

FRIENDS JOURNAL

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*N*OW the great God hath been pleased to make me concerned in your part of the world. . . . I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends, else what would the great God say to us, who hath made us not to devour and destroy one another but to live soberly and kindly together in the world?

WILLIAM PENN

Letter to the Indians, 1681

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Friend and Indian Then and Now
(See page 174)

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Q. E. D.

Q'U'EST-CE que c'est un Quaker? ¿Porqué los Quakers en las Naciones Unidas? Je Marafiki wafanyaje huke UN? Who are the Quakers? Why are they at the UN, and what do they do there? These questions have been asked in most of the tongues of the peoples assembled here. Though the members of the QUNP staff can seldom reply in kind, somehow the answers generally do get through.

Some representatives, of course, do know about Quakers. Perhaps they come from countries where Friends fed and clothed the survivors of both World Wars. Perhaps members of their families attended Quaker schools in Jordan or Japan, or they know of Friends' work with refugees in Gaza or Algeria. A gratifying number of UN delegates are alumni of Quaker conferences for diplomats in Europe, Asia, or Africa; they are always pleased to find Quakers working at the UN and are happy to come to Quaker House. But others, who know no more about us than that we are a nongovernmental organization accredited to the UN, are often puzzled, somewhat suspicious, or simply not interested. This may be especially true of those who come from the majority of nations which are not Christian, democratic, or capitalistic. Inevitably these are wary of any organization which might be offering hospitality or organizing meetings which could be for religious proselytizing or political propagandizing. We sense this at times when people meet us or come to the house for the first time. A polite mask does not entirely conceal the unspoken wonderings. Are we not lobbyists like so many others?

Those who know us know we are indeed lobbyists in a sense—lobbyists for peace. For the first acquaintances and newcomers we have to begin with a simple and direct explanation of why Friends maintain a post at the UN. It soon becomes evident that we have no ax to grind, that we believe wholeheartedly in the purposes of the UN, and that we are here to offer whatever help and encouragement we can in its work of settlement of international disputes, aiding developing countries, and coordinating and lubricating the complex civil processes of the world community. We gain and keep their confidence in so far as, our peculiar faith and position for peace being clear, we are seen not to be preaching *of it* but speaking *from it* to their condition.

Almost everyone that comes to Quaker House once comes again. Many come often, and we are always pleased when they ask if they may bring colleagues or suggest a meeting on a topic of particular urgency or interest. The best testimonials are recommendations by one UN representative to another.

At a recent weekend conference, the QUNP Director was prepared to open the first session with an introductory explanation of Quakerism and our concerns for the UN. Quite unexpectedly this was unnecessary. One of the conferees, who had had long experience with Friends, rose and gave a spontaneous exposition of QUNP and a tribute to Quakers which broke the ice and immediately established a spirit of confidence and fellowship.

FRIENDS JOURNAL

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Editorial Comments

The Wind and the Sun

STILL vivid in memory is the insistence by a teacher in this writer's long-ago elementary-school days that patriotism is the greatest of all virtues. Another vivid recollection from that same period is the fable about the sun's and the wind's argument over which of them could succeed more quickly in causing a man to remove his coat. (Even to an eight-year-old the answer to that one seemed painfully obvious: of course the man clutched his coat ever tighter around him the harder the wind blew, and naturally he hastened to remove it when the sun turned on its full warmth.)

The difficulty in equating patriotism with virtue lies in how "patriotism" is interpreted. All too often the persons considered most patriotic are those who belong to the "my country, right or wrong" school of thought. Too often, too, patriotism is construed in terms of marching and flags, of killing and war, of trying to achieve objectives by force of arms.

—Which leads directly back to the fable of the sun versus the wind. For many generations the United States was considered the promised land by millions of people whose great dream was to emigrate to the country of freedom and democracy. To anyone long conditioned to this concept it comes as a rude shock to see a recent newspaper headline: "Death Chosen Rather Than U.S.," followed by an account of a Frenchwoman who had shot and killed her young daughter and herself rather than come to the United States to join her husband. What has happened to the image of "The New Colossus" by Emma Lazarus, inscribed on the Statue of Liberty?

Give me your tired, your poor,
Your huddled masses, yearning to breathe
free . . .

I lift my lamp beside the golden door.

Ironically, those lines are truer now than they have been at any time during the last forty-odd years, for the unfortunate "quota" system which placed such inequitable restrictions upon immigration has been much modified within the past year, so that the welcoming "lamp beside the golden door" is not now the mockery that it was. But what avails a more liberal attitude toward im-

migration if the concept of Uncle Sam, as envisioned by people of other lands, has changed from one of beneficent brotherhood to one of imperialistic cruelty?

For let us make no mistake about it: the tragic woman in France who preferred death to living in a country of which she had heard such terrifying reports is not alone in her impressions, however misguided they may be. From all sides come similar tidings. For example, from Robert A. Lyon, executive secretary of the American Friends Service Committee's New England office, who recently returned after three years' service abroad: "Among the people of Europe, even our best friends, there is no issue here. We stand universally condemned . . . for gross immorality and downright wickedness."

And from Charles A. Wells, editor and publisher of *Between the Lines*, who somehow manages to keep his ear to the ground in dozens of countries all over the world: "Anti-Americanism is growing among the teeming populations of Asia." He goes on to cite instance after instance of resentment of our military arrogance in Japan, the Philippines, Burma, Cambodia, Pakistan, Turkey, and elsewhere.

The story is the same from one source after another: they hate us; they fear us; they distrust us. Unfair? It probably is. In no time they forget our foreign aid, our Peace Corps, and all our many generous gestures, remembering only that we are now trying to impose our will by force on bewildered peoples halfway across the world. But can you blame them too much for being so forgetful when our purposes are defined, via newsprint and air wave, by such pronouncements as "McNamara Says U.S. Power Could Destroy Russia, Red China" and "Vietcong Lose Food as U.S. Chemicals Ruin 20,000 Acres"?

Twenty thousand acres of good earth rendered barren! The same paper which gloated over that achievement carried another head a few days later saying "We All Should Weep for Cheapness of a Life," and we were cheered, thinking that at last its publisher was beginning to realize that killing was not the ideal way to "win friends and influence people." But that we were wrong in this hope was soon revealed by a glance at adjacent columns, which announced casually that twenty thousand more American troops were being sent to Vietnam and

that an undetermined number of Vietnamese had been killed by American bombs mistakenly dropped on the wrong target. The lament for the cheapness of a life was prompted not by these, but by a brutal murder in Philadelphia's streets—certainly a catastrophe to be deeply deplored, but no more so than the like catastrophe multiplied a thousandfold through the grim devices of war.

The newspaper cited here is not alone in showing more indignation over an individual murder than over the multiple murders for which our nation is responsible; innumerable good citizens share its attitude. The inconsistency in their reactions can be explained only by the "my country, right or wrong" school of patriotism. How can they be brought to see that each of a thousand lives extinguished for military reasons is no cheaper than the single one extinguished by a savage murder—and to see, also, that the sun's gentle method of persuading a man to remove his coat is more effective than the wind's violent one?

How one man, at least, suddenly arrived at that conviction is revealed in the *March Reporter* of the National Service Board for Religious Objectors, which tells how John O'Neal, a young Negro C.O., first arrived at his stand. "In the seventh grade, when I had my last fight," says John O'Neal, "one of my best buddies, Paul, and I were in an argument. . . . I was holding him with my left hand clasped to his throat. His weight and the mo-

mentum of his thrashing hands forced me back against the wall and into the corner. His weight was forcing me to the floor. My right hand went out for support and fell on a horseshoe. I grasped the heavy instrument and raised it above my head to bring aim and blow. I paused . . . to take aim. There was a look of total horror and disbelief on Paul's face. He stopped swinging at me. Suddenly I realized that if I hit him with that thing it would do serious damage to his head. . . .

"I tried to see and understand what had happened. I had forgotten why we were fighting; that hadn't seemed important. My reasoning ran like this: That horseshoe would really have hurt him badly. . . . But if I had hurt him, Pap [a third person] would have jumped on me; then I would have to do the same thing to him. Soon they would have recovered, and both would have attacked me. Then I would have to get together some of the guys on my side of town to get the guys on the other side of town. Finally it wouldn't stop until either one of us was killed. So why fight if you are not willing to kill someone?

"At this point . . . I decided not to fight any more. . . . I began to wonder. . . . People did not seem to have the same reaction to the fighting that kids did and the fighting that they did in the army. Kids who fought all the time were bad children; men who fought as soldiers were heroes."

Two Easter Sermons by C. Wilfred Conard

By RALPH C. PRESTON

THE recent death of C. Wilfred Conard at the age of 93 brought to my mind some of his sermons which I recorded and transcribed twenty-one years ago. At that time I was interested in the possibility of compiling a series of Quaker sermons for publication. It was my belief that such a compilation would demonstrate that a free gospel ministry can be as well structured, as robust, and as inspired as a specialized, subsidized ministry. It seemed important to me at that time to let the religious world know that laymen, despite their lack of formal theological training, are quite capable of interpreting authentic religious truths.

The project was eventually abandoned. J. Barnard Walton and Harold Chance had been helpful in locating for me a dozen Friends in various parts of the country

who were outstanding ministers. Most of these were not interested in recording their sermons or in having others do so. One wrote, for example, "I do not preach in the usual sense of the word. I have never put down on paper anything I have said, nor have I remembered it for long after utterance, for I have endeavored to utter the words given me. I am sure they would not be impressive enough to find their way into print." Barnard Walton, despite his interest, had misgivings himself. "All of us here [Friends' General Conference]," he wrote, "have wondered when a Quaker sermon can be 'transplanted.' Most Friends are difficult to persuade to sit down and compose a sermon." A number of Friends' ministers expressed the view that, because of its spontaneous character and its relationship to a growing pattern of messages during a meeting for worship, a Quaker sermon out of that context would lose much of its meaning.

I succeeded only in recording (through a combination of shorthand and longhand) three sermons delivered by C. Wilfred Conard in Lansdowne (Pa.) Meeting in the spring of 1945. After I had typed these I asked Wilfred

Ralph C. Preston, formerly a member of Swarthmore (Pa.), Purchase (N. Y.), and Lansdowne (Pa.) Meetings, is Vice Dean of the Graduate School of Education, University of Pennsylvania. Wilfred Conard, at the time of his death on November 30, 1965, was the oldest member of Lansdowne Meeting (where these sermons were delivered) and the oldest alumnus of the University of Pennsylvania Law School. In addition to his many civic and Quaker activities, he practiced law in Philadelphia and vicinity for over sixty-five years.

