

# FRIENDS JOURNAL

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Photo by Theodore B. Hetzel

*A moment during Philadelphia  
Junior Yearly Meeting*

*(See page 232)*

THIRTY CENTS  
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*F*RIENDS, be careful  
how ye set your feet among  
the tender plants, that are  
springing up out of God's  
earth; lest ye tread upon  
them, hurt, bruise, or crush  
them in God's vineyard.

—GEORGE FOX

## FRIENDS JOURNAL



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## The Toe Hold

IT happened in Philadelphia's Fourth and Arch Streets playground, known as the meeting-house parking lot at other seasons than summer, and long ago as the plot of ground given by William Penn for a burial ground.

Three boys were playing under a scrawny old tree from which, until this moment, had hung a single rope for swinging. In their play it had become lodged among the branches six feet or so above their heads. Wanting to free it, they began throwing sticks at it. With bat outstretched, they jumped to try to dislodge it. Then the taller boys held up the smaller one to see if he could reach and pull it free, but all was to no avail.

Gradually the two younger boys became discouraged, but the biggest one, perhaps feeling more responsible than the others, kept kicking around looking for some means. If he could just climb up the trunk to that branch . . . ! But it was a straight trunk with no low branches. The swing-holding branch, stretching out at right angles, was the lowest one.

The examination became more intense. Here was an old vine climbing around the trunk, and a few bumps or knotholes, and—yes, here was a toe hold! Now the struggle increased to find a part of the vine with which to pull his weight above that toe hold. Ah, the vine held; the toe held; he was off the ground. With arms searching for new holds, he struggled until, by inching his way up the trunk, he reached the rope-entangled branch.

The going was easier now, and soon the rope was swinging free, ready for play on other days. What is more, a young man surely carried along home a sense of triumph as well as his scratches. Here was a man of persistence in the making!

MABEL S. KANTOR

## Of Silence

By MIRIAM STACKHOUS EMMOTT

We speak of silence; snow falling on earth;  
The hush that comes in worship's meeting place,  
With quiet, lowered heads free of ukase  
That contemplate, in stillness, life's real worth.

We speak of silence: muted inner mirth.  
The soundless dawn we quietly embrace,  
Then prayerfully arise again to face  
The challenged hours of life and death—or birth.

But there are moments when our silence breaks;  
Love must be voiced and joys be shared aloud,  
With healing comfort to the heart that aches,  
Full confidence restored to minds that cloud.  
There in the stillness to the one who wakes  
Let not his silence be his mortal shroud.

# FRIENDS JOURNAL

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## "Strengthened With Might by His Spirit"

By DOROTHY HUTCHINSON

THE quotation from Colossians which I use as my title describes a state of being, a type of person with might not only to endure but to act significantly within the circumstances of his life, whatever they may be. In the New Testament the words "might" and "power" are used to describe a spiritual quality making men new and giving them a capacity to cope magnificently with very adverse circumstances. This power enables one not necessarily to succeed, but to act significantly, which is a very different thing. The classic example is Jesus, who died a failure but who had acted more significantly than any man who had ever lived.

There is nothing more stultifying or more frustrating than knowing that something ought to be done or some evil ought to be corrected but believing that you have no power. On the other hand there is nothing more exciting than knowing that you have power to act significantly. I have recently been rereading the Acts of the Apostles, and a more exciting, joyous adventure tale is hard to imagine. It is noteworthy, I think, that the book is not called "The Successes of the Apostles," but simply "The Acts of the Apostles."

However, even when we recognize our responsibilities and our power to act significantly in relation to them, the question arises whether, for the religious person or group, politics is the arena appropriate for the exercise of this power. We ask: are we competent to understand the issues on which we must express ourselves if we are to speak and act? We tend to hesitate and submit to the temptation to limit our message to what is called a "spiritual message"—a rather silly phrase, because every message is a spiritual message if animated by the spirit. But you know what I mean—a message of generalized good will and action limited to the relief of the human suffering caused by the evils we hesitate to attack.

The things that need to be opposed are very specific and very well thought out and very political. To meet

them only with generalities and gestures of good will is simply not enough. However, it is perfectly natural and quite understandable that the more specific the issue the shakier we tend to get about what we ought to say on the subject. We are for disarmament, but when it comes to the practical question "*What is the next step toward disarmament?*" we are not quite so certain. For three hundred years we have said that all war is contrary to the spirit of Christ, but we are terribly uncertain sometimes as to *what ought to be done about a specific war*. In World War II, Friends were very careful never to say officially that they favored victory for either side. But they were almost as careful not to say that they favored negotiation at any particular moment in that war!

Yet there are only three ways by which a war may be ended. One of these is unilateral withdrawal at a time when it seems that one can win—in other words, unilateral withdrawal by the stronger party. This is not surrender. This is renunciation of war as a method. It was undertaken magnificently by a certain Buddhist king in the third century before the coming of Christ. But, so far as I know, it has not been done as clearly and dramatically at any time in the intervening two thousand two hundred years. So it is safe to say that it is an unlikely procedure at this time!

Then there is the way of military victory—the stronger over the weaker. This is morally unsatisfactory and usually sows the seeds for the next war, but it is very popular and very common. And, finally, there is the way of negotiation short of victory. The reason this is superior to victory is that the terms are reasonably acceptable to both sides, for this is the essence of the negotiation process. Therefore it not only shortens the war but tends to insure the durability of the peace.

The moral judgment which Friends are compelled to pass upon war is reinforced if we can suggest alternatives along with our protest. Formulating these requires intellectual as well as spiritual effort. One must, for instance, know the background of this war in Vietnam which belies the story being presented to the American people as to its causes and the villainous behavior involved in it. We must know in what order and by whom

Dorothy Hutchinson, a member of Abington Meeting, Jenkintown, Pa., is president of the Women's International League for Peace and Freedom. This article is a condensation of a talk delivered at the Friends Conference and Vigil in Washington, D. C., called in February by the Friends Coordinating Committee on Peace.



the Geneva accords of 1954 were broken; to what extent this is a civil war instead of a war of aggression; to what extent it is nationalist rather than solely Communist in its origins. We must know the facts regarding the United States' so-called "commitment" to South Vietnam and the facts concerning the spectacle of a great and powerful nation pulverizing a tiny ally in the name of the latter's "freedom." We must be able to make practical proposals for achieving a cease-fire and to give cogent reasons why the United States should negotiate its own military withdrawal from Vietnam at the first possible moment and why this should be part of a totally changed foreign policy toward Southeast Asia and the whole developing world in which we recognize that containment of Communism by military means is illusory.

When we offer cogent alternatives, we are far less popular with our government and our fellow citizens than when we confine ourselves to a statement of antiwar principles or even to conscientious objection to participation in war. They say to us: "It is good that someone is reminding us how bad war is. We need to be reminded of that. But you must not interfere conspicuously with the *conduct* of the war"—or words to this effect. If we offer persuasive alternatives to continuing the war, we endanger "morale" and may expect condemnation.

It is difficult to make others understand that I love my country too much to see it tarnish its reputation for decency by its actions in Vietnam; that I love my country too much to see it prostituting its leadership position to risk leading humanity over the brink; that I love the Vietnamese too much to see them destroyed because the United States has decided that they are better dead than Red. I find difficulty in persuading others that to say these things is not only my constitutional privilege but my patriotic duty—my bounden duty to the God who is the Father of all men.

However, it is really not essential to be understood. It is essential only to obey God's will. It is through prayer that one achieves the kind of openness that is necessary not only to a sense of God's will but also to the sense of power and the courage to say what needs to be said and the spirit with which to say it most effectively.

Recognizing that God acts in history, we must recognize that He gives His guidance less often through the earthquake than through the still small voice within a man or a woman, and that He exerts His power less often through dramatic direct intervention than through giving an individual the strength to act significantly. To seek and to accept guidance and to seek and to accept the free gift of strength and power to follow this guidance is to pray.

Although one may grant that there are conceivable

situations in which no action is possible, even when guidance and strength are earnestly sought, let us face the fact that prayer is never an end in itself when there is any possibility for constructive action in response to human need, either individual or political. Let us also face the fact that this active response is significant and is required of us. For this, prayer is only a preparation.

I have personally found that importunate and prolonged prayer on behalf of the world's suffering, *if coupled with prayer for guidance as to how to act*, is always answered. The answer may be that I should study and prepare myself to speak to audiences more effectively. Or it may be that I should write a letter to a friend or to a government or to an editor. Or I may be called to speak to the next taxi driver I see or to take part in a public demonstration or even to offer civil disobedience. Or maybe I ought to write a check to enable others to act more effectively. Don't forget that this is also a form of action!

If one is not open to action as a result of prayer, one had better not pray, because praying will make it more difficult to retain one's sanity. Prayer increases sensitivity to human agony and to God's agony over His children. I do not know whether this is a *function* of prayer or only an *inevitable result*. But in any case, it is what happens. And action is a required release for this sensitivity. Do not dare to pray unless you offer yourself as an instrument!

During times of tension, who cracks? It is those fearful, anxious people who have not sought any outlet in constructive acts. It is not those who bend their backs to accept the burden of the world's suffering and give themselves without limit. For such people there seems to be no handicap which can either divert them or break them.

I think of Clarence Pickett, who retired from the leadership of the American Friends Service Committee because of a bad heart condition and then became more active than ever before in all efforts to promote peace and human dignity and well-being. I think of Leo Szilard who, after he knew he was dying of cancer, spent years trying to leave us a more livable world by initiating a movement to give support to political candidates who could be trusted to vote for peace and brotherhood. I think of Norman Thomas, near whom I sat on the platform of the demonstration against the war in Vietnam last November 27th. He was obviously failing in health and almost blind. He had to be helped to walk to the podium, but he stood there before that audience of tens of thousands of people with the November wind blowing through his white hair. He put his hands in the pockets of his light jacket, threw his head back, and said, "I can't see you, but I know you're there!" Then, in a voice as



strong as that of a young man, he pleaded that his country might save its soul instead of its face in Vietnam.

Of people like this it can truly be said: "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and

not be weary. They shall walk and not faint." Such people come to the end of their earthly course, as all of us must and should, but they radiate the joy of self-fulfillment, vigor, and mental health to the end. How humble and how invigorated we should be!

## When Quakers Pay U.N. "Taxes"

By ROBERT H. CORY, JR. and WALTER MARTIN

**A**LL Friends, whether or not they would refuse to take up arms, are caught up in the military machine through payment of Federal income tax. In 1964, our Government spent over \$51 billion on "defense." In 1966 approximately two thirds of every dollar we pay in income tax will be used for military purposes. To such a degree is our nation—and other nations are similarly placed—committed to violence as the answer to international problems.

