

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*I* DOUBT . . . whether on the whole the reluctance which we rightly feel to wear our hearts on our sleeves does really act as a hindrance to sharing our treasure. For the light which we . . . have will necessarily shine through us, and not always in proportion to our consciousness or intention of shining. . . .

The true messengers of God to our souls are not those who feel their quivers full of arrows to be aimed at us, but those whose own eye being single and steadfastly fixed on the goal which is also ours, have so lived in its light that their whole being shone with its radiance.

—CAROLINE E. STEPHEN

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*Korean child at school*  
(See page 254)

## FRIENDS JOURNAL



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## Our Lives May Be Like Seeds

I attended a funeral mass. Near the coffin and about the church were many flowers. The flowers were slowly losing their petals. The church aisles had some flower petals on them. People were stepping on those petals—thoughtlessly—not caring.

It seemed as if the dead person's life and his ideals and hopes and fears and dreams had fallen as those flower petals had fallen—as if the most important part of his life was also being trampled upon.

I thought of the flowers growing in nearby gardens. Those flowers also would lose their petals and seem dead, but they would produce seeds, and from them would come more flowers.

I thought of the dead person's family and friends. Something of him was in some of them. Something of him was in me—something of his goodness and of his not-so-goodness—something of his ideals. We all live on to some extent in the people we influence for good or for evil. Our example, our conversation, our attitudes, our deeds may be like seeds that grow in other people's lives. At times we sow unintentionally. At times we provide the seed-bed for ideas planted in us without our knowing how it was done.

I wonder if the person who makes no stand for anything—who is always neutral—is somewhat like a cut flower. He can produce no real seeds for the future.

It is not that we want our individual personalities to live on in others, although that is not a bad want. Most of us, I guess, want for others the way of life that seems good to us. It will be passed on, somewhat as it was handed on to us, if some of what we have received rubs off.

What do most people think during funerals? I wonder.

VINCENT BAGLIA

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## Jerusalem

By S. ROBINSON COALE

Here in the precincts of this ancient place,  
With mighty walls and turrets girdled round,  
Where Christ and prophet trod the hallowed ground,  
And Abraham with God met face to face,  
The scourge of war has often left its trace,  
And glories buried long again are found  
Beneath these gilded domes, this babel sound,  
Where tourist, pilgrim, native vie for space.  
Oh speak, Jerusalem! Jerusalem!  
What can you teach me now of war and peace,  
Of love and hate as you have witnessed them?  
Shall pride and lust for power never cease?  
What has become of all that Jesus taught?  
When shall the will of God in man be wrought?

# FRIENDS JOURNAL

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## Editorial Comments

### *All in the Name of Religion*

ONE of the pleasanter aspects of a hospital stay is the opportunity it gives to catch up a bit on reading. In the course of a single day during a brief hospitalization last month the writer of this column absorbed a balanced diet ranging from a new edition of Rufus M. Jones's *The Story of George Fox* through a two-year-old number of *The Seeker* and a recent *Harper's Magazine* article on "The Decline of the Church in England" to some folksy "real life stories" of a "sure-salvation" nature. These last were contained in a fundamentalist tract distributed to captive-audience patients by a determined soul-saver who moved resolutely through the hospital from room to room.

All the items in that particular day's reading were presumably religious in nature, yet it would be hard to imagine a greater contrast than they presented. In George Fox's day preaching, moralizing, and religious disputation were the very breath of life to vast numbers of Englishmen, whereas in contemporary Britain, says Nicolas Stacey, the young Anglican minister who tells in *Harper's* about the church's present decline in his country, the average Briton is completely uninterested in traditional religious tenets. According to Stacey, who is Rector of Woolwich, "To be a Christian today is definitely 'out.'" And "less than ten per cent of the population regularly attends a place of worship. . . . The theological revolution has thrown open a lot of windows. One has to admit that so far more has gone out than has come in."

All this is in spite of the fact that Stacey and a number of other progressive young rectors have inaugurated all kinds of changes and reforms in their parishes: coffee-houses, radio broadcasts, use of church buildings for diverse activities seven days a week, group meetings, outings, general involvement in the community. The net result has been nil. People will come to the coffeehouses and the various activities, but they simply refuse to be bothered with attending church services.

How George Fox would have fared if he had been confronted with such a situation as this is hard to picture. It is true that members of the Established Church by the thousands flocked to his standard when he attacked that church and attacked also the sham he observed in much

that passed under the name of religion. But—and this is a very important "but"—he was operating in a time and a world not yet overwhelmed by secularism—in a world where religion was considered all-important. You might (if you were willing to be punished for it) switch from being an Anglican to being a Quaker, but to espouse no religion at all was practically unthinkable. People cared so much about religion that they fought violently about it; the current "death-of-God" patter would have been completely beyond their comprehension.

George Fox, it will be recalled, usually failed to see any truth or beauty in doctrines and practices he disliked. In this regrettable characteristic he has many followers even in today's world of ecumenism, if we may judge by the "salvation" tract donated by the earnest door-to-door evangelist in the hospital. This tract makes it plain that unless you accept its particular brand of salvation you are a permanently lost soul; the gates of hell are open wide for you.

—Which leads, at last, to the two-year-old issue of *The Seeker* which also played a part in that one day of reading. The Seekers Association, as many American Friends know, is a loosely organized body inaugurated twenty years ago by a small group of English Quakers who felt that (in the words of Howard Collier, the Seekers' first chairman) "no one had yet succeeded in marrying the truths of the intellect to those of religion." Seekers have sought to combine (again to quote Collier) "a spirit of free and unfettered inquiry, unshackled by predetermined conclusions, with intellectual honesty" and "reverence for truth."

Here lies the fundamental contrast between Seekers and religious zealots of the only-one-path-to-salvation school. Katharine M. Wilson, editor of *The Seeker*, emphasizes the importance "of holding one's religious views with a firm conviction of their truth and yet . . . being able to recognize that quite contrary convictions may have a similar validity when held with integrity by someone else. Beliefs are not things to be faithful to. It is our experience that we must be faithful to."

For this reason, she adds, the Seeker "rejects fixed beliefs as in themselves obstacles to growth," and she quotes Henry Cadbury's observation that "Theology is



not synonymous with thinking. It can be an escape from thinking."

"Jesus of Nazareth's teaching about religion," Katharine Wilson suggests, "is sound because it is true. It is not true because he said it." She takes exception to what she calls the "Emphatic-Christian" type who "puts Jesus Christ as the central figure in the universe, now and forever. . . . The extent of his universalism is to say that all religions have common elements because these are Christian elements. . . . The Seeker considers this appropriation of the basis of religion for Christians not only to be false, but a gross impoliteness in a world predominantly other than Christian. . . . His particular beliefs and experiences may well be the most important things in his own life, but he recognizes that men of other faiths find this so of *their* experiences and beliefs. . . .

"To rest in a conclusion," she points out, "is to shut one's mind to further experience. Every fresh religious experience, if of sufficient dimension, destroys one's previous conclusions. Thus the mystic whose religious basis rests on experience has always felt uncomfortable with Christian dogma. . . . The seeker is a dangerous character in a settled community."

Here is a point of view that may be of some solace to those not-uncommon modern Friends who feel uncomfortable and vaguely guilty because they find themselves unable to agree with all the pronouncements of George Fox and divers other weighty Quakers. Whether such willingness to grow with the times could stem the decline of the Established Church in England is open to question, but for Quakers, if they are to survive, it seems almost imperative.

## "Spare Not Tongue Nor Pen"

By MARGARET H. BACON

"LET all nations hear the word by sound or writing. Spare no place; spare not tongue nor pen." Thus wrote George Fox in 1656, when he was in Launceston Gaol, suffering his fourth imprisonment. Any reader of George Fox's Journal cannot fail to be struck by his constant effort to communicate. He wrote tracts and pamphlets. He spoke constantly to audiences as large as his clarion voice could reach. He marched up and down England, besides traveling to distant lands. For the forty-odd years of his ministry he spared neither tongue nor pen to preach the Kingdom of God.

All the early Friends, in fact, were journalists of their day. They not only kept personal journals but they also wrote pamphlets for which they sought as wide a distribution as possible. William Penn's *No Cross, No Crown* and Robert Barclay's famous *Apology* were among the tracts written by early Friends and addressed to the general public. Throughout the first hundred years of Quaker history the output of tracts, journals, pamphlets, and memoranda was prodigious.

Why then the distrust with which some Friends today regard modern journalism? Partly this attitude seems to be a relic of the era of quietism, when for a full century Friends turned away from efforts to communicate with those outside the Society and concentrated on internal problems. Partly, perhaps, it can be attributed to the changed nature of modern journalism. Books and pamphlets today tend to reach a tiny audience. If we wish to communicate outside the Society of Friends we must use

mass media such as newspapers or television, over which we cannot exercise much control. Fear that what we have to say will be twisted or distorted holds us back from saying anything at all.

But also, I am afraid, there are some Friends who entertain an uneasiness amounting almost to a prejudice against the men and women who are responsible for the mass media. Like all other prejudices, this one seems to be based largely on ignorance and lack of communication. Generally speaking, when Friends get to know individual journalists they find them to be intelligent, perceptive, and responsible, but, as in cases of prejudice against members of other groups, such individuals are too often dismissed as "exceptions."

As with other prejudices, distrust of mass media often seems based on generalizations drawn from scant evidence. Of course things go wrong. Persons are misquoted or quoted out of context; headlines are written with too little reference to the body of the article; sensational news is played up and good news played down. After having been in the field of public relations off and on for over twenty years, however, I remain surprised at how often, in this rushed, complicated field, things go right.

Some Friends say that they dislike dealing with the mass media because they fear that "Madison Avenue distortion" will interfere with the Friendly practice of plain speaking. It is true that Madison Avenue has a reputation for slickness and insincerity. It is also true that the modern college generation has a reputation for being beatnik and that the civil rights movement has a reputation for being too aggressive. Friends, who are active in many ways in trying to break down public prejudices, should

Margaret Bacon, a member of Germantown Meeting in Philadelphia, is director of press relations for the American Friends Service Committee.

be wary before repeating shibboleths aimed at any large section of the body public.

The truth is that the best of modern journalism is in accord with Friends' testimony in regard to plain speaking. Editors and television producers are always on the outlook for material that has the authentic ring of sincerity. A medium can be used for poor ends, as when it is employed to persuade us that one bar of soap will make us happier than another or to convince us that in our public affairs two and two make five. But it is those who employ it who misuse it. The medium can also be used to broadcast Pope Paul's appeal for "Never war again" or to broadcast a ringing call for freedom from Selma, Alabama. If we object to its misuse, is it not up to us to use it for better ends?

In an open society, the best answer to the spreading of half-truths is the publication of the whole truth, pronounced as simply, as well, and as often as possible. In the marketplace of ideas, I continue to believe, the truth will eventually win out. Those of us who feel that the truth is too infrequently to be found in the pages of today's newspapers have an obligation to speak out. The media will carry our message, even though our opinion is unpopular, if we are willing to submit it in a form that is acceptable.

Friends sometimes question the use of mass media to tell about their activities because it seems to them like a form of boasting. Our Society has a reputation for going quietly about its work and leaving the drumbeating and the huckstering to others. We like to feel that our deeds, rather than our words, speak for us. This modesty is desirable, and we do not want to lose it. But in the world of today, when this morning's events in Jessup, Georgia, affect tomorrow's procedures in Lusaka, Zambia, there is more need for people to know the facts about what is going on than there was in an earlier and simpler society. Inevitably, Friends' activities form part of the news of the day. Unless that news is reported, the average citizen is missing an important source of information. So long as we report simply and truthfully, so long as we do not embroider and editorialize, we stay well within the confines of our testimony for plain speech.