Conard to read them and to let me know if he would approve of having them published. When he wrote me later he commented on his inadequacy of expression and then added: "But perhaps that is the way a communication in meeting should be. If it can suggest a foundation or starting point from which each hearer can build conclusions suited to his own condition, it would, perhaps, be better than a finished product that did not call on the hearer to go further!"

Here are two of the three sermons I recorded.

Palm Sunday, 1945

IF the first Palm Sunday was as beautiful as this morning, with the exquisite blue of the sky and the flashes of color through the hedges and the return of the spring flowers and air, I am not surprised that the multitude gathering in Jerusalem were filled with enthusiasm over the coming of the promised Messiah. They might well have been lifted up by the beauty of the morning, infused with hope that the purity of the Jewish law would be revived and would bring in a new reign of life in the church. In the natural course of events it was to be expected that when that enthusiasm wore off, when the hoped-for Messiah did not come, when the teacher whom they followed went to his death, the discouragement of the masses would be all the greater. "We have been deceived," must have been their reaction.

The coming of the Easter season this year impresses me with three lines of thought. The first concerns the very first response of human experience to the coming of spring and the return of life after an adverse winter. Primitive groups greatly rejoiced over this resurrection of nature. Their attitude, emphasizing physical rebirth, carried over to Jewish times when it was thought a new ruler would come to rule in the external realm.

The Easter season reminds me also of the time when Jesus was raised from the dead, bringing to those who gained sustenance from his message a realization that the Messiah was not going to save the world in just the way human experience would expect, that he would not arrive from the clouds to drive away the Roman governors. His coming was different and the message of his resurrection was different, yet it was the *real* life which he demonstrated—the permanence and indestructibility of spiritual life.

The third thought concerns our current Friends Yearly Meeting—a thought not apart from the coming of spring and the whole tradition of Easter. One purpose of our assembly is that we shall explore together what sort of people we are. It is for us as individuals to feel in our own minds and hearts something of that regrowth that comes after winter. We have been hedged about during the wintertime by the confining influences of

work, health, and environment, and we are getting together this week for an Easter feast to see if we can revive ourselves and discover out of our experiences as possibility of renewing our spiritual life. We shall not seek material betterment, but rather a new growth of virtue so that these old selves of ours will not continue so dull and gray and drab.

All of these thoughts go together. From the most primitive times our ancestors looked to spring as the return of hope. The great feast of the Easter season, when translated, is testimony that we do not live by bread, by comforts, by our successes and failures, but by the spirit of God in the hearts and minds of individuals. Yearly Meeting is an occasion for drawing our lives into harmony with this fact. Easter holds out to us the profound hope, even in the deepest depression of society when everything seems to crash down to chaos and destruction, that the spirit of our Heavenly Father is not dead. We may not for a moment let go the hope that God is in the world as always, that winter always passes, that the death of the human frame is not the end of life, that there is a resurrection of spirit which is not confined to that which is human. Perhaps few of us can grasp the significance, the tremendous sweep of the resurrection ideal and its possibilities, but we may all wish and pray that we may experience it in part by putting our failures behind us and rising to loftier heights.

Easter, 1945

If symbolism were to save the world, this morning would be ushering in a new era. If observance of form would bring about the salvation of mankind, we would be advancing along the way, because throughout the world there has welled up an Easter with all its traditions, symbolism, and truth. The radio programs all morning have been registering the celebration of the coming of Easter. All churches of the land have become decorated and resplendent in beauty of service and music. Everyone we see on the street is evidencing the same spirit of rejoicing and spring. I say, if this outward symbolism, this appearance, this devotion to the idealism of Easter were indicative of the actual life of individuals and the nation, one might say the Kingdom of God were near.

Without in any way deprecating this, I think we all realize that these high points of rejoicing are too soon past and do not register deeply in our lives. We know that the world will go on tomorrow morning, if it has not already, in the same grooves which it has cut for itself, and there will not be a resurrection and rebuilding of life. It is nevertheless significant that the world is remembering a very simple incident. Two women, friends of the Master, very early in the morning went to the

tomb looking for the crucified Lord and did not find him. An angel told them he was arisen and that they should not expect to find the living among the dead. This incident was small and finds no place in secular history. I suspect it is very unimportant for us whether it be recorded in secular history anyhow, for the physical fact is not important compared with the reality which that incident is intended to record.

Probably for a million years men have been trying to better their condition of life, trying to climb higher, feeling the insufficiency of their surroundings, their living, their culture, and seeking an escape from its oppression and sordidness. Old Jerusalem tried with its law and old Babylon with its Tower of Babel to gain a better material world. Jesus again stimulated some hope for the elimination of inequality and hardship of the poor, the oppressed, and the repressed, and for raising them up into a better life. His followers believed he was going to usher in a kind of millennium and that the Kingdom of God would actually and physically rule the world. This promise of Easter soon fell away, and by the day of Calvary the highest hopes were dashed to the very ground, as if God said to them and to us, "You have tried the material ways, the laws of Moses, the Tower of Babel, conquering the Assyrians, the philosophizing of Greece, and the exercise of power in Rome. This hope for a Messiah is just as futile. You have lost the final thing you have been depending upon. Nothing is left."

And it was then that a vision came—but not a vision of something material carved by the power of human hand, not of a mighty kingship or government, not even of human life, but a vision of the spirit of God in the hearts of men. That was the resurrection. It was a total reversal of the philosophy of salvation which held that man by his own sheer activity, ambition, and organization could build a material world more to his liking. By having had his hopes raised thus to the highest and then dashed to the lowest, man could see it was not by earthly and material ways that God is to save the world.

And so perhaps this morning, as we look out on a world which is no less distraught than in the times of Jesus, we can see something of the growth of spiritual vision that came to the two women and to the disciples. Men are not irrevocably wedded to the materialism of life. There are signs of a growing yearning of all people for a better way of life than competition and striving for the lordship of wealth and power. There is a desire among mankind to build on spiritual values and to try in a groping way, perhaps, to make life more tolerable for our comrades. We must put aside the idea of material things such as power, rules, and laws, and seek for the things of the spirit. There is bound to be a resurrection—an everyday resurrection for every one of us. Every day

society dies in one sense, and there is a resurrection every day from that death. The question is: what kind of resurrection? Will it be of the spirit or of earthly evil? Will our life, as it passes from day to day and from death to life, be one of spiritual striving consecrated to the Heavenly Father's will, or one of hatred, jealousy, and evil?

I do wish that the resurrection symbolism might be strong and compelling, that it might make the spiritual vision in the world robust and vital, that in the counsels of men and in our family and other human relations we might feel a resurgence of the spirit of our Heavenly Father, that we might learn that not in material things is salvation to be found but only in the continually rising spirit of the living Christ.

"Traveling Ministers" in Mexico City

IN a sense the community here at the Casa de los Amigos in Mexico City is like an island far removed from the mainland. We are small in size and have a large distance separating us from the main centers of Quakerism. We are in a culture whose practices often differ from those to which we are accustomed. Yet our isolation provides unexpected benefits. Because of it, the Casa is able to become a center for many Friends as they travel in this part of the world.

We are rewarded with the presence from time to time of Friends from a variety of backgrounds—many more than most other Quaker groups probably have available to them. In the past six months, for example, we have had visitors from at least eight different Yearly Meetings in the United States, as well as from Canada, Costa Rica, Cuba, England, and Australia. Each of these visitors brings with him a chance for sharing a broader Quaker fellowship. As a result, those of us here at the Casa feel less isolated from others than we might.

Before coming to Mexico I believed that the presence of a traveling ministry provided opportunities for the renewal and widening of the Society. Here at the Casa I have seen some of these benefits at close range. Although few Friends visiting here have come specifically with the purpose of "traveling among Friends," they nevertheless perform many of the same functions as did "traveling ministers" in the past.

Although most Meetings do not have the same type of isolation we have here, all tend to be somewhat isolated and to have habitual ways of viewing things. If more Friends would take it upon themselves to intervisit, they would bring to others newness and renewal, while finding this a valuable service for themselves and their Meeting. Perhaps a larger number should consider the rewards that come when Friends travel among Friends.

JOHN C. SMITH, *Co-Director*

Selma Still Has Problems

By MARGARET L. D. HATCH

IN 1963, for the first time, large numbers of Negroes in Selma, Alabama tried to register to vote. For a Negro to be seen in a line outside the court house in those days was for him to take his job, if not his life, in his hands, but two brave women who worked in a large rest home calculated the risk involved and took it. They had not been long in the line waiting to register when one turned to the other, saying: "Don't look now. There goes my job!" The supervisor of the rest home had seen them.

Before the day was over, the supervisor's secretary corroborated the prophecy with a telephone call to one of the women: "The supervisor says don't come back to work any more."

At that time, forty Negroes worked in the rest home as practical nurses, aides, and the like. Salaries ranged around \$16.00 to \$18.00 a week for ten-to-twelve-hour days with no breaks except one hour for dinner—no accumulated vacation time, no salary increases. The forty employees held a meeting that night to discuss the plight of their dismissed colleague; they decided to write a letter to the supervisor of the rest home asking him to reinstate her. "If this is not done," the letter said, "all forty of us will walk out."

The letter was to be delivered at 10 o'clock the next morning. At 7 a.m., the supervisor summoned the second woman who had stood in line to register. (She had gone back to work as usual the next day.)

"Eleanora," he said, "I don't need you here any more."

"Thank you," Eleanora replied quietly and walked back down the stairs. Furious at her equanimity, the irascible supervisor called her back, berated and threatened her, and then tried to take her picture. The photograph he wanted was for circulating around the town with a "Don't hire her" recommendation. When she held up her hands to shield her face and refused to put them down, the supervisor proceeded to try out the new electric cattle-prod he "happened" to have on his desk.

That did it. There had not been time to deliver the letter, but the whole group walked out anyway. Now all forty were out of jobs, and the thoughtful supervisor extended his appeal for no one in the area to hire any of them. Of course unemployment compensation was not available to them. This was a walkout, not an organized strike.

What could be done to help? Amelia Boynton, long a leader and advisor in the community, who had been consulted about the writing of the letter, remembered that her sister had once had a small factory in her home in Philadelphia where the rough sewing on coats was

done. Why couldn't something like this, only on a larger scale, be done in Selma?

She proceeded to send out letters all over the country, telling of the need for sewing machines in Selma. When several machines arrived, they were set up in the basement of the First Baptist Church. Two girls were sent to the Church World Service center in New Windsor, Maryland for training. Soon they returned to Selma with a bale of material and commenced to train unemployed women and two men to sew. For practice, small dresses and slips were made and later given to needy children.