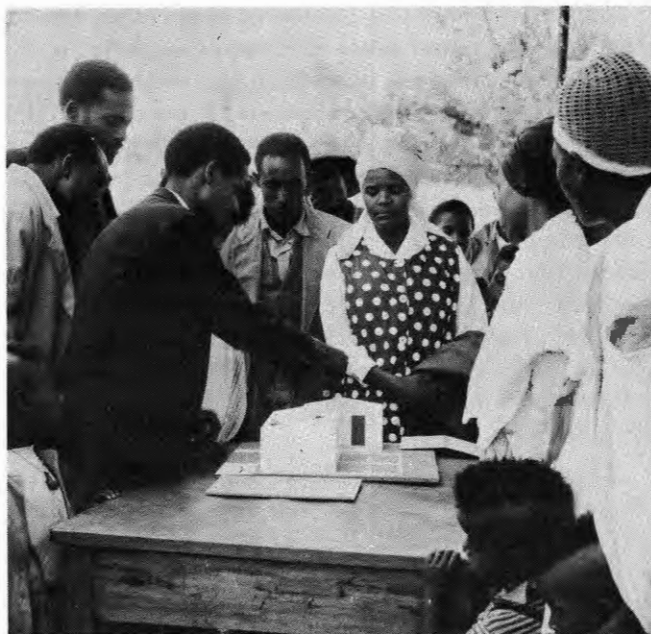
How can we witness against this reliance on outward force, and stress and support instead efforts which seek to eliminate some of the causes of war, such as poverty, disease, and ignorance, and to create a positive atmosphere of good will in which international peace can become a practical possibility? For those who believe the U.N. is the world's best hope for peace, contributing to the activities of the United Nations Development Program is a possible answer.

Friends and others with similar ideals have made such contributions in the past, and many continue to do so. In some cases groups have inspired and organized the giving. For instance, in 1959, Friends from Champaign-Urbana, Illinois, launched a voluntary tax movement and undertook to tax themselves one percent of their gross income for the United Nations. One of the prime movers of the project explained, "This is not an act of charity. No one who pays taxes to the Federal Government considers it an act of charity. We look upon this self-imposed tax as a recognition of one of the obligations of world citizenship."

In 1962, the national and state fallout programs brought the shadow of nuclear war into the minds and hearts of Americans. But a group of people in Chapel Hill, North Carolina, some of them Quakers, decided to voice their protest by contributing to the United Nations a sum which over a period of years would be equivalent to the cost of a shelter for each family. They stated their conviction that "the only hope for meaningful survival

lies in the creation of law and order on a world scale so that men are free to hope, love, and create and give themselves in service to others without the constant threat of sudden world-wide disaster."

What have these gifts accomplished? Essentially two experimental housing projects—both in the northeastern part of Africa—were made possible because supplementary Quaker funds were available. Thus a modest contribution was made toward solution of one of modern Africa's most pressing problems: provision of adequate



*Explaining the housing plan in Addis Ababa*

housing for the very large numbers of people who are leaving the rural areas to seek employment in the towns.

In Addis Ababa, capital city of Ethiopia, a pilot project, consisting of 120 houses, a school, a clinic, and stores, has recently been completed. The total cost of this project was about \$120,000. Ethiopia, Sweden, and the United Nations each contributed \$40,000; the U.N. share consisted of Quaker gifts. Eventually all the houses will be owned by the occupiers. Each house is equipped with water supply, electricity, aqua-privy, and sewage service. Access roads have also been constructed. The U.N. pro-

Robert H. Cory, Jr., a member of Scarsdale (N. Y.) Meeting, is a program associate at the Quaker United Nations Program.

Walter Martin, a British Friend who represented the Friends Service Council of London in Nairobi, Kenya, from 1956 to 1965, is also a QUNP staff member. He has visited the U. N. housing project in Addis Ababa described in this article.

vided a housing expert who, in addition to his other duties, organized a self-help housing training course for eighteen participants: from Ethiopia, 4; Kenya, 4; Malawi, 2; Tanzania, 2; United Arab Republic, 4; and Uganda, 2. On returning to their homelands these men have become involved in self-help housing projects and also, in a number of instances, have started their own training schemes.

The Ethiopian Government, impressed with the results of the scheme and hoping the project can be completed with the urgently needed sewage system, the school, clinic, store, and community hall originally planned, appealed to the contributors for further funds. Each of the three former donors was asked to make a contribution proportional to its original gift and the West German Federal Government added a further pledge. The United Nations had nothing in its budget for its \$10,000 share. Fortunately, however, more than enough additional Quaker voluntary tax funds had come in and these were drawn upon to meet this critical demand.

The second project is located in Mogadishu, Somalia. Here some sixty-one houses have been completed in what was the first national attempt to provide low-income housing. The Somalia Government contributed \$70,000, and the U.N., from Quaker gifts, found a similar amount. Somali officials are so pleased with this scheme that they have decided to expand it by adding another 500-700 houses. Some money already has been approved in the current Somali budget, and four associate experts in housing have been requested from Sweden, Israel, and Holland. It is hoped that the World Food Program will cooperate by providing basic food for those engaged in building for the three years that this extension will require.

There is a great need and a strong desire to undertake similar schemes in other parts of the African continent, but money is the vital element that is missing. Thus expansion cannot take place. Can we not renew and redouble our efforts at voluntary taxing so that many more people can find adequate and secure shelter in Africa's rapidly expanding cities?

Of course, the provision of housing is only one channel for contributions which implement a positive and practical scheme of international cooperation. Some Friends might prefer to contribute to the trust fund which the U.N. has just set up to help those who are suffering because of the system of *apartheid* in South Africa. Others might be more interested in enabling the Lower Mekong development scheme to move forward—a scheme that at present entails the cooperation of Laos, Thailand, Cambodia, South Vietnam, and twenty other nations as well as eleven international agencies. Other needs ministered

to by the U.N. include refugee relief (the U.N. High Commissioner for Refugees) and child care (UNICEF).

Friends wishing to contribute should make their checks payable to "The United Nations" and, in a covering letter, should designate them for specific projects such as "Urban Housing in Africa," "The High Commissioner for Refugees," "The Lower Mekong Development Scheme," etc. Letters should be sent to the Comptroller, the United Nations, New York. Remember that *undesigned* gifts to the United Nations do not expand the resources of the U.N.: they are applied to the regular budget and simply reduce member nations' assessed contributions.

These contributions made directly to the U.N. are *not* tax-deductible. Friends wishing to make *tax-deductible* gifts may do so in one of the following ways:

1. By making out a check to "The U.S. Committee for UNICEF" and sending it to 331 East 38th Street, New York, New York.
2. By making out a check to "The U.S. Freedom from Hunger Foundation," 919 18th Street, Washington, D. C. These gifts will be used by the Food and Agriculture Organization.

For further information, write to: The Quaker United Nations Program, 345 East 46th Street, New York, New York 10017.

**F**EAR and suspicion are very undesirable states of mind. They breed hatred, and hatred in turn breeds cruelty and intolerance. Fear of Soviet Communism has led the United States, and those who follow her lead, to take a distorted view of the world situation and of the forces that are at work in modern society. I do not wish to be misunderstood. I look upon free institutions as not only the most desirable of political systems, but also as those most congenial to the flowering of human genius. But these institutions are threatened not only by political dictatorships. The resistance to social and economic change inside our own societies, undermining the faith of the masses in their own power, can be equally deadly.

—U THANT

*The tragedy of life is in what dies inside a man while he lives—the death of genuine feeling, the death of inspired response, the death of the awareness that makes it possible to feel the pain or the glory of other men in oneself.*

—NORMAN COUSINS

## Philadelphia Yearly Meeting

Reported by RICHARD R. WOOD  
Photographs by THEODORE B. HETZEL

THE 286th annual gathering of Philadelphia Yearly Meeting assembled at 10 o'clock on the morning of March 24th in the meeting house at Fourth and Arch Streets. The room was well filled. James D. Hull, one of the assistant clerks last year, was at the table. At the start of the meeting for worship the gathering was reminded of David G. Paul, clerk last year, and of Charles J. Darlington, who had also served ably as clerk for several years; both had died during the past year.

The Yearly Meeting appointed Albert B. Maris and Alice L. Miller as clerk and recording clerk, and named James D. Hull, Mark F. Emerson, Elizabeth Farr, Alexander H. Hay, Charles R. Read, and William M. Stanton, Jr., as assistant clerks.

Roderick J. Wagner, a member of the staff of the Pennsylvania Council of Churches, brought the greetings of that body.

Visitors with minutes from their Meetings were cordially welcomed: Akeo and Nubuko Watanabe of Tokyo Monthly Meeting; Jai Kiang Chung of Seoul Meeting in Korea; Elsie M. Andrews of Guildford and Godalming Monthly Meeting (England); Kathleen R. Taylor from the Yearly Meeting of Ireland; and John and Helen Stevenson from Argenta Monthly Meeting in British Columbia. The clerk was directed to endorse these minutes.

Edith M. Solenberger reported that approximately 35 Epistles had been received from Friends groups in many parts of the world.

The report of the Nominating Committee, which was made available for examination and was later approved, led to a discussion of limiting the terms members of committees may serve. While this may be desirable in the case of committees charged with the actual running of the Yearly Meeting, it is less so for the "concern" committees whose members presumably are particularly interested in these concerns.

### Worship and Ministry

The afternoon session was devoted to the Continuing Committee on Worship and Ministry, with James F. Walker and Carl F. Wise, clerk and recording clerk of that body, at the table. After hearing the report of the committee, the Yearly Meeting entered upon a weighty consideration of the strains that now cause some to despair. There is eager search for relevant experience of religion; sometimes ancient formulas and ways of expression seem irrelevant to modern young people. Nevertheless, the Christian faith does well in adversity; good does overcome evil; in tragedy we experience the renewing power of the spirit of Christ.

The latter part of the afternoon was devoted to soul-searching consideration of our responsibility for the young people facing agonizing choices as a result of the fighting in Vietnam. War is incompatible with the will of God and His grace can help us find better ways. All, not only the young, must make hard choices, but decisions must be individual. The Yearly

Meeting feels a sense of warm love for all its young people; it seeks a way to let them know that. It was agreed to try to prepare a message for them.

### Representative Meeting

The session on the afternoon of March 25th heard the report of Representative Meeting, presented by David C. Elkinton, clerk. Thomas W. Elkinton had served the Representative Meeting ably and considerately for many years. David G. Paul had been a valued *ex officio* member during the five years that



The clerks at the table: Albert Maris (center); William Stanton and Alice Miller (left and right)

he had been Yearly Meeting Clerk. Both are remembered with grateful affection.

Several items referred to Representative Meeting by the Yearly Meeting last year had received attention. The Friends Project in Mississippi had been completed; assistance had been given to the rebuilding of 33 burned churches and to the construction of the Valley View Community Center. A deficit of about \$13,000 remains. Another appeal is to be made for this, and the Yearly Meeting is to underwrite whatever remains unprovided.

