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LET us, then, try what love will do; for if men once see we love them, we should soon find they would not harm us. . . . Force may subdue, but love gains; and he that forgives first, wins the laurel.

—WILLIAM PENN

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Antiwar speaker in Philadelphia
(see page 597)

Photo by Ted Hetzel

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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

One Girl in San Pedro

SHARON ABBOTT spent seven months in a Guatemalan village under the Service Committee's VISA (Voluntary International Service Assignments) program, working for public health clinics sponsored by the Alliance for Progress and the Guatemalan government public health service before illness brought her term of service to an end. What can be accomplished in a primitive village resistant to change when one is an untrained young woman working under local supervision? Not much, perhaps; and that embryonic.

Yet Sharon does remember a little patient too weak at first to do more than sit and whine. In a few short months she had the joy of seeing him running to meet her because she had been able to prescribe for him the simple use of diuretics, boiled water, and powdered milk.

She has memories of a very sick young woman who had had a miscarriage, suffering with a high fever, scared and preparing herself to die, who was kept comfortable with aspirin and with alcohol rubs for three days until the doctor came. Because she then refused to go to the hospital, Sharon gave injections at home—plus untrained, basic care given with a friend's loving concern—until the patient recovered and thanked the VISA worker for saving her life. "In reality I didn't save her life," says Sharon. Perhaps not.

The government health service initiated a course for midwives that could not get under way unless regular attendance could be established. The stubborn, independent women were not sure there was more for them to learn, but Sharon persuaded them to cooperate. The course still continues.

Sharon's vision of well-run nutrition classes was never realized, but a bright young Guatemalan girl now often teaches her friends new ways of cooking taught her by the American girl.

Finding that there were no vegetables in San Pedro, Sharon spoke to the agent of the Food and Agricultural Organization in Guatemala about starting demonstrations. A plot was planted with CARE seeds, and now some of the villagers are asking for seeds and fertilizer for themselves. After the women of the area learn the use of the unfamiliar vegetables there will be a greater variety of fresh food for San Pedro and a new money crop for the farmers.

A villager named Don Augustine took English lessons from the young VISA volunteer so he could read the folders that came with the medicine he was selling at his pharmacy. She introduced him to a doctor in another village who made it possible for him to buy and sell medicines more cheaply.

"I left a lot of loose ends of service in San Pedro," Sharon says. "They will remember me only in terms of the individual involvement we had." But she adds that "I made an investment of myself, my American background, and my ideals that much greater than I realized until the day I left. Then I knew I had provided variety, ideas, friendship, and a link to the world outside San Pedro for people who lead a very circumscribed life."

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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

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Editorial Comments

Millstones and Meeting Houses

PHOTOGRAPHS or sketches of new meeting houses frequently are received by the *FRIENDS JOURNAL*, and they are published with pleasure because the very fact that they have been built in response to a need seems to be tangible proof of vigor and expansion in the Society of Friends. Yet there is something to be said for the dissenting viewpoint on this score often expressed by Mildred Young of Pendle Hill, who is concerned because so many Quaker schools, meetings, and colleges are constantly raising funds for new, bigger, more luxurious buildings. This critic of such fund-raising does not necessarily hold to the old saying that Mark Hopkins on one end of a bench and an eager student on the other are all that is needed to constitute a college (or a First-day School class, if you will), but she does feel that Friends, in their pursuit of larger and better quarters—not to mention all the swimming pools and such that seem to be considered essential for modern educational institutions—sometimes lose sight not only of that admirable trait, simplicity, but also of their fundamental goals.

Obviously this problem of how much we should “keep up with the Joneses” architecturally is not limited to Quakers. It was stated effectively not long ago by the *New Christian*, an interdenominational journal published in Loudon, which declared that “The next millstone to go must be church buildings. A building is like a pet: so long as you’ve got it you have to look after it. . . . Is there anything more sickening than to see a group of reasonably intelligent people coming together in a church—many of them with vital problems to face in their daily lives—and discussing how to raise cash for their particular shrine? . . .

“Apart from the economics of the problem, there is the fact that a building inevitably becomes a crutch to one’s faith, and even an excuse for not broadening that faith. Would we have half the difficulty in persuading church members about the necessity and nature of mission if the buildings were not around?”

—Adroitly said, yet as a congenial fence-sitter we can see something to be said on both sides. It is true that a meeting with large property holdings is sometimes

afraid to be venturesome because of the potential danger to its solid financial structure, yet it is also true that having a comfortable place to meet need not necessarily bring death to the spirit which is the occasion for such meeting. More than that (and with all due admiration for the early Christians, Puritans, and Friends who met on a catch-as-catch-can basis and thrived under their hardships), it must be admitted that sometimes surroundings can have an important influence, either adverse or favorable, upon the spirit.

Bearing testimony to this is an editorial in a recent issue of the undergraduates’ newspaper at Friends’ Central School in Philadelphia. Under the heading “How Shall We Act in Meeting?” the student editor seeks to determine just what a Friends’ meeting should be. He admits that meetings for worship at the school occasionally leave something to be desired, and he gives as one reason for this the fact that “Our meeting place is a gymnasium, not a Friends’ meeting house,” observing that it is difficult to generate a spirit of divine expectancy in such an atmosphere. “Churches have come about,” he adds, “because many people feel that if they consolidate their efforts they will find more meaning in life.”

When people set about consolidating their efforts to find more meaning in life they usually need for the nurture of the seeking spirit a suitable building in which to do their consolidating, even as bees need a hive. It may be, as the Friend cited at the outset of these remarks feels, that the Society of Friends would stay closer to important fundamentals if it declared a moratorium on building-fund drives, yet we cannot help feeling that a religious group needs a home of its own quite as much as does a family. The important thing is not to invest so disproportionate a share of resources in such a building as to make it what the *New Christian* calls “a millstone,” and to remember always that property values must remain subordinate to the values of the spirit.

*More important than quaint old meeting houses
is the spiritual power generated inside of those
houses.*

—HOWARD W. HINTZ

The Quaker Meeting for Business

By JAMES F. WALKER

MEMBERS of our Society are so familiar with Friends' method of conducting business by "consensus" that we often fail to remember and to practice some of the essential elements that keep it from degenerating.

The business meeting is an occasion to use insight, not an occasion for debate. After the facts of a situation are given and there has been due time for consideration, members should try to state their judgment concisely and clearly. As this is done, new insights may come; the hope is that the final outcome will represent a group judgment superior to that of any one individual. After an individual has stated his own insight, his responsibility is over. Whether the meeting accepts or rejects the idea as given, the responsibility is on the group. If the group has reacted unfavorably it will then endeavor to find a more creative approach.

If substantial unity can not be found, perhaps the idea is premature or needs further study. It can, of course, be tabled or referred for more careful consideration by some committee. At this point it may be necessary for members to use great restraint, but the right answer is the end to be sought, and a lapse of time should be accepted rather than for a minute to be passed on which Friends' minds are not clear.