This was a small operation, considering the need, but everything went well until July of 1964, when an injunction was issued forbidding three or more Negroes to meet in any public place. Since this included using churches for any gatherings other than services of worship, Operation Sewing-Center came to an abrupt end.

But unemployment did not. In fact, it was growing steadily. Along with the fame that came to Selma in the spring of 1965 with the great march to Montgomery, tensions grew, and more and more Negroes who joined civil rights activities lost their jobs. It seemed that the increase in unemployment kept pace with acceleration in the efforts for freedom.

Then, on April 28, 1965, a branch of the Women's International League for Peace and Freedom was organized in Selma, fifty years to the day after the League's initial meeting at The Hague. Since the Selma group, like all branches of the WILPF, is committed to working for peace and freedom on all fronts, its members took a good look around and decided to put their weight behind some project to help their townspeople to help themselves. From the Southern Christian Leadership Conference they obtained figures (compiled by the Dallas County Chamber of Commerce) showing that 85 percent of Negro families in the county earned less than \$3,000 per year and that 50 percent of all Negroes heading families earned less than \$1000 per year.

There were six times as many poor Negroes as poor whites in Dallas County. In general, these were the unskilled. They needed training for decent jobs. But where were the jobs, and who would do the training? (In factories now operating in Selma, the tendency is to exclude Negro women who may have had from six to twelve

Margaret Hatch, until recently assistant to the national legislative secretary of the Women's International League for Peace and Freedom, spent a number of weeks in Selma last year teaching adult literacy classes by the Laubach method, in addition to working on voter registration and on distribution of clothing and food. Sixteen of her short plays on "peace-and-freedom" themes are soon to be published by Beacon Press.

weeks of training in favor of white women with little or no training.)

By this time, the injunction had been lifted, and groups of Negroes could meet in public once more. So the WILPF members met and decided to help resurrect the idea for a sewing center. They found an unused concrete structure on a corner lot in the Negro section of Selma and commenced negotiations for its purchase. But the growing list of unemployed caused them to rethink their project in larger terms. Instead of a sewing center, why not have a garment factory? The search for a larger property began. By the first of this year, a site had been found and fifty acres of land had been purchased in the hope that additional factories and possibly low-rent housing might later be built there. The site is three miles from the city limits. (If this seems far from town, consider the life of one mother of five who leaves Selma at 6:30 every morning to drive thirty-five miles to the factory where she puts labels on salt and pepper containers. To her, the new factory site will seem to be at her back door.)

On November 15, 1965, the Selma Opportunity Industries, Inc., was formed. Before the incorporation papers could be recorded a thousand dollars in cash was needed. Selma WILPF members raised this sum, but \$10,000 more was necessary in order to buy land needed for expansion. (\$5,000 of this has been raised.)

Before long, government resources, both state and national, were being explored. The Small Business Administration has promised a generous loan; the State and the Regional Economic Development offices have agreed to cooperate in setting up an integrated training center for employees; catalogues of needed Federal Government garments have been received. In other words, the new corporation has land and promises, but still nothing concrete—not even a building. As spokesman for the group, Mrs. Boynton says: "We also need professional and legal help to operate the factory. That is why we would like to see some factory open an outlet by either building or cooperating with us in building a factory here that will employ at least a hundred persons as a beginning."

For Mrs. Boynton and other members of the WILPF, the plans thus far made represent hundreds if not thousands of hours of travel (to Montgomery, Washington, Philadelphia, New York), of talks with officials of the Ladies' International Garment Workers Union asking for assistance in finding a garment factory to work with them, of interviews with state and other political figures of Alabama. They all speak favorably and want to help, but so far little has been done. The planners might well be discouraged. Two applications for loans, made to Selma banks, have been turned down, "thus" (says the indomitable Mrs. Boynton) "opening the way for some-

one or some loaning institution to work with us." Members of the Negro community are enthusiastic about the project—eager to offer their services and to work with those who need training, both Negro and white, but helpless to do anything until the project gets going. The group has a list of more than five hundred persons who are unemployed in the Selma area. More are constantly being added to the list because, with King Cotton almost dead, growers are asking sharecroppers and tenant farmers to leave the plantations. Where will they go?

The Selma Opportunity Industries, Inc., is now a reality. But it has been uphill work all the way, with here and there a ray of light. The latest word from Mrs. Boynton is that the government agencies involved have decided to let the Selma group borrow the necessary funds without too much red tape, and to see that people receive the necessary training. A weaving company has indicated an interest in contracts. "I feel almost like David, who slew Goliath," observes Mrs. Boynton. "Once, obstacles were so great it seemed impossible to overcome them. Things are looking brighter."

Birthday Meditation on Resurrection

By EVE TARTAR BROWN

Twenty thousand seven hundred times have I
Been resurrected,
Dying with each exposing day,
Borning in the hope-brimmed night;
Yet thirty thousand lives
Are not enough

To purify my soul,
Distill my spirit,
And free me from
The mathematics of my matter.

Still, here and now,
By the grace of my generous God
I am being given
The only life I need.

From the Bottom of a Deep Place

By ELIZABETH GULICK

When need lies heavy like a great weight,
plunge down a shaft of stillness
to the center of all being.
There ore is mined; and
from the bottom of a deep place
one sees the stars,
though the sun be high,
and a harsh light glances off the surface
of the earth.

How Can We Help American Indians?

By THEODORE B. HETZEL

EVER since the earliest days of Quakerism, Friends have been interested in American Indians. After some attempts at evangelizing, they came to the opinion expressed by George Fox: "Indians profited little from preaching. They would not accept good precepts from those who in practice despoiled them."

However, I know of no instance of Friends having despoiled Indians. Friends and Indians have maintained exceptionally good relations, due in part, no doubt, to the fact that both seek mystical inspiration and guidance of the spirit. Both in the past and now, Friends have gone to Indians with the hope of receiving instruction.

In an article in the *Saturday Review*, anthropologist Anthony F. C. Wallace cites the example of Quakers and Seneca Indians, who have been in close association now for over 170 years. He says that even if the Quakers did not fully understand the Indians or even like them, they did respect them; and similarly even if the Indians did not understand or even like the Quakers, they did respect them and their work; and as a result they cooperated, great energies were released, and progress was made.

In 1806 English Friends, writing about the work of Philadelphia Friends with Indians, said: "They are preaching religion by example." Philadelphia Friends, reporting at about this time on their visit to Indians in northern Pennsylvania, said they came to "find out what good thing the Indians wanted to do, and then to help them to do it." This is the essential spirit of modern intercultural assistance. They did not come with a predetermined program to sell or to impose. They did not want to dominate or to control the Indians or even to prevent them from making obvious mistakes. Their only prejudgment was that they themselves would not engage in any activity of which they disapproved.

This spirit continues today in Friends' work with the Senecas. We have never established a church or a meeting house there, but the Indian religion of the Longhouse is permeated with Quaker teaching, and Friends enjoy a welcome in the Longhouse. For well over a century Friends operated a school for Seneca Indians. Our present workers at Salamanca, New York (professional social workers expert at community development) render valuable assistance to individuals and to the Seneca Nation.

Theodore B. Hetzel of Haverford (Pa.) Meeting, Associate Professor of Engineering at Haverford College, is a member of the Indian Committees of Philadelphia Yearly Meeting and the American Friends Service Committee and of the board of managers of the Indian Rights Association. According to the Allegany Seneca Indians (who adopted him), his name is Ong Gwa Dao (our friend). This article is a condensation of a talk given at the annual meeting of the (Roman Catholic) Mission-Sending Societies.

The American Friends Service Committee's Indian Program encourages Indians in their home communities and in cities as they develop leadership skills. What our workers hope to leave in a community is not a problem solved, but skills and confidence in a problem-solving process which the people can apply and develop as they face new problems. We have stayed only relatively few years in any one place, and activities which we started—such as the Indian Center in Los Angeles and the newspapers of the Papagos and the San Carlos Apaches—have been turned over to local Indian control at the earliest opportunity. Even shorter-term activities of the AFSC are the volunteer work camps which have been conducted for over thirty years, often in Indian communities. We have had more requests to come back than we can accept, so we believe we are helpful. We are sure that these are rewarding experiences for our participants.

Midwestern Friends have engaged in evangelical missionary work in Oklahoma, and California Friends in Alaska. Quaker missionaries in Alaska made Christians of a thousand Eskimos in a dozen villages—but the Quaker ship-owners of New England, engaged in the whaling trade, failed to make good Christians of the nominally Christian sailors who brought them wealth. It is easier to be dramatic and work to change people of a different culture and far away than it is to make ourselves and our own people truly Christian.

All of us who wish to be influential in intercultural relations need to listen more, need to establish a mutual, responsive relationship with those whom we wish to reach; need to give respect where we wish to receive it. In government, business, education—yes, even in religion—we have been conceited, arrogant, lacking in respect and a feeling of mutuality, lacking in the essential Christian virtue of love.

We take Mark 16:15 too literally—"Go ye into all the world, and preach the gospel to every creature." We assume that we should do this even if we have not earned a welcome. I know of missionaries who, in the name of religion, have destroyed not only Eskimo and Indian religious practices but also other Christian churches and congregations.

Education, which we once imposed on Indians, is still not responsive to their desires. Nobody even asks them. It conforms to white, middle-class values, and it is not necessarily appropriate to or understood by Indians. Some years ago I visited the church-supervised school on the Menominee Reservation. On each desk was the text, *Our Mediterranean Heritage*. Do students or teachers

ever study the book, *Our Indian Heritage*, by C. Fayne Porter? Or ever invite an old Indian spokesman to tell about Indian legends and cultural values?

Those who shape our educational policy should consider a statement by R. A. J. Phillips: "There is a great temptation to assume that education means teaching only the white man's knowledge. If we ever do that, we may take away more than we give. . . . We rob the child of his cultural inheritance, place a barrier between him and his family, between him and the life on the land to which he may wish to return. Even if we were foolish enough to assume that a primitive society has nothing to offer in this late twentieth century, we would still be making a mistake in equipping a primitive child to move only in our sophisticated circles. . . . We have not the right to take on the role of master race, and decree the eclipse of any other people's works."

The Great Commandment is to love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and to love thy neighbor as thyself. To do this we and Indians can help each other.

We can help Indians to reestablish their self-respect, which our culture has beaten and shamed out of them. To maintain self-respect one needs competence, ability, and confidence. A mutual relationship of respect and our assistance with an appropriate program of education can help Indians.