The Representative Meeting had also worked out details for a social service project in Chester, whose aim is to develop communication between Negroes and whites, between those who need and those who seek to meet the need, and between Negro leaders and those who have some knowledge of means of conducting effective persuasion without disorder or violence.

A proposal of major interest, for proceeding with the Friends Center at Fifteenth and Race Streets, envisioned an office building along the Cherry Street side of the property and a new meeting house, seating about four hundred people, near Race Street. These changes are the result of several years of study and heart-searching, made necessary by the impending widening of 15th Street, by Central Philadelphia Monthly Meeting, the American Friends Service Committee, and the Yearly Meeting. The Yearly Meeting authorized the Representative Meeting to prepare detailed plans and a budget in keeping with these decisions.



A second, equally interesting, proposal looked toward the development of the Fourth and Arch Streets property as the place for holding Yearly Meeting sessions and as a conference center for Friends. Located in the historic section of Philadelphia now being imaginatively redeveloped, the Arch Street Meeting House is a focus of interest and already receives some 70,000 visitors a year. It was agreed to preserve the West Room as it now is, as the meeting room at the beginning of the 19th century; to restore the East Room to use as the place for Yearly Meeting sessions (with the possibility of closed circuit television to permit participation in the deliberations of the Yearly Meeting by persons in both rooms if growth of the Yearly Meeting should make this desirable). The present



*Lee Bok Kim, sojourner at Pendle Hill, is greeted by Mabel S. Kantor of Central Philadelphia Meeting*

central room will be a reception room with space for small exhibits; a similar room to be built to the south, for the use of Philadelphia Monthly Meeting and for small gatherings, will make it possible to improve the appearance of the south facade, which will face the Greenway proposed by the Re-development Authority as the principal avenue of approach to the Meeting-house. Improved kitchen and dining facilities, and rest rooms, are to be provided.

The Representative Meeting was authorized to proceed with the preparation of these plans also. It was also authorized to prepare a combined budget for the two developments, and to plan for a systematic effort to raise the necessary funds for both.

While some doubt was expressed by one Friend about the wisdom of demolishing the present meeting house at Fifteenth and Race Streets, the City's program for Fifteenth Street will make such drastic changes in the property that it seems better to replace the building. The Yearly Meeting felt hopeful enthusiasm for the possibilities opening before Friends for vigorous outreach in Philadelphia as these developments go forward.

### **Problems of Vietnam**

The evening session on March 25th dealt with "Vietnam: New Dilemmas and New Approaches." Rudolf Lemberg, who, with his wife Hanna, was present with a minute from the Meeting in Sydney, Australia, said that the problem of Vietnam

causes great grief in Australia, where gratitude to the United States makes it painful to criticize this country.

Edward F. Snyder, of the Friends Committee on National Legislation, and Stephen G. Cary, of the American Friends Service Committee, who had spent some months in Vietnam last summer, presented facts and ideas.

Edward Snyder said that it appears that the cease-fire after Christmas was partly in response to the expressions of religious leaders, the Pope, the National Council of Churches, and others. There is still great pressure on the President to escalate the fighting. The time is past for statements. The new approach seems to be personal: an individual consults some of his neighbors; then one or more of the group go to Washington with a written memo of their judgment and present it to representatives in Congress. Behind the problem is China. Public demand for a re-examination of U. S. policy toward China is increasing.

Stephen Cary said that Asian scholars think that eyes in Southeast Asia see something different from simple defense against aggression in Vietnam. We tend to overlook the intensity of post-colonial nationalism, which both distrusts "defense" by a western nation like the U. S. and makes unlikely a monolithic domination even by Communist China. Therefore the AFSC has just published *Peace in Vietnam: A New Approach to Southeast Asia*, which is being well received. To acquaint policy and opinion makers with the ideas of this study, many conferences are being held; people in the State Department are being consulted; through FCNL, members of Congress are being conferred with. In Vietnam itself, AFSC is starting a relief program. Care is being taken to develop relations with the inspiring new movements toward social renewal among the Buddhists. Finally, constant search is going on for ways to help relieve human suffering on both sides of the struggle.

George C. Hardin described steps being taken by the Friends' Peace Committee to aid and encourage Friends in carrying out the person-to-congressman type of debate described by Edward Snyder. Monthly Meetings can help with this. Individual Monthly Meeting statements can be useful in the hands of their members. Attention was called to the importance of encouraging the government in the tentative steps it is taking toward restoration of normal relations with China.

Ross Flanagan, a sojourning member of New York Yearly Meeting, described a concern of some New York Friends to protest against the postal regulation forbidding the sending of gift packages to China and North Vietnam.

### **Friends' Response to Conflict**

Both morning and afternoon sessions on Saturday, March 26th, were devoted to problems of conflict and violence and how to meet them. A great many younger members were present.

The proposition was advanced that violence begins at home. A "role-playing" presentation of a family crisis, convincingly acted out by Neal Stoddard, Carol Kornfield, Edna Cushmore, and George Hardin, suggested that tensions can arise from hypocritical profession of principles by parents, cocksure expression of newly discovered ideals by young people, and

concern for status by everybody. This skit introduced a general discussion, of which George R. Lakey was moderator.

The problem chiefly emphasized seemed to be whether there is willingness to listen to one another. It was recognized that too much care to avoid conflict leads to false harmony because the hard problems are swept under the rug. Conflict can be constructive. God created people with different insights, needs, and values; from the differences, constructive harmony can be wrought. This requires, above all, courtesy, considerateness for all, on every side of the conflict. The so-called extreme groups are increasingly resorting to tactics of harassment; they are actually frustrated people. One reply is to show the reality of the need for alternatives to anarchy in an increasingly interdependent world, in which a country like the United States, or any other, actually gains increased freedom to seek its true objectives from loyal membership in an effective United Nations.

Dorothy Hutchinson pointed out vigorously the importance of active and devoted participation in the efforts to develop alternatives to anarchy. It is harder to work out the next steps than to announce the goal. Charles Walker concluded the day's deliberations with an analysis of some problems of developing effective means of maintaining order in international conflict situations under the supervision of the United Nations.



*Douglas V. Steere and Charles C. Walker*

The afternoon session on March 28th gave opportunity for several committees to present matters of special concern.

The Indian Committee, on behalf of the Associated Executive Committees of Friends on Indian Affairs, presented Homer and Frances Holding of Hominy, and Lawrence and Lucille Pickard of Council House, who described some of the progress being made by Friends among the Indians now living in Oklahoma. In addition to becoming better equipped to live in a predominantly white culture, Indians are becoming interested in their own culture and history. A really great work is being done in Oklahoma with little more than \$20,000 a year.

Donald G. Baker, speaking for the Temperance Committee, asked whether the Yearly Meeting would be willing for the Committee to change its name to Committee on Alcohol Problems. This was agreed to in a discussion that indicated that the word *temperance* is now generally interpreted as implying prohibition and total abstinence.

Dorothy Cooper summarized findings of a survey made by the Committee on Care of Aging Friends of the views of Friends over sixty about their plans for the future. A fourth of the



*Lawrence and Lucille Pickard of Council House, Wyandotte, Oklahoma*

members of the Yearly Meeting are over sixty. Most of them want to continue to live in their own communities and, if practicable, in their own homes. The Greenleaf Extension, in Moorestown, which provides medical care, is meeting a need of the four Friends Homes in South Jersey. Foulkeways at Gwynedd promises to meet the needs of many Friends who desire both independence while in health and assurance of care as infirmities develop.

Greater emphasis on peace by the National Council of Churches was reported by Francis G. Brown, executive secretary of the Yearly Meeting and a member of the Council's General Board. This is, at least partly, a result of the insistence of Lydia B. Stokes, a vice-president of the Council. It has been undertaken with enthusiastic commitment. It is expected that the increased budget involved will be contributed by the member denominations. On a per capita basis, this Yearly Meeting's quota would be sixty dollars. In view of Friends' concern for peace, it is hoped that a thousand dollars will be contributed. An opportunity will be given to Friends to contribute to this. Meanwhile, Representative Meeting was asked to underwrite it.

For the Prison Service Committee, Arthur W. Clark described the concern for prison facilities better suited to rehabilitation than are ordinary county jails. Progress has been made in Bucks County. But there is a distressing tendency to build very expensive new jails that are also unsatisfactory. The Committee's other present concern is for better provision for young prisoners and for persons who are not criminals but are held as witnesses. The Committee invites Friends to visit the office at 1515 Cherry Street and learn how they may help.

The Social Welfare Committee, which had been asked by Representative Meeting to manage efforts for abolition of capital punishment, asked the Yearly Meeting to reaffirm its 1960 statement in favor of doing away with the death penalty. The Yearly Meeting promptly complied.

The concern for Biblical literacy, which arose two years ago, continues to engage the Religious Education Committee. Caroline Pineo reported that annotated lists of available books and curriculum outlines are being prepared and that lists of

people willing to lead discussions have been made. An interesting new approach is the application of the "Great Books" technique to discussion of the Bible by small groups.

After consideration, the Yearly Meeting concurred with the concern of the Friends Peace Committee that fresh attention be given to the effort to devise a formula acceptable to the Internal Revenue Service and to Congress, which would permit persons to withhold that proportion of their income taxes applicable to military purposes and apply it to constructive purposes of government. Because a Monthly Meeting secretary and a youth worker for the Peace Committee have asked their employers to cease withholding income tax from their salaries, the problem is being thrust upon the Yearly Meeting. Friends, whatever their judgments about a particular action, are sympathetic toward those who engage in it for reasons of conscience. There was, however, some reminder that Congress allots funds for military and other purposes and that part of our duty as Quaker citizens is to encourage Congress to select wise and constructive policies for the government of our country.

### **Finances and Financial Policy**

The evening session of March 28th was given chiefly to financial matters. Robert Maris, in the period of worship, reminded the Yearly Meeting that proper care of financial matters is part of "taking care of God's glory."

Friends Fiduciary Corporation and the Trustees of the Yearly Meeting, through their presidents, S. Francis Nicholson and Wayland H. Elsbree, presented brief summaries of their reports. Friends recognize that the right investment of funds is a serious responsibility. It is not easy to prepare a simple formula to guide investment policy; but the concern is constantly on the minds of those responsible.

The Treasurer of the Yearly Meeting, Bernard S. Haines, presented his report, audited and available for examination. Much work is involved.

The budget for 1966 was presented by the Committee on Audit and Budget, whose chairman is William Plummer, Jr. The budget is larger than last year's. The Social Welfare Project in Chester will require an annual appropriation from the Yearly Meeting of \$8,000 for 1966, 1967, and 1968, and the entire appropriation of \$9,000 for the Committee on Aging Friends will be a charge on the Yearly Meeting not offset, as it was last year, by income from a bequest. The amount to be raised by Quarterly Meeting quotas will be \$25,000 more than last year.