Vocal members who tend to make up their minds quickly should make a special effort at self-restraint. Too frequently the leaders of the meeting seem to be making the decision without carrying with them the rank and file, who find it difficult to offer vocal opposition. Sometimes the quiet ones accept an unpalatable action because they have been unwilling to speak up. Under such circumstances they must accept at least part of the blame.

To move forward in substantial unity of spirit is of great importance to the welfare of the group, and to accomplish this we must listen to each other and try to understand those whose views differ from our own. How uninteresting our Society would be if we should all think just alike! Occasionally a member who finds himself on the negative side of some question is willing, after listening to the discussion, to tell the meeting that while he has not changed his mind he sees that it is the judgment of the group that the matter should go forward and that therefore he is willing to accept the action proposed. Such an attitude is a great help to the meeting and to the clerk.

Years ago I was present at the Five Years Meeting in Richmond, Indiana, when the Home Mission Committee was laid down and all mission work was placed in charge

of one board whose chief emphasis was on foreign work. John R. Carey of Baltimore had built up a fine home service over the years, and he vigorously opposed giving in to what he thought would be a great loss. He was supported by a strong group of Friends, but the majority felt the change was in right ordering. After about forty minutes of debate, W. O. Mendenhall, who was clerk, said he felt there was no consensus, but that the matter should be settled if possible. Should the meeting on this occasion take a vote? Someone quickly rose and said, "Before we vote, let us pray."

Feelings were running high, but the several hundred Friends settled into a deep and meaningful silence for several minutes. Soon a young man raised his voice in supplication, earnestly asking God for guidance in the dilemma. More silence ensued, then it was John R. Carey who rose and said, "Friends, I see that I should not stand in the way. I see that most in the meeting feel the proposed move is the right one and now I remove my objection." Several of his supporters followed John Carey's leadership, and in a very few minutes the proposed change was accepted in unity.

Do we today seek our answers in the spirit of prayer?

Memories at Cape May

When last we heard this ocean's grandeur roar
We left our new-born babe upon its shore.
Will pleasant woodland scenes one day erase
The memory of that tiny yearned-for face?
No, but new purpose dims it o'er the years.
We find life cries for love to vanquish fears;
And joy; and rage at every brother's pain.
(How mourn at private death with thousands slain?)
Returning here, we feel that Other's grief—
Know joy and sorrow find no real relief,
But, dwelling side by side, create in life
The pattern and the meaning conquering strife.
So God will grant to those who seek His will
That vision of the promise, faithful still.

W.M.H.

Oasis

By MARGARET STANLEY TESDELL

Green life in barren sand,
Friendly faces in foreign land,
Smiling eyes behind a veil,
Stars to guide on desert trail,
Call to prayer before dawnlight,
Guides for those bereft of sight,
Waterspring from out a stone—
God in me:
I'm not alone.

Cairo, Egypt, 1966

James F. Walker is Correspondent for New Meetings under the Friends World Committee.

The USSR—A Quaker Visitor's Impressions

By VALLY WEIGL

LAST August I received a partial fellowship from the Citizen Exchange Corps for research on music and music therapy while participating in one of their three-week good-will trips to the Soviet Union. This private, educational organization, established in 1965, aims to further East-West knowledge and understanding by facilitating contacts between persons of various walks of life and professions in the United States with their counterparts in the Soviet Union. Last summer the CEC conducted three such trips—less expensive and more challenging than most tours. It hopes to schedule a larger number next year.

Members of our group of 179 were of varying ages and backgrounds: students, professors, doctors, psychologists, businessmen, fashion designers, artists, scientists, a union electrician, nurses, two ministers (Baptist and Unitarian)—and two Quakers.

After hearing from other visitors to the USSR about the unnerving red tape of Soviet bureaucracy, we were pleasantly surprised not to have to deal with any of it except in the post office, for mail service is very slow. We had no difficulties whatever at the customs office, and in the three cities we visited—Sochi on the Black Sea, Moscow, and Leningrad—we could go alone or in groups wherever we chose (as we obviously were not interested in either military or other "strategic" installations), with or without "Intourist" guides. Although probably none of us Americans would want to live in a "controlled society," it seemed apparent that there was easing of many such controls and restrictions and a trend toward a society oriented more toward socialism than toward communism.

Russians on beaches, in public parks, and on subways and buses were eager to talk with us (usually in broken English, for few of us knew more than the most essential phrases in their language) and to learn anything they could about Americans and their way of life. They were strongly opposed to our administration's policy in Southeast Asia, but did not hold it against us as American citizens, and they appreciated our having come from so far away to further better understanding and the goals of peaceful coexistence. "Mir" (peace) is a word that means much to them, and the one that opened their hearts and

minds to us. In a country that has suffered so much under so many foreign invasions and has known war on its own soil this is understandable, while only the absence of such bitter experience can account for the callous way in which, even in today's atomic age, many Americans still speak of war as one of the "facts of life."

Respect for education is great. Students work very hard and consider it an honor to attend high school and college, which are free of charge. Only those who receive good grades are allowed to attend them, while others are transferred to vocational schools. There are no voluntary high-school dropouts. In the field of music the most gifted and hard-working youngsters get seven years of training (usually in boarding schools with emphasis on music), four years of music college, and five years of first-rate conservatory instruction. All this is paid for by the government, but only if the students live up to their teachers' expectations; this may explain the high standards of Russian performers in music, dance, acrobatics, and similar fields. Even young children of ten or twelve in Pioneer Camps amazed us by their achievements.

Although the Soviet government does not encourage or support any churches and considers social work its own domain, it does not interfere with the inner life of the churches. Members of our group attended temple and church services in Moscow and Leningrad. In reference to the often-raised accusation of anti-Semitism we were told that, although the government does not encourage orthodox "separatist" customs of any faiths, it does not discriminate against Jews. We also learned that, in spite of their constituting only one per cent of the population, people of Jewish faith hold ten per cent of the higher-ranking posts in teaching, science, medicine, the arts—even in government. On the other hand, just as in other countries (including our own), where for generations certain religious or racial minorities have been discriminated against, such attitudes in families and homes do not disappear overnight. Our Russian resource people felt that public education and desegregation would help to eliminate these unhappy residues within another generation.

Relatively few Russians have cars or television sets, but everybody reads a great deal; libraries, bookstores, and bookstands, as well as museums and national shrines, are crowded with people of all ages and from all walks of life. These crowds come from all parts of the Soviet Union, especially in the summer, as most employees get four weeks of paid vacation. Everywhere they stand in long lines waiting for admission to the Kremlin, the museums, the ballet, the theatre, concerts, or the cinema.

Vally Weigl, chairman of Arts for World Unity Subcommittee of the Peace Institute sponsored by New York Yearly Meeting, is a musician, music therapist, and teacher of music serving New York Medical College and other institutions. She has had extensive experience as composer, teacher, and lecturer in both the United States and Europe.