We and Indians can each teach the other something about loving one's neighbor. We have our work cut out to make our own communities good places to live. Although Indians have been very hospitable in their face-to-face dealings, their trust and loyalty are narrowly limited. It is probably due to their geographical dispersion and the lack of a common language that they have little feeling of loyalty even to other Indian groups. In this we should help them, and they us, to realize that our neighbor is every person in the world—even our enemies.

What more does the Great Commandment require of us besides love of self and of neighbor? To love God surely requires us to love his creation. In this Indians can teach us. We exhaust and waste the earth's nonrenewable resources, thinking that we have dominion over all the earth—to do with as we please and without consideration for posterity. One cannot love God and desecrate the earth. This we can learn from Indians. And if we are willing to learn from them, they will be more disposed to learn from us.

Values of typical white Americans are: competing, saving, honoring youth and conformity, valuing time and punctuality, exploiting nature, and regarding religion as a Sunday activity. Comparable Indian values are cooperating, sharing, honoring old age and individuality, patience, living in harmony with nature, and regarding

religion as permeating all of life all of the time. The two groups agree that the good life involves being healthy, educated, having economic security, living in a good house with conveniences, and being reasonably autonomous in directing one's own affairs. Indians welcome services and agencies that provide these good things. I am glad that churches are helping in these matters, but they should be doing more than they are.

The most important, most needed, and most difficult service the churches are called upon to render is to teach the purpose and meaning of life, and to exemplify the good life—the more abundant Christian life. These have been years of too rapid transition. An old way of life has been largely destroyed; the new not yet synthesized. Many Indians find insufficient meaning in life. Life does not yield the satisfactions that it once did.

How we can help them is our chief problem. I am suggesting that we do not help them by deciding and doing what we think is best for them, but that we should help them to do whatever good thing they want to do. Paternalism, supervision, control only frustrate them and perpetuate the hostility and incompetence that plague Indians. We have more than enough to do to set our own house in order. Just as the Negro problem is in large measure a "white" problem, so is the Indian problem largely a problem of unreconstructed non-Indians.

The churches are now working admirably on the Negro racial problem. They should not ignore their responsibilities with regard to Indians. However, it should be clearly understood that there are distinct differences between the Negro and the Indian problems. Whereas the Negroes' desires are shaped by much the same values as characterize the mainstream of American life, the Indians in some instances hold different values. Here, as in some foreign mission fields, a loving relationship requires greater understanding.

In 1780 the Cherokee Chief Corn Tassle said: "Much has been said of the want of what you term 'civilization' among the Indians. Many proposals have been made to us to adopt your laws, your religions, your manners, and your customs. We do not see the propriety of such a reformation. We should be better pleased with beholding the good effect of these doctrines in your own practices than with hearing you talk about them."

On the cover—

Walter Taylor, Friends' representative to the Seneca Nation, and Harry Watt, Seneca longhouse spokesman, in front of Paul Domville painting of William Penn and Chief Tamamend, formerly in meeting house at 1515 Cherry Street, Philadelphia, but now in William Penn Memorial Museum, Harrisburg, Pa., as a gift from Philadelphia Yearly Meeting. (Photo by Ted Hetzel.)

ABC: A Better Chance

By JAMES E. ACHTERBERG

FOR the members of many minority groups the road to a college education is filled with frustrating obstacles. Great numbers of such students will not realize their full potential as individuals or citizens if they are not exposed to greater challenge and opportunity. While it is true that many colleges and universities provide scholarships and are eager to accept these young people, the difficulty has been in seeking out and identifying them. Another difficulty has been in finding students whose secondary-school education enables them to compete successfully in college.

In 1963 George School and twenty other independent schools formed an organization called the Independent Schools Talent Search Program. The purpose of ISTSP is to find promising students who, because of inadequate resources and cultural disadvantages, are unable to develop their apparent ability. In the past three years the program has met with widespread enthusiasm and has been so much expanded that there are now a hundred schools involved.

The schools in the program are diverse in terms of character, method, goals, and philosophy; the one thing they have in common is an outdated image. For years the independent school has been looked upon as an institution for the intellectually elite and the economically prosperous. In many ways this picture has been true. Of necessity, the private boarding school has catered to the sophisticated and the well-to-do. At the same time, many preparatory schools have tried to look beyond the sons and daughters of leaders of finance, education, government, and business to students who have nothing but promise. The problem has been similar to that encountered in college admissions—the difficulty in finding such students. Good intentions often have been frustrated by lack of contact, by prejudice, and by parents' reluctance to make applications for their children.

ISTSP students who are adequately prepared are referred directly to the schools for admission, but students, in spite of ability and motivation, are significantly unprepared for a more difficult curriculum and for the way of life at boarding school. Members of this latter group need a period of intense preparation in the months before school begins.

To provide this preparation, Dartmouth and Mount Holyoke Colleges, with the help of the Rockefeller Foundation and the federal government (Office of Economic Opportunity), conducted, during the summer of

1965, eight-week programs known as Project ABC (A Better Chance), offering intensive work in English, mathematics, and reading skills. A hundred and fifty of these ABC students were placed in boarding schools last fall—three of them (two from Harlem and one from Georgia) at George School, where they are being supported by the Committee on George School, the Federal Government, and the fund-raising activities of more than half the George School student body, who washed cars, baby-sat, baked cakes, and did various other things to raise the \$1,500 needed to match the sum offered by the Rockefeller Brothers Fund for an ABC student scholarship. The students are now working on another fund-raising project for the 1966-67 school year, for which the ISTSP and ABC are planning to place four hundred students in private boarding schools. ABC campus sites this coming summer will include Williams and Carleton Colleges, as well as Dartmouth and Mount Holyoke.

This year's three ABC students at George School have made excellent academic and social adjustment to boarding-school life and have become a vital force in the community. The writer wonders how "disadvantaged" they really are, now that they have "a better chance." The program is only a token of what one might wish, but it is a step forward.

The Delta Ministry

THE Delta Ministry, a year-old Mississippi project of the National Council of Churches, has been called "a vital new form of the church's involvement with the world." The interdenominational, interracial staff (including a corps of local Negro youth) is working to change the economic, health, and social conditions of Mississippi's poor.

In the acutely poverty-stricken cotton country of northwestern Mississippi (as elsewhere in the South), the civil rights movement shows a trend toward concentration on poverty problems rather than on conventional civil rights activity. According to *The New York Times*, "the awakened poor Negro is far more radical in conversation and in planning than the middle-class sit-inner of the early 1950's because his needs are greater and he has less to lose."

The Delta Ministry has set up centers in four cities and operates a conference center that is one of the few places in the state where interracial dialogue is possible. One of the present concerns is help for displaced families—those now living in Strike City who were evicted from their plantation homes when they organized a strike for higher pay, and those who in January were removed by the federal government from the unused buildings of the deactivated Greenville Air Force Base, where they had sought shelter.

Such activities have brought violent reactions from Mississippi whites, but at the same time have made Delta Ministry the first major program in the United States to receive support (through the World Council of Churches) from church groups on five other continents.

James Achterberg, director of admissions at George School, the Quaker boarding school near Newtown, Pa., was a reading-teacher-consultant on the 1965 Project ABC staff at Dartmouth College.

Book Reviews

SCROLL OF AGONY: *The Warsaw Diary of Chaim Aron Kaplan, 1939-42.* Translated and edited by ABRAHAM J. KATSH. Macmillan, N. Y., 1965. 351 pages. \$6.95

After the German invasion of Warsaw till the destruction of most of the Jewish ghetto three years later, Kaplan—a scholar-schoolteacher and world traveller, born in White Russia—kept his diary lest there be no account of the German occupation left after him. He died in a concentration camp late in 1942 or early in 1943, but his diaries made it through the war in buried cans and through other devices. Although his language and style are not gruesome, the reader may be benumbed by the accounts of scheming by Nazis, soldiers, fellow citizens, and Jews, and by the horror of being at the whim of a neighbor, landlord, bureaucrat, soldier, or bomb—all because of one's nationality and Jewishness and the state of war. There are revelations of the occasional humor and daring that showed themselves in the ghetto. While nearly vitriolic on the subject of the Nazi superman-conqueror, Kaplan almost joyfully shares a few instances of German decency and humanness; and despite his prejudice against Polish provincial Jews he is not dead to the love and warmth he finds in the community.

Judaism, he says, yet has within it the spirit of Isaiah: the ability in bad times to look over the life behind to find causal faults in one's self and one's people. Perhaps his most hopeful observations are that England is the last bastion of responsible and protective government and that American Quakers are the only people who can force a tyranny to open its doors and to give help (in this case) to all Poles in need, "including Jews." The American way, he wrote, is to live with every other man as the image, reflection, and making of the loving God.

JOHN L. P. MAYNARD

THOMAS KELLY: A BIOGRAPHY. By RICHARD M. KELLY. Harper and Row, New York, 1966. 125 pages. \$3.75

The greatest treasures in this biography are the extracts from Thomas Kelly's letters that are shared with the readers. In them Thomas Kelly speaks to us eloquently, directly, of the struggles against hardships and ill health, frustrations of ambition, doubtings and uncertainties, sufferings physical and mental—not only his own, but those of others with which in anguish he participated. Thus, what he writes of Holy Obedience or of the sense of Presence becomes more poignant; his courage, strength, and joyousness more inspiring. His was no shallow optimism.

It was by the study of these letters that Richard Kelly began to rediscover his father. And so may we. There were literally thousands of letters and many unpublished papers. Richard Kelly declares in the preface that his main concern has been to show this lifetime of inner turmoil and struggle as a preparation for the maturity and vision in his father's last years (1938-1941). In this concern he has succeeded. Today, if not earlier, we can the better appreciate the conflict Thomas Kelly endured between intellectual drives toward success in the scholastic world and the love and compassion which compelled him toward people. The urgency of his

message, the immediacy of "the ever-pervading Love of God which he felt certain would eternally nourish and sustain mankind. . . . [was] the optimism of one who had known the blackest and deepest sorrow of man in himself and others and found that evil and pain could be borne as a sacrament in joy and triumph if one but harkened to the Inner Springs of God within."

The pages descriptive of Thomas Kelly's experience in Germany in 1938 move this reviewer deeply, as do those relating his understanding of how "Christ is formed in you," how it was formed in Jesus, how the "Life of God must be actualized in men, in *lives*, and how in such lives there is born the way of Redemption." "If the reality of the Divine Life is in any person, there is a living message and everybody . . . can read it." This is the basis for the universalism of Friends' thought. Elsewhere he writes that he experienced "an increased sense of being laid hold on by a Power. . . . And it makes one know the reality of God at work in the world."