Summer before last I spent some time in Africa. Reading about the United States from that vantage point, I was struck by the fact that every jot of the bad news was reported faithfully. A riot in New York. A lynching in Mississippi. A murder in Chicago. When I asked African editors about this, they complained, "But we don't get your good news." I came back with added incentive to try to see that the good news was reported and published. In that good news the Society of Friends is frequently involved.

The attitude of some Friends toward the mass media

sometimes seems to me highly ambivalent. We would like to exploit the media to get across our message about peace or about race relations; yet we remain highly critical of the press and the networks, and we shun contact. In other areas of society we feel that the identification of problems leads to a sense of responsibility to aid in their solution.

Of course the mass media have troubles. They are involved in dealing with huge numbers of people; they are rushed; they are under pressure from all segments of society. In some of these areas of trouble Friends can help. We can deal openly and honestly with the media, helping to reinforce standards of plain speech. We can support what is good in the media and speak out about what we criticize. We can maintain contact with the human beings involved and try to see them as individuals, not as members of a suspect group. We can help provide background material on unpopular issues not often available to members of the media. We can, in short, do our part to redirect this great social force to good ends.

"... spare not tongue nor pen," George Fox wrote, "but be obedient to the Lord God and go through the work and be valiant for the Truth upon earth. . . . Then you will come to walk cheerfully over the world, answering that of God in every one."

### Tribute to the Unknown

By GLAD SCHWANTES

I laid a flower upon a grave  
Upon a lonely hill.  
There was no stone, nor any name  
Above the form so still.

I sent a prayer to God above  
To let my flower bloom  
And carry love to those who grieve  
Within its soft perfume.

I asked for ease for mothers' tears,  
For wives' and fathers' too,  
Whose men are hid in graves like these  
Untended through the years.

I asked that we who live today  
May strive and plan anew  
So as to find a better way  
Than heartbreak, tears, and rue  
To build a world safe and secure,  
With understanding blessed.  
Then will the lonely unknown dead  
Sink down at last to rest.

*As long as someone is kept alive in the heart, he is alive.*

—ALBERT SCHWEITZER

## Cross-Country in Korea

By MARGARET GRANGER UTTERBACK

SEOUL Friends Meeting wanted a concern that would unite members in spirit and in deed. They were hoping for a community project. Should it be in a village or in a suburb of Seoul?

A few of the members knew Oh Jae Chun, who was deeply concerned about the condition of some lepers, exiled and harassed, though their disease is under control. He had purchased with his inheritance eight acres of land on which he had settled eighteen families, totaling a hundred people in ten houses. A well was dug. On the property were a small barn and a chicken coop. The coop was converted into a tiny schoolhouse, and the thatched-roof barn became a meeting room and office.

While the law permits these children to go to public school, the schools would not have them because, although they themselves are whole, they are the children of scarred and maimed lepers. This is a problem of segregation as fearful as our segregation problem in the United States.

I met Oh Jae Chun early in January when he came to Seoul to get some money for his school which Keith Watson of Australia had left here for him. In telling me of his community he mentioned that it was about ten miles from Yoo Sung Hot Springs, where he lived. Hot Springs, on a zero day when I had the worst cold I could remember, sounded wonderful! Oh Churl urged me to go there and stay in the steam-heated "western" hotel.

And so, a couple of days later, when we knew Ham Sok Han (known as "the Gandhi of Korea") would be there too, Moon Ok, Oh Churl's wife, her 20-year-old brother, Soon Jo, and I took the three-and-a-half-hour train and bus ride and registered at the hotel. That evening Oh Jae Chun called, and the next morning he brought me a small teakettle of boiling water from his home across the street, so that I might have my early coffee in bed!

When Ham Sok Han arrived, he and Oh Jae Chun and I took a taxi as far as we could and then walked cross-country in the bitter weather. Cross-country in Korea is along the tops of ridges that separate the rice paddies—ridges in some places only six inches wide or broken in gaps. The wind howled derision and blew

Ham Sok Han's beard this way and that; but he took one of my hands while Oh Jae Chun took the other and led us merrily along, around foothills and across narrow swinging suspension bridges over the frozen mountain brooks.

As we neared the community, people came running down the mountainside to greet their principal and their dear friend Ham Sok Han, and to look at this funny little old American woman.



*Left to right: Oh Jae Chun with his wife and baby; Moon Ok; and the author. The little girl in front is playing a mouth organ from a Christmas bundle sent to Korean children by Reno (Nev.) First-day School.*

The school (a tiny shack) stood up a way on the mountainside. Hanging over the door was a proud, shining, brass school bell. I could hear a child reading rapidly at the top of his voice. When we entered not one of the pupils even raised his eyes, and the reader continued his shouting until Oh Jae Chun introduced us. The children stood up, bowed, and said something (was it "How do you do?" or "Good morning"?). Then they sat down again and went on with the loud reading and 48 minus 29.

There were twelve children in five grades, seated six in a row with their backs to each other. Each row faced a blackboard and a teacher. As there was no heat, occasionally the teacher told the children to rub their hands

Margaret Utterback, retired teacher and member of Oberlin (Ohio) Meeting, has been in Korea since last September as the result of a personal concern which, she says, may keep her there indefinitely. In an article written for the JOURNAL several years ago she described an earlier visit with Korean Friends.

Contributions for Seoul Meeting's leper project may be sent to the American Section of the Friends World Committee, 152-A North 15th Street, Philadelphia, Pa. 19102. Checks should be made payable to Friends World Committee and designated for International Quaker Aid (Korea).



together and then to rub their faces. I had never seen such almost breathless concentration in little children.

We watched them until I thought my feet would break off like icicles, then Oh Jae Chun took us to his office in the two-room thatched-roof building that had been the chicken harn. There was a little heat on the *ondul* (warm spot on the floor). The other room was used for Sunday services.

Oh Jae Chun told us that the barley crop had failed last summer and that, since the people had eaten the final bit of their sweet potato crop, they now were starving.

The children wanted to sing for us, so we went outside. (Many of the parents had come, too.) They sang gloriously, on perfect pitch, their pinched faces filled with hope and faith. But the little babies whimpered and cried with hunger and cold. (Korean babies tied snugly on their mothers' backs don't cry. They are happy and secure, as are the mothers.)

It was time to start back cross-country. Ham Sok Han had given Oh Jae Chun some money to buy rice. I had to save mine to pay an expensive hotel bill. As I walked back against the cutting wind I was sure I would have pneumonia. How could I go back to a steam-heated room, a cup of hot coffee, a steak dinner? Anyway, I was sure I would die of pneumonia and could leave them my house in Ohio. But the next morning I awoke without a snuffle. My cold had gone with the wind.

Ham Sok Han spoke in Meeting. The next Sunday members of Seoul Meeting, uniting with eagerness on Ham Sok Han's concern for a starved people, agreed to send 20,000 *won*, which would buy food for a couple of weeks. We are trying to get American surplus grain, but because of red tape that will take at least six weeks.

The Meeting hopes to help these proud independent folk to invest in rabbits as a first step. Oh Jae Chun has deeded the property to Seoul Meeting; it will become an incorporated village, with the Meeting as the Board of Trustees.

There isn't a tree on the barren land. More homes and wells are needed, in addition to a school building, a meeting house, and a dispensary. Will Americans help?

The raising of grain will be replaced by the raising of rabbits and, later, of goats. By summer we hope to get them on the "Heifer Program." (Farming is too difficult for maimed hands.) I hope to return to the community soon, perhaps to help with the children or to teach English.

Oh Jae Chun, who lives with his beautiful wife and their two little children in a two-room shack in the midst of other shacks, is determined to live (and to starve, if need be) like his people. He lives in dignity and humility, and with a radiance that fills all who meet him with hope and faith—a faith to do the impossible.

## A Center Comes of Age

By MARGARET LONGAKER FORSYTHE

A "BABY" born in 1795 and originally given the impressive name of "The Female Society of Philadelphia for the Relief and Employment of the Poor" has recently arrived at maturity after undergoing many stages of growth and development. The baby has progressed through numerous phases since its birth. The initial purpose of the group of concerned young Quaker women who started the Female Society was to aid widows left destitute by the yellow fever epidemic of 1793. These women were given employment in a sheltered workshop (later called a "House of Industry"), doing spinning, weaving, and quilting. A nursery, established in 1799 to care for children while their mothers worked, probably was the first child-care center in the United States.

By the beginning of the twentieth century all of the women employed were elderly and "unfit for laborious employment," and the work done consisted primarily of sewing for hospitals and (in later years) for the American Friends Service Committee. In 1916 the Female Society joined forces with The Philadelphia Society for the Instruction and Employment of the Poor, with headquarters at 716 Catherine Street, but eventually changes in conditions (resulting from the advent of social security, old age assistance, and other forms of state aid) brought a decision to end the society's sewing activities and to re-channel its efforts into establishing one of this country's earliest (if not actually the first) center for the exclusive use of older persons. This was "Friends House for Older Neighbors."

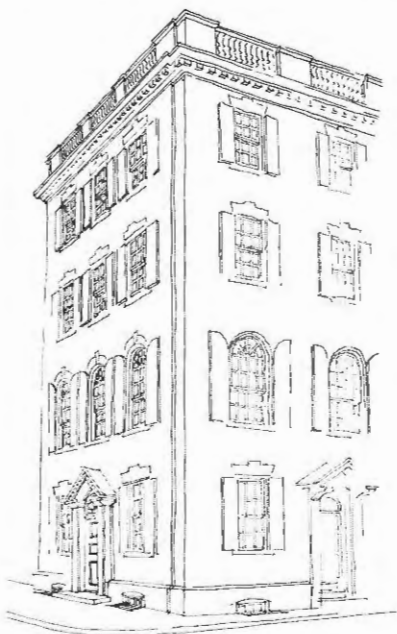
Gradually this project assumed shape and substance while temporarily occupying quarters made available by the Friends Neighborhood Guild, whose executive director, Francis Bosworth, provided invaluable assistance. In 1952 Friends House moved into a dwelling on North Sixth Street purchased and maintained by the Northern Soup Society, another ancient charity that dates back to the time of the yellow-fever epidemic.

In 1959 the present organization secured a corporate charter under the name "Philadelphia Center for Older People," with a board of directors composed of men and women representing not only Friends but the community at large. The Female Society continues to be the principal sponsoring organization, giving its entire endowment income to the center. Another Quaker group of long standing, the Germantown Employment Society, also provides substantial assistance, but the center now derives most of its annual income from the United Fund.

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Margaret L. Forsythe of Haverford (Pa.) Meeting is a member of the board of directors of the Philadelphia Center for Older People.

Several years ago the center, with a membership of more than 400, was confronted with the fact that larger quarters must be obtained if its work was not to be seriously curtailed. After diligent searching, the former home of the Visiting Nurse Society (once the residence of the Lippincott family) at 1340 Lombard Street in Central Philadelphia was purchased with the help of gifts from many friends and foundations. The move to the new location was made in November of last year. The building, spacious and dignified, already has been partially renovated, though more needs to be done if the center is to reach the goals envisioned for it at the dedication ceremonies in January by William D. Bechill, Commissioner on Aging in the U.S. Department of Health, Education, and Welfare: "to demonstrate the potentialities of older adults, . . . to encourage positive living, and to open up avenues of exploration and creativity."