The address of the Citizen Exchange Corps is 550 Fifth Avenue, New York City 10036.

In stores, too, there are long queues, but there it is due to the still-obvious scarcity of consumer goods, which are mostly poor in quality and high in price. Yet people who had visited the USSR in previous years noticed a steadily growing improvement in what Russians are able to buy today, as well as in what they are allowed to say and to criticize; this is the only fair way of measurement.

Living accommodations, though still not available without long waiting periods, seem also to have improved. We saw some of the new housing developments in Leningrad which, though drab and uniform in appearance, are eagerly awaited; they provide the average citizen with better facilities than he ever has known before. The rent for all housing is remarkably low—only about three to five per cent of a worker's salary. Wages, too, are quite low, but the low rent and the fact that medical and hospital care are free make more or less balanced budgets possible, since citizens do not have to put aside funds for that "rainy day" or for their children's college education.

Because of monetary restrictions, travel to other countries is still rarely possible unless it is subsidized by the government or by invitations from universities or cultural agencies. This may be one of the reasons why the Soviets are welcoming more and more visitors from abroad. In last August alone Moscow University was host to three international congresses: psychologists, mathematicians, and metallurgists—each of them attended by from 3500 to 6000 scientists. Moscow's modern hotel accommodations are limited, so our group had to stay at a hotel in the suburbs. By next summer Moscow expects to have another large hotel, accommodating two or three thousand.

What impressed me perhaps more than anything else was the genuine friendliness of the Russian people and their obvious desire to be helpful to strangers who did not even speak or read their language. Time and again they would go far out of their way just to make sure that I did not get lost; they would get on or off the bus or subway with me or delegate someone else on the bus to "take me home." Men, teen-agers, and children would give up their seats to women or older persons—a courtesy which I am now missing in New York City.

No refuse or discarded papers are found on any of the city streets, and the subways—one of the nation's special prides—are immaculately clean. They also seem to be safe as far as theft and molestation are concerned, though no policemen are around. The handling of tickets and the watching of traffic is almost entirely entrusted to women. The same holds true for public parks, where just a few women sit at information booths and where, in the summer months, thousands of people attend concerts, ballets, and other evening entertainments. Even at 11 p.m. or later one can walk there alone without fear of being attacked or molested.

Women work in all sorts of places, high and low; they make up forty-nine per cent of the country's working power. At a special reception for Citizen Exchange Corps women we were greeted warmly by twenty-five or more women ranging from board of education directors, lawyers, judges, and university professors to the director of the Moscow subway. The mention of names of my friends in the Women's International League for Peace and Freedom, the Friends' Foreign Students Program, and the American Friends Service Committee netted me an especially friendly hug!

There do not seem to be any Quakers in the USSR, or at least no Quaker Meetings; this was confirmed by Nadya Spassenko of Cornwall-on-Hudson, whom I met by chance while waiting for a telephone call in Leningrad! Being of Russian parentage and knowing the language, she was traveling for more than two months all by herself to various Russian cities. She showed me her travel minute from Cornwall Friends Meeting, but she had not been able to find anyone to present it to.

Yet, although hardly anyone in Soviet Russia knows much about Quaker faith, quite a few know about Quaker practice, as even now they still remember appreciatively the "Feed the Children Mission" which, led by an American Quaker, Herbert Hoover, came there over forty-five years ago, bringing them some relief and hope at a time of great need and starvation.

Let us hope that today, among the suffering people of North and South Vietnam, Quakers may be regarded as Americans who do not consider anyone an enemy and that, by putting Quaker faith into action, we may help bind the wounds of war and restore belief in mankind.

Prayer for Light

By ELOISE FORD

O Lord, we pray for help to see
 What is amiss:
 To look beyond the rising hills
 Of prejudice;
 To guide the steps of high resolve
 And so prevent
 A slipping into streams of pride
 And self-content.

We ask for hearts and minds alert
 To heed the light
 That pours illuminating rays
 Across the night
 Whenever man stands straight and true
 On any shore.
 That glow we want for all the world
 Forevermore!

The Color of Tomorrow

By PAUL BLANSHARD JR.

SEVERAL incidents within a recent month pointed up anew for me the crisis stage being approached in American race relations, the inadequate preparations we have made for crisis, and the pathetic need there is for all men of the Spirit (and Friends in particular) to come to grips fully with the issue of racism.

An African student friend, who had not wished to believe our warnings about U.S. race discrimination before he left Nigeria on scholarship, was badly shaken in an upstate New York restaurant when six white youths imperiously told him to get out. His crime? Innocently he had brought to dinner there a white girl whom he had tutored.

"All I had learned of nonviolence," he told us angrily, "sucked out of me in a second. I wanted to murder those white boys!"

About that time the lava of Negro deprivation and frustration was bubbling out of various urban ghettos across America. Real estate men spent a million dollars lobbying (with considerable success) against fair-housing legislation which would have permitted the escape of hundreds of thousands of Negroes from such ghettos. Fresh Negro leadership polished up an old idea, calling for Black Power instead of endless protest marches. The President joined the hand wringers deploring the spreading racial violence which was a symptom of our troubles, but making scant headway with the cause of unrest itself—which remained locked inside the white man's psyche.

The pain continues to damage oppressor as much as oppressed. Racial discrimination is a spreading stain darkening the promise of Western civilization. If in 1967 Friends hope to find a deeper significance for future Quakerism, the subject of race relations cannot now be explored too thoroughly. For the color of tomorrow is inescapably tied in with race; it can be bright or dark insofar as we learn to live by the Second Commandment.

Even though Americans may have tried, the landscape is strewn with the evidence of our failure. Negro millions in the Deep South are chained to an economic system based on agriculture but ruined by the machine. Fleeing optimistically to the urbanized North, they are caught in a trap. The Negro family of the ghetto earns about fifty-five percent of the average income of white city families. Although Negroes own 11 percent of U.S. property, they are restricted to 4 percent of the housing in overcrowded, overpriced accommodations.

Paul Blanshard Jr., a member of Chestnut Hill Meeting in Philadelphia, spent 1960-62 in West Africa representing the American Friends Service Committee.

It is not easy for Caucasians to know and feel these things. Who among us ever talks with the Negro man whose pride is shattered through inability to find decent work; to the mother who is ultimately the breadwinner in a broken family; to children whose playground is the street and whose horizon is a tenement wall?

We are insulated from the sordid realities by distance and affluence—and, yes, by not-infrequent indifference. The mass media fail (with some notable exceptions) to bring us the depth of detail on race which might provoke us to Christian action. So it is that a Gallup poll last year disclosed—in the face of mounting cries from the Deep South and the Negro ghettos of the North—that 65 percent of U.S. adults believed Negroes were being treated the same as whites in their communities. Small wonder, then, that we pay passing attention when columnist Joseph Alsop warns that, should things go on as is in racial affairs, we must be prepared for almost every major city to become a kind of super-Watts.

