them to undertake courses of action that will improve their lot. The state, even under heavy rightist military dictatorship, has supported the program up to now, but has become suspicious because it has gotten beyond the narrowest interpretation of the literacy program, and so the bishop's group is having serious troubles.

The Ladies of Bethany invited us to dinner one day so that we could talk with them about their plans for running an ecumenical pilgrimage made up of a group of American pilgrims who would spend ten days with them in Rome and then several days each at Taizé (the French-Protestant monastic community near Cluny, which is dedicated to church unity); at the Chateau de Bossey (the World Council of Churches' Ecumenical Center near Geneva); at the German workers' center run by Pastor Simonsky in Wiesbaden; at an ecumenical center in England; and at a retreat at Pleshy in Essex, where Evelyn Underhill's memory is especially green. It was

clear that this could not be managed before the summer of 1967, but they have the names of two possible American sponsors who might be willing to undertake such a month of pilgrimage if it were carefully prepared on the European side. Anyone interested in joining such a visit in the summer of 1967 should write to the Ladies of Bethany, Foyer Unitas, 30 via S. M. Dell Anima, Rome.

We had Thanksgiving dinner at the home of our Quaker friends, the Braids. Mary Smits, the Ladies-of-Bethany nun who is coming to the United States, was permitted to come, too. There were several Chinese friends of the Braids at dinner, and there we heard about the wonderful Chinese New Year where the whole population stops working for two weeks and just celebrates, feasting their friends and being feasted in turn. We voted unanimously then and there to suggest this as a Chinese gift to the world that should be adopted immediately!

After the December 4th session of the Council, the observers were taken in busses to St. Paul's Outside the Walls, perhaps the most beautiful church in Rome, and were given a handsome lunch at the Benedictine monastery that is attached to it. It was here that in 1959 John XXIII first disclosed to the cardinals his intention of calling the Council. In the late afternoon over fifteen hundred bishops and cardinals gathered with the observers at this church for a common service of worship and thanksgiving. The Pope sat unattended in the center of a U formation; the service consisted of Bible readings and prayers by the observers, prayers by the Pope, and a brief sermon which he gave with great warmth. There was a great informality over it all. This was followed by Paul VI's reception of the observers in a small room off the church. He spoke to each of us as he took our hands and gave us each a gift, which turned out to be a little hand-cast bell of great beauty with the figures of the four evangelists circling its sides.

\* \* \*

During the three sessions that I have been privileged to be in Rome and to watch the unfolding of a new spirit and temper among the leaders of the Roman Catholic Church, I have seemed to see dawning a deeper conception of the church as meant to be not a hiding place or a fortress, but rather a symbol, a harbinger, that God longs to pour out his love not on Roman Catholics or Christians alone but on *all men*, and that this is the true mission of the church—to keep the foot of that promise in the door of the world. If I put it in terms of Noah's ark, the church is not meant to assure salvation to those who are already on board, but to be more like the sprig of olive which the dove bore, which bears the promise of the future for all who are to come. "For God so loved the world," not the church as such. This notion has been pouring in over the threshold of this Council and may have a message for us all.

*Most of us are onlookers, perhaps rather dangerously feeling that we have done something by attending a committee and hearing of work being carried on heroically and under great difficulties in lonely places. At the moment of hearing we identify ourselves with the work in a way that is quite unreal because it results in no constructive action on our part.*

—RICHENDA C. SCOTT

### ***Reaffirmation of Peace Testimony***

*In all good conscience, we as Friends cannot draw away from the world. We tried that a hundred years ago, and it failed. We go where God leads us. With the belief that the peace testimony of our Society can be inspiring and relevant, we move through this world with faith based on love. We reaffirm our historic peace testimony. We ask no man to follow blindly, but we ask all who are Friends to think and to search the way to peace.*

*It cannot be found in armaments.*

*It cannot be found in the sword.*

*It cannot be compromised by force.*

*It can live and thrive on the power of love.*

*To this end we reaffirm our lives and our religious heritage.*

—Joint Peace and Social Order Committee  
of Long Island (N.Y.) Meetings

## Seattle's New Meeting House

FOR many years the small stone meeting house of University Friends Meeting stood directly across the street from the main entrance to the University of Washington campus in Seattle. Friends Center and the Northwest Regional Offices of the American Friends Service Committee were housed in older buildings across a delightful garden from the meeting house.

When about four years ago the university administration announced that this property would be required for extension of the campus, Friends were disturbed, for they already had spent a considerable sum of money on architects' fees for planning expansion of their facilities. However, since the State was insistent and had the right of eminent domain, the Meeting began looking for a suitable new site. One was found six blocks to the west. As the university was stretching six blocks to the west, this left the Meeting in almost exactly the same relative situation to the campus as before.

Although plans had been well under way for a suitable new building at the former site, feasible financial arrangements were not so easy to come by. Under the new plan, however, the generous cash purchase price from the university simplified the financing of much larger quarters.

Seattle's new University Friends Meeting and Center, which now stands at N.E. Fortieth Street and Ninth Avenue N.E., is a very different building from the old one, and far more adequate. In architectural design it is modern, with a strong oriental aspect. In traditional Japanese style, there is a small garden in an inner court, surrounded by glass walls on three sides, with entrances from the meeting room, the foyer, and the social hall.

The lower garden (bordering on the Service Committee offices) is planted mostly to rhododendron, azalea, and a spray of feathery bamboo adjacent to a marble bench in the center. On the second level are a number of rhododendron and dwarf shrubs which make the meetinghouse entrance colorful in spring and summer. Bordering the walks are creeping junipers and ground-cover plants. Over the entire garden are evergreens and such flowering trees as cherries, dogwood, magnolia, and an abundance of Oregon grape which in time will become a colorful hedge.

The building's overall plan is rectangular. There are two floors, with more than three thousand square feet of floor space on each. The first floor, with separate entrances and parking space on Fortieth Street, is used jointly by the Center and the Service Committee. The upper floor, with street-level entrance and parking space on Ninth Avenue, contains a 40-by-45-foot meeting room, wide foyers, an office, a library, a kitchen, and a social hall. There are also two guest rooms. Downstairs are utility and rest rooms, nursery, playroom, and the Service Committee's extensive offices and workrooms. Several of these rooms do double duty as places for holding First-day School.