KATHARINE H. PATON

CONQUEST OF VIOLENCE. *The Gandhian Philosophy of Conflict.* By JOAN V. BONDURANT. University of California Press, Berkeley and Los Angeles, 1965. Revised edition, paperback. \$1.75

Holland Hunter pointed out in the recent Washington conference of the Friends Coordinating Committee on Peace that Friends resist dogmatic thinking on changing society—that a leading difference between Friends and Marxists is our unwillingness to accept a rigid ideology. Does this, however, put us in the traditional liberal paralysis—"on the one hand . . . on the other hand"—in which no political action is possible?

Joan Bondurant's book presents, masterfully, an alternative political theory which avoids dogmatism but permits (and encourages) action. Gandhi was not a systematic thinker, for he was primarily a man of action. Joan Bondurant has combed through his writings and the histories of his campaigns to pull out the distinctive features of his strategic thinking. What has resulted is, in my view, the best book which has yet been done on Gandhi's approach to conflict.

"The technique to which Gandhi gave the name 'satyagraha' is at once a mode of action and a method of inquiry." Dr. Bondurant shows how different this is from the dogmatism of Marxism and other authoritarian approaches, from the paralysis of liberal democratic theory which throws up its hands and resorts to violence when things become too bad, from the void in traditional conservative thought when faced with the need of action.

While the most significant part of the book is its contribution to political thinking in a world of massively organized violence, there is also a helpful section on actual campaigns in India—an excellent introduction to nonviolent action.

I would recommend this book especially for adult forum study in Meetings where pacifists and nonpacifists are not in dialogue. The book would challenge both. It is serious but not difficult; it deals with the major issues underlying the way any Quaker confronts community, national, and international conflict.

GEORGE LAKEY

Friends and Their Friends

Howard H. Brinton—whom most Friends' organizations regard as their own special property—is finding at eighty-one that he must curtail a few of his extracurricular activities. Hence he has resigned from the FRIENDS JOURNAL's board of managers, although he will continue to serve with Friends Publishing Corporation, of which he became a charter member when a merger of *The Friend* and *Friends Intelligencer* brought the present magazine into being in 1955. Author of many widely read books and essays, including *Friends for 300 Years* and *Creative Worship*, Howard Brinton is a frequent contributor to the JOURNAL's pages. He and his wife, Anna Brinton, formerly co-directors of Pendle Hill, the Friends' study center at Wallingford, Pa., continue as resident staff members there.

John Kavanaugh and Alfred Stefferud have been appointed to the FRIENDS JOURNAL's board of managers. Formerly publicity director for the American Friends Service Committee and editor of *The Quaker Approach to Contemporary Problems* (Putnam, 1953), John Kavanaugh, a member of Moorestown (N.J.) Meeting, is vice president of the John F. Rich Company of Philadelphia.

Alfred Stefferud of Washington (D.C.) Friends Meeting, who retired recently as editor of *The Yearbook of Agriculture* (U.S. Department of Agriculture), is chairman of the publicity committee for the 1967 Friends World Conference at Guilford College, Greensboro, N. C.

"**The Quakers in Canada**," a newly published pamphlet giving a succinct description of the history, faith, and practices of the Society of Friends, as well as an account of current service programs of Canadian Friends, is now available from the Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario.

D. Elton Trueblood, noted Quaker author and speaker, will retire in June from the faculty of the Earlham School of Religion in Richmond, Indiana. He plans to spend the coming academic year in England, continuing his research on Robert Barclay, one of the most influential voices of seventeenth-century Quakerism.

A foreign-policy seminar for college students will be held in Washington, D. C., from July 4th to August 26th, under the auspices of the Friends Committee on National Legislation. With "Congress and American Foreign Policy" as its theme, the program will include research opportunities and will provide contact with legislators, journalists, Administration officials, and embassy personnel. Further information on the program, the cost, and the possibility of scholarship aid is available from: Marion Krebsner, Director, Washington Friends Seminar Program, 245 Second Street, N. E., Washington, D. C. 20002.

A Summer Theater Arts Workshop at George School in Bucks County, Pennsylvania, will make its debut on June 20th and continue for six weeks, using the modern stage equipment of the school's Walton Educational Center. Open to twenty-five students who are either high school juniors or seniors or are graduates of the current year, the program will seek to give young people a vision of the possibilities of great theater by acquainting them with the basic skills of acting and producing. William H. Cleveland, Jr., director of dramatics at George School, will head the workshop. No boarding facilities will be available.

Allan Brick, associate professor of English at Goucher College (Baltimore, Md.), has been appointed director of adult peace education for the American Friends Service Committee's Middle Atlantic Region. A member of Baltimore Meeting (Stony Run), he will establish on July 1st an office in Baltimore which will become the headquarters of the entire M.A.R. staff when it moves about a year hence from its present location at 1500 Race Street, Philadelphia.

The Friends Center of Delhi, India, has settled in at its new headquarters at 224 Jorbagh, New Delhi 3. This long-hoped-for new home has already proved "a more satisfactory center in many ways" than the old location on Rajpur Road, Delhi, according to *The Friendly Way*, monthly publication of Friends in India and Pakistan.

Interfaith Fellowship in Minneapolis. On January 30th members of Minneapolis Friends Meeting attended St. Thomas the Apostle Catholic Church for the 10 o'clock Mass, sitting as a group near the front of the church. On February 20th some fifty members of St. Thomas Church attended the Quaker Meeting, sitting together during the 11 o'clock period of worship and joining later in a half-hour of social fellowship. A copy of Howard Brinton's *Friends for 300 Years* was presented to the visitors for their church library.

This ecumenical event was initiated by an interfaith committee of St. Thomas Church, which is extending a similar invitation for reciprocal visitation to some other neighboring Protestant churches.

Growing interest in China is reported in the news letter of the Friends Committee on National Legislation. A number of churches have adopted statements and resolutions encouraging a change in United States policy toward China. Study groups, seminars, and congressional hearings on China also indicate heightened concern. The American Friends Service Committee's first printing (17,000 copies) of its booklet, *A New China Policy*, is now exhausted. Yale University Press, the publisher, is engaged in a second printing and has entered the booklet in competition for the Sidney Hillman Foundation Award.

Carolina Friends School, which is believed to be the first Friends school in North Carolina for the elementary grades, expects to have its new building in Orange County ready for occupancy by next September, although kindergarten classes will continue to be held at the meeting houses in Durham and Chapel Hill.

The (Cape May) Junior Conference Committee is seeking persons with varied skills and interests to assist with children's activities at the forthcoming General Conference of Friends, June 24-July 1. Always a vital part of the biennial gathering at Cape May, New Jersey, the Junior Conference will be enriched, the Committee feels, by as many talents in music, the creative arts, recreation, etc., as can be found. Those having slide or film programs of interest—or, for that matter, any hobbies or skills which are portable—are invited to get in touch with Joseph Vlaskamp, 1520 Race Street, Philadelphia 19102, about giving an hour or two of their Cape May time to the Conference's young constituents.

Members of Sandwich (Mass.) Quarterly Meeting, concerned about their relationship with the Southeastern Massachusetts Technological Institute, whose new campus is being established at Dartmouth, Massachusetts, are proposing to start a conversation-coffeehouse in order to provide a suitable environment for friendly encounter and for the exchange of opinions on relevant issues of today's world. Several seminars on timely topics, arranged by Friends, have stimulated dialogue among the faculty, students, and community; it is hoped that these groups will want to continue such communication in the projected coffeehouse. Planning sessions have been held at Westport (Mass.) Meeting, and a definite proposal has been submitted to all parties involved.

"The Speckled Ax" coffeehouse, initiated by Valley Mills Meeting, Indianapolis, Indiana (reported in the *FRIENDS JOURNAL* of June 15, 1965) has been the source of much encouragement to Sandwich Friends in this undertaking.

Howard Thurman, nationally known author (*Disciplines of the Spirit* and many other books), lecturer, and preacher, who has been spending the winter academic term at the Earlham School of Religion in Richmond, Indiana, leading faculty and students in studies of the spiritual disciplines and of worship, has also been speaking weekly to a large group from the local community who have registered for his (noncredit) evening course.

For the 1966-67 school year the School of Religion has appointed Thomas J. Mullen, widely known Quaker minister, as part-time lecturer in applied theology. He will also serve on the faculty of Earlham College as minister-at-large. For the past seven years pastor of New Castle (Indiana) Friends Meeting, Thomas Mullen is the author of *The Renewal of the Ministry* (1963) and *The Ghetto of Indifference*, scheduled for release this spring. Both he and Howard Thurman were participants in the 1964 Friends General Conference at Cape May, New Jersey.

Elizabeth Fry Center for women released from prison is being prepared for occupancy under the supervision of the Pacific Southwest Regional Office of the American Friends Service Committee. Tom and Grace Nelson and Charles Thomas of the Center staff, assisted by high-school and college groups, have spent many hours working to make the two-house unit comfortable and homelike. The AFSC is planning additional weekend workcamps for college students and is seeking contributions of household goods and furnishings.

The New York Monthly Meeting Schools (according to an item in *The Quaker Bulletin* of New York-Westbury Quarterly Meeting) have developed a new policy within the last two years whereby "the school year is extended by three to four weeks to allow for enrichment of the programs culturally, academically, and in ways relating to the social concerns of Friends." Also, within the next school year a student work program is to be inaugurated. (The two schools involved are Brooklyn School and Friends Seminary in Manhattan.)

The Religious Education Committee of Philadelphia Yearly Meeting will sponsor two events in May for women. The first, from 10 to 4 on May 11th, is an opportunity to explore with Dorothy Steere "The Sources of Daily Renewal." Mary Howarth of Media (Pa.) Meeting is coordinator.

From May 13th to 15th the second annual Weekend for Mothers of Young Children will be held at Pendle Hill, Wallingford, Pa. Josephine Benton, as resource leader, will assist in making this a time of renewal and refreshment of mind, body and spirit. The weekend is being coordinated by Anne J. Taylor of Abington Meeting, Jenkintown, Pa. Cooperation of Monthly Meetings in the area is asked in making it possible for women members to attend both of these occasions, for which reservations should be sent to the Committee, 1515 Cherry Street, Philadelphia 2 (LO 8-4111)

"What Would My Neighbor Say?" A new housing flyer, *Selling Your Home?*, is now available from the Fair Housing Council of Delaware Valley (P. O. Box 12573, Philadelphia). It provides answers to the common question "What would my neighbor say?"