*New Home  
of Center  
for Older  
People in  
Philadelphia*

The center seeks to achieve these goals in a multitude of ways, including such social and recreational activities as arts and crafts, glee club singing, and folk dancing, with a comprehensive program of services and other activities that older people can turn to for help and enjoyment in time of need.

A referral service to clinics, hospitals, and nursing homes is provided. A course on "Fitness for the Future" includes advice on sound dietetics and preventive medicine. In keeping with ancient Quaker traditions, help for others is stressed, and a sewing group still makes articles for hospitals. One group of members regularly visits others less fortunate than themselves who are confined to nursing homes. There is also a class devoted to Bible study, while the "Little Red School House," a current-

events discussion group, has been one of the most popular projects year after year.

An important part of the center's program is the arranging of trips for members to points of interest in and around Philadelphia and occasionally to more distant places. One of the most appreciated of all the services is a summer day camp financed by funds received from a foundation; this regularly takes old people in buses into the country for a day of pleasure and relaxation away from the heat of city streets.

The contributions made by the members themselves in terms of time and effort expended and small donations show their interest and affection for "their" center. By dint of sales and various money-raising schemes they were able to get together enough money to redecorate and furnish a room which they have named the "Dr. John Lindquist Hall" in honor of the board's president. Membership is open to anyone aged sixty or older for an annual fee of \$3. This is not a barrier; anyone who does not have it is helped to earn it.

Now that this new chapter in the life of a unique Quaker charity is unfolding, the center's board of directors is anxious to demonstrate the potentialities of older citizens by providing them with means for positive and more significant living. Interested readers of the *FRIENDS JOURNAL* are invited to visit the Center for Older People at 1340 Lombard Street, Philadelphia, and to join in its efforts to become an even more useful and constructive force in its community.

### However Much We Love the Earth

By ALIDA T. DEVLIN

Who could not list  
The evanescent charm of things perceived—  
The glitter of the crystalline rock,  
The sliding green power of the wave,  
The perfection of a yellow tulip leaf  
Swirling down from the great tree overhead,  
The burning autumn color of the forest  
Ravishing twice over—once in itself  
And once reflected in the water of the lake.  
But, however much we love the earth,  
That love is magnified ten times again  
If one we love gives us back  
What we would give.

Still we are never satisfied—  
However much we love the earth  
And love another and receive it back,  
There is still a hunger in the chest,  
An ache to find that greater love  
Which transcends all we know and are.



## "Up the Golden Stair"

By ELIZABETH YATES

EDITOR'S NOTE. Sooner or later there comes to each of us the loss of someone without whose beloved companionship life seems unthinkable. A year or so ago this was the experience of Elizabeth Yates, Vermont Quaker author of many books. From the latest of these, *Up the Golden Stair* (Dutton, New York, 1966, \$2.95), which is the outgrowth of her experience in facing the problem of "the living of one day after another without the near presence of the one with whom" she "had shared everything that was life," the excerpts that follow are reprinted here by special permission of the author and the publisher.

**T**HIS sorrow makes us one with every person who has ever known sorrow. . . . We should not . . . minimize what we are going through. . . . The bleak fact stands: a light has gone out. . . .

The word *sympathy* will be used often. . . . But only those who know what it is like to have a door close that will never, never open again have learned the true meaning of the word. . . . In loneliness there is an ache that does not cease.

Grief is bitter only when through it we reproach ourselves for those things we did not do, or for the something that might have been done had there been time. . . . There is an old saying that we cannot do a kindness too soon, for we never know when it may be too late. . . .

All who love must know this can happen. It is not the price paid for love; it is a part of love. . . . Love is the link between the known and the unknown, the visible and the invisible. . . .

No matter how courageously you learn to set aside your sorrow . . . there is no guarantee that something will not happen to cause your heart to plummet down to the depths. . . . If a limb that has been frostbitten begins to ache, it is a sign that there is life in it; if a heart that has been numbed by loss aches, what does it signify? You know, and would not have it otherwise. . . .

Yet the questioning persists. Why did it have to happen now when there was so much to live for? So much still to do? . . .

Often I ache for our days of dear companionship and the sharing that went with them. . . . Then there was always someone to wonder with, to laugh with. Someone who was keen to discuss the world's events, its woes and its glories. Someone whose wisdom quickened me, whose sympathy never failed me; someone who tempered my enthusiasms, whose ability to see all around a subject helped me to see from more than my own small window. Now, I may catch my breath before a marvel in nature, I may observe something ridiculous that delights me, or serious that stirs me, or wrong that troubles me, and there is no one near to share it with in just the way we had. No one; ever; in our own particular way. And inwardly I ache. But it is the past that has made the present meaningful; and in time that present will be fruitful. . . .

When I am not blinded by my tears, I can begin to see how much remains for me to do. When I do not bolt the doors of my heart, I can begin to realize how much love there is still left. Slowly, ways of usefulness appear for me; gradually they open other ways through which beauty and tenderness and joy and wonder creep back into my life. . . .

There are many words that we accept and use freely without actually knowing their meaning . . . until something happens that brings us face to face with them and we are then compelled to find the meaning for ourselves. One of these is the word *alone*. . . .

I know now that I can best honor him as I am most joyfully alive; as I do my work. . . .

Love is the creative force sweeping into and through and out of life; to grow in life is the only continuity of which we can be sure.

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*Up the Golden Stair concludes with a "P.S.: Others' Words That Have Spoken to Me," including notably William Penn's "They that love beyond the world cannot be separated by it. Death cannot kill what never dies" and Emily Dickinson's*

*That such have died enables us  
The tranquilizer to die;  
That such have lived, certificate  
For immortality.*

### Meeting Early in the Morning

**I**T was Joe who suggested that we have a meeting for worship early in the morning. "If people are going to the shore," he explained, "they could come to meeting before they leave."

I did not think particularly well of the idea, but I said that Jack had always thought meeting was too late. "I'll talk with him, and if he'll come I'll open the meeting house."

Jack said he would come.

Our meetings were not well attended. People did not come before leaving for the shore, nor did notices posted in local motels persuade others to drop in for meeting before going on their travels. But we seldom have had more inspiring meetings.

Eight o'clock on a Sunday morning is before most people get up. The sun in summer is high, but the day still belongs to nature. I would open the meeting-house windows, and the cool morning air would blow out the dust and closeness. The song of birds and the scurry of squirrels would come in, joined by the rustle of leaves and the click of twigs.

On the other hand, the rumble of trucks and the sound of passing cars were missing. Civilization was absent, and God seemed much closer.

As we sat in silence, the fresh air quickened our senses, the absence of manufactured noises centered our thoughts, and the quietness made us more easily aware of the Presence in our midst. Inspiration came easily.

God can be found in many places, but I think we found it easier to meet Him there.

CHARLES CRABBE THOMAS

## What Race Hatred Does to the Hater

By GUS TURBEVILLE

**I**F you had your choice of being Hitler or one of the Jews whom he caused to be put to death, which would you rather be? If you had your choice of being a rapist or his victim, which would you rather be? If you had your choice of being Governor George Wallace of Alabama or one of the victims of the racial hatred perpetuated by his demagoguery, which would you rather be?

In each of these cases virtually all of us would prefer to be the Jew, the person raped, or the racial victim. Few of us would want to have it on our conscience that we had so egregiously sinned against our fellow man. Therefore, the pity we feel for victims of social injustice is actually misplaced; those we should really feel sorry for are the oppressors.

One of the main reasons why we should pity them is the fact that they are building psychological prisons for themselves. How much freedom of action does a Governor Wallace or a Governor Paul Johnson actually have? They have helped build up a tremendous climate of fear and hatred in their states, and they have no way of escaping their own environment. It is necessary that all their actions and public pronouncements be in accord with the doctrine of discrimination which they have helped create.

This thesis is an old one; it is incorporated into Hobbes's *The Leviathan* and also into Professor James W. Silver's recent book, *Mississippi, The Closed Society*. And long before them the Hindus spoke of the prisons which all men build for themselves by their desires.

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Gus Turbeville, a native of South Carolina, is chairman of the department of sociology at Wisconsin State University. He has contributed articles to numerous periodicals and is co-author of a book on social problems.

It has long been an enigma to some why the South, the section of the United States most favored by climate and natural resources, is the poorest part of our country from an economic point of view. Frequently the assertion is made that because Southerners have had a history of listening more to demagogues than to voices of reason they have allowed themselves to be exploited by absentee ownership. Instead of dealing imaginatively and creatively with the problems and opportunities facing them, Southern politicians have been wont to fan the flames of racial hatred. As Booker T. Washington put it, "You can't keep a man down in the gutter unless you get down there with him."

Another reason for pitying the oppressor rather than the oppressed is the fact that the former is infecting himself with the cancer of hatred—the most virulent form of that dread disease. This is actually cancer of the soul; an ordinary malignancy merely destroys the flesh, but this kind demolishes a person as an effective and loving human being.

Among the common symptoms of this type of cancer are chronic headache, stomachache, backache, insomnia, indigestion, ulcers, eczema, obesity, high blood pressure, inability to concentrate, and chronic fatigue and anxiety. Of course these symptoms may also be caused by organic disturbances, but among knowledgeable medical researchers it is generally agreed that most of them have psychosomatic origins. Individuals so afflicted collectively spend tens of millions of dollars annually visiting clinic after clinic seeking relief which they can never find so long as they allow themselves to be ruled by dislike and dread.

Part of the tragedy is the fact that the hater does not realize that he is a hater. I personally heard Governor Wallace state that he has no hatred for any human being, white or black, but in the next breath I heard him speak with vehement disparagement about the Rev. Martin Luther King, Jr.

Although there is no simple way of analyzing our own feelings to ascertain if we are suffering from the cancer of hatred and prejudice, there are some questions that we can ask ourselves. When you see someone of a different skin color, do you notice him first of all as a human being or as someone of a different race? Do you feel yourself getting emotional when you see persons belonging to other racial groups? Would it bother you to eat, dance, or otherwise mix socially with members of another racial group?

Perhaps all of us would react emotionally in some of these ways, for none of us are totally unprejudiced. Many of our prejudices are unconscious ones, and the worst bigot is often the first to assert his own freedom from bias. But, even though we are all prejudiced to a degree, we need not accept this failing as inevitable. We

can strive for objectivity tempered by love and compassion for our fellow men.

It has been said that we are the only major nation on earth which systematically practices discrimination based on skin color. Yet at the same time we are overwhelmingly a nation with a Judeo-Christian heritage. The essence of this heritage is to do unto others as we would have them do unto us, to love our enemies, to turn the other cheek, to resist not evil but to overcome evil with good, and to accept the fact that, being all children of the same God, we are brothers.

Who among us has not thrilled to hear Jesus' statement of being hungry and then being fed, of being thirsty and then being given drink, of being naked and then being clothed, of being in prison and then being visited—his statement that when his followers had done all these things for the least of his brethren, they had done them for him?

Although most of us give lip service to these immortal teachings, we often show by our actions that we do not really believe them. Governor Wallace may vociferously state that the Bible *will* be read in Alabama public schools and that prayers *will* be recited there in spite of the Supreme Court's contrary judgment, but if he really believed that visiting a Negro in prison would be the equivalent of visiting Jesus himself, wouldn't he be likely to use his position as Governor to be first in line to visit the prisoner?