The meeting room, finished in natural wood, is carpeted throughout, with separate chairs usually arranged in some form of hollow square or circle. Full-height glass windows on the south present a spectacular view of lakes and mountains, with snow-capped Mount Rainier in the distance.

FLOYD SCHMOE and BEN DARLING

## Book Reviews

**DAUNTLESS IN MISSISSIPPI—*The Life of Sarah A. Dickey, 1838-1904.*** By HELEN GRIFFITH. Privately published, 1965. 186 pages. Paperback, \$1.95. May be ordered from author, 69 Woodridge Terrace, South Hadley, Mass.

Although a portrait of Sarah A. Dickey hung in the Sarah A. Dickey Memorial Hospital at Tougaloo College in Mississippi, where Helen Griffith, a Friend from Mount Toby Meeting in Massachusetts, went as a guest teacher after thirty-five years of teaching at Mount Holyoke College, almost no material evidence of the work of this pioneer educator was to be found. However, in the memories of Negroes living in the vicinity of Clinton, the nearby Mississippi town, Helen Griffith discovered warm and vivid memories of Sarah Dickey, who, almost single handed, had started and carried on the Mount Hermon Seminary for Negro women on the principles of Mount Holyoke, adding to it an elementary day school for boys and girls. More material for this sympathetic biography was unearthed in the alumnae archives of Mount Holyoke and in the annals of the Historical Society of the Evangelical United Brethren Church, of which Sarah Dickey eventually became an ordained minister. Her story as founder and principal of Mount Hermon Seminary is one not only of an educator but also of an unconscious promoter of friendly race relations and of respect for the growing competence of a disadvantaged group who cherished and profited by her wisdom and concern. It was said of her that she "lived with and treated Negroes exactly as she did white people."

It is of interest that Valley View Community Center at Canton, for which Philadelphia Yearly Meeting of Friends is now responsible, is in this area of historic and educational effort.

HENRIETTA G. S. JAQUETTE

**RELIGIOUS PHILOSOPHIES OF THE WEST: *A Critical Analysis of the Major Figures from Plato to Tillich.*** By GEORGE F. THOMAS. Scribner, New York, 1965. 454 pages. \$7.95

Philosophy of religion (the application of philosophical methods and concepts to the study of religion) has been largely in eclipse during the past score of years. As recently as the early 1930's it received more attention than theology in the curricula of some of our liberal seminaries. But then came Barth and Brunner and, more recently, Tillich and Bultmann, and theological thought again occupies the center of intellectual interest in religion. Dr. George F. Thomas, professor of religion at Princeton University, believes, however, that he is able to discern a growing interest in the philosophical approach and offers this volume as a contribution.

The reader of this book will be delighted by the clearly expressed, scholarly treatment and the critical analysis given the religious thought of fifteen of the greatest minds in Western philosophy and theology. The author conducts with each thinker a kind of conversation into which the reader is inevitably drawn as a third participant. Friends will possibly be especially intrigued by his treatment of Eckhart (mediaeval mysticism), Kierkegaard (Christian existentialism), and Tillich

(philosophical theology), but they would do well to read as well the discussion of the remaining dozen: Plato, Aristotle, Plotinus, Augustine, Aquinas, Spinoza, Hume, Kant, Hegel, Feuerbach, Dewey, and Whitehead. Such a study exposes the student to the complexity of religious problems and the wide variety of solutions which great thinkers have brought to them.

In an epilogue, a brief glance is given at popular forms of contemporary thought bearing upon religion: analytical philosophy, religious existentialism, and atheistic humanism. A good bibliography and a useful index complete this highly recommended work.

CALVIN KEENE

LOVE AND SEX IN PLAIN LANGUAGE. By ERIC W. JOHNSON. Lippincott, Philadelphia, 1965. 68 pages. \$2.95

Most parents today do not believe in hiding "the facts of life" from their children, but sometimes they have trouble in explaining everything to their inquiring offspring. This book should be happily welcomed by all such parents of elementary and junior-high-school-age children. In language suitable for ten-year-olds, helped by good diagrams, the author, a junior-high-school teacher at Germantown Friends School whose *How to Live Through Junior High* has been very helpful, tells about sex: the sexual organs of men and women and how they develop; the differences in the sexual responses of men and women; how intercourse takes place; how babies are conceived and born. He even includes information about different kinds of birth control. No youngster reading this book need complain that anything has been held back.

There are valuable chapters on "Human Sex and Animal Sex: Some Important Differences," "Some Special Problems of Sex," and "Sex and Social Life" which deal very effectively with problems of homosexuality, the molesting of young people by adults, and the reasons against premarital sex. These sections seem to me especially valuable in helping youngsters to evaluate what they hear and what they read in the newspapers and to prepare them for the decisions which they must make in the next ten years concerning their own behavior.

WINIFRED C. BEER

PROTESTANT CONCEPTS OF CHURCH AND STATE. By THOMAS G. SANDERS. Doubleday, N. Y., 1965. 388 pages. Paperback, \$1.45

This is a searching study of the Protestant approach to church and state relations in the United States. The Lutherans, Baptists, Mennonites, and Calvinists are investigated historically, and their theology and practice are measured against the realities of past and present.

A chapter on Quakerism criticizes Friends for maintaining nineteenth-century humanistic views instead of applying to the present the earlier Quaker teaching of man's evil impulses and the imperfections of unconverted men and nations. Instead of idealizing Penn's "Holy Experiment," Friends might learn from their experience in colonial Rhode Island. Such a change would supplement Friends' peace testimony with a broader attempt to "Christianize" political and public life in general. It also would call for a more penetrating analysis of the relationship between Church and State than Friends have undertaken in modern times. The author considers the late Richard

K. Ullmann "the most creative Quaker thinker today" because his book *Between God and History* investigates the roots of our faith within the context of broader Protestantism and the immediate demands of politics upon it.

This study is recommended to the serious reader of history and theology. It deals with many problems that are causing Friends to wonder about their future course.