J. Floyd Moore, professor of Religion and Biblical Literature at Guilford College, Greensboro, North Carolina, and a vice-chairman of the Friends World Committee, has been appointed executive secretary (beginning in September) of the Friends World Conference which is to be held at Guilford July 24-August 3, 1967. His background for this new service includes (in addition to his professorship at Guilford) study at Guilford, Hartford Theological Seminary, Boston University, Pendle Hill (where he has also lectured), and Haverford; and experience teaching at the Friends Boys School at Ramallah, Jordan, and working in Germany with the American Friends Service Committee. He is the author of *Rufus Jones: Luminous Friend* and of *Friends in the Carolinas*.

The Peace Center of Miami (which is the American Friends Service Committee's headquarters in the Miami region) has had its office during the three years of its existence at the Miami Friends Meeting House, 1185 Sunset Drive, Coral Gables, Florida. Now, however, its activities have grown so greatly (as have those of the Meeting) that this Friendly partnership will have to be broken up as soon as the Peace Center can find (and can afford) new quarters of its own.

A classic question asked of pacifists, "Would you defend your grandmother if she were attacked?" is mentioned in the Ann Arbor (Mich.) Meeting's newsletter, which recalls also Norman Thomas' answer (given on the eve of World War I): "I really don't know, at this moment; but I do know that I wouldn't travel 4,000 miles to attack a potential aggressor."

For those who feel unprepared for retirement Harold Winchester of Mount Toby Meeting at Leverett, Massachusetts, has just published *Maturing Creatively*, a booklet made up of his articles on retirement that have previously appeared in *Modern Maturity*, the magazine of the American Association of Retired Persons. This booklet may be obtained at \$2.00 a copy from the author at Gould Farm, Great Barrington, Massachusetts 01230.

Appreciations of Norman R. Morrison by Henry J. Cadbury, E. Raymond Wilson, Norman J. Whitney, Lawrence Scott, John Roemer, and Marie Klooz at a memorial service held in Washington, D. C., last November, have been published in a booklet available from the Friends Coordinating Committee on Peace, 1520 Race Street, Philadelphia 2. (Although individual Friends have underwritten the cost of printing the booklet, enclosure of ten cents for mailing is requested.)

Norman Morrison was executive secretary of Baltimore Monthly Meeting (Stony Run) at the time of his self-immolation at the Pentagon in protest against the war in Vietnam.

Elizabeth Gray Vining, widely known Quaker author, will lead one session of the round table on Friends' journalism at the Cape May Conference in the last week in June. Eleanore Price Mather, editor of the Pendle Hill Pamphlets, and Xen Harvey, editor of *Quaker Life*, who were announced in the April 1st JOURNAL as among those taking part in this program, will not be able to participate.

Teen-Agers and Prejudice

"Is your generation less prejudiced than the previous one?" With this question the moderator opened a teen-age discussion on prejudice sponsored by the Philadelphia *Bulletin* and reported in that newspaper's Sunday magazine of February 27th. The seven high-school-senior panelists (one of whom, Maria D'Ingianni, a member of Abington Meeting, Jenkintown, Pa., is a student at Abington Friends School) agreed that parents and the home are largely to blame for prejudice, which, they felt, is being broken down step by step, generation by generation. However, it may exist today in more subtle forms than

before, particularly in the North, where a person may be prejudiced against those who are "different" in some way, or against Southerners, or against the prejudiced themselves!

"Sometimes," said one girl on the panel, "prejudice is due to the fact that people are not sure of their own individuality. To feel secure, some people have to be able to say to themselves: 'I can go places my neighbor can't, so I must be better than he is.' If a person feels sure of his own individual worth, he doesn't need this feeling of superiority."

"It's also a matter of thinking in stereotypes," observed one of the boys, and another added: "Economic fear enters into it."

"But nobody can just tell you to change your mind," the girl pointed out. "I think minds can be changed once people realize the faulty logic in their prejudices."

"How would you do this?" asked the moderator.

The panelist from Abington Friends had at least a partial answer: "In our school, starting last year, we had a girl from Birmingham, Alabama, a Negro, join our class. It was interesting to watch how our prejudices broke down. First, she was one of those people we said hello to; we were friends from 9:45 to 3:20, and we'd sit with her at lunch. As the year went along, people began to go toward her. And now we have not one but two girls [from Alabama], and the second girl found it a lot easier. At first, some parents were going to withdraw their girls from the school. But they didn't, and they are quite happy now."

The other young panelists had much to contribute:

"It will take time and education."

"But you can't just leave it to time."

"If we were all to become astronauts . . . and see the world in the middle of this immense void, all isolated, . . . we would see the foolishness in isolating ourselves from each other."

"I think there will come a time when we realize we all need one another. We need to meet, to love."

"Prejudice can be eliminated. . . . But how do you get people to care? This is the basic problem."

New England AFSC

Spring and summer activities of the American Friends Service Committee's New England Regional Office will include two weekend residential conferences at Woolman Hill (the Quaker conference center in Deerfield, Massachusetts) and the traditional Avon Institute at Geneva Point, Lake Winnepesaukee, New Hampshire.

"Social Revolution and Nonviolence" will be the topic of the first Woolman Hill conference, April 15-17, with A. J. Muste and David Dellinger of the editorial board of *Liberation* as resource persons. A follow-up conference, May 20-22, will deal with the question "Social Revolution and American Policy: What Can Be Done?" John Gerassi, authority on Latin America, and Russell Johnson, AFSC staff member recently returned from four years in Asia, will be among the consultants.

The Avon Institute, July 16-23, in dealing with the theme "Social Revolution: A Quaker Approach," will carry forward the concerns of the two spring conferences. With A. J. Muste as keynote speaker, it will involve family groups and individual attenders in discussions with consultants Philip Berrigan, Robert Browne, Louis Schneider, Walter Martin, Ross Flana-

gan, David Dellinger, Edward Jolliffe, John Gerassi, and others. Abundant recreational opportunities will also be available.

Further information about these and other programs of the Service Committee in the New England area may be obtained from AFSC, Box 247, Cambridge, Massachusetts 02138.

Cape May General Conference

Advance programs listing accommodations for the 1966 Cape May Conference, June 24th to July 1st, are being received by all families in Friends General Conference. Friends are encouraged to make their living arrangements promptly. Detailed planning is being carried on by all committees concerned.

The Program Committee, chaired by William Eves, 3rd, has announced that in addition to evening addresses by Douglas Steere, Charles Price, Jan de Hartog, and Taylor Grant, there will be a presentation on Monday evening, June 27th, by John H. Burrowes, headmaster of Sandy Spring, (Md.) Friends School, and Agi Jambor, outstanding concert pianist, to focus the attention of the conference on "The Human Crisis and the Arts." Among the other evening programs will be a panel consideration on June 28th of "The Revolutionary Character of our Communities" under the direction of Roland Warren, professor of Community Theory at Brandeis University. The concluding feature of the conference on Thursday evening, June 30th, will be a panel chaired by Kenneth Boulding discussing "Friends' Response to the Crises of our Times." On the panel will be Louise B. Wilson, principal of Virginia Beach (Va.) Friends School; Barrington Dunbar of the New York City Youth Board staff; John Nicholson, Westtown (Pa.) School faculty member; and Ross Flanagan, director of the New York City Peace Center.

The Senior High School Conference will again have its headquarters at Congress Hall Hotel. Its keynote speaker (who will open this conference on Friday evening, June 24th) will be Allan Glatthorn, principal of the North Campus, Abington (Pa.) High School. He will speak on "A Time to Accept and a Time to Rebel." Other General Conference leaders who will meet and talk with the high schoolers are Jan de Hartog, author and playwright; Taylor Grant, radio and TV newscaster; Ross Flanagan, and John Nicholson. A panel of young Friends will bring their conference to a close on Thursday evening, June 30th. During the week there will be ample opportunity for fun on the beach (remember the sand sculpturing in 1964?). The chairman of the Senior High School Conference Committee is Hali Giessler, principal of Detroit Friends School.

The four morning lecturers have announced the following subjects: Henry J. Cadbury—Paul's Many-sided Religion and Ours; Charles A. Wells—Quaker Light and the New Believers; William Hubben—Alienation from God and Man in Modern Literature; and Robert L. James, Jr., Francis Hall, and others—Crucial Decisions Facing the Society of Friends.

Meetings for worship under the care of the Committee on Religious Life, chaired by Bernard Haviland, are being arranged throughout the week. Each morning from 8:30 to 9:00, with the exception of Sunday, there will be at least six such meetings in convenient locations. On Sunday morning there will be one meeting at 7:00 and six at 10:30. (One of these

will be held in the Convention Hall.) In addition, there will be six worship-fellowship groups meeting each morning except Sunday from 10:30 to 11:50.

As in the past, Monthly Meetings are being invited to sponsor overseas guests attending the conference. Meetings wishing to serve as sponsors or knowing of students from abroad who should be invited to attend should write to Jean Hollingshead, chairman, Overseas Guests Program, Friends General Conference, 1520 Race Street, Philadelphia 19102.

Correction: (March 15th JOURNAL) In the item about William and Henrietta Vitarelli's work in the Pacific Islands Trust Territory the word "Melanesian" should have been "Micronesian."

Letters to the Editor

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

Discrimination in the Draft

I am an undergraduate student at Brandeis University who in the past has been active with the Young Friends Movement of Philadelphia, the AFSC, etc. I have applied for I-O draft status and have always thought that I had considered my stand deeply. I still think that I had, but the recent announcement by Mr. Hershey, head of the Selective Service System, that they would be reclassifying the lower half of university classes unless they received a certain percentage on a nation-wide exam started me thinking.

This thinking left me with the thought that I had just flowed along and taken my II-S (student deferment) without fully considering it. What I see now, emphasized by this new announcement, is a discriminatory ranking of an individual's worth to society—discriminatory because lower-income-bracket individuals don't have the educational opportunities to allow them a II-S. If they *do* manage to get into a university, the chances are that because of their lesser educational background they will rank in the lower half of the class. I submit that all people are of the same worth, but even if you can't accept that, how are you going to measure their worth? Certainly not by their intelligence. Is an intelligent person necessarily moral?

This places me in a grave quandary. No matter how I resolve it, I am glad for the opportunity to see some of the things I had previously overlooked. Is this overlooking possibly expandable to all issues? How many of us are forgetting to review our opinions and either to reinforce or to realign them with new material? I know I often forget. I only hope that we, as Quakers, can remember to do this and can welcome differing opinions—and this for our own sake, as well as for that of those differing from us.