Of course it should be admitted that we did not walk the shadowy path of discrimination with malice aforethought. Nor are we, in twentieth century America, the only peoples troubled by the Cain in man. Robert Ardrey in his *African Genesis* fascinatingly shows that man had from his beginnings the capacity for infinite inhumanity. We come by our bigotry naturally; it is part of the ocean of darkness which has always marred our journey.

Our ancestors burst upon the New World fifteen generations ago like some discovered sun destined by God to be the brightest star in the political firmament. Somehow in quilting a patchwork of Old World axioms to cover themselves on this shore, they left out a piece. They forgot what Jesus had whispered in the long ago: "For inasmuch as ye did it unto the least of these . . ."

With our Indian reservations we built the prototype of the Bantustan. While initially we did not plan to discriminate against the Negro, Maryland in 1660 copied from Old World ideas of slavery and decreed a permanent slave status for Negroes.

We began in earnest after the Civil War to invent a rationale for racial discrimination—to justify the treatment of every tenth American as subhuman. Picking up the pieces of a crushed way of life, the South shrewdly borrowed from the biologist's classification of living things, from the Bible, and from sheer economic need to regain near-master status over freed Negroes. Separate-but-equal won sanction from the Supreme Court. The North explored ways whereby it, as well, could profit from denial of the Negro.

An apathetic church, a chronically restless populace, and effective hate groups and sensibilities blunted by industrialism have all contributed during the twentieth century to driving the Negro deeper into his figurative hole. We reach this juncture psychologically damaged by what racism has done to oppressor and oppressed. Doubtless our discriminatory practices against the Negro have subtracted from the sum of human love enough to earn for America a universal doubt among colored peoples. While we make the distinction that South Africa *officially* discriminates, the world (which soon will be over 80 percent non-Caucasian) still measures character more by deeds than by words. By our actions here we create a *de facto* South Africa.

None the less, there are signs that a strong America may be realizing that racism is an Achilles' heel. We slowly are learning to laugh at our weaknesses. Love remains, precariously, the most powerful force. And this is so, let us not forget, because, despite all we have done to demean him, the Negro has for the most part turned the other cheek.

Acknowledging this, what can we now do to make amends?

* * *

As we look for solutions to race problems in the United States, a circumstance of history lights the way: America has become a world leader.

By our dynamism, technological skill, and sheer military power, we arrive today at the top of the human heap. We reach leadership level, however, with all the amiable, muscular, bumbling qualities of the teen-age boy: lovable if unwashed.

The world is sick and is explosively changing. Mankind requires wisdom more than tailfins or TV. The real war is not against people; it is against inhumanity. We shall lead only as America speaks to the human condition. As it was said in Luke: "Everyone to whom much is given, of him will much be required." Where to begin?

One way might be by holding up the humble mirror; seeing ourselves as we are. Discrimination has cut deep

scars. Professor Kenneth B. Clark believes Americans arrived insecure, seeking status. He writes of their "pathetic desire to be aristocrats rather than peasants." Naturally our progenitors would try boosting personal status at the expense of others by denying the very security and status they themselves wanted.

A sort of national schizophrenia flows from this two-sidedness. While the U.S. was born amid applause for individuality, we increasingly are anxious lest things of our making—like cities and machines—may reduce *us* to things. And so it goes. . . .

We come, then, to our big moment in history not quite frozen into a nineteenth-century crouch on matters such as race relations. In dealing with fellow men Americans will have to learn much greater flexibility.

We should be tender to the *rate* of change. A man living in a dark tunnel for three hundred years cannot be expected, having seeing a glimmer far ahead, to sit back passively in his lonely gloom. I am reminded of Mark Twain's story of stagecoach travelers riding hour after hour trying to get to a little town in Nebraska. Every time they stopped to ask how far it was, the answer was always "Ten miles." Finally one passenger remarked philosophically: "Thank God we're holding our own!" But is that ever really enough?

If we had the eyes and ears we could borrow much toward race-relations progress from the very winds of change sweeping the world. The end of white supremacy in colonial areas is forcing the end of the white-supremacy system here. The world grows smaller just in time; our interrelatedness is a modern ark to carry us through a turbulent era.

It seems logical to expect that man should be ready now to explore the dark side of himself. What role can the church play in human renewal? How about Quakerism?

The Quaker past, at least, has been clear so far as profession goes on the race issue. Books of Discipline of various Yearly Meetings invariably "reaffirm the Christian belief that all men are children of one Heavenly Father," or words to that effect. Our common Twelfth Query pointedly asks: "In all your relations with others, do you treat them as brothers and equals?"

We can have reasonable pride that Quaker actions often have been in consonance with our testimony. Germantown Meeting near Philadelphia was the first religious body in the Colonies to call slavery immoral. Friends were active in the Abolition movement. In proportion to our numbers, we have done our share in this century in the civil rights movement. The American Friends Service Committee, through its Community Relations Program, has provided opportunity for local witness all over America. Work camps and similar projects have

Coming events cast their shadows on page 600.

Perhaps your Meeting or other Friends' group has never availed itself of the JOURNAL's "Coming Events" column. You may even have suspected it was off limits to non-Philadelphia-based events. If so, your suspicions were unfounded. The JOURNAL welcomes such announcements from far-flung geographic sources, provided they are received in ample time.

kept us, as a Society, in touch with the realities of race.

When we get down to personal level, however, we as middle-class people become isolated from the first-hand anguish of unequal Negroes. We may wish to be doing much better. But how many Negroes do we know socially? Do we speak up favoring equal opportunity for Negroes in our places of work, and opposing ethnic jokes? Through what local projects are we seeing for ourselves the fruits of discrimination, so that we may labor in the vineyard with pruning shears?

We must sort out myth from truth, for there is an incredible web of fiction surrounding and defending racism. Why, for example, do whites have sexual fears about interracial living? Already at least 70 percent of U.S. Negroes have "white blood"—generally not of their own choosing.

Does it make sense to block the arrival of Negroes in one's neighborhood on grounds that "they want to marry my daughter?" What makes us Caucasians so smug about our physical attractiveness to Negroes, anyhow? Further, does anyone in our mobile society know anyone else who actually did marry that girl next door?

If our motive for housing segregation is economic, where have we been while volumes of data were gathered proving (1) property values hold firm in changing neighborhoods if majority whites stay put, and (2) property standards tend to rise when Negroes gain opportunity of home ownership?

Nothing scientific ever proved any natural inferiority of colored peoples; more likely God wrapped us differently for different climates. It is specious to blame America's racism on any trait apparent among oppressed Negroes, such as lack of education (poor and segregated schools), laziness (unemployment, poor diet, low ceiling on advancement), etc. As *Ebony* magazine has pointed out, at the heart of the matter still is "The White Problem in America."