WILLIAM HUBBEN

HOW SCIENTISTS FIND OUT. By WILLIAM D. LOTSPEICH. Little, Brown and Co., Boston, 1965. 150 pages. \$3.95

William D. Lotspeich, a physician engaged in teaching and research and a member of Rochester (N.Y.) Meeting, attempts to give a "truer picture of what experimental science really is" by describing how some of our current understanding of biological processes has developed. In such areas as the role of vitamin K in blood clotting, the control of blood sugar by insulin, and the theory of evolution, he describes the part played by the recognition of facts, the design of experiments, and the development of ideas that bring some order to the whole.

The book succeeds very well, since there is a minimum of preaching, with a maximum of examples illustrating diverse approaches to the truth, all written in a clear and interesting manner. The level is suitable for high-school students or for adults with some knowledge of human biology.

There is some discussion of the place of science in society; in the course of it the author places scientists on a higher moral level than that on which others may see them.

Chapter two, an anecdote on the scientific process, presents some confusing ideas about heat and is in general below the quality of the rest of the book. The book is well worth reading, however, either for a broad picture of the scientific process or for an understanding of vitamin K, insulin, penicillin, and other biological topics.

PAUL ZORN

PSYCHOLOGY AND RELIGION. *An Introduction to Contemporary Views.* By G. STEPHENS SPINKS. Beacon Press, Boston, 1965. 221 pages. \$4.95

In the first half of this book we are given a quick but extremely lucid view of "Psychological Theories and Religion," with particular emphasis on Freud and Jung. The second half considers "Psychology and Religious Practices." Near the beginning the author, a former lecturer at Oxford University, says "The mind is fed by many streams." This phrase aptly describes what he has succeeded in doing. Bringing to bear upon his subjects the insights of a variety of disciplines, presented in historical perspective, he shows us many new and interesting relationships.

For the general reader, or for one interested in religious education, this book has much to offer. Its fascinating presentation could beckon us down any number of paths. Of particular interest to the reviewer were the richly documented chapters on prayer and worship.

A comprehensive bibliography helps to make this a good reference book and aids the reader to follow further the thread of any especially interesting concept. ANN RUTH SCHABACKER



## Friends and Their Friends

**Colin Bell**, executive secretary for the American Friends Service Committee, plans to retire in 1968. Because the Board of the AFSC feels it desirable to select his successor well in advance, a special committee, appointed by the Service Committee's chairman, Gilbert White, is already at work on this difficult assignment. In the months to come they will meet frequently to consider the suggestions of concerned Friends. Members of this committee are Henry Beerits (chairman), Virginia Barnett, Harold Evans, Thomas Harvey, and Esther Rhoads.

A **Quaker Study Center for Australia** is discussed as a possibility (as yet merely in the air-castle stage) in a recent issue of *The Australian Friend*, which quotes the enthusiastic reports on the facilities and courses offered at Pendle Hill in Pennsylvania and Woodbrooke in England by several Quakers from Australia who are newly returned from sojourns abroad.

**Alternatives to Military Service.** "Friends who have been accorded the position of conscientious objector," says the news letter of Yardley (Pa.) Meeting, "have a constructive and exciting alternative in such programs as VISA or IVS. These are not just easy ways out of the draft. There is no pay, no veterans' benefits or preferences, and there may be more tribulations throughout life. Besides the act of military participation, there is alternative service as a noncombatant under the military, and there is the final position of noncooperation or non-registration for those who feel that the draft or any cooperation therewith is inconsistent with the teachings of Christ. This is something that each individual will have to decide in view of his own conscience."

**Raymond T. Bye**, emeritus professor of economics at the University of Pennsylvania and a member of Providence Meeting, Media, Pa., is the author of a recent letter to the television editor of the *Philadelphia Inquirer* that, in an age of frequently "slanted" news presentation, seems worth quoting here. Speaking of a major Columbia Broadcasting program called "The Volga," broadcast early in January, he grants its technical excellence and visual beauty, but complains that "the accompanying commentary by Marvin Kalb reeked of anti-Soviet prejudice. He belittled everything that he showed us. I cannot recall even one favorable remark. This is not objective nor even honest reporting.

"To be sure, the philosophy and performance of communism have serious flaws, but not everything that is being done in the Soviet Union is bad. When Soviet reporters come to the United States, they carry back to their countrymen a picture of all the evils they can find and tell their readers that these are the typical features of our country. Kalb stooped to the same low, hatchet-job level. We are justly proud of our economic system, but if it is to work well, democracy must rely on a well-informed public opinion—not a deceived one."

**An executive secretary for Washington (D. C.) Meeting** is being sought. Anyone interested in a full-time position of this sort in the nation's capital should apply to the Selection Committee, Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D. C. 20008.

**Emancipation by progressive stages** would seem to be the policy of the Friends' school in the Philadelphia region which has just issued an official bulletin to its male teachers authorizing them to remove their coats in classrooms but forbidding them to teach without neckties.

**"This Life We Take: A Case Against the Death Penalty"** by Trevor Thomas has been brought up to date, with current facts and figures on national and world trends, and reissued in a third edition by the Friends Committee on Legislation of California. Copies of the booklet are available at twenty-five cents each (discount for larger orders) from the FCL office at 2160 Lake Street, San Francisco, California 94121.

**Alas for Quaker Vanity!** Thomas Kiernan's *Who's Who in the History of Philosophy*, a compilation of over four hundred brief biographies just published by the Philosophical Library (New York, \$6.00), lists Brand Blanshard, professor emeritus of philosophy at Yale, member of Swarthmore (Pa.) Meeting, and occasional contributor to the *FRIENDS JOURNAL*. Surprisingly, however, it fails to include several others, such as Rufus Jones and Douglas Steere, whom Friends commonly consider among their leading philosophers.

**Forty ecumenical work camps** sponsored by the World Council of Churches attracted more than a thousand young people during 1965. After experimenting with long-term (ten-month) work camps in Kenya and Thailand, the Council held a particularly successful long-term camp at Bali, Indonesia.

**A fringe benefit of attending Westtown**, the long-established Quaker boarding school in southeastern Pennsylvania, seems to be that all alumni are entitled (and, indeed, invited) to run brief notices at no charge in the "business and professional directory" of *The Westonian*, the school's alumni magazine.