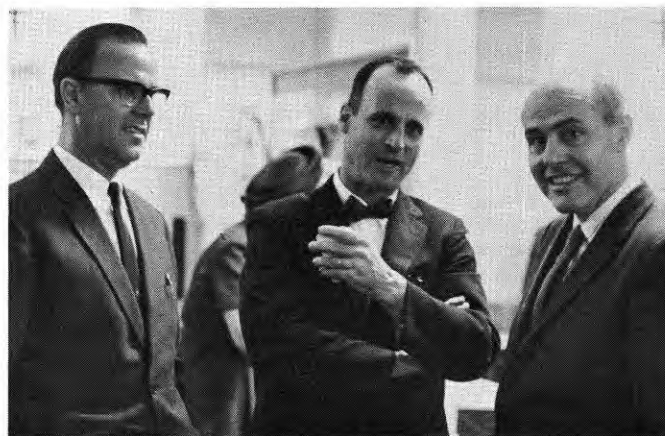
Representative Meeting's Coordinating Committee, of which Bryn Hammerstrom is chairman, presented a proposal for a permanent Yearly Meeting Finance Committee to provide financial planning for the Yearly Meeting, to educate members about the responsibilities of stewardship, and, when feasible, to raise money for the Yearly Meeting and its concerns. It was suggested that too many separate appeals are annoying and waste the time of people who ought to be doing other things; and that there might be economy-making coordination of the work of committees. On the other hand it was feared that a single annual budget for concerns might tend to generate controversy because there is normal but strong disagreement about what policies are appropriate to promote

ideals upon which Friends agree. Centralized control might reduce the interest of givers and affect the vitality of concerns which the committees are intended to express. In recognition of the fact that the proposal is important as well as difficult, it was referred to Representative Meeting for further study and report.

### **The State of the Yearly Meeting**

On March 29th the afternoon session was taken up by examination of the condition of the Yearly Meeting. As a prelude, the first draft of the outgoing Epistle was read; there were many suggestions to the Epistle Committee but no instructions.

The summary of the membership statistics received from the Monthly Meetings showed a net loss in membership of 194 during the year. The largest influx was of new members received by application, 291. Members received by transfer of membership totaled 188. There were 53 births. (This may



*Herbert M. Hadley, Francis G. Brown, and Edwin B. Bronner*

not be a significant figure; at present there is no information about how many parents decline to have their children recorded as members.) There were 249 deaths during the year, 247 transfers to other Meetings, and 239 members resigned or were released.

These statistics inspired a lively discussion of methods of developing the membership: by taking care to invite the interest of young people of high school age; by experimenting with various ways of informing visitors and attenders; by providing programs of interest to parents of non-Friends who attend our First-day Schools; by welcoming young children in our meetings for worship; by devising appropriate ways of making the Meeting and its beliefs known in its community; and by maintaining an atmosphere of welcoming hospitality.

The summary of answers to the nine Supplementary Queries showed that the housekeeping tasks—caring for funds, records, and property—are being quite satisfactorily attended to. A new Monthly Meeting was set up at Newark, Delaware.

Instead of a summary of reports from the Quarterly Meetings, the clerk read a series of extracts of interesting and stimulating items taken from the reports.



Many Quarterly Meetings are experimenting with ways of holding their sessions. Several are now holding them on Sunday. Some are holding them as family weekends at such attractive and convenient places as Camp Hilltop, the Y.M.C.A. camp near Downingtown, Pennsylvania. There seems to be fresh emphasis on the meeting for worship. Most Quarterly Meetings try to reduce the formal business to a minimum and to deal with it promptly, leaving more time for consideration of some of the principal social concerns of the Society of Friends. Haverford is experimenting with a series of advertisements in local papers. The opportunity for fellowship, for exchange of personal news, for feeling the fact of a warm, affectionate interest in one another, is generally held to be an important part of Quarterly Meeting.

### ***The Challenge of the Vatican Council***

The evening session of March 29th dealt with ecumenical affairs.

Douglas V. Steere gave an exciting address about the recently concluded Vatican Council, at whose second, third, and fourth sessions he was an observer-delegate for the Friends World Committee. He described the eager interest with which the members of the Council received the reactions of the observers to matters under discussion. Weekly sessions with members of the Commission for Promoting Christian Unity enabled the observers to comment on the proposals before the Council. The willingness to let the observers observe everything was itself noteworthy; repeatedly, points raised by the observers were later discussed in the Council.

There is real desire for more constructive relations with Protestant and Jewish bodies and with the other great religions of the world. There is real concern for international peace; and the Catholic Church has been more outspoken than any other religious body in condemning nuclear warfare, with no reservation about its use against Communists. Already Catholic colleges and universities are beginning to cooperate with others.

Pope John XXIII, who convened the Council, had a real vision of the Church as witness to the boundless love of God, as the servant of all men, even for a murderer. This spirit seemed to breathe through the Council.

From world ecumenicity, Edwin B. Bronner led the thought of the Yearly Meeting to Quaker ecumenicity with his description of plans for the 1967 Friends World Conference, to be held at Guilford College in North Carolina from July 24th to August 3rd. Of the 900 delegates, 45 are to be appointed by Philadelphia Yearly Meeting. But Philadelphia Friends can have a more direct and active part in the Conference than these numbers suggest. Some 300 Friends are expected from overseas; there will be opportunities to have them as guests in our Meetings and homes. The Conference Committee eagerly desires Friends, individually and in Meeting groups, to take part in the study and discussion of the material, such as the book *No Time But This Present*, prepared for the Conference. Comments received by the Committee before October 1, 1966, may be considered in preparing the final study documents. All may contribute to the travel fund needed to enable delegates from many of the newer and more remote Yearly

Meetings to attend. In a sense, it lies with all of us to determine whether the Conference is really to be a World Conference.

### ***Unfinished Business—Education***

The afternoon session on March 30th first took up unfinished business. A revised draft of the outgoing Epistle was read. The Epistle Committee undertook some further revision before presenting it to be read in the closing session.

A moving letter to young members, particularly those between the ages of 16 and 26, was read for the committee created for that service. It expressed the Yearly Meeting's sense of the importance of the peace testimony, its concern that all members should strive to maintain it, its sympathy with young people forced to make vitally important and often difficult decisions, its earnest hope that such decisions be made in awareness of what is involved, and its deep affection for all our members whatever their decisions may be. The Monthly Meetings were requested to distribute this communication to their members of the appropriate ages; in some cases group discussion under the care of Meetings on Worship and Ministry may be valuable.

In furtherance of its concern, introduced earlier, the Friends Peace Committee received authorization to seek personal conferences with officials of the Internal Revenue Service to acquaint them with the basis and reality of the concern to refuse payment of taxes for military purposes. Perhaps such con-



*Boyd and Hannah Trescott of Providence Meeting, Media, Pa.*

versations may increase understanding on the part of the officials and may enable them, while carrying out their duty and enforcing the law, to understand and respect the refusers.

"Friends and the Educational Revolution" was considered during the latter part of Wednesday afternoon, March 30th. Robert W. Cope opened the discussion with a summary of recent changes: more Federal participation; new, complex, and costly teaching tools; a rapidly increasing quantity of knowl-

edge; increasing leisure, suggesting different kinds of education; the need for more, more frequent, and different instruction as jobs change with rapid technological changes; the need for international understanding in an increasingly interdependent world; the need to use anthropological and psychological knowledge in dealing with such problems as poverty and racial tension. Robert Cope emphasized the need for increasing resources for scholarship aid both in secondary school and in higher education.

The value of Friends' schools was illustrated by reference to pressures to conform to inadequate ideals in certain other schools. Our opportunity lies in offering something different in this age of stress and promise. Emphasis on, and encouragement of, spiritual values should not be overshadowed by anxieties such as planning for admission to college. Care must be taken that our children are not subjected to strains too severe for them, either in Friends' or in public schools, as a result of the tensions of our time.

### Concluding Session

The final session of the 1966 Yearly Meeting, on the evening of the 30th, was essentially a session of worship. Mildred Binns Young summed up some of the spiritual exercises of the week. Each has a different experience of spiritual exercise. In sessions like those of the Yearly Meeting, spiritual exercises are necessarily inextricably mixed with business. Two concerns have predominated: to be clear in our own attitudes yet absolutely loving in view of actual national practices; and to beware of talking to ourselves in irrelevances instead of being about the business of redeeming the world. Some have been aware of the burden of affluence—while it remains true that the material resources of the Society of Friends are its responsibility and an aid to its service rather than its power. Despite the failure of faith to speak to despair, Jesus may still have something to say to us; we must prepare ourselves to hear Him. We need to learn to listen—to God and to those whom we would help. May we experience the Real Presence in our worship and in our efforts to apply the insights received in worship to the world about us.

After the reading of the final draft of the Epistle, which referred to the tension prerequisite to progress, the Yearly Meeting, as the concluding Minute said, feeling humbled and encouraged, adjourned, to meet again next year if God so wills.

### Junior Yearly Meeting

THEY were folding paper cranes in one building, playing dress up in a second, and fighting on the facing benches of a third—all part of Philadelphia Junior Yearly Meeting, held on Sunday morning, March 27. Six hundred eighty-eight children participated, assisted by some seventy adults from near and distant Monthly Meetings in the area.

Nursery and first-through-sixth grades were at Friends' Select School, where the lower grades had play and crafts suited to each age-level. Grades four through six heard about the "Quaker Peace Corps" in Mississippi from Robin and Marlies Harper and contributed water colors, paper, and \$43 to the ongoing program of the Valley View Community Center in Canton, Mississippi. Later the children met in small groups

to learn about "lion-hearted Quakers," the Underground Railroad, Friends' work with American Indians and in Algeria, India, and Japan, and to work on two AFSC service projects.

In the junior high Yearly Meeting at Race Street Meeting House, Robert E. Fatherley, Jr., discussed with the students "Young Friends and Violence," in keeping with the weekend theme of the larger Yearly Meeting. Junior high students from Germantown Friends School "role-played" situations of conflict and violence in home and school and on a battlefield. The total presentation received enthusiastic response. The young people then discussed in eight groups their own ideas on the subject of "Young Friends and Violence." Again the response was vigorous and open. A short meeting for worship was held in Race Street Meeting at the close of the morning.

CAROLINE PINEO

### The William Penn Lecture

ON Sunday afternoon, March 27, Neil Stoddard, chairman of the Young Friends Movement, introduced Warren Wiggins, Deputy Director of the Peace Corps, who spoke on the subject "How to Have a Friend." He expressed appreciation for the values Friends have been emphasizing over the years and for the guidance of Clarence Pickett and other Friends who helped with the founding of the Peace Corps, which has tried to emulate these values in its program.