Waltham, Mass.

C. MICHAEL SANDBERG

Unity and Duty

There will hardly be one among us who is not aware of how far his Quakerism falls short of what it might be. That is why *Unity and Duty* (JOURNAL, February 15) makes such usefully painful reading. Nevertheless, unity, as such, is not the answer.

First, no Discipline that I have seen has ever done more than advise. They have all been written in the spirit of the Balby declaration. No Friend has ever been commanded. The testimonies are not places at which he must arrive, but directions in which he is advised to go.

Second, the ideal (or hope) of unity is dangerous. It rests upon an assumption of final righteousness that in the history of religions has been repudiated again and again. It is the dependence of every dictator. It is the uneasy plea of our own national administration. It ignores the fact that the most important gift of Friends to their fellow citizens is in their differences from non-Friends. A principle that holds between Friend and non-Friend will not suddenly become false between Friend and Friend.

Perhaps the plea for unity was really a plea for commitment. What do we do about the Friend who will not commit himself, who refuses to accept the Advices? No sooner do we ask than we realize that in some degree we are referring to *every* Friend. Moreover, we realize that we must be very careful to distinguish between a testimony and its implementation. It is not "peace" on which Friends disagree, but civil disobedience, symbolic sacrifice, evangelism, alternative service, alterations in the social order, piety, etc., as the best way to attain it.

Failure to unite has only two remedies: coercion or disownment. Neither is to be commended. No Meeting is worth its establishment that is unwilling to be patient while a member is arriving at conviction. The remedy lies in the hands of the committed Friends—to nurture that spirit in the Meeting which will make infertile Friends pregnant with Quakerism, for it will be worthless unless it is something that grows within them. There is a unity of spirit that can rise above all differences—a unity not of perfect agreement but of love, of mutual respect, of willingness to be proved wrong, of that toleration which is defined as waiting while truth grows.

Fleetwood, Pa.

CARL F. WISE

The Disregarded Peace Testimony

My hearty thanks to R. W. Tucker for stating so forthrightly in "Unity and Duty" (JOURNAL, February 15) the difficulty some Meetings face today. It has always seemed to me incongruous for Friends to be eager to acknowledge or support Friends' activities on behalf of slaves, Indians, prisoners, refugees, etc., yet eschew activities which would imply their support of the pacifist position. The peace testimony of the Society of Friends, it appears to me, is merely the logical extension of our faith that God's spirit resides in some small measure in every human being, that each man is our brother and should be the object of our help and love—not the target of our hatred and weapons. This is not dead doctrine, but the ever-living, demonstrable truth.

I agree it is one thing, as an *individual*, to feel not yet able to put up the sword; it is quite another matter to block Meeting action of a pacifist nature. I am not concerned here, primarily, with judging such action, but rather with pointing out the danger thereof. Each time the peace testimony is put aside by a Meeting, the nature and function of our Society undergoes a subtle but major revision; the image of the Meeting as seen by its neighbors and by itself shifts a bit out of focus. Each

time such corporate action is denied it, a Meeting's testimony of love—its unique usefulness—has been watered down; it loses some of its savor.

Whether or not as individuals we are ready or able to accept the full implication of pacifism in our lives, we have a primary, corporate responsibility to do so. And we badly need to improve our techniques for dealing openly and lovingly with our differences.

Wellesley, Mass.

ELIZABETH M. GULICK

Harrisburg Meeting's Library

Early last year, on behalf of Harrisburg Monthly Meeting, I wrote to the FRIENDS JOURNAL requesting books for the library of our new meeting house, which was then nearing completion. Your readers may be interested in a report on the progress of our meeting house, which has been the scene of our various activities since early last April. (The dedication took place June 6th.)

The library has grown from practically nothing at the beginning of 1965 to the point where it now contains some 330 books and over a hundred pamphlets, including Quaker history, biography, journals, Friends' testimonies, and religion. Several months ago a check-out system was placed in operation, and we are acquiring bookplates on which the names of donors will be recorded. We wish to express publicly our appreciation to those who have given books. We are endeavoring to make the library a truly vital part of our meeting house, which we want in turn to be a center for Friends' activities and for the expression of our testimonies and concerns here in Pennsylvania's capital city.

Harrisburg, Pa.

GEORGE R. BEYER, Librarian

Addresses Wanted

Last fall at Lake Erie Yearly Meeting, held at Malone College, my children made two new friends. They did not think to get their addresses, and I have not located the information. Could we ask anyone who has the addresses of two young gentlemen named John Tabor and Roger McGinnis to let us know?

47 6th St., S. E.

Massillon, O.

JANET G. POLACHECK

"That the Seed May Grow"

May we firmly dissent from the conclusions of Erling Skorpén regarding myth in the JOURNAL of February 1. We feel that Christianity is in less danger from rigid orthodoxy than from a liberal philosophy in which all myths and values are relative. To see the symbols of one's own religion from the vantage point of another religion may be of some value to the scholar, but it is generally a way of remaining indecisive, or an excuse for further involvement in one's own choice of symbol and ritual.

The humility of completely developing—that is, to search through and use—a small set of symbols requires and develops more imagination than does the intellectual pride of being able to add symbol upon symbol.

Los Angeles

MARY VIRGINIA MURRELL (Roman Catholic)

EVELYN GIVENS (Quaker attender)

Book on Friends in Africa

Friends in America may be interested to know that the manuscript of *The Hill of Vision*, the story of the development of the Quaker movement in East Africa, has recently gone to press in Nairobi. We hope that it will be on sale in America by July. With the assistance of the University Library in Nairobi, plans for microfilming Friends' records at Kaimosi (beginning in September 1902) are well under way, and the project will be completed in a few months.

Kaimosi Friends Center, Kenya LEVINUS K. PAINTER

"The Christian Agnostics"

It was with much interest that I read the excellent review by Peter Fingesten of Leslie D. Weatherhead's *The Christian Agnostics* in the February 15th JOURNAL. But I must refer you to the last two sentences of this review:

Dr. Weatherhead defends the theory of reincarnation, *the only weakness in this book*. This is, of course, as fantastic as some of the Christian dogma he questions.

These sentences are *the only weakness* in Peter Fingesten's review. Since when is a Friend to question the soundness of a theory in which millions of Asiatics and thousands of Westerners believe?

Pátzcuaro, Mexico

HUGO VAN ARX

Brave New Day?

IN FRIENDS JOURNAL (February 15) the article "One Meeting's Sex-Education Experiment" calls to mind how thoughtfully a number of groups have pursued the practice of training children from very early childhood in the principles sacred to their cultures. Often this gives evidence of the ability of these groups to make contributions to other cultures which are different both in principles and in practices.

New life, as seen in a baby, a lamb, or a leaf, is deemed beautiful. Evasion in regard to sex education is simply in line with the evasion so evident in almost every vital issue of our lives.

Young people themselves, in growing numbers, are an encouraging sign, with their upsurge of determination to serve and their rebellion against mass, standardized, uncritical acceptance.

Maybe a brave new day is arriving when the parent-child relationship will be one of openness and of recognition that every child is a person—when responsibility will be granted to children so that each (according to his physical growth and potential) may recognize the worth of adult experience.

Newfane, Vt.

BERTA HAMILTON

Schweitzer on the Church in Wartime

Regarding others' opinions of Friends, in Albert Schweitzer's *Philosophy of Civilization* (p. 340) is this: "If the Church is to accomplish its task, it must unite men in elementary, thoughtful, ethical religiousness. . . . How far it is from being what it ought to be was revealed by its absolute failure in the war [1914-18] . . . it succumbed to the spirit of the time and mixed up with religion the dogmas of nationalism and pragmatism. There was only one tiny church, the community of Quakers, which attempted to defend the unconditional validity of reverence for life, as it is contained in the religion of Jesus."

La Jolla, Calif.

M. L. O'HARA

James Reeb's Unfinished Work

Readers of the FRIENDS JOURNAL may be interested to know that the unfinished work of James Reeb, which he performed with the American Friends Service Committee in New England, is being carried on not only by the Reverend Donald A. Thompson (JOURNAL, February 1) but also under the leadership of Robert Gustafson, a member of Cambridge Meeting and director of the AFSC Community Relations Low-Income Housing Program in Roxbury, Massachusetts. With two program associates, resident in Roxbury and experienced in community organization work in that neighborhood, an exciting experiment is well under way in bringing together tenants, landlords, and city officials for joint exploration of the problems of eliminating substandard housing.

Details of this program are available from the New England Regional Office, AFSC, Box 247, Cambridge 02138.

Cambridge, Mass.

ROBERT A. LYON
Executive Secretary

Honolulu Meeting House

I have just now gotten around to reading your issue of November 1st, containing the article entitled "The Meeting House Fund—A Ten-Year Report," by Mary Sullivan Patterson. To correct slightly the statistics given in that account, I should like to state that the meeting house in Honolulu, Hawaii, should fall into category #4 rather than #1. It was a private home which was bought and altered only slightly to serve as a meeting house for Honolulu Friends.

Philadelphia

HELEN BOWLES NICHOLSON
(formerly of Honolulu Meeting)

Intelligent Understanding Needed

Before Friends criticize and try to influence upper political levels, we must be able to distinguish some of the prevailing attitudes, ego-involvements, interests, urges, and conflicts, and we must develop skills to unravel these tangles so that means may be found for constructive outlets and resolutions. How can we advise what should be done about Vietnam, for instance, if we can't disentangle the snarled personal and group needs of the military, industrial, political, national, ideological, religious, and social agencies involved? Loving and understanding, while basic, are not enough. We must *help*, intelligently. Only by providing acceptable and constructive outlets for these will humanity advance, not regress. The recent televising of deliberations of the Foreign Relations Committee is almost a laboratory study of the tangled and multifaceted web of human motivations and what we must deal with if we are to stem the tide toward human catastrophe.

Haverford, Pa.

EMILY M. F. COOPER

Back Issues Available

I have available copies of the *Friends Intelligencer* (January 1941–June 1955 and the *Friends Journal* (July 1955–December 1959).

These will be sent by parcel delivery on a first-come-first-served basis if the recipient will pay shipping charges. Please write immediately to Ervin Kampe, Box 8634, South Charleston, West Virginia 25303.

South Charleston, W. Va.

ERVIN KAMPE

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

HIDELL—On February 14, a son, CHRISTOPHER ROBINSON HIDELL, to Henry Robinson, 3rd, and Patricia Darling Hidell. The mother, maternal grandparents Bennett and Nancy Darling, and great-grandparents Malcolm and Katherine Farquhar are members of Kennett Meeting, Kennett Square, Pa. The father and paternal grandparents, Henry R., Jr., and Faith Jenkins Hidell, are members of Willistown Meeting, near Edgemont, Pa.