And when members of the Ku Klux Klan and other hate groups engage in violence against Negroes and others supporting civil rights movements, they do not seem to realize that the obverse of Jesus' statement is also true. Whenever persons engage in any form of hatred, discrimination, or violence toward another human being, whatever his race, color, nationality, creed, and political or economic beliefs, they are in effect attacking and further crucifying Jesus himself. And who among us wants to add that to his conscience?

Thus, though we may feel compassion for the victims of those goaded by the cancer of hatred, it is the haters themselves who are the most to be pitied, for they are sinning against God himself.

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*We tend too often in judging other men to judge them, not by our own conduct, but by an impossible standard of perfection. Instead of inquiring what we, ourselves, might have done in similar circumstances, we inquire what Jesus would have done. But all men will be found wanting when compared with Jesus.*

*It is the same in international relations. We judge the Russians by the standards of God, while we judge ourselves by the standards of expediency. We condemn others for the very things we condone in ourselves!*

—JOHN M. COFFEE, JR.

## "When a City Is on Fire . . ."

By ARTHUR and HELEN BERTHOLF

WHY have hatred and fear of China mushroomed in our country like poisonous plants? Are Chinese commandos based on our offshore islands, raiding California shores? Does the Chinese navy rove close to our coasts? Do their photo planes trek across our skies? Is China keeping us out from world organizations and world markets, making it more difficult for us to feed, clothe, and shelter our people? Is China spotting our whole planet with atom bases and floating fortresses?

How about Korea? Before MacArthur crossed the 38th parallel China warned the U. S. that she would not tolerate an enemy army on her frontier. The U. S.-commanded army drove through North Korea to the Yalu and was driven back to the 38th parallel. China withdrew from North Korea. The U. S. A. still has an army in South Korea.

Did China attack India? Ask *The New York Times* (October 24, 1962): "Chinese push Indians back into India. Peking calls for talks between Nehru and Chou." The Chinese released thousands of captured Indians with their arms, vehicles, and supplies. The Chinese army returned to the disputed border, where they are still waiting for India to negotiate.

Vietnam? In 1954 the Vietnamese under Ho Chi Minh were winning their war for independence against France and her main ally, the U. S. A. France wanted to end the war. China, Russia, and other powers urged Ho Chi Minh to stop fighting and negotiate, agreeing that all foreign bases and soldiers would be promptly cleared out and that a united Vietnam would be assured by elections in 1956. The U. S. A. agreed not to dispute this plan for peace, but soon after began bringing into South Vietnam military experts, advisers, marines. The United States opposed the promised elections, and now—at war—claims to be bombing its way toward peaceful negotiations! Do we give any evidence to Vietnam and China that the U. S. A. is more to be trusted in 1966 than it was in 1954?

For the past sixteen years the Americas have been flooded by misinformation about China. The purpose? To make Americans hate and fear China. But why? It is true that China stands in the way of U. S. political, military, or economic domination of Asia. China's communal reorganization of production and distribution may be attractive to other underdeveloped nations, and so interfere with U. S. markets. China's prestige as a great power challenges U. S. and Soviet claims. The very great numbers of the Chinese arouse the fears of racists and chauvinists, as do their widely recognized industriousness, competence, intelligence, integrity, and frugality. Nevertheless, we need China. What could be more disastrous for our country's future than to continue to expand the authority of its diplomacy and dollars, of its bombs, marines, and armament makers while being held more and more responsible by a hungry, miserable half of humanity? We need to work with China on grave world responsibilities. When a city is on fire no fire department is excluded because its trucks are painted a redder red or because its firemen belong to a different union.

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Arthur and Helen Bertholf are members of Chestnut Hill Meeting in Philadelphia.



## What Kind of Meetings Are They?

HOW should we describe the manner of worship of Friends Meetings? They have been variously called "silent," "traditional," "unprogrammed," or "open" Meetings.

To call them "silent" is negative and misleading, especially if one attends a "popcorn" Meeting where a dozen people speak. To say that they are based on silence is closer, but this puts the emphasis on the form, not on the spirit or on the process of searching for divine guidance.

To call them "traditional" implies a contrast with Friends' churches and puts emphasis on the past, rather than on the revelations of the spirit we could receive in the present.

While "unprogrammed" is the descriptive term most widely used, it too is both negative and inaccurate. For we *do* have a program in at least two senses of the word. In addition to having a program of committee activities and efforts, most such Meetings start at an appointed hour, have an introductory period of "centering down," a longer period of mixed silence and ministry, a concluding pause, handshaking, then announcements.

While we do not list these stages in a printed program, they are predictable, though they are less rigid and formal than the traditional Protestant worship service to which they are compared. The stages of worship have been analyzed by Alan Glatthorn in a pamphlet by that name (first published in the *FRIENDS JOURNAL*) and by John Sykes in *The Quakers, a New Look at Their Place in Society* (pages 21-33).

From studying the programs of groups such as settlement houses, clubs, and social movements, I have found that the use of the term "unprogrammed" hinders transferring such analyses to the study of Friends Meetings and to efforts to improve their functioning, for to talk about "the program of an unprogrammed Meeting" seems contradictory.

The term "open" Meeting, for which I believe Errol Elliott is the source, avoids the confusion cited above and also is more positive—referring, as it does, to the fact that the worship period is open to ministry from anyone present. Hence I believe that it should be publicized and gradually adopted.

Perhaps *FRIENDS JOURNAL's* columnist "Now and Then" could supply us with the history of these and other terms for this kind of Meeting.

KENNETH H. IVES

## Statistical Survey on Peace Testimony

AN eighteen-month-long study of Friends' peace testimony is being made by the Friends Coordinating Committee on Peace, which hopes that by spring of next year its work will result in a reaffirmation of that testimony using twentieth-century language and recognizing twentieth-century problems.

Of the 1300 Monthly Meetings which have been asked to fill out a questionnaire, responses had been received in mid-March from 160, of which 110 have peace committees and only 74 have draft counsellors.

In 24 Meetings a thorough discussion of the peace testimony with new members is routine; in 86 it is discussed somewhat, and in 40, not at all. In 95 Meetings the testimony is presented to children under the age of thirteen, while in 15 the initial

presentation is to teen-agers. (Five Meetings report the sad fact that they have no children.)

There is no literature rack in 20 Meetings; most of the others have up-to-date peace literature but very little distribution of it.

A good many Meetings, particularly the larger ones, have no idea as to how many of their members have served as conscientious objectors or as members of the armed forces. Twelve Meetings have no men with armed-forces experience; 20 have none in the C. O. category. The average number of members with military experience is seven; the average number of conscientious objectors is four. From 60 Meetings comes the statement that they have some veterans who would now take a C. O. position, but 27 report no changes in attitudes toward participation in war. The highest number of ex-G.I.'s reported in a Meeting is 136. The highest number of C. O.'s is 38.

An attempt was made, not too successfully, to sort out the ranges of attitudes, varying from "Quaker pacifists, committed and involved in peace work" to "disinterested, or hostile to pacifism, perhaps defiant about it." One Meeting accurately points out that not all Quaker pacifists are active in peace work; 69 say they have no members generally committed to military answers. In 104 cases, according to the questionnaire's answers, the tone of the Meeting generally supports the peace testimony, while 30 report reservations.

Commentaries on the peace testimony vary from outright antagonism on the part of individuals to carefully worded, detailed statements of support and modern interpretation by the Meetings. These comments are being studied, and next fall a working paper will be circulated to all Meetings for additional comment. As a final step, a working party will attempt to draft a reaffirmation of the peace testimony, probably for official consideration.

## Book Reviews

### IN SEARCH OF PHILOSOPHIC UNDERSTANDING.

By EDWIN A. BURTT. New American Library, N. Y. C., 1965. 329 pages. \$5.75

"The distinctive and exciting role of the philosopher is to exemplify the inquiring mind in its most basic and general form," says Edwin Burtt on page 152. He has filled this role eminently well in the present book, which is informative, provocative, reflective, and, above all, wise. There is no explicit reference to Professor Burtt's own membership in the Society of Friends, yet his Quaker insights and concerns are clearly visible. In his closing chapter on "Philosophy and the Future of Man" he combines a realistic appraisal of the needs and disastrous possibilities of our times with a stirring vision of the opportunities for human growth and the ways in which "each of us can live, even now, as a member of the universal community."

The other chapters are likewise remarkable for their ability to see and portray both sides of complicated truths. Chapters on the nature of philosophy, on contemporary movements such as existentialism and "ordinary language" philosophy, and on Eastern and Western philosophy will inform the layman reliably, in nontechnical language, while the professional or

academic philosopher will read them with profit for their fresh insights and stretching perspectives.

Professor Burt is not only an admirable interpreter, but a sensitive and accurate thinker. The two most original chapters are probably those on "Awareness, Truth, and Communication" and "Love, Creation, and Reality." These titles may sound abstract, but the problems are concrete, real, and many-sided. The reader will encounter a mind which is informed and disciplined without being hidebound or doctrinaire, and a spirit which is questing and concerned without being sentimental or fuzzy.

All the foregoing praise may seem unduly high. Perhaps I have read too many supposedly thoughtful books whose lack of discipline makes the trained philosopher shudder, and too many books by philosophical in-groups which are either irrelevant or gibberish to the intelligent layman. Edwin Burt's book is neither. It is simultaneously a fitting culmination of a distinguished career and a bold step in new philosophic directions which deserves wide reading and careful pondering.

SCOTT CROM

**THE RESTLESS CHURCH.** Edited by WILLIAM KILBOURN. Lippincott, Philadelphia, 1966. 145 pages. \$1.95 (paperback)

In 1963 the Religious Education Department of the Anglican Church of Canada decided to invite Pierre Berton, an agnostic, to take a critical look at the Church, which he had left some time earlier. Berton is one of Canada's best known journalists and TV interviewers. He called his critical appraisal *The Comfortable Pew*, and the book became in all of North America a phenomenal best seller. Broadly speaking, it accuses the Church of ignoring the impact of the social (including the sexual) revolution, racial changes, and general scientific progress on modern man's thinking.

In *The Restless Church* sixteen publicists of note, mostly theologians, express their reactions to Berton's uncomfortable criticism. Similar voices had been heard in the debates surrounding *Honest to God* and *The Secular City*; it is now continuing in the "God is Dead" discussion which is assuming the proportions of theological self-liquidation.

That such a debate is taking place is most encouraging. The contributors to the present volume repeat the often-heard criticism that the Church has adopted the standards of the state (in militarism), of its suburban supporters (in racial discrimination and in the moral outlawing of Russia and China), and that, in general, it follows progress only after it has securely established itself in the secular realm. The failure of the prophetic role of the Church is, of course, most dramatically demonstrated in matters of nuclear warfare, against which from the start only small groups, Friends included, have protested.

The authors of this book speak from their love of the Church and regret its shortcomings. In the thinking of several the Church has been divinely established and harbors the continuing, sacramental grace of Christ; others insist on a modern version of ancient dogmas. Several writers demand that the church purify itself from self-centeredness. Like a dinosaur or battleship it is in danger of collapsing under its own weight. For example, the Canadian Church spends of each £42 of its

annual resources no less than £40 on servicing itself. In the USA the Church has a slightly better but far from satisfactory record. Facts and conditions like these recall the martyred Bonhoeffer's paradoxical demand for a Church-free religion of Jesus.

The Quaker reader will benefit from this and some of the related books for more than ecumenical reasons. Much of the criticism has always been part of our thinking, yet we have not remained unaffected by some of the ecclesiastical ailments diagnosed in this literature. Western thought is undergoing enormous changes. Friends ought to prepare for new opportunities that may be offered them.