Responses to the Peace Corps and to VISTA have indicated that high school and college students are looking beyond the classroom toward taking their share of responsibility for our world and the people in it. There are tremendous challenges today: world peace, hunger, disease, ignorance, poverty.

In a recent conference on Research for Creativity it was found that more creative effort is put into war and destruction than into constructive efforts to help mankind. Today much of our lives is removed from our neighbor and his problems. In war we destroy without having to see the broken body; hunger is an abstract thing—we do not see the hungry child. We do not see our problems in human terms. The Peace Corps is an opportunity for young and old to become involved in some of these problems, and to help solve them.

Warren Wiggins said that he is often asked if the Peace Corps creates tension in families and communities. He explained that, since the Peace Corps is helping people to understand their rights as human beings and to fight for these rights, it is inevitable that there will be tension. These battles will not be fought by nations or decided in the major capitals of the world, but among the people themselves, the majority of mankind. The root of many of our problems is in differences of some living happy, full lives while others are ill, live in hovels, and are hungry.

We are in the last third of the twentieth century. If we are to celebrate the New York's Day in the year 2,000 *with* a friend, we must *make* a friend, we must win this struggle of mankind. We must do our best to see that our society survives in a manner in which human values dominate its structure rather than allowing the organization to dominate human values. In closing, Warren Wiggins challenged youth, especially, to face life's mighty decisions in these next years with courage, creativity, and faith.

HANNAH STAPLER

## FCNL: Retrospects and Prospects

THE 1966 Annual Meeting of the Friends Committee on National Legislation focused on ways Friends can use the legislative process and the FCNL to help attack the world problems and crises which seemed even more urgent because of the insights of the weekend. FCNL General Committee members, staffers, and guests met at beautiful and informal YMCA Camp Letts near Annapolis March 18-20.

Stephen J. Angell, Jr., long an active member of the General Committee, became its new chairman. Members of Lehigh Valley Meeting of Philadelphia Yearly Meeting, the Angells—Stephen, his wife Barbara, and Marjorie, 16, Stephen W., 13, Thomas, 9, and Samuel, 5—are sojourning members at Westbury (N. Y.) Meeting.

Stephen Angell, director of the Economic Opportunity Commission and executive director of the Health and Welfare Council of Nassau County, New York, is a Philadelphia Yearly Meeting representative to the FCNL, a member of FCNL's Administrative Committee, and chairman of its Promotion Committee. He received his bachelor of science degree from Hamilton College and his master's degree from the University of Chicago School of Social Service Administration.

Tran van Dinh, Vietnamese journalist, author, and diplomat, illuminated the situation which exists in Vietnam and offered some suggestions for U.S. steps toward disengagement: This country should de-escalate to a "stay and hold" policy and eventual withdrawal, urge a coalition government and a referendum, negotiate with the Viet Cong in the South, and reconvene a Geneva Conference.

Two "role-playing" sessions during the weekend brought out the importance of corporate support by Meetings both for their contributions to FCNL and for their visits to Congress. The first role-playing situation was that of a Monthly Meeting faced by members just returned from the FCNL Annual Meeting and enthusiastic about increasing the Meeting's contribution to FCNL. The second simulated a planning session by a delegation of Friends preparing to visit their senators and representative in Washington.

The FCNL staff asked Friends' help in its new "Wednesdays in Washington" program designed to bring Friends from all parts of the country to visit their senators and representatives on Wednesdays between March 30 and June 22 for discussion of Vietnam. (See JOURNAL, April 15.) Participants also discussed the document "Some Guidelines for Discussion on FCNL Policy on Vietnam" and, after some revision, approved its use by visiting Friends and staff members in Washington.

The Annual Meeting adopted a memorial statement expressing appreciation for Charles Darlington, chairman of the FCNL General Committee until his death February 21.

Friends may write to FCNL, 245 2nd St., N. E., Washington, D. C. 20002, for a listing of the suggestions that came from the two role-playing workshop sessions, a copy of the revised "Guidelines for Discussion on FCNL Policy on Vietnam," further information about the "Wednesdays in Washington" program, and an 11-page report of FCNL legislative activities in 1965.

## Book Reviews

THE ETERNAL PROMISE. By THOMAS KELLY. Harper and Row, New York, 1966. 124 pages. \$2.95

The lovers of Thomas Kelly's *Testament of Devotion* and of his Pendle Hill pamphlet *Reality of the Spiritual World* will greet the appearance of *The Eternal Promise* with delight. For Richard Kelly, the son of Thomas Kelly, who was only four years old when his father died, has worked for a decade carefully collecting and editing additional materials that Thomas Kelly had written which were not contained in these two publications of twenty-five years ago. Now, in this little volume, the rich harvest is to be found.

The same authentic tone that was to be found in the earlier collections marks these pieces, and the reader will feel again how often Thomas Kelly cuts through to the heart of the matter: the experience of the living God as disclosed historically in Jesus Christ is available now, this very minute, if we are open to him. Our opening and his entering are all in the same instant. But we are not always there! We are busy on a thousand errands and do not attend to the whisper that can never be extinguished.

Thomas Kelly's criticisms of the Society of Friends—of our complacency, our self-absorption, our failure to realize that while we are busy in the little hothouse of our Society most of the real vegetation is burgeoning unattended outside—are relentlessly poured out. But Friends will especially prize, as always, his words about the tenderness that comes when the Presence is acknowledged. "Our families and our dear ones, they are re-loved. . . . Another fruit of the Eternal Presence is the enormous delight one finds in worship."

Of Quaker work camps (and the words apply to any service today): "Take a young man or young woman in whom Christ is only dimly formed, but one in whom the seed of Christ is alive. Put him into a distressed area, into a refugee camp, into a poverty region. Let him get into the world's suffering bearing this seed within him, and in suffering it will grow and Christ will be more and more fully formed in him. As the grain of mustard seed grew so large that the birds found shelter under it, so the man that bears an awakened seed into the world's suffering will grow until he becomes a refuge for many."

He is sharp in his words on symbols. "When we are in the presence of our Father, we no longer need his photograph. We enjoy the Father Himself. And in joy we sit in the Holy Presence in worship, and in joy we walk the streets with lighted footsteps, and in serene peace we sleep in His bosom at night." These are indeed the impatient words of the mystic for the aids in focusing that symbols are meant to provide. But they are harsh words and words which many will think exaggerated in their fierceness. For what of those who long for something to help them "break" with their dispersion, something to give them a focus, and then lead them up to that precious condition which Thomas Kelly so movingly describes? Symbols can be lenses. And there are even diseases of the unfocused mind, as Friends know, alas, all too intimately, which have a strange parallel to the dead-end disease that Thomas Kelly finds in symbols. But that all symbols are but shadows of that which is beyond them, no one can deny.



We of the Society of Friends will be thankful for this gift which Richard Kelly has put into our hands, for this little book brings Thomas Kelly to us all afresh and lets us feel again the blaze of God's presence that shone in him.

DOUGLAS V. STEERE

**INVITATION TO THE NEW TESTAMENT: *A Guide to Its Main Witnesses.*** By W. D. DAVIES. Doubleday, Garden City, N. Y., 1966. 540 pages. \$6.95

This book is as attractive in contents as in title. It is written by a competent New Testament scholar, eminent particularly for his understanding of the Jewish influence on early Christianity. Its purpose (to quote his own words) is "to present as clearly as possible the essence of the faith of the New Testament. The work is not written for scholars, and not primarily for students of the Bible. It is written for those in schools, colleges, churches, adult classes, and every walk of life who have neither the time nor the guidance for detailed study of the New Testament, but who yet desire to grasp the central thrust of the foundation document of Christianity." One could not better define a large proportion of the readers of this JOURNAL.

He does not deal with many minor and some major parts of the Testament, but with the first three gospels, with Paul, and with the fourth gospel. These three sections are preceded by some useful chapters on background. Contemporary insights of scholarship are effectively but unobtrusively introduced. The notes that seem necessary occupy only three pages at the end. There is also a useful classified bibliography.

The author's success in his clear presentation to a lay public is perhaps explained by his statement that much of the contents grew out of a series of educational television lectures. Hence, for example, the scripture passages are more often written out than just mentioned. Since the *New English Bible* is used, one can test here how this version holds up when used in a popular book. Dr. Davies evidently and wisely thinks well also of the Penguin Books' translation of the four gospels by E. V. Rieu.

HENRY J. CADBURY

**NO GREATER LOVE: *The James Reeb Story.*** By DUNCAN HOWLETT. Harper & Row, New York, 1966. 242 pages. \$4.95 (all royalties to the James Reeb family).

When he was a preacher at All Souls Unitarian Church in Washington, D. C., James Reeb asked: "Does [Jesus'] purported action in seeking or courting crucifixion provide a worthy example of religious devotion for our own time?" His answer: "Both Gandhi and the priests in South Vietnam have shown us that one person, and especially a world-recognized person, can exert influence on the course of events by slowly or dramatically sacrificing his life." Such an influence was exerted by the sacrificial death of James Reeb, then a member of the staff of the American Friends Service Committee regional office in Cambridge, Mass.

Duncan Howlett's book focuses strongly on the "spiritual odyssey" that took James Reeb from a fundamentalist childhood to a martyr's death in Selma, Alabama, in 1965.

James Reeb is shown as one essentially willing to seek truth no matter where it led; to live the truth, no matter what the

pain; to take up the human and divine cause, which is the Negro cause, no matter what the cost—and the cost was life itself.

Friends will find it especially significant that at All Souls Church James Reeb often spoke on the theme of the Light Within. One of his sermons said that it is our task "to take the Light Within and deliberately and consciously set it before men. This is to live. It is a most difficult instruction. It is impossible, but it is absolutely necessary." James Reeb called it "keeping faith with the best that is in us," and there is no doubt that that is what he himself did.

JOHN A. SULLIVAN

**SISTERS AND BROTHERS.** By JANET STEVENSON. Crown Publishers, N. Y., 1966. 278 pages. \$4.95

Anyone familiar with the history of the struggle against slavery in America knows about Sarah and Angelina Grimké, the sisters from a slaveholding family in South Carolina who became Friends and moved North to Philadelphia and then to New England, where they were famed (and often reviled) figures in the abolition movement. Not so widely known, perhaps, is their discovery just after the Civil War that two young mulattoes bearing the name of Grimké—students in a college for Negroes—were their deceased brother's sons by a slave concubine.

It is from this dramatic slice of American history that Janet Stevenson has fashioned her moving *Sisters and Brothers*, a historical novel that has succeeded in engrossing the attention of even the present reviewer, who normally has a marked distaste for fictionalized history and biography.