**Haverford, Swarthmore, and Bryn Mawr Colleges** in suburban Philadelphia, all Quaker-founded institutions, are now sharing the services of the Reverend Michael Porteus, an Anglican clergyman appointed by the Main Line Campus Ecumenical Committee to work with students in the area. Before undertaking this new assignment as religious advisor to students Michael Porteus was coordinator for the Student Christian Movement at the University of Chicago, and prior to that he did similar work at Oxford in his native England.

**The 1966 William Penn Lecture** will be given by Warren W. Wiggins, Deputy Director of the Peace Corps, on March 27th at 1 p.m. at the Race Street Meeting House in Philadelphia. Sponsored by the Young Friends Movement of Philadelphia Yearly Meeting, the lecture is presented annually during the Yearly Meeting's regular spring sessions.

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"**The Meeting came alive as a loving fellowship** and true community," writes a recently hospitalized Friend in a "thank-you" note sent to his Meeting's news letter. "I shall forever be indebted to the Friends who cared for me in the hospital in four-hour shifts, from 8 p.m. to 8 a.m. each night. Nor shall I ever forget . . . the special meeting for worship held in our living room the day after my return home. The support of Friends transformed the experience of surgery and hospitalization into what I can only describe as the highlight of my life."

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**The World Holiday Calendar for 1966**, although a bit late in reaching the FRIENDS JOURNAL office, is still a worth-while addition to information about the new year. The third annual publication of its kind, it contains month-by-month calendars with selected dates of holidays around the world, illustrated with a variety of the paper cuttings that Hans Christian Andersen made for his friends. Described as "a creative holiday gift for world-minded people," the calendar is available at \$2.00 (three copies for \$5.00) from *The Friendly World*, GPO Box 1004, Brooklyn, N. Y. 11202. An abridged World Holiday wall calendar sells for \$1.50.

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**When is a large Meeting too large?** When its increase in membership leads to a decrease in a vital sense of community, says a concerned group at Ann Arbor (Mich.) Meeting, where the First-day School has more than doubled (71 to 159) in the past five years. Accordingly, with the approval of the Committee on Ministry and Counsel, a suggestion for "bndding off a new Meeting" has been adopted. Until a permanent location has been found, the newly formed group will meet in the home of one of its members.

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**Joseph Charles Satterthwaite**, a native of Tecumseh, Michigan, is closing out his forty-two-year career with the U.S. Department of State as senior officer in the foreign service after filling a wide range of diplomatic and administrative assignments in many parts of the world (including three years as Assistant Secretary of State for African Affairs). Described in the *Ann Arbor (Mich.) News* as "a Quaker who lives his religion," he returned in January from his post as U.S. Ambassador to South Africa, where upon occasion he angered local government officials by opposing their "apartheid" policy and by giving biracial receptions. "His religious beliefs," according to the *News*, "were reflected in his personal relations with State Department colleagues, the host governments he dealt with, and the press."

**Some five hundred Negroes in rural Mississippi** have given newspaper publisher Hazel Brannon Smith \$2,852 to help her keep alive her two weekly Holmes County papers, which have suffered from a white boycott because of their stand against racist groups. According to a statement by a Mississippi Negro college president printed in *Publishers' Auxiliary*, an editorial and an article written by Mrs. Smith eleven years ago, condemning the local sheriff for the reported shooting of a Negro boy, "changed the whole course of our life," but at the same time it was responsible for reducing her "from a woman of wealth to a woman who has had to struggle like the rest of us." (Hazel Smith received a Pulitzer Prize in 1964 for her courageous reporting.)

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**A Meeting news letter** which shall here be nameless reports a recent gathering at which someone spoke on "what is meant by religious faith at a pot-luck supper."

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**Meetings for worship at Oakwood School**, Poughkeepsie, N. Y., are settling down more successfully now that the noisy steel folding chairs have been replaced by custom-made meeting-house benches. The assembly room in the main building has been transformed into a meeting-for-worship room, with the new benches arranged facing each other.

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**The library of Reading (Pa.) Meeting** includes a manila-envelope file for background material on various Friendly concerns—the United Nations, race relations, Vietnam, Friends schools, programs for the aged, etc.—that might be of value in the preparation of school themes and research papers. Meeting members are invited not only to use this file, but also to contribute informative or provocative source material.

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**The unfinished work of James Reeb** (Unitarian Universalist minister fatally beaten last March in Selma, Alabama) among minority groups in Boston will be carried on by the Reverend Donald A. Thompson, who barely escaped the same fate as his fellow clergyman. Because of his civil rights activities as minister of the First Unitarian Church of Jackson, Mississippi, Donald Thompson was shot in the back last September, and he was forced to leave the area when threats to his life made it impossible for him to continue his work there. He has now been appointed Minister for Social Responsibility of the Benevolent Fraternity of Unitarian Churches "to commemorate and continue James Reeb's efforts." A portion of the funds for the project will come from the Unitarian Universalist Freedom Fund. (James Reeb's work in this same area was sponsored by the American Friends Service Committee.)

Another new appointment by Unitarian Universalists is that of the Reverend George T. Johnson, a Negro Methodist, as "James J. Reeb Civil Rights Worker" in the United States and Canada. His first assignment is in the Roxbury section of Boston, where James Reeb was working in the area of civil rights before he went to Selma. From Roxbury he will be sent to other parts of the country as emergency situations arise in race relations.

**A brand-new Quaker worship group in Puerto Rico**, to which visitors are cordially invited, meets at San German on the southern coast of the island. Information is available from Robert Royce, Calle del Rio 10N., Mayaguez, P.R., or from the clerk, David Walker, 10 Calla Luna, San German, P.R.

The story on "motto calendars" in the January 1st JOURNAL has led to many inquiries from readers as to where these calendars may be acquired. They may be purchased from their printer, Zabel Brothers, Fifth Street and Columbia Avenue, Philadelphia 19122, for five cents apiece, not including postage, which is ten cents per calendar by first-class mail or, by third-class mail, four cents for one calendar and two cents for each additional one. Matching envelopes (one cent each) are available. In the Philadelphia area orders may be telephoned to Zabel Brothers (POplar 9-5700), from whom further information about bulk postage rates may also be obtained.