WILLIAM HUBBEN

**CRUSADE AGAINST HUNGER.** *A Dramatic Story of the World-Wide Antipoverty Crusades of the Churches.* By I. W. MOOMAW. Harper and Row, N. Y., 1965. 199 pages. \$3.95

This is a charming account of the experiences of two students from the College of Agriculture at Ohio State University, I. W. Moomaw and his wife, Mae Ellen Moomaw, in agricultural-mission programs of the Church of the Brethren (and other churches) over the years from 1921 to 1964. The story reads like a novel, with dialogue, description, and explanation. We meet a young engineer who develops a drilling rig that taps a water supply for an agricultural community in Pakistan, an agricultural student from Oklahoma who adapts simple farm tools for use with water buffalo in the Philippines, a woman who designs an American-style kitchen adaptable to Japanese homes, and missionaries who help relieve Indonesian head-hunters of some superstitions.

In the course of a three-hour luncheon interview in 1937, M. K. Gandhi commented to Ohio farmer Moomaw, "I hope all Christians will be true followers of Christ."

FRANCIS D. HOLE

**THE GENEROSITY OF AMERICANS.** By ARNAUD C. MARTS. Prentice-Hall, Englewood Cliffs, N. J., 1966. 180 pages plus supplements. \$5.95

Friends—who have not always felt secure with efficient, professional methods of fund-raising in support of Quaker causes—may gain some assurance from this volume by the dean of America's fund-raising business.

Marts regrettably repeats much subject matter from a 1956 book on philanthropy. He allows some error to creep in: e.g., "blacklog" and the wrong date for the founding of Wilberforce University. His historical search for an origin for our generous spirit 'way back in Greece seems contrived.

Yet he manages to throw considerable light onto one of America's finest traits. He adds up forty million donors supporting 975,000 private causes and organizations with an eleven-billion-dollar flood of yearly generosity. He shows how we do this along with increasing government welfare; private generosity *grows* in the face of more tax-supported projects. He spins warm yarns on fund-raising.

Looking back on a half-century in the fund-raising business, Marts sums up in this way: "I was standing at the very cutting edge of civilization itself—where a noble culture was being shaped by people who really cared."

PAUL BLANSHARD, JR.

**A NEW APPROACH TO SEX.** By WILLIAM FAY LUDER. Farnsworth Books, Boston, Mass., 1966. 103 pages. Cloth-bound, \$1.85; paperbound, 85 cents

This book is essentially a tract; and, as such, it is a good one. Its thesis is "the application of the idea of the Kingdom of God to a new approach to sex." As Dr. Luder turns to Jesus he finds a schema for living in His Kingdom. Based on God-given self-respect, equality, and reverence for others, the book calls for a healthy enjoyment of responsible love-making. The views of the author (a New England Friend) will be interesting and helpful to conservative Christians.

But for the critical reader the book is marred by absolutes which whitewash alternatives, by internal inconsistencies, and by harshness of judgment. It is advertised as a reply to *Towards a Quaker View of Sex* and *Honest to God*; both of these books, though, are superior to Dr. Luder's in relevancy and in compassion for the human condition. As for this being a "new" approach to sex, I feel that another Quaker, Mary Steichen Calderone, has a newer approach (see *Look* magazine, March 8). But all of these approaches challenge Friends, young and old, to achieve their own warm and valid beliefs about sex.

LYN DAY

**EDUCATION AND THE WORSHIP OF GOD.** By PHILIP H. PHENIX. Westminster Press, Philadelphia, 1966. 192 pages. \$4.50

A number of current books on religion and public education are concerned chiefly with legal and historical aspects of the controversies which preceded the decision of the Supreme Court. Still others are largely concerned with devices which may be helpful in continuing "sectarian indoctrination" through released time. But the climate of these concerns over religious education is changing as the potential religious significance of regular subjects of study is being recognized by religious leaders.

In 1965 James Loder of Princeton Theological Seminary prepared a notable booklet, *Religion and the Public Schools*, emphasizing the difference between religious literacy and religious indoctrination. Here we have a clear recognition of great religious possibilities in the present situation, but we still have a considerable separation between the sacred and the secular.

Now we are indebted to Philip H. Phenix of Columbia University for another step forward, in his *Education and the Worship of God*. He shows how the major attitudes of religious faith may be manifest to a greater degree in the regular "secular" subjects of study than in specifically labelled religious courses or devotional exercises. His chapters on how, in ultimate perspective, language may be seen as the word of God, science as the wisdom of God, art as the work of God, and history as the way of God are not merely astute theological maneuvering, they are deeply illuminating, thoughtful, open-minded discussion of the ultimate meaning that may come out of these subjects. They are worth careful reading by scholars in these fields who are already acquainted with their critical and philosophical literature.

In a final chapter Dr. Phenix suggests the cultural tempers and attitudes needed to give greater religious significance to the regular courses of study; he also shows how organized reli-

gion might make its own educational programs more significant.

This book is obviously the product of long, wide, and thoughtful reading, and it is free from scholastic jargon. Not exactly to be called a popular book, it still should have a universal appeal to all who are seriously interested in the place of religion in contemporary thought. EVERETT LEE HUNT

**THE BIBLE STORY.** Retold by STEFAN ANDRES; illustrated by GERHARD OBERLANDER; translated by MICHAEL BULLOCK. McGraw-Hill, N. Y. C., 1966. 445 pages. \$7.95

This is not just another story of the Bible. The author calls it a written *targum*, an "interpretative and clarifying paraphrase," "a *roman-fleuve*" or continued story, with many authors portraying the development of the relationship of God and his people.

The narrative of the Old Testament is exciting, the characterizations vivid, the style simple. From the Apocrypha and Josephus the bloody tale of the Maccabees and Hasmoneans presents the religious and political background of the time of Jesus. God is conspicuously absent.

The New Testament portion is not quite so dramatic. It follows the gospel story closely, but Jesus stands out as a person with charm as well as power. He smiles frequently. Although he knows from the beginning he is the Messiah, he still is a friendly, sympathetic man. His teaching is fresh and thought-provoking.

The following is a sample of the writing found in this extraordinary book: "Then God created silence—for the sake of the plants, the animals, and man. For everything that had breath was to rest in the silence as in the bosom of God and to renew itself. And man was to rest in His bosom and dream and listen to the voice within. So that man should never dispense with the divine silence, God made every seventh day an island in time when the children of Adam were to remember their common origin and share in God's joy over his creation."

AMELIA W. SWAYNE

**THE FUNERAL—VESTIGE OR VALUE?** By PAUL E. IRION. Abingdon Press, Nashville, Tenn., 1966. 230 pages. \$4.50

This is a presentation of traditional funeral practices, an analysis of contemporary critiques of these practices, and a search for ways of making funeral services of greater value and more help to the bereaved families and friends who attend them. The author, who has been Professor of Pastoral Theology at Lancaster (Pa.) Theological Seminary since 1959, discusses the complicated nature of the funeral from its religious, cultural, social, and psychological aspects. He feels it has a very real value in ministering to the needs of mourners.

In a survey of ministers that he made before writing this book, 28 per cent wished memorial services to be held in lieu of funerals at the time of their own deaths. Advocates of the memorial service recommend it as more spiritual and less emotional than the funeral. It is focused more clearly on life than on death, and it is also preferred as a matter of convenience and economy. This reviewer feels that a memorial service conducted as a meeting for worship speaks to the condition of Friends and fills a very real need for the bereaved family and community.

ELIZA KATHARINE ULLMAN



## Friends and Their Friends

Vietnam continues as a major concern in mail reaching the JOURNAL office. From Hartford (Conn.) Meeting comes a copy of its official minute calling for the United States to initiate negotiations with all parties, including the National Liberation Front. In an open letter "To Friends Everywhere and Governments of All Nations" Downers Grove (Ill.) Meeting, affirming that war is a basic violation of human rights, opposes military intervention in Vietnam, calls for a U. N.-supervised cease-fire, and pleads with neutral governments to offer their counsel and services for a peaceful solution.

Other Meetings submitting copies of statements sent to the President and Congress or to local newspapers, or read at the recent government hearings on Vietnam, include Providence, R. I. ("The course the United States has followed in Vietnam . . . is a bad example and a bad precedent. . ."); Palo Alto, Calif. ("We call . . . for a change in foreign policy that would break the vicious circle and allow us to behave . . . as men and brothers"); Mickleton, New Jersey (" . . . the issues are not 'black and white.' . . . let us attempt to learn the facts and to work together for rational solutions. . ."); and Twin Cities, Minneapolis (" . . . doing good to all men, and seeking the good and welfare of all men.' . . . are our spiritual weapons. We call upon our government to take them up in the place of napalm and high explosives. . . . In effect, we are calling for a United Nations Peace Force to be sent into Vietnam. . .")

In Wilmington, Delaware, Friends and other Protestants as well as representatives of Jewish and Catholic faiths have participated in a vigil and held a "Silent Meeting of Prayer" at the Friends Meeting House.

The National Council of Churches reports that orders for its statement on Vietnam are coming in at a rate unprecedented in Council history. The *Washington Newsletter* of the Friends Committee on National Legislation points out the continuing necessity of expression of opinion from concerned citizens. Senators who have spoken out against present policy report heavy mail in support of their position; other Congressmen say they receive little or no mail on Vietnam.

**Friends in York, Pennsylvania**, have formed Conewago Preparative Meeting under the care of Baltimore Monthly Meeting (Stony Run).

**Baltimore Friends School's** Summer Opportunity Program will be expanded this year in size and scope. Forty-eight eighth graders will be offered drama, music, recreation, and field trips, as well as academic courses. A research project will study attitude changes in inner-city children exposed to teaching techniques emphasizing controversy and Socratic discussion. A Head Start program for fifteen pre-school children, to be financed from "War on Poverty" funds, is also planned.

Funds for the eighth grade program are being sought from private contributors and public agencies, and a number of volunteer workers will be used. John Roemer is the director.

A postscript to Margaret Utterback's article on Korean lepers (p. 254) says "The disease is liable to recur if they don't take medicine, but they are afraid to go to the Public Health Service for fear they will be sent to Sorok Island. One of them is a nurse, and we *hope* to get her a medical kit through CARE." (Seoul Friends have organized a work camp to help the lepers.)

The new edition of "**The Story of George Fox**," the biography for young people by Rufus M. Jones mentioned in the editorial comments on page 251, is a paperback just published by the Book and Publications Committee of Philadelphia Yearly Meeting. It is available (\$1) from Friends Book Store, 302 Arch Street, Philadelphia 6. The original cloth-bound edition appeared in 1919.

**Swarthmore College** has received a grant from the United States Office of Economic Opportunity to support a summer program of tutoring and counseling that will assist a racially integrated group of eighth graders who show promise for education beyond the high school level. This educational day camp for sixty young people will involve the cooperative efforts of the college's administration and students, Swarthmore Friends Meeting, and the Greater Chester Movement of Chester, Pennsylvania. (During two previous summers, Swarthmore students carried out a pioneering summer school of a similar nature for junior high school pupils.)

"**The War Game**," an English television film depicting the reality of nuclear war, has been shown to selected audiences but has been adjudged too horrifying to be broadcast generally. As described in an article in *The Friend* (London), the film, after opening with the evacuation of London when sirens sound the alarm, goes on to show fires, panic, death, riots, and a desperate fight for survival. With imagination and integrity, the producer has used documented evidence from places like Darmstadt, Hiroshima, and Nagasaki to interpret information supplied by nuclear scientists and strategists. In asking "Why not on television?" the author of the article, Olive Tyson, observes that "it is surely right to use the horror of drama to prevent the horror of reality." She asks English Friends to urge that "The War Game" be shown on television (with suitable warnings and safeguards) so that the public may see what nuclear warfare involves.