The person informed of these truisms may yet have real difficulty if he tries to walk between groups most vocally blocking racial equality. There may be a quieter way for Friends to help. Through the years we have done much speaking truth to power. As often as not this has been in private conversations. It remains a fact that discrimination yields most gracefully through personal decision growing out of talk and reflection. Could we have a special reconciling role with white and Negro extremists: firm in our intended direction, devoted to the non-violent method, purveyors of calm and reason?

What can we help America to learn from older societies that will be useful in reconciling our tensions over race? Asia and Africa abound with peoples far wiser in human relations than we. Would this be a suitable time to think of expanding our learning from Africa by estab-

lishing a Quaker Center in, say, Addis Ababa, where scholars could be sheltered in the Woodbrooke tradition while gaining insights on African cultures, and where Quaker service work could be coordinated?

Might we not be a catalyst for something which might focus through the National Council of Churches, working in communities all over the land? Call this project Ambassadors of Brotherhood in Christ. Members of the ABC could visit local homes in Negro-white teams. (See Samuel Rabinove's "Interracial Visits in White Plains" in the *FRIENDS JOURNAL* of January 15, 1966.) Their mission would be to explain area facts on race, get the residents talking easily, and involve them affirmatively in working on some aspect of the situation there.

Perhaps with other church groups we could help expand the fine efforts now being made for children to know each other and their respective home conditions. Maybe (in conjunction with members of Negro churches) we can build new bridges of personal understanding.

At least we can reach out. The terrible stain of racism must not be allowed to erase from the record what Americans really meant to say. That young poet of Watts was right, and we know it: "It takes two, black and white, to make a complete man."

The program will follow from deeper commitment. Friends from Australia, New Zealand, Britain, Kenya, and South Africa should have much to offer—and to receive. I believe that in the looming crisis of American race relations Friends have a new challenge, the dimensions of which may test the total values of Western man. The pebble we toss may well produce ripples.

Our Lives Bear Witness

By HERTA ROSENBLATT

The measure of the meaning of an act is not its size; and shouting will not turn a lie to truth or darkness into light. To see a larger plan we must look back as well as forward; honesty and truth we show our children in this man, that child, and tell them stories from our forebears' lives. The teller binds the future to the past and shows directions, friends along the way who followed leadings, never questioning the still, small voice; who went into the world—or to their neighbor's house—as they were called by need. Thus, free to serve, free to obey, they walked the earth; the valley of their troubles became the very door to hope—midst violence they heard the voice of gentleness and peace.

The stories of our lives—what will they be? What can the coming singers say of us?

Vietnam and the 28X War

By G. M. SMITH

WHY the protests against the war in Vietnam? Can it be that we are becoming more civilized, more sensitive, more easily aroused by the horrors of any and all wars? Or have we here only a specific reaction to the unspeakable savagery of this particular conflict, a sympathetic response to the enormous suffering of the non-combatant Vietnamese peasantry?

Would that we *were* growing more civilized! But the evidence is not so flattering. It is almost too easy to verify, by reference to one of our ongoing undeclared wars closer to home, the sad fact that we as a nation will not raise a collective eyebrow at the carnage of the most vicious kind of warfare.

Protests have been virtually nonexistent. And, given such demonstrable callousness, it is not surprising that people do no more than shrug at talk of escalated conflicts with nuclear weapons, in which casualties will be reckoned in millions of deaths.

Let us look at the record. How have we reacted to the most prolonged, the most costly (in lives, at least), and by far the most vicious war in which we ever have engaged?

This war—which for convenience shall be called the “28X war”—claimed its first casualty in 1899. It already has been going on more than twice as long as the infamous Thirty Years War. Moreover, it has been escalating continuously. All competent authorities agree that it will continue to increase in ferocity.

Like a guerilla conflict, it recognizes no noncombatants, and it spares nobody. Women, children, and babes in arms are among its customary victims. Some have been slain outright, but many more have been mutilated, crippled, disfigured for life. In 1965 our casualties in this little-publicized war were about 28 times (28X) as high as our losses in Vietnam. Hence the name 28X war.

You may shudder to read or hear about the standard Viet Cong treatment of the headman's family when they overrun a village. Before his eyes they bash out the brains of his children and mutilate his wife. But the 28X war, from the very beginning, has involved identical amenities. My own firstborn was a victim, slain in exactly the same way as a Vietnamese village headman's daughter, her head smashed until her brains came out her mouth.

Although the 28X war has been raging for nearly seventy years, only recently has it been possible to elicit

more than a yawn by bringing up the subject. Nobody, “hawk” or “dove,” was interested. Only today is the 28X war beginning to be regarded as a legitimate topic of conversation. But the wanton savagery with which it is waged has as yet aroused little indignation. Even the most recent news that poison gas is being extensively employed does not seem to have produced a perceptible reaction.

The 28X war is, of course, the war between the American people and the motor car. Up to now this war has claimed over 1,600,000 lives. By way of comparison, this is approximately 500,000 *more* lives than have been lost in *all* the wars we have fought. The toll for 1965 was 49,000 dead, 3 million injured; half of the injured were at least temporarily disabled. The cost in 1965 was about \$8 billion in property damage, medical expenses, and wages.

We are losing territory as well as lives in the 28X war. Hundreds of square miles of living space and farmland are surrendered every year for roadways and parking lots. Almost 100,000 family units are displaced annually as their homes are torn down to make way for more highways. And exhaust fumes are polluting the atmosphere to the point where entire communities are today living on the brink of disaster.

Yet have ministers across the country ever joined to take full-page newspaper ads deploring the butcheries of the 28X war? How many young men have stood on the steps of the State Motor Vehicle Bureau and publicly burned their drivers' licenses? How many pacifists—Friends or otherwise—have picketed Ford's River Rouge plant, or General Motors, or Chrysler? How many people have immolated themselves in protest before the gates of Standard Oil's Bayway refinery or Firestone's tire factory?

If we adhered to a one-for-one theory, we might expect at least twenty-eight times as much opposition to the 28X war as to the war in Vietnam. But there has been practically none. Why? The answer seems to be that *carnage doesn't count*. What is important for most people is winning games, besting opponents. The war in Vietnam offers opportunities for avid players from the dovecote to win games like “Holier Than Thou,” “More Humane Than Thee,” or even the infantile game of “I Defy.” There may be, of course, more than a few honorable exceptions—sincere people who can actually see one cadaver 12,000 miles away with greater acuity than a row of twenty-eight cadavers scattered along the shoulder of a nearby throughway.

What of the “hawks,” those who protest that the war needs to be stepped up? Do they come off any better? Hardly! If we have a bad week in Vietnam, with seventy

G. M. Smith is an electrical engineer in New York City, working primarily on aids for the handicapped. He calls attention to the fact that, because of the great escalation of casualties in Vietnam since the writing of this article, the correct number in the title today should be more like “12X” than “28X.”

or eighty dead reported, they want us to bomb Red China. But if we lose ten times as many in the 28X war over a single holiday weekend, they are strangely silent.

It appears that the "hawks," like the "doves," just want to play games like "Top Dog," "King o' the Mountain," and "More Patriotic Than Thee." The game's the thing; the casualties are irrelevant.