**Charles A. Wells of Newtown (Pa.) Meeting**, in the January 15th issue of *Between the Lines*, his semimonthly newsletter, inquires: "Can scientific knowledge and technology, which enable men to perform amazing feats in space, help solve such problems as crime, unemployment, traffic jams, the pollution of the air, water and food resources? A 1965 study in California strongly indicates that they can. Senator Nelson of Wisconsin and others are proposing legislation . . . (the Scientific Manpower Utilization Act) to put this exciting concept to work on our nation's problems.

"The same engineers who can put a man in space should figure out a way to keep him out of jail. If we can move a rocket to Mars, why can't we move people through our cities and across the country without slaughter and strangulation of traffic? Can't the scientists who cleanse instruments to spend germ-free years in space find methods to end pollution of our air, water and food? Can't those who calculate ways to transmit pictures from millions of miles in space also find a way to transmit enough simple information to keep track of our criminals?

"In short, why can't computers be used to deal with problems of modern America? The answer is, *we can* if we apply our scientific know-how to human problems with *the same interest and creativity we have applied to military rocketry and space problems.*"

**Two books on subjects of Friendly concern** have just been reissued in paperback editions by Doubleday Anchor Books. *Varieties of Unbelief* by Martin E. Marty (\$1.25) is a survey of the ways in which people express themselves apart from belief in the God of Christian revelation. (The book's thesis was used by Carol A. Murphy as a framework for her article "Friends and Unbelievers" in the April 1, 1965, FRIENDS JOURNAL.)

*My People Is the Enemy* by William Stringfellow (95 cents), reviewed in the JOURNAL of August 15, 1964, exposes the ugly reality of being black and poor in America's largest city.

**Quaker women are duly recognized** at Friends World Institute (Westbury, Long Island, N. Y.), where the names on living quarters include Fry, Fisher, Mott, Dyer, Hooten, and Fell. This encouraging bit of news has been sent in by an Institute student in response to an item in the FRIENDS JOURNAL of January 1st which noted the fact that a midwestern college honored in this way only the male of the Quaker species!

**1965: Year of Open Discussion.** Historic conversations at many levels and in many places significantly advanced the ecumenical movement during the past year, according to Dr. Eugene L. Smith, executive secretary for the World Council of Churches in the United States.

Roman Catholics spoke among themselves and to the rest of the world at Vatican Council II. World Council and Roman Catholic representatives conversed at two meetings of a fourteen-member joint working group. Protestants of different orientations held an important dialogue near Geneva last spring, and friendly talks also took place within the Orthodox family of churches, while Jewish leaders from the United States and Europe met for the first time with a group of Christians at a WCC-sponsored meeting to discuss "the situation of man in the world today" and to recommend "joint action of Christians and Jews in matters of common social concern."

**"Information and Publications,"** a new folder describing the functions and services of the American Friends Service Committee's Information and Publications Division, is available from the Committee's national office at 160 North Fifteenth Street, Philadelphia 19102. Included are brief summaries of relationships with press, radio, and TV; major categories of AFSC publications; and special services such as supplying of audio-visual materials, exhibits, etc.

### ***Friends Conference and Vigil, February 11-14***

The Friends Coordinating Committee on Peace has called a Friends Conference and Vigil in Washington, D. C., from February 11th to 14th in order to help Friends become better informed about problems in Vietnam and Southeast Asia, to urge the cessation of bombing and war in Vietnam, to worship together, to seek strength for these times, to reaffirm Friends' opposition to war, and to witness to the life and power that take away the occasion of all wars. The FCCP (described in the FRIENDS JOURNAL of October 15, 1965) is a consultative and action group of representatives from several Yearly Meetings and Quaker organizations.

Registration will be at the conference headquarters, the Sheraton-Park Hotel, from 4 to 7:30 p.m. on Friday, February 11. Samuel Levering, chairman of the Board of Christian Social Concerns, Friends United Meeting, will open the conference; his topic will be "Friends Facing the Challenge of War Today." Other speakers will include Holland Hunter, Quaker economist; Dorothy Hutchinson, international president of the Womens International League for Peace and Freedom; and Stephen G. Cary, associate executive secretary of the American Friends Service Committee.



On Sunday Friends will stand in silent worship in Lafayette Park. Monday will be a day of visitation to members of Congress and the administration.

Friends Coordinating Committee on Peace hopes that this Conference and Vigil will equal the Quaker Peace Witness of 1960, when over a thousand Friends came to Washington. The printed Call reaffirms the statement made by the Conference of American Friends (Richmond, Indiana) in 1950: "Both the inescapable involvement of Friends in a war-making and war-breeding culture and the sense Friends have of responsibility to society lead us to affirm that more is required than refusal to bear arms, more is demanded than opposition to war. Conscientious objection to evil must be complemented by conscientious projection of God's spirit into affirmative peace action."

More information is available on request from the conference co-ordinator, Ray Blumenfield, 245 Second Street, N. E., Washington 2, D. C.

### **Quaker Leadership Grants and Study Tour**

Quaker Leadership Grants are awarded each year by Friends World Committee to mature young Friends or to those in the middle years whose opportunities for service are expanding. This aid is designed to assist Friends at the graduate level who propose a plan for special experience or training likely to result in increased usefulness in the Society's organized activities.

A summer study tour is arranged for those unable to undertake a more extended program. The 1966 tour (June 21-July 23) involves a visit to the United Nations, attendance at Friends General Conference, and three weeks at Pendle Hill Summer School. (Friends whose Meeting is not associated with Friends United Meeting may apply for travel aid in attending that body's triennial session in Richmond next July.)

Further information and an application form may be obtained from Friends World Committee, 152-A North Fifteenth Street, Philadelphia, Pa. 19102, and Midwest Office, 203 South East Street, Plainfield, Indiana 46168. Applications must be received by March 20.

### **Greeting**

By HERTA ROSENBLATT

God love and bless you  
on rising and on going to sleep;  
on your knees in prayer and exultant in praise;  
when you break your fast may He bless your hands;  
may your feet not weary in wind or weather;  
may your work bring you the blessing of tiredness  
and the joy of response;  
may you know hunger and thirst  
so your cup be held out in love to your brother;  
may you know doubt and defeat  
so as to embrace the weak.