"**Threshing sessions**" are a device now being experimented with by Downers Grove (Ill.) Meeting. The idea behind them is that at ordinary monthly meetings for business there never seems to be enough time for general discussion of various important concerns. So now, every other month, the regular business meetings are supplanted by "threshing sessions" at which only the most urgent business matters are considered, with the rest of the time being devoted to the threshing out of whatever special subjects Friends may happen to have on their minds.

"Meetings for searching" are held on Wednesday evenings at each other's homes by members of Stamford-Greenwich (Conn.) Meeting. Both men and women attend and discuss such subjects as "Jesus' Role in Quakerism." Women members also meet at each other's homes, in somewhat more tightly organized discussion groups, on Thursday mornings. Results: "a deepening of the quality of worship on First-day mornings and a tightening of personal bonds between those who took part."

**Baltimore Monthly Meeting (Stony Run)** has an occasion called "Overseers' Night," when all members of the Meeting (as well as all attenders) are invited by a number of hostesses to meet in a dozen or more different homes to get better acquainted not only with the overseers, but with each other. At these gatherings the overseers themselves are prepared to answer all sorts of questions about Quakerism and the Meeting.

A financial profile of a Friends Meeting was given in the recent report of a Monthly to a Quarterly Meeting. Other Meetings might be interested in comparing their records with those of this particular group, whose financial contributions fell into the following pattern:

- 25% made no contribution
- 20% gave from \$5 to \$25
- 20% gave from \$26 to \$50
- 15% gave from \$51 to \$100
- 10% gave from \$101 to \$150
- 5% gave from \$151 to \$200
- 5% gave \$201 or more

Of the total budget of the Meeting for 1965, 20 per cent went to Quarterly Meeting as assessment, 50 per cent to maintenance and operation of the building and grounds, 7 per cent to the Meeting's day school, 6 per cent to Friends' organizations, and 10 per cent to the work of the Meeting's committees. (This last item includes the sum needed to cover a subscription to the FRIENDS JOURNAL for each family.)

**Readers of the Friends Journal**, who doubtless are heartily tired of hearing what a hard time the JOURNAL has in trying to make ends meet financially, may be interested to learn that a similar problem is besetting French Friends, who report in a recent issue of their *Lettre fraternelle* that because of a heavy deficit in their finances they are being forced to raise their subscription price, although in making this announcement they apologize for descending from lofty spiritual considerations to the mention of such prosaic matters. Apparently the periodical's publishers (unlike their American counterparts) have been bothered by a considerable number of readers who have the *Lettre* sent to them and then fail to pay for their subscriptions, for the editor points out that "the spirit and uniqueness of Quakerism consists of restoring spiritual value to our actions. Let us put our Quakerism into practice and meet our obligations, keep our promises!"

A fire at the Mercer Street Friends Center in Trenton, New Jersey, has resulted in much loss of equipment as well as serious slowing down of activities. The day-care program, which will continue, nevertheless, will welcome donations of books, games, and toys, provided they are in good condition and do not require repairs by the staff. The Center's address is 151 Mercer St., Trenton.

**C. Edward Zimmerman** of Gwynedd (Pa.) Meeting has returned from a six-week trip to Venezuela as one of six U. S. farmers selected by Farmers and World Affairs for its Farm Leader Exchange Program. Chosen for their leadership in progressive farming and community service, the six men were charged with establishing friendly relations with Venezuelan farmers. They were warmly welcomed, and Edward Zimmerman is enthusiastically helping with plans to entertain six farmers from Venezuela when they visit the United States next July and August. Farmers and World Affairs has its headquarters at 1201 Chestnut Street, Philadelphia.

**Haines Turner**, associate professor of economics at Indiana University, has been appointed director of a youth-service program in Vietnam for the American Friends Service Committee, which is working with existing Vietnamese organizations. Haines Turner is a graduate of Brooklyn Friends School, George School, and Swarthmore College, and holds a Ph.D. in economics from Columbia University. His wife, Catherine, who is accompanying him to Vietnam, has recently been an assistant supervisor for the Soil and Water Conservation Service of Monroe County, Indiana. Both Turners are members of Bloomington (Ind.) Meeting. They have three grown children.

**Fifty-eight American missionaries in Burma** are preparing to leave that country in compliance with a recent government edict requiring all foreign missionaries to be out of the country by May 31.

Affected by the ruling are 23 American Baptists, 23 Roman Catholics, seven Seventh Day Adventists, and five Methodists from the U.S., according to Addison J. Eastman, Director of Mission for the Asia Department of the Division of Overseas Ministries, National Council of Churches.

"The departure of these American missionaries marks the end of an era, but not the end of Christian work in the country," he said. "There is now in Burma a Christian Church of approximately 600,000 members, and it is growing rapidly in some parts of the country. This church has itself become a missionary community, and has developed a strong indigenous leadership.

"The military government of General Ne Win has assured Christians and other religious communities in Burma that they will continue to be free to practice and teach their religion."

The edict brings to an end more than 150 years of American missionary work in Burma, where various denominations throughout the years have founded educational, medical, and social service institutions, most of which have been taken over by the government within recent months.

**Robert Hendricks, a member of Middletown Meeting** of Langhorne, Pennsylvania, is the personality behind a headline not long ago in the *Denver* (Colorado) *Post* that said "Teacher Imposes Stamp Tax to Impress History on Class." It seems that in his fifth-grade American history class, Robert Hendricks had decreed a half hour of extra homework each night as a technique to recreate some of the feelings the colonists had when the British forced taxes on them without representation. The students drew up petitions, divided themselves into loyalist and rebel groups, and sought support from other classes in the school. Special concessions (recess, early dismissal) were given to loyalists, while rebels had to remain in class. This discriminatory treatment caused some rebel turncoats to become loyalists, but after a day of debates and protest marches, complete with defiant placards, the class voted to repeal the Homework Act.

According to teacher Bob Hendricks (a George School and Earlham College graduate), who started all this: "I wanted the children to feel a sense of conviction for something—to get across the idea of an individual's rights in a democracy."

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**"The Neglected Aspect of Foreign Affairs,"** according to the just-published book of that title by Charles Frankel, is found in the weaknesses of American cultural and educational activities abroad. As the author sees it, "a major society that fails to develop a systematic body of thought about this new dimension of international relations is like a seventeenth-century society that failed to give careful attention to the role of commerce overseas." Charles Frankel prepared this study before his appointment as Assistant Secretary of State for Educational and Cultural Affairs; in it he suggests a restatement of purpose and some basic reforms of United States policies overseas. (Published at \$5.00 by the Brookings Institution, 1775 Massachusetts Avenue, N. W., Washington, D. C.)

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**Sidwell Friends School** in Washington, D. C., will begin next year an internship program for graduates of Quaker colleges who plan careers in secondary-school education and who wish some teaching experience while pursuing graduate study. An internship carries no stipend, but the school will provide lunch. College seniors admitted to graduate school at George Washington, American, Georgetown, Catholic, or Johns Hopkins Universities may apply for participation in this program by writing to Robert L. Smith, Headmaster, Sidwell Friends School, 3825 Wisconsin Avenue, N.W., Washington 16.

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**James A. Tempest**, college and vocational counselor at George School, has been appointed acting principal of the Pennsylvania school for the year 1966-67, replacing Richard H. McFeely, principal of George School since 1948, who will be on leave of absence next year, preceding his retirement.

James Tempest received his Bachelor of Arts degree and did graduate work at Lehigh University before obtaining a Master of Education degree in counseling and guidance at Temple University. Coming to George School as a mathematics teacher, he has been in his present position since 1953.

**A report on East Africa Yearly Meeting** (reprinted in *Friends Missionary Advocate*) gives the current status of Friends' activities in Kenya, which started in 1902 with the arrival in Kaimosi of three American Friends who were referred to as the "Friends Africa Industrial Mission." In 1946 there was established East Africa Yearly Meeting, to which in 1964 the Mission's properties were transferred.

At Kaimosi now, directly or indirectly under the Yearly Meeting, a professional and technical staff (African, American, Arabian, Asian, British, and Danish) directs a variety of projects and institutions, including: the 125-bed hospital, with its nurses' training school, which serves a wide area because of easy access by lake steamer; the Girls High School, which sends some of its students on to nursing, teacher training, and secretarial training; Kaimosi College, now coeducational, which plans to double its present enrollment (240) by 1970; the adjoining Nursery School, which fills a community need and is also used by teachers-in-training; Friends Bible Institute for the training of religious leaders; and the World Neighbors Self-Help and Stewardship Program, with sixteen field workers, each serving twenty to thirty villages, which promotes church programs and agricultural education.

All of these groups, plus others in the community, are provided with essential services by the Industrial and the Agricultural Departments.

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**The Canadian Friends Service Committee** has become bilingual. As a first step in emphasizing the national character of its work, the Committee is publishing materials in Canada's two official languages. New letterheads include the title "Secours Quaker Canadien" along with the organization's more familiar English designation, and a brief statement about the CFSC's motivation is printed both in English and in French.

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**Library facilities at Haverford (Pa.) College** will be more than doubled when the new two-million-dollar addition is completed in 1968. At ground-breaking ceremonies on April 1st the library (expanded or improved on six occasions since 1864) was dedicated in honor of James P. Magill, Haverford graduate and a member of Germantown Meeting in Philadelphia, who is vice chairman of the college's Board of Managers and chairman of the Library Committee's successful fund drive.

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**An attack on pacifism, Quakers, and the AFSC** in the form of a leaflet entitled "Pacifism or Christ" by "Cadbury Furnas" is being received through the mail by a number of Meetings and individual Friends. Winslow Osborne, a New Hampshire Friend who is now associate executive secretary of the American Friends Service Committee's Northern California office, writes in the *Friends Bulletin* of Pacific Yearly Meeting that "the name 'Cadbury Furnas' is a fictitious name used by Lyndon H. La Rouche, who was disowned by the Lynn, Massachusetts, Meeting in 1938 or '39. The disownment was . . . for unethical business practices and also involved libelous letters about various members of New England Yearly Meeting. . . ."



The secretary of Rahway and Plainfield Meeting tells in her annual report of an elderly gentleman who last year made three separate expeditions from his home on Long Island to the meeting house in northern New Jersey. His purpose was to find the initials which his grandfather had told him he had been punished for carving on one of the meeting-house benches. "For two trips," says the report, "he and I did not find them, and he was very disappointed. But before his last call I had found them, and, his mission accomplished, he left very happy."

Friends concerned with prison reform will be interested in a grant of \$170,285 from the Office of Economic Opportunity to establish a program of job opportunities in two county jails in New Jersey, to be carried out by the Morrow Association on Correction, a New Jersey agency. Edmund Goerke, president of the Morrow Association and chairman of the Prison Committee of the New York Yearly Meeting, explains that the program will consist of vocational and employment training aimed at integrating offenders into the community as productive citizens. The workers will include lay volunteers as well as professionals.

The Morrow Association already has a number of projects throughout the state of New Jersey that involve efforts to obtain citizens' participation in visiting prisoners, providing aid for offenders, and working for penal reform. Its office is at 46 Bayard Street, New Brunswick. (Funds granted by OEO are pursuant to provisions of the Economic Opportunity Act of 1964.)