It is time to begin to treat life more reverently and death more seriously. It is time to put aside these childish games and to ask ourselves whether we feel that it is any less tragic or that a man is any less dead if run down by a drunken driver on the other side of town than if shot by the Viet Cong on the other side of the globe.

Most of all, what we need to do is to search for the source of all the distortions, self-deceptions, and hypocrisies with which we have been accustomed to surround violent death. The source is not hard to find; it is right within our own minds and hearts: as a nation, we hold human life too cheap, we devalue human suffering.

Consider, for example, that the adjusted homicide rate for men in the United States is 11.9 per 100,000. In countries like Sweden and Britain it is only a small fraction of a percent. Our accident death rates are correspondingly higher, too. In other words, not only do we enjoy reading about violence and bloodshed in our news and our popular fiction and watching it on TV, but we mass-produce it in our daily living.

If "hawks" and "doves" are ever to have a meaningful dialogue about the war in Vietnam, instead of indulging in name-calling and childish word-games, they must first face up to the reality of human suffering and begin to take an undistorted look at violent death.

People may need considerable assistance in doing this. Friends, having a strong sense of the sacredness of human life, seem to have here a mission made to order for them. By example and by exhortation, let them oppose slaughter with equal zeal, *wherever it may be encountered*, on the highway as well as on the battlefield. Only through such a consistent attitude can they effectively bear witness to the principles to which they subscribe.

First, perhaps, we should discuss the question among ourselves, at Monthly Meetings, Yearly Meeting, Friends General Conference. Concerned Meetings might draft a minute or send a delegation to meet with automotive manufacturers, state highway officials, and legislators. The Friends Committee on National Legislation might include the 28X war in its list of priority items.

Individuals—Friends and others—might care to become better informed by reading such books as *Unsafe at Any Speed*, *Safety Last*, or *The Insolent Chariots*. Those who have been praying daily for peace in the Far East might wish to start praying twenty-eight times daily, or roughly every half hour, for a cessation of the blood-

shed on our highways. Anyone accustomed to writing a letter a month to his congressman or to newspaper and magazine editors about the war in Vietnam might be moved to write a letter a day about the 28X war. The same consistency in opposing the horrors of war could be applied appropriately also with respect to such activities as picketing and holding protest meetings.

As consumers, Friends can cast their votes with green ballots labeled "Federal Reserve Note" for safer transportation rather than for more insolent and more murderous chariots. When radio and TV advertising extol such dubious virtues of the motor car as excessive power and speed, Friends may wish to register a protest by letter or telephone. Such protests can be quite effective, as broadcasters are sensitive to criticism from their listeners.

Whatever else he does, every Friend needs to engage in a bit of soul-searching about the 28X war. Should he forswear travel by motor car altogether and, like the Amish, use a horse and buggy? Should he resolve to employ only shank's mare, bicycle, or public transportation? Could he give his wholehearted support to a sumptuary levy of, say, \$2.50 a gallon on gasoline, as a means of curbing nonessential auto mileage? (For every so many miles another human sacrifice is statistically demanded of us.) Should Friends campaign for speed controls and air-pollution filters on all cars, whatever the price tag? Should the examination for a license to drive a car be made as difficult as the examination for a license to wield a scalpel? (An incompetent motorist can kill just as surely as an incompetent surgeon.) And should the concerned Friend see to it that safety belts are always used?

According to the Stanford Research Institute (as reported in *U.S. News and World Report* of May 23, 1966): "A 20 percent reduction in speed would mean a saving, each year, of 25,600 lives out of about 50,000 now being lost in auto accidents, plus the avoidance of 77,000 permanent disabilities, two million lesser injuries, and \$4,350,000,000 in accident costs." The report adds: "The lower speeds . . . would increase the average motorist's driving time about eleven minutes per day. . . . Twenty minutes more a day would save 35,000 lives." Then there is this clincher: "The alternative, if traffic deaths continue to increase as fast as they did from 1960 to 1964, will be 220,000 deaths per year by 1985."

If all the foregoing suggestions seem intolerable—if even a pledge never to drive over forty miles per hour is unthinkable—this little exercise in self-examination will still have been worth while. The reader will have had the opportunity to discover the extent of his own sincerity in opposing bloodshed and violent death. He should experience a sense of relief in finding that he is a fully committed supporter of the 28X war. As such, he need no longer lose any sleep over the carnage of lesser conflicts!

Student Morals and Mores: Whose Concern?

Excerpts from a statement by the Committee on Worship and Ministry of Swarthmore (Pa.) Friends Meeting, located on the campus of Swarthmore College

THE conflict between conservative institutions and the forces of social change is one of the perennial struggles of history; the relation of colleges founded by religious groups to their changing constituencies is merely one of many instances of this. Colleges generally have attempted to bridge the gap by indentifying as far as possible with both conservative and radical wings. Swarthmore has made a special effort to align itself with both tradition and the forces of change. It says in the catalogue that "the college seeks to preserve the religious tradition out of which it sprang." But, on the other hand, "a college is never static; its purposes and policies are always changing to meet new demands and new conditions."

When President Aydelotte encountered some of the early revolts of intellectual radicals on the campus his formula for meeting the situation was to say publicly and repeatedly that a college should be ahead of its time intellectually, but in its social attitudes and mores it was just as well to be half a generation behind. Thus he hoped that the college might be an influence for social stability by waiting for social changes to prove themselves before abandoning its own traditions. Although this position was not approved by the intellectual radicals, it has (with periodic liberalization) remained the policy of the college. But increasing vehemence of student demands for radical change have led to a sense of crisis.

[Last June] President Courtney Smith announced the appointment of a committee which is to spend a year considering what principles ought to determine the responsibilities of the college for the regulation of student conduct. This is an especially difficult matter, he said, for colleges with a religious tradition and background but no sectarian control. It is so difficult and of such general concern that he invited the cooperation and understanding of all friends of the college.

It therefore becomes an obligation of all who have convictions about education as a process of growth into maturity to make their voices heard. Members of the Society of Friends whose educational philosophy supports this principle have a special obligation. And this is not merely a matter of Quaker tradition. The same issues arise in every liberal arts college, regardless of denominational background. The college of today and tomorrow must not only meet intellectual demands but must supply atmosphere for the development of personality and character. If it is to do this it must assume some responsibility for social regulations beyond the impersonal demands of the intellect.

An older generation in its youth often broke all the regulations, but laid its acts to the exuberance of youth and seldom attempted a philosophical defense. But the present generation delights to find in certain existentialist philosophers and in the widespread "situational ethics" support for its denial that any so-called moral principles can ever limit its own freedom of choice. It attacks all regulations and asserts that the college has no right to make any rules of conduct in addition to off-campus legal ones. It should be said that not all students do

this, but those who do are the vocal ones who dominate the student publications.