May your soul be still—and hear;  
may your heart be ready—and know;  
may your days be a song to the Lord  
and your nights a resting in His peace.

### **Letters to the Editor**

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

#### **Merits of Old Testament**

Your editorial "Abolish Christmas?" was read by me as a clergyman of the Jewish faith with interest, objectivity, and empathy. Your remarks are a deserved reprimand to the overall commercialization of the holiday which you aptly say is an occasion when love and giving have the power to transform hate and distrust into a spirit of compassion and understanding.

Unfortunately, your editorial seems to have utterly overlooked the merits of the Old Testament, a veritable treasure house of civilization and the cornerstone of Judao-Christian morality, by referring to this great book as "endlessly reiterated accounts of warfare and violence."

Frankly, I am amazed and startled by such a seeming lack of knowledge of the Hebrew Scriptures, which Christians most often refer to as the Old Testament.

Just for the record, the Hebrew Bible is the source of the Golden Rule, the Ten Commandments, the beauty of the Psalms, the wisdom of the Proverbs, the music of Song of Songs, and the unbending faith and sublime philosophy of Job.

To take but a random sampling of hundreds of examples: "Thou shalt love thy neighbor as thyself." (Leviticus 19:18)

"They shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4)

From the pen of King Solomon: "If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." (Proverbs 25:21)

It really behooves such a fine publication as FRIENDS JOURNAL not to dismiss the Old Testament as a mere chronicle of war, but to bear always in mind that the principles of justice, democracy, and love, which the world is seeking so earnestly, were first proclaimed through Hebrew prophets and teachers.

New York City

RABBI IRVING J. BLOCK

#### **"A Great Dream"**

A hearty amen to Bernard Canter's essay in the January 1st JOURNAL. I have often pondered what to say to any who should take me to task for poor attendance at Friends meetings; now he has done it for me. There are surely others also whose intimate religious experience must be spontaneous and unforeseen, occasioned by the song of a hermit thrush, a dancer's gesture, or a healing word spoken in love.

Some may feel that Bernard Canter did not do justice to the community element in religion. I agree that group and individual are deeply interdependent, but on earth they are always in tension. Only briefly do we glimpse the harmony between them that God intended. This divided condition, which the essay describes so well, is what theologians have called "original sin," meaning not that we should despair of worshipping the best we can but that the pieties of any religious society stand always in need of God's forgiveness.

Swarthmore, Pa.

CAROL MURPHY

When I reviewed *No Time But This Present* for the FRIENDS JOURNAL (January 15th issue) I strove for an objectivity I sometimes didn't feel, and I abstained from making hostile remarks about particular essays. However, since I am now in print approving the book as a whole, and since the JOURNAL has reprinted one of the two essays in that book that I thought were truly objectionable, I'd like to add a comment on Bernard Canter's "A Great Dream" (JOURNAL, January 1).

"The Society of Friends," says Canter, "is about nothing else but personal experience of the power and presence of God and what arises spontaneously from that personal experience." The rest of his essay is argumentation for this thesis, and proposals for reform derived from it. Only, the thesis is questionable.

Equally, and perhaps primarily, the Society of Friends is about the corporate experience of being a community of discipleship, a people of God and of God's new covenant. Our traditional text is I Peter 1:8 through 2:10, and the language found there was appropriated to themselves by Friends from our very beginning. We cannot start to understand our antecedents unless we first understand the profoundly corporate nature of the early Quaker vision.

Bernard Canter speaks for those among us who are impatient with what is left of the early vision and would like to finish the job of scuttling it. There are also those among us who want, just as urgently, to restore it. Their views, on other subjects, appear elsewhere in *No Time But This Present*. But, taken out of context, the Canter essay is a most factional document.

Wayne, Pa.

R. W. TUCKER

I want to say "thank-you" with a full heart for Bernard Canter's article in the January 1st JOURNAL. He has expressed much that I (and I believe many others) have found it hard to express, not only in regard to "meeting" but in regard to most organizations, whether religious, social, economic, or political. I refer to his emphasis on "persons" rather than on generalities or abstractions.

When we practice seeing "persons" (and similarly, it seems to me, with nature, when we practice seeing not just "grass," "trees," and "animals," but individualizing them) the whole picture takes on meaning. The fact of individualizing pushes us to seek further knowledge which we hope will lead to more, or greater, understanding.

I also want to thank you for Jack Shepherd's article. He has done a service to me and I believe to others in the terrible situation in which the government and so all folks in the U.S.A. are to be found.

Newfane, Vt.

BERTA HAMILTON

#### Lawyers' Committee on Vietnam Policy

The Memorandum of Law of Lawyers' Committee on American Policy toward Vietnam (JOURNAL, January 1, page 17) was inserted in the *Congressional Record* of September 23rd, 1965 (not October).

Haverford, Pa.

HOWARD M. TEAF, JR.

#### "No Time But This Present"

The editors of *No Time But This Present* hoped that the book would provoke comment, differences of opinion, and a genuine dialogue among Friends. The review in the January 15th FRIENDS JOURNAL makes a contribution in that direction.

The reviewer mentions by name only one of the twenty-seven authors, then turns to the familiar ploy of listing several writers who should have been used, hinting that the editors were supine in failing to include them. He suggests that nothing new has been said about race relations, but I am certain that few Quakers have been challenged as directly on this issue as they are in the essay by Richard Stenhouse, who explains in a direct and uncompromising way, but with no bitterness, why he, as a Negro, has not felt free to join Friends.

The reviewer says "there is scarcely a Meeting that does not have some members with views more radical than any expressed here [on peace]." Since one of the essays was written by an East German Quaker to describe the way in which Quakerism and Communism can be used together to achieve peace, one wonders which Meetings the reviewer is familiar with.

We hope that *No Time But This Present* will provoke a great deal more discussion in the months ahead.

Haverford, Pa.

EDWIN B. BRONNER

#### Announcements

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

##### BIRTHS

SWAIN—On December 29, 1965, a son, JEROME ALAN SWAIN, to Loring John and Lucille Jane Swain. The mother and maternal grandparents, Lydia and Jerome Levy, are members of Yardley (Pa.) Meeting.

TAKAHASHI—On December 10, 1965, JOY YUKIKO TAKAHASHI, fifth child and fourth daughter of Yasuo and Betty M. Takahashi of Sandy Spring (Md.) Meeting.