The Committee on Psychological Counseling set up a few years ago by New York Monthly Meeting continues to offer "friendly, individual, strictly confidential assistance to Friends who have psychological problems." This assistance is limited to counseling; if psychotherapy is indicated, clients will be referred to specialists working in close cooperation with the committee. Help is limited to members of the Society of Friends and attenders. A fee is charged, the amount based on ability to pay. For information, write the committee at 221 East 15th St., New York 3, N. Y.

The Young Friends Movement of Philadelphia Yearly Meeting is responsible for administration of the Sergei Thomas Memorial Fund, established in 1949 in memory of Sergei Thomas, Haverford College student and World War II C.O. who was killed in a canoeing accident.

In 1965 interest from this memorial fund was sent to the Young Friends of North America's China Workshop and the Happy Grove Friends School in Jamaica. This year's interest has been sent to the American Committee for Africa, to be applied to the "Fund for Markus Kooper." Markus Kooper is a petitioner from Southwest Africa who met with a senior-high group attending a seminar at the United Nations last December. His leadership is greatly needed in his homeland, and the American Committee for Africa is raising funds for his return.

Vietnam Christian Service, the newly-formed interdenominational agency coordinating the relief work of Church World Service, Lutheran World Relief, and the Mennonite Central Committee, is recruiting doctors, nurses, social workers, home economists, agriculturists, material aid assistants, and others. It is expected that by September at least fifty volunteers will be in South Vietnam to minister to the needs of ever-increasing thousands of refugees.

The "light without" (new floodlights) has greatly improved the appearance of Moorestown (N.J.) Meeting House at night, according to an item in that Meeting's News letter. Providence Meeting at Media, Pennsylvania, is also considering the use of floodlights to illuminate a proposed new sign on its property.

Mildred Binns Young, in her seventh Pendle Hill pamphlet, *What Doth the Lord Require of Thee?* challenges Quaker attitudes and Quaker institutions in the crusading spirit of a writer described in the preface as "the gadfly of Quakerdom." The pamphlet makes available in printed form a two-part address made to the Young Friends of North America Conference of 1965. To all Friends—young and old—Mildred Binns Young, Pendle Hill staff member, says:

"Such a doctrine as that of the Inward Light, implying the unlimited responsibility of every soul, and the unlimited responsibility that each soul bears to any other soul, sheds intense illumination on the goals, the methods, the assumptions, the values of our society. It does not let us rest in postures of conformity. I think there has never been a time when it did. Jesus had to die. There was no place to fit him in. Before him stretches a long line of those who could not be fitted in, and after him another long line, down to ourselves. Sometimes we are tempted to wonder whether humanity, not least our own humanity, is worth the martyrdoms offered for its sake."

This pamphlet (No. 145) is obtainable at forty-five cents from Pendle Hill, Wallingford, Pennsylvania.

### ***The Issue Was Freedom***

The United States Supreme Court, by a five-to-four decision handed down April 18th, upheld Vernon and Barbara Elfbrandt, Quaker public school teachers, in their stand against Arizona's "loyalty oath" law. The court struck down the law as unconstitutional because it "threatens the cherished freedom of association protected by the First Amendment."

For the last five years, while their American Civil Liberties Union lawyer fought the case through the courts, the Elfbrandts have been teaching in the Tucson schools without pay. The Arizona statute that required teachers to swear that they were not members of the Communist Party or any other organization advocating overthrow of the state government did not bar objectors from employment, but decreed that they could not be paid. The Elfbrandts have managed on \$20,000 in gifts from well-wishers. Their pay has been held in a special trust fund; when it is released, they plan to return the contributions.

Barbara Elfbrandt is quoted by the Associated Press as saying, on learning of the Supreme Court's decision: "It was never a question of loyalty but rather one of the basic freedoms of

every Arizonan. I am very excited and pleased. I am filled with gratitude for the many people who stuck by me for so many years, especially officials of the school district who were so patient."

FRIENDS JOURNAL (March 15th, 1965) reprinted part of a newspaper interview with Barbara Elfbrandt. She said then: "Loyalty oaths, signed by citizens at the behest of the State, violate Friends' principles . . . Christ's commandment that you do not swear at all but let what you say be simply 'yes' or 'no,' and Friends' belief that one should tell the truth at all times, take on fresh meaning and importance in our day."

## Letters to the Editor

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

### Confusion over Definitions

Since the survey by the Friends Coordinating Committee on Peace should lead to educational efforts, it may illustrate my "guess" that confusion over definitions hinders commitment to the peace testimony to report that in Pittsburgh Meeting about a third said they were working pacifists and no one took the other extreme ("military answers generally useful"), but a large enough number said "military . . . sometimes the answer," "open-minded," "sympathetic," etc., to total much more than 100 per cent. When we say "war sometimes the answer," do we mean "inevitable because pacifists are few"?

Pittsburgh, Pa.

JOHN C. WEAVER

### Do We Neglect the Better Part?

For several years now, and with increasing concern, I have sensed what seems to me an alarming trend in the expressed emphasis we Quakers place upon our good works. It is not that I have any desire to diminish our useful efforts for peace, or to limit our widening horizon as we reach out to the sick, the poor, the heavily laden, and the handicapped all over the world. The work of Martha is all too desperately needed in an uneasy, uneven, unfriendly world. But I am fearful lest in our concentration upon the immediate and demanding temporal needs, we may be forced to neglect more than is wise the slow cultivation of our spiritual resources. How much of the limited time of our little lives do we devote to the better part of Mary?

Friends do not proselyte; we do not recruit our membership. We must rely upon our way of life to bring to us others with like leanings and yearnings. And it is only natural that many who have sought our fellowship do so attracted by a knowledge of our works. It would be hard to hide the light of our world-wide ministering angel, the AFSC, or to understate our public testimony for peace. But can we say in truth that our meetings for worship continue to be just that, and that as such they continue to be the one sure source of our spiritual strength as a society? Is there not a voiced emphasis and a considerable concern with matters temporal in our meetings to the lessening of our direct communion with our Creator? Do our meetings on too many occasions reflect our ardent preoccupation with our role as Christian crusaders? Are we talking about deeds more and listening to the still small voice less?

At our peril—our spiritual peril—we go too seldom and stay

too short a time at the well of the Spirit. The source of all our power for good works in this world lies in what Rufus Jones has called the single most *exalted* exercise of which the human mind is capable: the worship of Almighty God.

Lake Wales, Fla.

PETER DONCHIAN

### Too Late to Stop?

The anguish of the world came over Philadelphia Yearly Meeting, blow by blow. Also the needs of our own group: our Friends' schools and all our children; care for the elderly; the exciting new center at the Quadrangle. These seemed legitimate and important.

When, however, the "Use Committee" went on to suggest another large sum to *remodel Arch Street Meeting House*, some of us, I believe, were too aghast to speak our reservations on the spot. With all the distresses of our world, Friends' testimony for simplicity is the more relevant and we need to weigh these distresses against further major expenditures for brick and mortar. Many of us deeply love the old Arch Street building—historic steps and all—and want it kept in good repair and well staffed for the tourists that pour through; but the reasons given for the suggested extensive alterations seemed far from convincing.

Is it too late to register this "stop" in our minds?

Media, Pa.

EDITH PLATT

### Tribal Quakerism

Recently a Friends Meeting discussed a membership application in this wise: Friends are a world-wide fellowship. We are the expression of high ideals and sound principles, tested and re-tested for more than 300 years. Do we make clear to applicants that they are not joining a small local Meeting but the entire Religious Society of Friends?

The question is justified. Many Meetings have the tendency to overemphasize local concerns and to be indifferent toward the universal aspects of our Quaker heritage. Do we listen to our inspired teachers? In 1656 George Fox wrote:

Let all nations hear the word by sound and writing. Spare no place, spare no tongue nor pen, but go through the world and be valiant for the Truth upon earth. . . . Be example in all countries, places, islands, nations, wherever you come. . . .

And in the middle of World War Two, 1916, H. T. Hodgkin wrote:

The Religious Society of Friends is called by its deepest principles and by the lesson of its own history to a universal mission. It cannot fulfill its service to humanity unless it responds to this call. . . .

What do we feel when we hear these words? Today too many Friends are saying: "All my time is taken by my local Meeting, and my Meeting comes first." But what about the Monthly, Quarterly, Yearly Meetings, the intervisitations, the retreats, and all the other opportunities to widen our horizon? What about our World Conference 1967, which will bring together Friends from all parts of the globe?

In our evolution from authoritarian to democratic ways of life we have received the precious gift of individual freedom. There is, however, the danger of misusing the gift, turning it into self-centered narrow interest. If a group moves in this direction it becomes provincial. If a Meeting develops this

attitude it becomes tribal Quakerism. Then the blessings of freedom are lost. We are regressing.

But we cannot turn back the clock of history. We have to face the new problems and we have to find the new solutions. The way of the Light is the only way. Let us never get weary.

New York City

ED HILLPERN

### An Appeal to the President

As Quakers we feel a real sense of frustration and despair over our government's present military involvement in Vietnam. We have continuing faith in the attitudes and outlooks of Senator Wayne Morse and Representative Edith Green towards the problems in Vietnam. We are appalled at the reports of atrocities committed on both sides and by the saturation bombing committed by our forces.

We cannot understand the position of the Johnson Administration, which appears to advocate liberation of people by taking their lives and ravaging their land. Believing that we must minister to that of God in every man, we fervently urge the President to initiate negotiations for peace, including all factions which are a party to the conflict. We further urge, as a first step toward peace, an immediate cessation of bombing.

Portland, Ore. HOWARD J. RICHARDS, *Presiding Clerk,*  
*Multnomah Meeting of Friends*

### African Students in Need of Scholarships

The emergence of new nations in Africa and Asia has opened new avenues to reach the coming leaders of these countries. Kenya, upon attaining its independence, announced to Inter American University that it had young men—some with two years' college training—who wished to study with us. They would then return to positions in the Kenya government.

There were no ready funds here, but with faith that some day money could be found, Inter American University took twenty-three of these students. I am informed that there are now six more waiting for scholarships.

It has cost the university for one year \$1,800 for each student; to continue the program we are in need of sponsors. We will send a biographical sketch of one of these students to any group that would like to undertake part of this program.

Also we still need textbooks in Spanish for our library. We all are grateful to those who have helped us with funds to purchase some of these.

Inter American University  
San Germán, Puerto Rico

HERBERT J. LENNOX

## Announcements

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

### BIRTHS

SNYDER—On April 16, to Richard Griest Snyder, Jr., and Gail Snyder, a son, RICHARD GRIEST SNYDER, 3RD. The parents are members of Doylestown (Pa.) Meeting.

THOMFORDE—On April 8, to Harold and Elinor Brosius Thomforde of Kennett Square, Pa., a son, ALLEN SHELDON THOMFORDE. He, his three brothers, one sister, parents, and grandparents,

Margaret W. Thomforde and Mahlon G. and Dorothy N. Brosius, are all members of London Grove (Pa.) Meeting.

### MARRIAGES

DYER-WHITTEN—On February 19, at Christ Church, Kennebunk, Maine, NORENE EVELYN WHITTEN, daughter of Grace and the late Newren S. Whitten of Kennebunk, and ROBERT DARLINGTON DYER, son of John Richard, Sr., and Ruth Darlington Dyer, members of Doylestown (Pa.) Meeting.