If we ask why such a minority should receive such deference, it may be said that many of their ideas receive the justifiable support of older liberals. But much of the problem comes from the widespread adoption of the dictum that adolescents should be treated *as if* they were adults. As President James Perkins of Cornell says, every entering freshman class is fed the fiction that it is now an adult group. Many psychiatrists say that adolescents should be treated as adults even when their behavior shows clearly that they are not. There is really no dispute about the fact that adolescents are not adults. Adolescents can be treated with love and sympathy and understanding and they can be listened to with respect and patience; but they need to have their characteristics made clear to them.

One of the difficulties that deans and other administrative officers have in attempting to define and enforce any regulations is the growing indifference of the faculty to such concerns. This is in itself a major difficulty in retaining the traditional qualities of the small college as a place where the growth of personality is aided by contacts with the faculty. It also has the effect of leaving deans in the position of seeming arbitrarily to impose their personal views of conduct on the whole community. This is a valid reason why alumni, parents, and friends of the college should make their voices heard if they agree that the college should continue to assume some responsibility for social regulations.

The so-called sexual revolution has assumed such proportions that there seems to be a need for a statement. This might be stated in the terms of a religious tradition, but it is more understandable to this generation if stated in terms of contemporary sociology and psychology. The statement of the Group for the Advancement of Psychiatry in *Sex and the College Student* seems especially relevant:

It is desirable for the college to make explicit its attitude toward sex on the campus. The absence of direct confrontation on the sex issue invites students to disregard, interpret and misinterpret, and make what they will of campus regulations. If visiting in rooms is allowed, and therefore makes sexual relations possible, students may interpret this to imply administrative approval. In the final analysis the college cannot control the sexual behavior of students, but college officials can be clear and explicit about the college's expectation of acceptable behavior on the campus. The college should state explicitly that it does not consider the dormitories an appropriate place for intercourse, and that such activity will not be condoned. It will be useful to make explicit the reality that while students' views will be taken into account, ultimate responsibility for policy and resulting action lies in the hands of the administration.

From all this the Committee on Ministry and Worship of Swarthmore Friends Meeting concludes that any groups or individuals concerned with student life at the college should express to this special committee their convictions that the college should preserve an atmosphere consonant with its Quaker heritage and that the college does have a responsibility for social regulation in addition to purely academic policy.

World Conference Plans Progress

SUBJECT to the self-imposed precepts of flexibility and sensitivity to Friends' concerns, the many segments of planning for the Fourth World Conference of Friends in 1967 (July 24—August 3) now are falling gently and surely into place. Some were polished and approved by the executive committee of forty Friends from twelve countries who met in October at Guilford College (the Conference site) and Quaker Lake, a conference center in North Carolina Yearly Meeting. Some must await the return of registration forms by the nine hundred representatives to the Conference.

At Quaker Lake major attention was given to Conference finances. David C. Elkinton, treasurer, and Dwight W. Michener, co-chairman of the joint finance committee, presented a revised budget of \$115,600. Its main item is \$60,000 for travel assistance to Conference representatives from Africa, Asia, Australia, New Zealand, Continental Europe, and Latin America. Other items have had to be added to the budget approved in Holland a year ago: travel expenses of Conference speakers and officers; pre-Conference orientation and maintenance; staff maintenance; observers' hospitality; rental of the Greensboro Coliseum for the large Sunday-evening public meeting; and a contingency fund.

Barrett Hollister, chairman of the program subcommittee, outlined proposals (which the executive committee approved) to give representatives several types of meaningful experience and to assure a balance of discussions, worship periods, lectures, recreation, free time, and esthetic enjoyment. A typical daily schedule lists two morning periods for meeting in small groups for worship-sharing and discussions of a variety of set topics, unprogrammed periods after lunch for rest and recreation or meetings in informal groups, ninety minutes after tea for exploration of special interests and concerns, and a full-Conference evening session.

An advisory council ("steering committee") will meet regularly during the Conference to consider day-to-day developments and directions, always sensitive to the needs and suggestions of representatives. Comprehensive registration blanks will give each representative an opportunity to indicate his interests in discussion topics and in travel plans for visitation before and after the Conference to Yearly Meetings and centers of Quaker activities. Problems of passports or finances face delegates from Cuba, East Germany, India, and perhaps other countries.

A second study book, *Seek, Friend, Share*, is in preparation. The first volume, *No Time But This Present*, has been well received and has been translated in whole or in part into several languages.

To prevent a knowledge of English from being considered a prerequisite for attendance, translations are planned of major addresses, and possibly there will be a "buddy plan" whereby a bilingual Friend accompanies a non-English-speaking representative during a day's activities.

Members of six or eight non-Quaker religious denominations will be invited to attend as observers. Also to be invited are twenty or so Friends who, though not representatives of Yearly Meetings, are known for their special contributions to

Quakerism and for their positions in Friends' institutions and bodies. Because of a desire that persons at the Conference experience the diversity among Friends, both unprogrammed and programmed worship are planned.

During the Conference a parallel convention, known as the Greensboro Gathering, will be held on the campus of the University of North Carolina at Greensboro. It will have its own speakers, worship-fellowship groups, opportunities for recreation, book displays, and so on. Among the four hundred or so persons who may attend the gathering are spouses or traveling companions of official Conference representatives, members of Conference committees who are not Yearly Meeting delegates, and overseas Friends who are not representatives but who have letters of introduction (sent in advance) from their respective Yearly Meetings.

ALFRED STEFFERUD

Timber!

(Taken from the Bulletin of University Meeting, Seattle)

CRASH! and down came the big cedar snag, about sixty feet tall and ten feet in diameter. What's all this about? Well, the Upkeep Committee of University Meeting decided a fence was needed around the children's playground, and at Monthly Meeting it was decided a cedar-slab fence would be most in keeping with the meeting-house architecture. So Richard Beyer began looking for cedars and found two that could be purchased for a very reasonable amount. The purchase was authorized; the cedars were located on Lennox Creek in the Upper North Fork of the Snoqualmie River about sixty-five miles from the meeting house.

Rich got together a crew—George Nunn, Lee Bennett, and Brian Hogenauer—for the first try. Rich, George, and Joe Wilkening provided the tools for felling and splitting. During the week Rich was assisted by friends of the family and by David Hill from Cincinnati. Charles Beyer and Matthew Steinbruck kept the camp supplied with fresh trout and salmon. Saturday the Beyer camp was reinforced by Margaret and Liz and Bryan Runnings, who helped with the fishing. The food larder was replenished by Margaret and Louise Runnings, who sent quantities of hot dogs. Then the Wilkenings and Nunn arrived to camp overnight, reinforcing the larder again. Donald Beach contributed his labor for the day, and the Yarnalls and Victors came visiting. Lee Bennett brought his wife, Asia, to visit. Margaret brought Lorna Richards from "Projects for Living," with her two little ones.