##### MARRIAGE

HOLTON-SMITH—On December 3, 1965, at the home of the groom's parents in Pennsgrove, N. J., ISABELLE SMITH and EDGAR HOLTON, a member of Woodstown (N.J.) Meeting.

##### DEATHS

BARTLETT—On December 14, 1965, EDWARD P. BARTLETT, aged 81, of Belchertown, Mass., husband of Eleanor Sykes Bartlett. A member of Wilmington (Del.) Meeting, he had lived at Wilmington from 1929 until his retirement to his native New England in 1955. Surviving, in addition to his wife, are a daughter, Diantha B. Brown, and two grandchildren.

HAUB—On October 25, 1965, in Sacred Heart Hospital, Norristown, Pa., JOHN HAUB, aged 82, of Plymouth Meeting, Pa., husband of Emma Haub. He was a member of Plymouth Monthly Meeting. Surviving, in addition to his wife, are a son, John, and two grandchildren.

KIRK—On November 30, 1965, at Elverson, Pa., after a brief illness, ALICE M. STEER KIRK, wife of Elisha T. Kirk of Elverson. A native of Ohio, prior to moving to Elverson she had lived at State College, Pa.; Des Moines, Iowa; Media, Pa.; and Tucson, Ariz.

MITCHELL—On January 9, at Long Island College Hospital, Brooklyn, N. Y., after a long illness, CLARAMARY GREELEY MITCHELL, aged 52, of New London, Conn., wife of Hobart Mitchell. A member of Rye Preparative Meeting of Purchase (N.Y.) Monthly Meet-

ing, she was the daughter of Liston I. Greeley and Grace O. Braithwaite of Duluth, Minn. Also surviving are a sister, Charlotte Hansen of Sand Point, Alaska, and a brother, Horace William Greeley of New York City.

**NICHOLS**—On December 5, 1965, at Loudoun County Memorial Hospital, Leesburg, Va., following a brief illness, **LUCRETIA WAY FITTS NICHOLS**, aged 67, wife of Edward E. Nichols, Sr., of Purcellville, Va. She was a member of Centre Meeting near State College, Pa., and of Goose Creek United Meeting, Lincoln, Va. Surviving, in addition to her husband, are two brothers, David C. Way of Nazareth, Pa., and Dr. Edwin E. Way of Huntingdon, Pa.; and three sisters, Mrs. H. V. Turner of Kane, Pa.; Mrs. George R. Sharpless of Pearl River, N. Y., and Mrs. L. J. Cohen of Chester Spring, Pa.

**PLOTTS**—On December 27, 1965, after a brief illness, **EDITH AUGUSTA PLOTTS**, a member of the Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets.

**SCHROEDER**—On December 30, 1965, **BERNARD C. SCHROEDER** of Camden, N. J., husband of Lottie Schroeder. A member of Newton Meeting, Camden, he is survived also by two sons, Bernard K. and Kenneth J., of Westmont, N. J.; and by three sisters and five grandchildren.

**SPENCER**—On January 3, **D. LEON SPENCER**, aged 80, of Wilmington, Del., husband of Alice Hicks Spencer. He was a member of Wilmington Meeting. Surviving, in addition to his wife, are two daughters, Margaret S. Stradley and Elinore S. Culhane; four grandchildren; and two great-grandchildren.

**WILLETS**—On October 31, 1965, at Homewood, Port Washington, Long Island, N. Y., in her 92nd year, **ELIZA K. WILLETS**, a lifetime member of Manhasset (N.Y.) Meeting.

**WOODWARD**—On January 2, in Chester County Hospital, West Chester, Pa., **MARY T. WOODWARD**, aged 86, of Mendenhall, Pa., wife of the late Norris H. Woodward. A member of Kennett Meeting, Kennett Square, Pa., she is survived by a daughter, Elizabeth W. Wood of Wilmington, Del.; two sons, Horace T. and James R., and a sister, Mrs. Sidney Griffith, all of Mendenhall; a half-sister, Mrs. Helen Yeatman of Kennett Square; four granddaughters; and two great-grandsons.

## 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.*

### 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.

4—Rutherford Lecture by Barrington Dunbar, meeting house at 15 Rutherford Place, New York City, 8 p.m. Topic: "Integration and Quakerism." All invited.

6—Friends' Forum of St. Petersburg Meeting, 4-5:30 p.m., Jewish Community Center, 8105 Elbow Lane N., St. Petersburg, Fla. Speaker: Russell Johnson, former director of American Friends Service Committee's Southern Asia Seminar Program, now peace education director of the AFSC's Cambridge Office. Topic: "Our Greatest Challenge—Social Revolution." All invited.

6—Purchase Quarterly Meeting, Purchase and Lake Streets, White Plains, N. Y. Bible study group, 9:45 a.m., on "Jesus as Teacher." Worship, 10:30. Discussion groups, 11:30, on "The Meeting's Responsibility for Conscientious Objectors," "The Meeting's Part in Family Relations," and "Race Relations in Community Action Programs." Box lunch and continued discussion, 12:30. Quarterly Meeting committees, 1:30. Business, 2 p.m.

Junior Quarterly Meeting and Young Friends will meet at 10:30 a.m.

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

11-14—Friends Conference and Vigil, Washington, D. C., sponsored by Friends Coordinating Committee on Peace. (See page 64.)

12—Abington Quarterly Meeting at Abington Meeting, Jenkintown, Pa. Meeting for worship, 10:15 a.m. Worship and Ministry, 11 a.m. Business, 11:45; annual reports of Worship and Ministry and of Monthly Meetings; Quarterly Meeting report to Philadelphia Yearly Meeting. Lunch 12:30, served by host Meeting. At 2 p.m., continuation of business, followed by panel discussion on "Abington Quarter Friends: the Last 300 Days," with Linda Paton (Gwynedd), John Pixton (Upper Dublin), Bonnie McClintock (Abington), and Gerard Foley (Plymouth). Send reservations before February 8 to Estella B. Roberts, Abington Friends Meeting, East Greenwood Avenue, Jenkintown 19046 (phone TU 4-2865).