VINCENTI—On January 12, a son, JOHN WILLIAM VINCENTI, to Dominic and Jane Errett Vincenti of Kennett Square, Pa. The mother is a member of Kennett Monthly Meeting.

ADOPTION

JONES—By Clarke Eaton and Elizabeth Molyneaux Jones of Whittier, California, a son, HENRI EATON CARRELL JONES, born August 6, 1963. The mother attends Whitleaf Meeting, Whittier.

MARRIAGE

DOCKHORN-DA MOTA—On October 1, 1965, at the home of the groom and his parents, Southampton, Pa., CLARICE DA MOTA, daughter of General Adalberto and Senhora Mota of Rio de Janeiro, Brazil, and WILLIAM S. DOCKHORN, son of Wayne and Marian Dockhorn, members of Southampton Meeting.

DEATHS

BASSETT—On March 3, in the Elmer (N.J.) Community Hospital, following an illness of several weeks, CLEMENT H. BASSETT, aged 90, husband of Elizabeth Bassett. He was a lifelong member of Woodstown (N.J.) Meeting. Surviving, in addition to his wife, are three children, seven grandchildren, and four great-grandchildren.

KIRK—On November 30, 1965, suddenly, at his home in Peach Bottom, Pa., R. NORMAN KIRK, aged 77. A birthright member of Penn Hill Meeting (near State College, Pa.), he is survived by a sister, Helene H., and a niece and nephew.

KIRK—On December 25, 1965, in Lancaster (Pa.) General Hospital, following a brief illness, HOWARD T. KIRK, aged 81, husband of Helene H. Kirk. He was a birthright member, and for fifty years a trustee, of Penn Hill Meeting. Surviving, in addition to his wife, are a daughter, Ethel K. Mills of McLean, Va.; a son, Francis L. Kirk of Peach Bottom, Pa.; and five grandchildren.

PENROSE—On February 15, in Wilmington, Del., ANNA JARRETT PENROSE, aged 84, wife of the late Morris P. Penrose. A birthright member of Horsham (Pa.) Meeting and more recently a member of Wilmington Meeting, she is survived by a daughter, Eleanor P. Palmer, and two grandchildren.

PITMAN—On February 12, HOWARD F. PITMAN, husband of Marion E. Pitman of Philadelphia, both members of Monthly Meeting of Friends of Philadelphia, Fourth and Arch Streets. Surviving, in addition to his wife, are two daughters, Ruth Pitman of Philadelphia and Eleanor Brady of Cleveland, Ohio.

ROBERTS—On March 3, suddenly, BYRON T. ROBERTS, aged 73, of Marlton, N. J., husband of Lydia Lippincott Roberts. He was a member of Moorestown (N.J.) Meeting. Surviving, in addition to his wife, are two sons, Malcolm H., of Marlton, and E. Kirk, of Middlebury, Vt.; two daughters, Alice R. Powelson of Pittsburgh, Pa., and Carol R. Todd of Philadelphia; and fourteen grandchildren.

ROBINSON—On December 25, 1965, at Winchester, Va., ERNEST F. ROBINSON, aged 83, husband of Kirley Mabel Robinson. He was a member of Hopewell Meeting, Clearbrook, Va., and attended Centre Meeting, Winchester. Surviving, in addition to his wife, are three sons, William K., of Canton, N. Y., Charles D., of Richmond,

Va., and Harold E., of Hamlet, Calif.; a daughter, Mrs. Milan Vuitch of Chevy Chase, Md.; and ten grandchildren.

SHORTLIDGE—On December 19, 1965, E. WHARTON SHORTLIDGE, aged 83, of Kennett Square, Pa. A member of New Garden Meeting, near Toughkenamon, Pa., he is survived by three brothers, Orville W., Harvey G., and Swithin C., and a sister, Ada S. Hagerty, all of West Chester, Pa.

Cyrus H. Karraker

Cyrus H. Karraker, born in 1896, died on February 5 at his home in Lewisburg, Pa. He is survived by a son, David; a daughter, Louise Furman, and four grandchildren.

Holder of a doctorate and a research fellowship from the University of Pennsylvania, he taught at several colleges before his thirty years at Bucknell University. Author of two books and of numerous articles, he was a Fellow of the British Royal Historical Society and of the Royal Society of Arts. He had received the Burma-Bucknell Bowl for his "humanitarian concern," the Human Rights Award of the Pennsylvania N.A.A.C.P., and an honorary Doctorate of Humane Letters from Wilberforce College.

The son of a minister, Cyrus Karraker became a Friend by conviction after fifty because of his social concern and his faith in man's goodness and God's forgiveness. Long a devoted member of Millville-Muncy Quarterly Meeting, he helped found Lewisburg Monthly Meeting, of which he was clerk. A gentle and spiritual person, he was also a vigorous crusader for Quaker testimonies. He united the courage to stand alone with contagious energy that infected students and friends. He was active in the Pennsylvania Citizens' Committee on Migratory Labor, which he founded, and in numerous national conferences concerned with child welfare.

ELIZABETH McLAUGHLIN

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.

APRIL

2-3—Shrewsbury and Plainfield Half-Yearly Meeting, Plainfield Meeting House. *Saturday*: Ministry and Counsel, 10:30 a.m. Lunch, 12:30; business, 2:30; dinner, 5:30, 6:15, 7:00. Music in meeting house, 6:15. At 8 p.m. John C. Brzostowski of Shrewsbury Meeting teacher of art at Red Bank H. S., N.Y.U., and The New School, will speak on "Searching for the Tibetans." Pre-school child care, craft projects for grade-school children, 10:30 a.m. to 5:30 p.m. Supervised work day for junior and senior high schoolers, 10-5; bring box lunch, work clothes. Beverages and transportation (Plainfield-New Brunswick and return) provided.

Sunday: First-day School, 9:50 a.m.; worship, 11; coffee hour, 12:15. Child care provided. For reservations (both days); Lillian M. Marshall, Meeting House, Watchung Avenue and Third Street, Plainfield 07060.

8-10—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Fla. Correspondent: Leon L. Allen, 312 Tenth Street East, Bradenton, Fla. 33505.

12—Tenth Annual Meeting of Suburban Fair Housing, Inc., 8:15 p.m., Fellowship Hall, Covenant Methodist Church, Springfield Road and Saxer Avenue, Springfield, Delaware County, Pa. Theme: "Ten Years—a Look Back and a Look Forward." Firsthand reports from SFH buyers; discussion of new directions in fair housing. Refreshments. All welcome.

16—Western Quarterly Meeting, Fallowfield Meeting House, Ercildoun, Pa. (Route 82 south of Coatesville). Worship and Ministry, 9 a.m.; meeting for worship, 10; business, 11. Lunch, 12:30. At 1:45, Georgia Glenn and Marian J. Scull will speak briefly and lead discussion on topic to be announced. Baby and child care provided.

16-17—Calm Quarterly Meeting, Camp Hilltop, Downingtown, Pa. Theme: "The Struggle for Freedom in Southern Africa." Resource leaders: Charles Holzinger, Franklin and Marshall College;

William Scott, Lincoln University; Rhodes Gxoyiya, Lesoana Makhandu, Cyril Sithole, Oscar Nikomo, Donald Moatta.

Saturday: Get-acquainted session, campground exploration, 10:30 a.m. Bring picnic lunch. Registration, 1 p.m. Business, 2:30 (special program for children and teen-agers); supper, 6; campfire, family sing, 7; panel discussion, children's recreation, 7:45; evening snack, 9; square dance and informal discussion, 9:15.

Sunday: Breakfast, 8 a.m. Family sing, 8:45; worship, 9:30; discussion groups and youth programs, 10:30; dinner, 12:30.

Cost (including three meals and overnight lodging): adults, \$8; ages 8-11, \$6; 4-7, \$4; under 4, \$2. Send registrations to John Hanf, 156 South Third Street, Hamburg, Pa. 19526, before April 5. No cancellations after April 8. For further information: Virginia S. McQuail, R.D. 2, Downingtown, Pa. (215-269-3432).

17—Millville-Muncy Quarterly Meeting, Muncy Meeting House, Pennsdale, Pa. (ten miles east of Williamsport on old U.S. Route 220). Worship, 10:30 a.m., followed by business session and covered-dish lunch. Speaker: Francis G. Brown. Topic: "Friends' Response to Conflict, Aggression, and Violence." All welcome.

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 Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

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

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

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 624-3690.

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: George Peck. Phone: Greenwich TO 9-5265.

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.

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.

Delaware

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

20—Library Forum of New York Monthly Meeting, 15 Rutherford Place, 7:30 p.m. Robert H. Cory of the Quaker U.N. Program will speak on "Quaker Proposals for China." Dinner with Robert Cory, 6 p.m., at The Penington, 215 East 15th Street (call OR 3-7080).

23—New York-Westbury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn. Ministry and Oversight, 10 a.m.; worship, 10:30, followed by business session. Bring box lunch; beverage and dessert provided. Afternoon program by Junior Quarterly Meeting. Care of small children provided.

24—Centre Quarterly Meeting, State College (Pa.) Meeting House, 318 South Atherton Street. Ministry and Counsel, 10 a.m.; worship, 11. Lunch served by host Meeting. Business and conference session, 1:30 p.m.

27—Philadelphia Quaker Women, 10:45 a.m., Gwynedd (Pa.) Meeting House, Sumneytown Pike and Route 202. Review of Mary Blackmar's *Conversations on the Edge of Eternity* by Lynne Mifflin of Swarthmore (Pa.) Meeting. All women of Philadelphia Yearly Meeting and their friends are welcome. Bring sandwiches for lunch. Beverages and child care provided.

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.

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

CAMCOEN—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, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

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—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

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.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

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.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

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.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

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.

ROCKLAND COUNTY—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

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, 252-6544.

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 4-2895.

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

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both at Quaker House, 1828 Dexter Ave. Mervin Palmer, clerk, 753-5052.

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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day 10 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.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m.

Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3718 Baring Street, 11 a.m.

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

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.

VACATION

HAYFEVER HAVEN ON NORTH SHORE OF LAKE SUPERIOR. New year-round motel, modern housekeeping cabins on lakeshore. Elmer and Mary Alice Harvey, Lutsen, Minnesota.

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CUSTODIAN FOR HADDONFIELD (N. J.) FRIENDS MEETING. Salary and house. Please write Box H-360, Friends Journal.

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