MOREHOUSE-CARRICK—On March 18, in Angola, Indiana, JANET LEE CARRICK, daughter of Melvin and Ruth Carrick of Angola, and STEPHEN HENRY MOREHOUSE, son of S. Byron and Betty W. Morehouse, members of Doylestown (Pa.) Meeting.

THOMAS-MARGGRAFF—On April 16, at St. Anne's Episcopal Church, Annapolis, Md., KAREN RUTH MARGGRAPH and ROBERT WINN THOMAS. The groom is a member of Newtown (Pa.) Meeting, and his parents, G. Colbert and Dorothy L. Thomas, are now members of Westfield (N.J.) Meeting.

### DEATHS

BREY—On March 15, at his home in Philadelphia, R. NEWTON BREY, aged 78, husband of Jane Taylor Brey. A graduate of Friends Central School and Haverford College, he was a trustee of Green Street Meeting, Philadelphia, and a member of the Committee of Management of Stapeley Hall, Philadelphia Quarterly Meeting Friends' Boarding Home. Surviving, in addition to his wife, are a son, Robert N. Brey Jr., of Philadelphia; two daughters, Elizabeth B. Paxson of Charlotte, Vt., and Mary B. Vastine of Stratford, Pa.; a sister, Helen Brey of Montclair, N. J.; and twelve grandchildren.

CORSE—On March 4, at Manchester, Md., MARY ROBERTS CORSE, a birthright member of Baltimore Monthly Meeting (Stony Run). After many years as a teacher of art and later as a house-mother at the University of Maryland, she devoted much of her retirement time to the Meeting's sewing group and Indian Affairs Committee. Surviving are two sisters, Anna M. Corse and Helen Corse Carney; a brother, Frank M. Corse; and two nephews.

HAINES—On March 19, at Elkhart, Ind., after an illness of several months, ELIZABETH R. C. HAINES, a birthright member of Goshen Meeting, Goshenville, Pa. Her only son died suddenly on October 2, 1965. She is survived by six grandchildren, nine great-grandchildren, and a sister, Helen Cox McGaughey. Interment was at Goshen Friends Cemetery.

HAINES—On April 1, in the Salem (N. J.) Convalescent and Nursing Home, following an illness of several weeks, FLORENCE B. HAINES, aged 88, wife of the late Chalkley Haines. A member of Woodstown (N. J.) Meeting, she is survived by a daughter, Mildred B. Locuson, and a grandson.

WIREMAN—On April 23, KATHARINE NEVINS RICHARDSON WIREMAN, aged 86, of Philadelphia, Pa., wife of the late Henry F. Wireman. A member of Green Street Meeting, Philadelphia, and a former board member of the Friends Neighborhood Guild, she was a well-known artist and historian. Among the many children's books she had illustrated was *The Children's Story Caravan*, and she had also done covers for the *Ladies Home Journal* and the *Saturday Evening Post*. She was editor emerita of the Germantown Historical Society's publication, *The Crier*. She is survived by three daughters, Mrs. Thomas J. Curtin, Mrs. H. G. Remington, and Mrs. William S. Shuttleworth, five grandchildren, two great-grandchildren, two sisters, and a brother.

## 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. Unless otherwise specified, all times given are Daylight Saving.*

### MAY

20—Bucks Quarterly Meeting, Ministry and Worship, 6:30 p.m., Southampton Meeting House, Street Road between Feasterville and Southampton, Pa.



21—Bucks Quarterly Meeting, 10 a.m., Middletown Meeting House, West Maple Avenue, Langhorne, Pa. Box lunch; beverage and dessert provided.

22—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 a.m. (D.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.

28—Dedication of Hanover (N.H.) Meeting House, 29 Rope Ferry Road. Meeting for worship at 4:30, followed by supper.

28-29—Northwest Quarterly Meeting of New England Yearly Meeting, Indian Brook Camp, South Bridgewater, Vt. For details, address Peter Bien, recording clerk, 12 Valley Road, Hanover, N. H.

29 and every Sunday throughout summer months—Meeting for worship, 10 a.m., Crosswicks Preparative Meeting, east of Routes 130 and 206, three miles from Bordentown, N. J.

### JUNE

4—Sports-Picnic Day, benefit of American Friends Service Committee's India programs, 1-6 p.m., Germantown Friends School Ath-

letic Field, Midvale Avenue below Wissahickon Avenue, Philadelphia. Film on India, books, pamphlets. Indian dancers, folk singers, Delaware County Barber Shop Quartet, LaSalle Trio. Poster-design contest for children. Games and races. Refreshments for sale. Admission: adults, 50 cents; children, 25 cents; families, \$1. Donations welcomed. For information call Wallace V. Peters, VI 8-6123. Rain date June 5.

4—Nottingham and Baltimore (Homewood) Quarterly Meetings, Deer Creek Meeting House, Darlington, Md. Meeting for worship, 10 a.m., followed by Ministry and Counsel. Lunch served by host Meeting. Business and conference sessions in afternoon.

5—Joint meeting of Haverford and Philadelphia Quarterly Meetings, 855 Buck Lane, Haverford, Pa., 10 a.m. Lunch, 12:15, \$1.50 (reservations required). 1:15: "Friends' Involvement in the War on Poverty"; speakers from AFSC, University Settlement, Friends Neighborhood Guild.

12—Baltimore (Stony Run) Quarterly Meeting, Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Box lunch; beverage and dessert served by host Meeting. Business and conference sessions in afternoon.

12—Haddonfield Quarterly Meeting, Mount Laurel Meeting House, south of Route 38, about three miles from Moorestown, N. J. Worship, 10:30 a.m., followed by business session. Box lunch about 1 p.m.; beverage and dessert provided.

## 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.*

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

### Arizona

**PHOENIX**—Sundays, 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

### 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 Solá 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.

### Illinois

**CHICAGO**—57th Street. Worship, 11 a.m., 5615

Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

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

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

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

### Iowa

**DES MOINES**—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

### Louisiana

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

### Maryland

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

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

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

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

### Massachusetts

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

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square). Meeting for worship at 10:00 a.m., June 19-Sept. 11 inclusive. Telephone 876-6883.

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

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

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

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

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

### Michigan

**ANN ARBOR**—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Malinda Warner, 1515 Marlborough, phone 662-4923.

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

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

### Minnesota

**MINNEAPOLIS**—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave-

nue 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. Dorellin 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 8-8127.

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

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

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

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

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

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

**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.

**GWYNEDD**—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

**HARRISBURG**—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.

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

**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**—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

**MUNCY at Pennsdales**—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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

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

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

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

Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm 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.

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

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

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

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

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

**VACATION**

**FRIENDS DEVELOPING DEEP LAKE, PLANNED TO CONSERVE UNUSUAL NATURAL BEAUTY.** All lots lake-front or lake-view. 20 minutes from end of northeast Pennsylvania Turnpike. J. Mark Robinson, R.D. 5, Tunkhannock, Pa. 717-836-8800.

**THIS SUMMER, SLATE-ROOFED YEAR-ROUND RED COTTAGE** above trout stream, sunrise side of hill, Arlington, Vermont, mile from town, sleeps four or more. Electric range, refrigerator, hot water, brick fireplace, incinerator. Contact Joan Hollerith, 142 Inwood Avenue, Upper Montclair, New Jersey 07043.

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

**AVAILABLE**

**OFFICE SPACE, REASONABLY PRICED,** 20 South 12th Street, Philadelphia, for Friends' or other nonprofit groups. Phone LO 3-2605.

**MEXICO CITY FRIENDS CENTER.** Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

**Tennessee**

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

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

**Texas**

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

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

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

**Vermont**

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

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

**Virginia**

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

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

**Wisconsin**

**MADISON**—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

**MISCELLANEOUS**

**SEARCHING FOR UNDERSTANDING** of Nature's supreme Intelligence, GOD, Divine Mind, profound laws? Write: Rosicrucian Order, AMORC, Rosicrucian Park, San Jose, California.

**REAL ESTATE - LEASE**

**UNUSUAL MODERN FLORIDA HOME WITH GARDEN PRIVACY,** 2 bedrooms, 2 baths, air-conditioned, three-year lease while abroad. Jan Reimer, 100-52nd Street, North, St. Petersburg, Florida.

**FOR RENT**

**HOUSE, MOUNTAIN VIEW, NEAR LAKE.** Fully furnished, 4 bedrooms, 1½ baths, July and August. Write Box 92, Belmont, Vermont.

**REAL ESTATE**

**MOVING TO CINCINNATI?** White, black, purple, green. . . In Cincinnati's beautiful, integrated neighborhood of Kennedy Heights, it's character that counts, not color. In this Northeast Cincinnati suburb we enjoy two wooded parks, excellent schools, city services, good transportation, friendly neighbors. Friends meeting nearby. For housing information, write Kennedy Heights Community Council, 6446 McHugh Place, Cincinnati, Ohio 45213.



**WANTED—REAL ESTATE**

WOULD LIKE TO PURCHASE TEN OR MORE ACRES OF SECLUDED WOODLAND in the general area north of Pennsylvania, Pa. Write W. A. Nesbitt, 3037 Midvale Avenue, Philadelphia, Pa. 19129.

**POSITIONS WANTED**

EXPERIENCED BABYSITTER wishes summer job with family at shore (eastern). Carol Savery (Senior), Westtown School, Westtown, Pa.

QUAKER HIGH SCHOOL student, daughter of Earlham College faculty family, wants work July and August with family as mother's helper, or as camp assistant. References. Write Suzanne Cooper, Friends Boarding School, Barnsville, Ohio 43713.

EXPERIENCED GIRL, has references, desires position as mother's helper during summer. Write Kathy Rowe, Box 145, Wycombe, Pa.

I AM LOOKING FOR FULL TIME EMPLOYMENT, either a position where I could use my experience on the staff of Pendle Hill, or one where I could explore quite different possibilities: literary, bookstore, unusual office work, anything personally interesting. Write Box R-368, Friends Journal.

**HELP WANTED**

Well-established modern Rehabilitation Workshop in Seattle, Washington, needs added permanent staff because of expansion. No military production. Need three supervisors with metal-fabrication, general-machinist, or journeyman-mechanic experience. Start \$575 to \$625 per month. Also one Methods Engineer with creative imagination. Experience in procedure-writing desirable. Start \$9,000 to \$10,000 a year.

BOX R-362, FRIENDS JOURNAL

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of a Firm Member*

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Chestnut Hill 7-8700 Irvin B. Boyd

Immediate cremation service available

\* Member Germantown Meeting

**WANTED**

ELDERLY LADY, GOOD HEALTH, NEEDS HOUSEKEEPER. Simple cooking, light housework. \$60 weekly. Long Island, New York, near beach. Write Box N-371, Friends Journal.

CAMP CHOCONUT. Several college-age men (and older) needed to help make our camp exceptional through inter-group relationships and working with boys directly to help them become self-reliant using outdoor activities. Work projects, elementary carpentry, waterfront (WSI), campcraft, etc. (See ad this issue.) Excellent opportunity to develop skills with people in small numbers while earning. Box 33-F, Gladwyne, Pa.

HOUSEKEEPER-COMPANION for elderly lady, Friend, on Long Island. Box E-369.

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—LERONE BENNETT, JR., Senior Editor of *Ebony Magazine*, in *The Negro Mood*

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—RICHARD STENHOUSE, article in *No Time But This Present*

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—Amos 5: 21, 24

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—Matthew 5: 24

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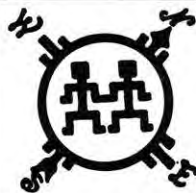
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