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

16—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Howard E. Kershner, author and former clerk of New York Yearly Meeting, will discuss his books in relation to Quaker service. Dinner with Howard Kershner, 6 p.m., at the Pennington, 215 East 15th Street (OR 3-7080 for reservations).

18-19—Bucks Quarterly Meeting. Worship and Ministry, Friday, 6:30 p.m., Newtown (Pa.) Meeting House, Court Street. Meeting for worship and business, Saturday, Falls Meeting House, Fallsington, Pa. 10 a.m.

19—Potomac Quarterly Meeting at Friends Meeting of Washington, 2111 Florida Avenue, N. W., under the care of Adelphi (Md.) Meeting. Ministry and Counsel, 10:30 a.m. Lunch served by host Meeting. Business and conference session in afternoon.

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

23—Chester (Pa.) Monthly Meeting Forum, 24th and Chestnut Streets, 8 p.m. Speaker: Richmond P. Miller, associate secretary, Philadelphia Yearly Meeting. Topic: "Quakerism Today." Covered dish supper, 6:30 p.m. All welcome.

27—Warrington Quarterly Meeting at York (Pa.) Meeting, West Philadelphia Street. Worship, 11 a.m. Box lunch; dessert and beverage served. Business and conference session in afternoon.

27—Elizabeth Gray Vining will discuss seventeenth-century poets John Donne and George Herbert at Germantown Meeting, 47 West Coulter Street, Philadelphia, at 11:45 a.m., as part of the Meeting's adult-class series on "Poetry as a Path to Spiritual Insight." A member of Germantown Meeting, Elizabeth Vining is the author of *Take Heed of Loving Me*, a novel based on Donne's life. Visitors welcome.

28—Lecture by Henry J. Cadbury, 8 p.m., Pendle Hill, Wallingford, Pa. All invited. (Series will continue on March 7 and conclude on March 14.)

### To Those Who Would Like to Help:

The FRIENDS JOURNAL has prepared a leaflet outlining a variety of bequest plans whereby tax-deductible contributions toward present and future financial support of the JOURNAL may be made. Designed for those interested in this type of giving, as well as for Meeting clerks, lawyers, and others likely to be consulted about estate planning, the leaflet is available singly or in quantity.

FRIENDS JOURNAL, 152-A North 15th Street, Philadelphia 19102

Please send me \_\_\_\_\_ copies of the JOURNAL's bequest leaflet *That Friends May Remain in Print*.

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(PLEASE NOTE: Return of coupon will not involve use of your name for financial solicitation.)



## 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 Elbrandt, Clerk, 1602 South via Elnora, 624-3024.

**TUCSON**—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

## California

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

**CARMEL** — Meeting for worship, Sundays, 10:30 a.m., Lincoln near 7th.

**CLAREMONT** — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

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

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

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

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

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

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

**SACRAMENTO**—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

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

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

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

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

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

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

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

**WHITTIER**—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

## Colorado

**BOULDER** — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Sadie Walton, 442-5468.

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

## Connecticut

**HARTFORD**—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

**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 966-3040.

## 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.

**SARASOTA** — Meeting for worship 11 a.m. The Barn on Campus at New College. Phone 778-1409.

**ST. PETERSBURG** — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

## Georgia

**ATLANTA**—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

## Hawaii

**HONOLULU** — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

## Illinois

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

**DOWNERS GROVE** — (suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODLAND 8-2040.

**LAKE FOREST**—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

**PEORIA**—Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

## Iowa

**DES MOINES**—South entrance, 2920 30th Street; worship, 10 a.m.; classes, 11 a.m.

## Kentucky

**LOUISVILLE**—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

## Louisiana

**NEW ORLEANS**—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

## Maine

**CAMDEN**—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

## 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.

**KALAMAZOO**—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

### Minnesota

**MINNEAPOLIS**—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. 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**—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly. 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 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

### New York

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

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

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

**CLINTON**—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

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

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

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

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

### North Carolina

**ASHEVILLE**—Meeting, Sunday, 11:10 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.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

**GWYNEDD**—Intersection of 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.

**LANDSOWNE**—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

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

**MUNCY at Pennsdales**—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.

**PLYMOUTH MEETING**—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

**STATE COLLEGE**—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

**SWARTHMORE**—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

**UNIONTOWN**—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

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

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

### South America

**ARGENTINA—BUENOS AIRES**—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

### Tennessee

**KNOXVILLE**—First-day School, 10 a.m.; worship, 11 a.m. D. W. Newton, 588-0876.

**MEMPHIS**—Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

**NASHVILLE**—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

### Texas

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

### Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

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

### Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

### Wisconsin

**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.

### TRAVEL

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calendar? Do we adults take time to  
think about its tremendous signifi-  
cance?

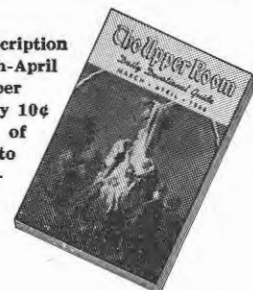
Every family needs to emphasize  
the meaning of Easter. Each needs  
to take time for a better under-  
standing and communication with  
God, to teach their children about  
Him, to read the Bible, pray, medi-  
tate, and experience the spiritual  
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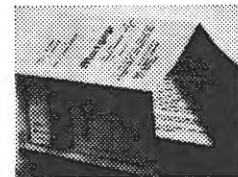
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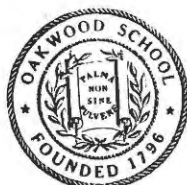
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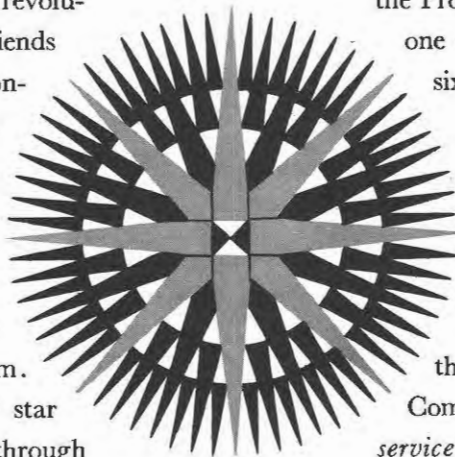


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