Mrs. Stevenson recreates an era that in some ways resembles our own time of troubled, hesitant advances in the field of Negro rights. The dauntless Grimké sisters, their newly discovered nephews (who were not too enthusiastic over being discovered), and Angelina's husband, Theodore Weld, are all brought to life through sensitive characterization that makes yesterday's problems as puzzling as today's.

Some of the pre-Civil-War Friends of Philadelphia, by the way, do not come off too well in this book, which depicts them as guilty of spiritual cowardice in their equivocal attitude toward slavery—not to mention their blindness in disowning Angelina for marrying a non-Friend (and disowning Sarah, too, for attending her wedding). One could wish that in reminding us of these Quaker defects the author had not revealed herself as quite so conspicuously unfamiliar with Quaker customs and testimonies (her "thee's" and "you's," for instance, get wondrously confused, and Angelina is described as "studying for the ministry" and later as breaking her Quaker "vows"). But possibly such slight missteps as these should be forgiven in a novelist who has succeeded so admirably in breathing new life into an almost forgotten period of crisis that deserves to be remembered.

F.W.B.

Reprints of Paul A. Lacey's February 15th article "The Foolishness of Preaching" (condensed from a talk given at New York Yearly Meeting) are available from the JOURNAL's office (152-A N. 15th Street, Philadelphia 19102) at 10c each. Quantity rates on request.

## Friends and Their Friends

"What Can I Do to Help My Congressman?" was the subject (requested for the first time, he said) that was discussed by Congressman John Conyers at Green Pastures Quarterly Meeting held in Ann Arbor, Michigan, in January. As reported by Richard Post in the Ann Arbor Meeting newsletter, Congressman Conyers' principal suggestion was that Friends should get into politics on all fronts and at all levels, particularly the precinct level, where they can exert the greatest pressure. He declared it was more important for voters to keep their representatives aware of how many votes they can influence than to explain ethical niceties or moral implications. If you are disappointed with a representative, he said, tell him bluntly that you will work for his defeat in the next election, explain precisely why, and indicate how many other voters you will lead to do likewise for the same reasons.

Congressmen are always interested in getting re-elected, he pointed out, and will rationalize their positions artfully. The stoutest white-supremacists and segregationists, once a sizable number of Negroes become enfranchised in their districts, will suddenly favor civil rights. If peace groups could keep their numerical strength constantly before a congressman, they would receive greater consideration.

One of the questions often facing Friends when both candidates for office are unsatisfactory is whether to support the lesser of two evils or to find a third candidate and push him, even if he has no possible chance of being elected. Congressman Conyers expressed himself as strongly in favor of the latter course, for "otherwise you will always get the very evil you are voting against."

**David H. Doehlert**, member of Newark (Del.) Meeting, won a second term on the Newark City Council in an election (April 13) that gave the city its first woman mayor. He defeated his opponent in the Third District by 297-217. Although this non-partisan election did not develop any "single dominating issue," according to the *Wilmington Evening Journal*, the turnout "represented 86 per cent of the voters despite a steady rain throughout the day." Newark is a rapidly growing industrial center as well as university town, and its citizens are interested in solutions to its problems.

"Is there a role for the student activist in the Peace Corps?" is a question Young Friends may ask as an aftermath to the William Penn Lecture, "How to Have a Friend," given at Philadelphia Yearly Meeting by Warren Wiggins, Deputy Director of the Peace Corps. This same question is asked in the December 1965 issue of *Peace Corps Volunteer* and reported on in the *Saturday Review* (April 16); and Warren Wiggins answers, "Yes . . . if he wishes to come in on Peace Corps terms."

These terms involve no export of political opinions, "only a basic belief in the individual right to individual creativity." So how does it all work out? There have been examples of volunteers who have been sent home because of inability to

resolve conflicts between ideals and duty—specifically, a young man who felt he could not teach *Hamlet* without discussing fate in a school where the pattern was teaching by rote and "preventing class discussions from entering into religion or politics." If volunteers must confine themselves to building the road or the school or teaching the play, without consideration of social concerns, what then is the real reason for the existence of the Peace Corps? This question, say Peace Corps officials, is the essence of a continuing debate.

"Travel: A Two-Way Street" is the theme of a special edition of *Intercom*, the Foreign Policy Association's bimonthly journal of world affairs. Pointing out that travel, regardless of the direction, is a significant human activity in world affairs, *Intercom* describes what Americans are—or could be—doing to get the most out of their travels overseas, and what many American communities are doing to make sure that foreign visitors are getting the most out of their visits to the United States. Included are two original fact-filled compilations: "An American Tourist's Guide to Foreign 'Meet-the-People' Programs" and "An Invitation to Volunteer as a Host." Copies of *Travel: A Two-Way Street* may be ordered at one dollar each from *Intercom*, 345 East 46th Street, New York 10017.

**American Indian art** (painting, sculpture, basketry, rugs, and jewelry) recently has been on display at U.S. embassies around the world under the joint auspices of the Interior Department's Indian Arts and Crafts Board, the United States Information Agency, and the State Department. As a result, merchants in a number of countries are now showing an interest in handling American Indian arts and crafts, and the government of India has presented a collection of Eastern arts and crafts from the dismantled India pavilion of the New York World's Fair to the Institute of American Indian Arts in Santa Fe, which is helping Indian and Eskimo teen-agers to rediscover their cultural heritage and to move on to further study.

Secretary of the Interior Stewart L. Udall, discussing the almost universal appeal of Indian art, says: "Indian artists possess the gift of sharing the timeless values of Indian culture—love of the land, a tranquil sense of harmony with nature, and the mystique of a time when their people walked here alone."

"Fierce Feathers and Other Stories," a pamphlet containing four tales from Quaker history by British Friend L. Violet Hodgkin, has been published recently by the Friends Home Service Committee of London and is available in the United States (at fifty cents) from the Friends Book Store, 302 Arch Street, Philadelphia 6. The title story and two others ("The Children of Reading Meeting" and "The Thief in the Tanyard") are abridgments from *A Book of Quaker Saints* (a collection of thirty-two stories published some years ago by Longmans). Added to these popular favorites is "Poor Everybody?"—based

on George Fox's 1673 visit to Armscott. (Incidentally, the vivid cover portrayal of a ferocious-looking American Indian of full-feathered cigar-store-or-TV species may not help either the American or the American Quaker "image" overseas!)

Also available, reprinted as a small leaflet, is an interesting article from the London *Friend* of September 24, 1965, entitled "A Scientific Age and a Declining Church" by Donald Court (five cents).

**"QFA" means Quaker Fellowship of the Arts**, an English association whose membership, according to *The Friend* of London, is "going up and up," with its activities covering an ever-widening area. An exhibition of the work of Quaker craftsmen is planned for Friends House at Yearly Meeting time this year. As the result of a similar exhibition last year, QFA has been asked to provide sculpture and pictures for William Penn House in London on a three-month rotating basis.

**Conscientious objection to a particular war** (an issue hotly debated in connection with the Vietnam conflict) is a civil-liberties-protected right of conscience which the draft law should honor, says the American Civil Liberties Union in a major policy statement issued by its board of directors. The ACLU will seek to establish this position in "appropriate legal cases" and by "campaigning for revision of the draft law. . . . Conscientious objection to a particular war deserves the same treatment as the pacifist's objection to participation in 'war in any form' . . . whether or not the objector calls his conscience 'religious.'"

Another question currently being asked is whether the lack of a formal declaration of war involves a civil-liberties question. The answer, according to the ACLU, is "Only when a person is prosecuted for a crime, such as treason, conditioned on a state of war." In such a case the ACLU feels it may appropriately intervene on the ground of denial of due process.

**John de J. Pemberton, Jr.**, the Friend who is executive director of the American Civil Liberties Union, told Wilmington College students in a February address at the Ohio Quaker college that the future of human rights is being endangered by the wide gap between what Americans *say* they believe about freedom, and what they *do* about it, adding that "Only to the extent that we accept the premise that those we hate must enjoy the full constitutional rights of freedom will we be able to close this gap."

**Staughton Lynd and A. J. Muste**, Friends whose peace activities have often resulted in their being accused of being pro-Communist, are among forty American writers and peace workers who have signed a letter protesting the trial and conviction of two Soviet writers for publishing abroad, under pseudonyms, works that had been banned at home. The signers of the protest point out that they themselves "would not last long in Russia" under such strict censorship and plead for an end to a stifling process that "is at the expense of the whole society becoming stupid and lifeless."

**Stephen G. Cary**, associate executive secretary of the American Friends Service Committee, is on the list of speakers for the annual General Assembly of the Unitarian Universalist Association, May 16-21, in Hollywood, Florida. He will share the program with Dr. Martin Luther King and other noted speakers. Unitarian Universalists traditionally have been outspoken on matters of social concern.

**Friends Conference on Religion and Psychology** will consider "Creative Encounters" at its annual weekend at Haverford (Pa.) College, June 10-12. Continuing last year's study on the dynamics of prejudice, this year's program will emphasize the feeling side of man's being and will concentrate on a search, on the part of Negroes and whites, for common meanings in everyday experiences. An effort is being made to bring to the conference members of the Negro community who will be interested in this exploration. Most of the time will be spent in creative activity—dramatics, poetry, choral speaking, and other group interests.

The lead-off speaker for the weekend will be Dr. William Stuart Nelson, Vice President and former Dean of the School of Religion of Howard University. He has represented the American Friends Service Committee in India and France; as a Fulbright scholar he has studied the continuing influence of Gandhi on India; and he has explored with the leaders of eleven African countries their views on nonviolence.

Further details about the conference may be obtained from Susan Yarnall, 5337 Knox St., Philadelphia, Pa. 19144.

**Cambridge (Mass.) Monthly Meeting**, which during most of the year has two Sunday morning meetings for worship (9:30 and 11 a.m.), will adopt a summer schedule of only one meeting at 10 a.m. from June 19th through September 11th. Students and visitors (who have augmented the attendance of members in gratifying numbers) are welcome the year round.

**A summer Peace Intern session**, scheduled for seven weeks beginning July 6th, is being planned by the Peace Committee of Philadelphia Yearly Meeting for high school students who are members of or attenders at Friends Meetings.

The first week will take the form of a retreat away from the city. Thereafter, from the vantage point of mid-Philadelphia housing and a daily swim, the internes will take part in a variety of activities: field training (street speaking, banding questions, distributing leaflets); study and seminars (including writing statements, leaflets, and letters); weekend visits to Meetings and also to trouble spots; and clerical work (running office machinery, getting out mailings). "Role playing" will provide training for public experiences, and a weekly "surprise situation" will be an opportunity for testing theories of nonviolence. Evaluation of results will be part of every program.

Monthly Meetings are invited to nominate young people who show potential in peace work. The program is under the direction of Robert Eaton, youth worker at Friends Peace Committee, 1520 Race Street, Philadelphia 19102.



**Powell House, conference and retreat center** of New York Yearly Meeting, announces a two-week "Venture in Quaker Living" to be held August 1-14. Last summer a similar experience was carried through successfully under the name "School for Quaker Living," and those who took part were enthusiastic in feeling that another opportunity should be offered this year. "Venture" replaced "school" because the essence of the Quaker tradition is experience rather than accumulation of information.

Ways of applying Quakerism more effectively to the whole of life, both now and in the revolutionary years ahead, will be explored. Leaders will be: Robert L. James, Jr., of Temple University, author of the Rufus Jones Lecture, "A Call into the Future"; Elwood F. Cronk, secretary of Young Friends Movement of Philadelphia Yearly Meeting; Ross Flanagan, secretary of New York Friends' project on community conflict; Francis B. Hall, director of Powell House.

The total cost for the two weeks is \$120, but provision has been made for family camping at reduced rates, and some scholarship help will be available.

Success of the campaign to provide funds for development of Powell House facilities has made it possible to start work on the development of the youth center, dining room and office space, camping and recreation areas, and a director's house. The contract with the builder permits volunteers to share in the work, and a work camp is being planned for July 1-17 on a freely-come, freely-go basis. Camping is possible—and economical.

Friends are invited to write for information to Powell House, Old Chatham, New York 12136.

**New Meetings.** The Friends Meeting at Bradenton, Florida, until recently called Sarasota Meeting, is now becoming a Monthly Meeting. And at the University of Maine in Orono there is a just-formed "Quaker Worship Group" that meets at 9:30 every Sunday morning in the Davis Room of the Memorial Union.

### 38 Journals to Moscow

A single order for thirty-eight subscriptions to the *FRIENDS JOURNAL* is unusual enough in itself—but when they are to be sent to addresses in Moscow and when the donor is an Earlham college student . . . so here's the story.

Last summer, with the help of contributions from Washington and Baltimore Friends and other individuals, Arthur Kanegis, a student at Earlham College, went on a three-week tour of the Soviet Union. The trip was sponsored and partly underwritten by the Citizens Exchange Corps, tax-exempt foundation created in 1963 by Stephen D. James, New York advertising writer, and supported by persons with a concern to better Soviet-American relations. Arthur Kanegis was one of 140 assorted Americans—a university president, lawyers, businessmen, students—who went to the USSR as amateur ambassadors. They were to meet Russians of similar professions and interests, to talk shop, to exchange ideas, to try to find some basis of understanding—but in general not to invite political arguments.

When the White House and the State Department first approved the program, the department expressed doubt that the idea would work. "The State Department was wrong," Stephen James said in an Associated Press interview. "I think we've proved there can be a successful level of diplomacy below that of official Washington lines." Alexei N. Stupinin, First Secretary for Cultural Affairs at the Soviet Embassy in Washington, said that the results "are quite good."

When the CEC group returned to the United States, Arthur Kanegis received a letter from the International Advisory Council, an organization whose activities include a book distribution program to the USSR. The Council offered to pay for and mail in his name books, subscriptions, and records of his choosing to friends he had made in the Soviet Union. He decided to send thirty-eight subscriptions to the *FRIENDS JOURNAL*. Other material included a Joan Baez album, Arthur Schlesinger's *1000 Days*, records by the Beatles, and several subscriptions to *Liberation* magazine.

What next? Are the thirty-eight Russian friends reading the *FRIENDS JOURNAL*? When academic pressures relax, Arthur Kanegis hopes to find time to write for the *JOURNAL* the full story of his "most exciting and educational experience" in the Soviet Union.

As for the Citizens Exchange Corps, it is now making arrangements for a second trip to Moscow this summer, even though plans for having a large delegation from the Soviet Union visit the United States have not yet worked out. Stephen James acknowledges that U.S.-Soviet cultural relations are going through a dark period because of the Vietnam war, but that, he says, is all the more reason for promoting person-to-person contacts. Many inquiries about plans for 1966 are being received at CEC headquarters, 550 Fifth Avenue, New York City.

### AFSC Summer Programs

The American Friends Service Committee, through its regional offices, will sponsor fourteen world affairs institutes for adults and seven for high school students during June, July, and August. To be held in fifteen states and Canada, the institutes are week-long study sessions at summer camps. They provide opportunities for discussions on religious and political issues, race and labor relations, and international affairs.

Resource persons to direct the discussions this summer include Senator Gaylord Nelson of Wisconsin (D); Colin W. Bell, executive secretary of the AFSC; David Dellinger, co-editor of *Liberation*; John Everton, former U.S. ambassador to Burma; Robert S. Browne, professor of economics at Fairleigh Dickinson University; and Norman Wilson, former Quaker International Affairs Representative in Japan.

Some of the topics to be discussed are: "The Nonviolent Family in a Violent Age," "U.S. Response to Social Revolution," "Learning to Live in a New World," "The Quaker Approach to Contemporary Affairs," "From War to Peace in Asia," and "Conflict and Change."

Each of the adult institutes also has special programs for children and young people. All institutes are designed to help participants become aware of many viewpoints on various contemporary issues.

## Letters to the Editor

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

### "On Contemplation"

Peter Fingesten advises worshipping Friends (March 1st JOURNAL) "not to turn the head to see . . . who delivers a message." This implies that ministry comes from disembodied spirits. Is not the meeting for worship far more of a "meeting" (i.e., an encounter) if we know through whom the message comes? In a small Meeting, voices can be readily identified, so it is not necessary to look to see. But in a large Meeting, one of the ways of transcending the anonymity of size is to learn to recognize those who speak in the ministry. Such recognition makes possible dialogue transcending the boundary line between worship time and the rest of life.

Rather than feeling guilty for "peeking," which I fear may be the consequence of Peter Fingesten's article, Friends ought to be encouraged to find in the meeting for worship an opportunity for face-to-face meeting, for an I-thou relationship in which both pronouns are essential. By all means, Friends, "turn your heads" to see whence the message comes, for it is spirit incarnate in the flesh which speaks man to man.

Ann Arbor, Mich.

BOB BLOOD

### Negro Characters in Children's Books

Recently I called the Friends Book Store in Philadelphia and asked what books they had for elementary grades with Negro characters treated as people. I am delighted with the eight books I promptly received through the mail. They are: *Roosevelt Grady, Snow Storm Before Christmas, What Is Your Favorite Thing to Touch?, The Case of the Hungry Stranger, My Dog Rinty, The Case of the Cat's Meow, Your Skin and Mine, and Whistle for Willie.*

Do you have these books in your local library? I am told they also have many such books for teen-agers.

Glen Mills, Pa.

ELISABETH GORDON BURGER

### Advice from Samuel M. Janney

The following is from an Epistle to Ohio Yearly Meeting, 1844, from Samuel M. Janney, and appears on Page 77 of his Memoirs. He was referring to the slavery issue, but I feel it speaks also to the variety of witness to the peace testimony in our time.

"While we keep under the influence of a truly Christian spirit, we shall feel bound to place the best construction upon the language and conduct of our brethren, although we may not unite with them in all their views nor approve of all their measures.

"We should exercise great forbearance towards those whose life and conversation show that they are actuated by a sincere desire for the promotion of human happiness. If in some things they deviate from our established order through an earnest zeal in supporting one of our most prominent testimonies, let us bear in mind that their case is very different from those whose hearts are engrossed by the love of the world, or who transgress our discipline by acts of immorality."

Wallingford, Pa.

LAURA SMALAKIS

### A Letter from Lincoln

It is often said that the best witness one can give to one's religious beliefs is through one's own life. Not long ago, in searching among the papers of my father, Dr. O. Edward Janney, I found this letter, written to him by a cousin at the time of the death of my grandfather, Henry Janney, in 1895.

My Dear Cousin,

Columbus, Ohio

. . . I read, with heartfelt sorrow the announcement of the death of thy dear father. Thought of him has always reminded me of an interview with President Lincoln, in 1863. . . . He asked me if I was a relation of Henry Janney of Washington. . . . He said he was walking down the Avenue some time after he came to the city, when he remembered he needed a pair of boots, and he came to a boot store with Henry Janney on the door; and now I quote his words. "I thought now there is a Quaker and an honest man, and I'll buy a pair of boots of him. I went in and met Mr. Janney himself, and had a good long talk with him, and I was so pleased with him that we have had a good many good talks together since; and I'll say to you that of all the men living in this city whose acquaintance I have made since I came here, there is not one in whose honesty and judgment I have more confidence than I have in Henry Janney." I thought such an opinion from such a man is worth living for. . . .

With heartfelt sympathy for you all

Thy Cousin

John J. Janney

Towson, Md.

REBECCA TIMBRES TAYLOR

### Quaker Street Meeting House Renovation

The 159-year-old meeting house in the village of Quaker Street, New York, will undergo major repairs this spring. The long-range program of improvements includes installing a heating system for year-round use of the meeting house, insulation of the floor and possibly of the walls, storm windows, drilling of a well, painting outside and inside, kitchen renovations, additional wiring, and improvement of the grounds.

The work will be done as finances permit, with first priority to the heating system and the floor insulation. Committees are planning a bazaar and other projects designed to help raise funds for the improvement program.

All improvements will be done in a manner that will not detract from the simple lines of the historic structure. The two cast-iron stoves, first used in the eighteenth-century log meeting house, will be left in place, as will the straight-backed wooden benches.

In 1935 a New York State historic marker was placed on the grounds of the meeting house, which also has a certificate from the Department of the Interior describing the structure as "possessing exceptional historic or architectural interest . . . being worthy of most careful preservation." A complete set of architect's drawings, together with photographs of the building as it is today, has been placed in the Library of Congress.

We would appreciate suggestions, participation, or support.

Friends of Quaker Street Monthly Meeting

FRANCES I. MAHAN, Treasurer

Quaker Street Village, N. Y.

**Spiritual Blinders?**

The Reverend King Butler's letter (March 1st issue) was the latest one critical of Norman Morrison to appear in *FRIENDS JOURNAL*. I feel that the authors of the three negative letters fail to understand the motivation that led our Friend to offer his life to the cause of peace.

Rather than answer each criticism, I feel constrained to express my feeling that God intended Norman Morrison to do what he did. As the times become more critical, the Lord will move others to bear the same witness: remember that Norman was not the first. One must come to one's own terms with our Friend's sacrifice; but how much the final answer tells us of the letter writers, rather than of Norman Morrison!

While self-sacrifice seems alien to western man, great numbers of God's children share a culture which understands it. To write Norman Morrison off as sick, manifesting bad judgment, or "missing the boat" is to wear spiritual blinders. Friends have never been bound by the narrow confines of the Bible alone, and our belief in the continuing revelation compels us to consider apparent departures from the old. I will always be grateful for Norman Morrison.

Chicago, Ill.

JAMES B. OSGOOD

*It took the human race thousands of years to rid itself of human sacrifice; during many centuries it relapsed again and again in periods of national despair. So have we fallen back into warfare, and perhaps will fall back again and again, until in self-pity, in self-defense, in self-assertion of the right of life, not as hitherto, a few, but the whole people of the world, will brook this thing no longer.*

—JANE ADDAMS  
(from *Jane Addams: A Centennial Reader*)

**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.*

**BIRTH**

ODO—On January 30, in Princeton, N. J., a son, DAVID REID ODO, to Franklin S. and Enid Reid Odo. The mother is a member of Haverford (Pa.) Meeting.

**DEATHS**

GILLINGHAM—On March 15, LIDA W. GILLINGHAM of The Greenleaf, Moorestown, N. J., formerly of St. Petersburg, Fla., and Alexandria, Va. A member of Moorestown (N. J.) Meeting, she is survived by a sister, Mrs. Wager Fisher of Bryn Mawr, Pa.

JACKSON—On March 19, at the Hickman (Friends Boarding Home), West Chester, Pa., HALLIDAY ROGERS JACKSON, aged 84. A member of West Chester (Pa.) Meeting, he served for several years on the Education Committee of Philadelphia Yearly Meeting. Surviving are a son, John S. Jackson; two daughters, Eleanor J. Morgan and Elizabeth J. Johnson; eleven grandchildren; and a sister, Edith M. Jackson.

JOHNSON—On April 11, suddenly, in Philadelphia, while recuperating from a heart attack suffered in London last fall, EMILY COOPER JOHNSON, in her 81st year. Wife of the late Edwin J. Johnson, she was a birthright member of Newton Meeting, Camden, N. J., although in recent years she had attended Green Street Meeting near her home in Philadelphia.

**Emily Cooper Johnson**

The death of Emily Cooper Johnson is a great loss to the Religious Society of Friends, the Women's International League for Peace and Freedom, and the Peace Movement in general. Few friends are graced with the combination of the many rare gifts that were hers. All her friends and co-workers admired her clear and gentle judgment as well as her quiet enthusiasm. A woman of a truly catholic mind, she unfailingly rose above critical situations with an inspiring vision and the kind of quiet humor that never hurt anyone. These gifts made Friends and other peace workers call on her for distinguished service. She worked with the American Friends Service Committee in various capacities from 1935 to 1965 in the Peace Section and as a member of the Corporation.

Emily Cooper Johnson was the author of the biography of Jane P. Rushmore, *Under Quaker Appointment*. A member of Newton Meeting, Camden, New Jersey, she revised and up-dated her father's historical sketch of Camden. She also wrote *Dean Bond of Swarthmore: A Quaker Humanist* (an appreciation of Elizabeth Powell Bond) and assisted Anna Pettit Broomell in editing *The Children's Story Caravan*. At the occasion of the hundredth anniversary of Jane Addams' birthday she edited *Jane Addams: A Centennial Reader* (published by Macmillan in association with the W.I.L.P.F.), which the *Chicago Tribune* called "a brilliantly conceived and executed anthology."

Those working with her on the board of the *Friends Intelligencer* as well as the *FRIENDS JOURNAL* always sensed her strength and concern, expressed in silence or in the eloquent simplicity of which only the truly magnanimous are capable.

We shall miss her greatly.

WILLIAM HUBBEN

**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.*

**MAY**

1—Purchase Quarterly Meeting, Scarsdale (N.Y.) Meeting House, Popham Road. Bible study, 9:45 a.m.; worship, 10:30; summary of reports, with discussion groups, 11:30; business, 2:30. For further information: Bernice Merritt, 60 Raymond Street, Darien, Conn. 06820.

5—Annual Meeting, Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia. In afternoon, tour of hospital and azalea gardens. Supper, 6:30, followed by meeting, with Mike Gorman of Washington, D.C., Executive Director of National Committee Against Mental Illness, as speaker. Topic: "The Government and the Private Citizen—Partners in Mental Health."

6-8—Garden Days at Friends Hospital, Philadelphia. Friday, 4:30 p.m. until dusk; Saturday and Sunday, 11:30 a.m. until dusk. Parking space limited, but cars may be driven through grounds.

6-8—Eighth Annual Conference of Southern Appalachian Association of Friends at Cumberland Campground, Route 127, three miles north of Crossville, Tenn. Theme: "Peacemaking and Peacekeeping: Where Are We? For What Do We Stand? What Can We Do?" Leader: Lyle and Flo Giffin Tatum. The subcommittee responsible for the children's program asked adults to share something of themselves with the children; in the hope that freedom would contribute to greater enrichment for everyone, it did not "pre-structure" the program.

8—"Vietnam: An Eyewitness Report," address by Stephen G. Cary, Associate Executive Secretary, American Friends Service Committee. Public meeting at 7:30 p.m., Gwynedd (Pa.) Friends Meeting House, Route 202 and Sumneytown Pike.

10—Benefit performance of *Serjeant Musgrave's Dance*, 8:15 p.m., Theatre de Lys, 121 Christopher Street, New York City. Anti-war play sponsored by Quaker Committee on Social Rehabilitation Inc. to help its program for released women prisoners and women drug addicts. Tickets, \$10 each. For reservations call or write the com-



mittee at 130 Christopher Street, New York City 10014; CHelsea 3-2134.

11—Day for Mothers of Young Children, 10 a.m.-4 p.m., Meeting House, Fourth and Arch Streets, Philadelphia, sponsored by Religious Education Committee, Philadelphia Yearly Meeting. Theme, "The Source of Daily Renewal," led by Dorothy Steere. For details, call Religious Education Committee, LO 8-4111. (Please do not call the Arch Street Meeting House.)

11—Open House at William Penn Charter School, School Lane and Fox Street, Philadelphia, 8:30 a.m. to 5 p.m., to give Friends who are not familiar with Friends schools an opportunity to visit one. All Friends are invited; those who wish to stay for lunch should notify the school, VI 4-3460.

13—Folk concert featuring guitarist Tom Paxton at Friends' Central School, 68th Street and City Line, Philadelphia, 8:30 p.m., to benefit the Weekend Workcamp Program, Social Order Committee of Philadelphia Yearly Meeting. Tickets, \$2.50 each, on sale at Guitar Workshop, 19th Street off Rittenhouse Square. Mailing address: Concert, Box 171, Wynnewood, Pa.

14—Arlington Quarterly Meeting, Byberry Meeting House, Southampton Rd., one mile east of Roosevelt Blvd., Philadelphia. Worship, 3 p.m., followed by concerns of Worship and Ministry and by business meeting. Supper, served by host Meeting, 5:30 p.m. At 7 p.m., hymn sing by Sanctuary Choir of New Hope Baptist Church, Norristown, Pa.

13-15—Weekend for Mothers of Young Children, Pendle Hill, Wallingford, Pa., with Josephine Benton as resource leader. For details and reservations call Religious Education Committee, Philadelphia Yearly Meeting, LO 8-4111. (Please do not call Pendle Hill.)

13-15—Garden Days at Friends Hospital, Philadelphia. (For details, see May 6-8 item, above.)

13-15—Green Pastures Quarterly Spring Conference, Mill Lake Camp near Chelsea, Mich. Adult program prepared by Andre Pennell, clerk of Detroit Meeting. For further information, E. R. Belooof, 2211 Rambling Road, Kalamazoo, Mich.

13-15—Seminar on "Group Search for Understanding," Powell House. For further information: Powell House, Old Chatham, N. Y.

14—Annual spring meeting and picnic of Friends Historical Association and Friends Social Union, 3:30 p.m., Exeter Meeting House (seven miles west of Pottstown, Pa., between routes 422 and 562). Phyllis Grant will give a brief history of Exeter Meeting. William Taber, Jr., of Ohio Yearly Meeting (Conservative), a T. Wistar Brown Fellow at Haverford College, will speak on "The Expanding World of Ohio Wilburites of the Late Nineteenth Century." Meeting for worship following supper. Bring hox supper; doughnuts, beverages, and ice cream available at low cost. All are welcome.

14—"Carnival in Outer Space" at The Friends School, Buck Lane, Haverford, Pa., 10 a.m. to 4 p.m. Demonstration of Navy space suit, auction, sale of paintings by local artists, and all-day chess game are featured events. (In case of rain, Haverford College Field House.)

14-15—Northern Half-Yearly Meeting, YMCA Camp St. Croix, Hudson, Wis. (twenty miles east of St. Paul, Minn.) Saturday a.m., State-of-the-Society reports; panel and discussion on "Our Youth and Our Mutual Expectations" in afternoon. Cost (including four meals, overnight accommodation, and insurance): \$5.85 per adult; proportionate reduction for part-time attendance and for children. For further details: Margaret H. Stevens, Route 1, Box 243, Lake Elmo, Minn.

22—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (E.S.T.); meeting for worship, 11. After lunch, business and conference sessions.

22—Warrington Quarterly Meeting, Pipe Creek Meeting House, half mile southeast of Union Bridge, Md. Ministry and Counsel, followed by meeting for worship, 11 a.m. Box lunch. Business and conference sessions in afternoon.

22—Open-House, 3-5 p.m., at McCutcheon Friends Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, N. J. The new nursing home is now in operation.

*Note:* Beginning May 29, and continuing throughout the summer months, Crosswicks (N.J.) Preparative Meeting will hold meeting for worship at 10 a.m. on Sundays.

Meeting for worship will be held at Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa., on June 26, July 31, and August 28, at 11 a.m.

## 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**—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.

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elbrandt, Clerk, 1602 South via Elmore, 624-3024.

### California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**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.

### Delaware

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

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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

**WILMINGTON**—Meeting for worship: at Fourth and West Sts., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

**WASHINGTON**—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### Florida

**DAYTONA BEACH**—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

**FORT LAUDERDALE AREA**—Call Harry Porter at 566-2666.

**GAINESVILLE**—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

**JACKSONVILLE**—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

**PALM BEACH**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

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

### Georgia

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

### Hawaii

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

### Illinois

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

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

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

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

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

### Iowa

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

### Kentucky

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

### Louisiana

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

### Maine

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

### Maryland

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

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

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

**SANDY SPRING**—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

### Massachusetts

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

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

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

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

**WEST FALMOUTH, CAPE COD**—Rt. 28 A, meeting for worship, Sunday 11 a.m.

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### Michigan

**ANN ARBOR**—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Mariborough, 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.

**LAS VEGAS**—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

**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 8-9127.

**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.

**QUAKER STREET**—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, Schenectady County.

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

**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, 252-8544.

**CHAPEL HILL**—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

**DURHAM**—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

### Ohio

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

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

**E. CINCINNATI**—Meeting for worship 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.

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

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

**LONDON GROVE**—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 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.

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