Sunday morning the overnight campers had a meeting for worship, with folding chairs, cedar slabs, planks padded with sleeping bags, and smooth, flat rocks (which the teenagers preferred) providing the seating arrangements. All felt it was a very meaningful meeting in God's natural setting—rushing Lennox Creek on one side, a precipitous mountain on the other, tall timber all around, and beautiful sunshine.

The men worked industriously Saturday and Sunday after meeting and lunch and had a load of slabs and posts ready for Rich to bring to the meeting house to dry in readiness for the fencing project. Rich has offered his time and talent to carve the "Peaceable Kingdom" on the inside of the fence.

ELIZABETH NUNN

Book Reviews

JOHN BRIGHT: Victorian Reformer. By HERMAN AUSUBEL. John Wiley, New York, 1966. 250 pages. \$5.95

The English Quaker politician and statesman who was the leading orator of the mid-Victorian period has always been worth reading about, but in the 1960s this farseeing reformer seems as topical as the daily paper.

John Bright's reaction to the meddlesome, militant foreign policy of successive English governments suggests Senator J. William Fulbright at a committee hearing on the Vietnam war. Like Senator Fulbright, Bright was slandered, libeled, and denounced as unpatriotic. Today's front pages also remind us of Bright's call for the return of Gibraltar to Spain and for separation of church and state, political redistricting and repeal of capital punishment.

He supported the North in the Civil War, which led to friendly correspondence with Lincoln, Seward, Sumner, Whittier, Greeley, Harriet Beecher Stowe, and other prominent Americans, but he never visited this country.

John Bright was a rough debater. At times, he sounded downright un-Friendly (but so did George Fox, for that matter). He antagonized Whig and Tory, *Punch* and *The Times*, and this new biography, by a Columbia University professor of history, is illustrated with delightful cartoons poking fun at him. The publisher has failed to identify them, but the style is not hard to recognize, and half of them bear the monogram of Sir John Tenniel, the illustrator of *Alice's Adventures in Wonderland*, who was a *Punch* political cartoonist for fifty years.

The author would have us believe that John Bright has not been accurately represented in the past. Nonsense! This book is remarkably similar to a biography written seventy years ago.

PAUL TRENCH

THE SAMARITANS—To Help Those Tempted to Suicide or Despair. Edited and with an introduction by CHAD VARAH. Macmillan, New York, 1966. 248 pages. \$4.95

In 1953 Chad Varah, rector of a London church, took the initiative in establishing a unique service to those who feel tempted to take their own lives. This organization, now worldwide, is composed of ordinary men and women with a capacity for listening to others and befriending those who are lonely and despairing. The editor describes in two instructive chapters the nature of this delicate work. His articles are saturated with concrete detail from actual situations, revealing a profound psychological insight that is balanced by a natural tact. This rare type of intuition is characteristic also of the other contributors to this book. A high percentage of those contemplating suicide have sex problems, most of which are of the normal kind. Religious scruples are also a frequent cause of the psychological imbalance leading to the brink of death.

We strongly recommend this book as convincing testimony to a new kind of ministry in action. (Philadelphia, for instance, does not yet have a local group offering Samaritan services, although it is believed that each day in that city an average of three persons take their own lives, while an additional thirty are assumed to have tried unsuccessfully to commit suicide.)

W. H.

AMERICA'S VIETNAM POLICY: The Strategy of Deception. By EDWARD S. HERMAN and RICHARD B. DU BOFF. Public Affairs Press, Washington, D. C. 123 pages. \$2.00

This is a timely and thoughtful analysis of the gap between what the Johnson administration says its political aims are in Vietnam and the actual realities of our posture there. The assertions contained in almost every paragraph are documented by a compilation of reliable sources. The failure of negotiations to take place rests in the American declaration of aggression from the north. The authors say this "... was actually an announcement of ... American ... unilateral refusal to accept the loss of a civil war. By denying the crucial civil element of the conflict, the United States could then justify the unlimited application of force to destroy those indigenous rebel forces within South Vietnam that had attained dominant social and political power. The only real aggression in Vietnam, then, is the aerial destruction of North Vietnam and the massive suppression of the civil war in South Vietnam by the United States."

The book is a valuable addition to what must continue to be a growing debate in America. BRONSON P. CLARK

"POEMS & SATIRES & GNOMES." By EUGENE H. SLOANE. The Owl Press, Annapolis, Md., 1966. 88 pages. \$3.00 (cloth); \$2.00 (paper)

This collection of verse by an occasional contributor to the *FRIENDS JOURNAL* is so uneven in quality as to be difficult to review. Lines and verses can be singled out as being true poetry, but much lacks even the skills of the versifier. Eugene Sloane too often reaches far for a rhyme and lets rhythm take care of itself. He is better in the freer sections.

Here is evidence of a man deeply concerned with the proper matter of poetry but whose abilities as a poet are not fully equal to his sensibilities as a man.

MARGARET N. MORRISON

TODAY'S TEEN-AGERS. By EVELYN MILLIS DUVALL. Association Press, New York, 1966. 256 pages. \$4.95

This book needs to be read in full, but its range is such that the reviewer was left feeling that its most useful function for many may be as a handy reference. Evidence of its scope is found in the five categories into which it is divided: Growing Up In Today's World, Encouraging Teen-agers' Education, Guiding Social Development Through the Teen Years, Coping With Critical Issues in Life's Second Decade, and Living and Working With Teen-agers.

Evelyn Duvall's authority lies in her many years of experience in working with both adults and youth. This, coupled with her own experiences as a mother, brings the reader into a feeling relationship with the world as seen and experienced by youth. The book is full of many useful suggestions and comments which clarify the role of adults in relation to youth.

Today's Teen-Agers is clearly for parents, but teachers and youth workers in Meetings will find it invaluable in helping them to understand their students and their own helping roles as adults.

ELWOOD CRONK

BEAR HIS MILD YOKE. By ETHEL WHITE. Abingdon, Nashville, 1966. 254 pages. \$4.95

In writing a fictionalized biography of Mary Dyer, the Quaker hanged in Boston in 1660, Ethel White has chosen a difficult task, for little can be stated with certainty about her life other than her associations with Anne Hutchinson and George Fox. The author has sought to come to terms with this dearth of information by creating a fictional journal written by Mary Dyer during her adult years. Her style, which does not attempt an imitation of seventeenth-century English and which only occasionally lapses into jarring twentieth-century idiom, is smooth, sometimes almost poetic. However, perhaps because so little is known about Mary Dyer, one comes away from the book interested in the story, moved by it, even, but without any sense of who its main character is. Furthermore, immediacy is too often lost through passages written after the fact, rather than as events occur. Consequently, the reader views events through the eyes of a bystander, not of a major participant.

Historical materials are handled well, and there are few apparent inaccuracies, though more generous use of materials from Sewal's history might have been advantageous concerning the Boston trials. The book has definite appeal for those interested in Quaker sufferings, especially in the colonies, and who like their history in entertainment rather than in textbook form.

MARTHA L. DEED

THE NEW THEOLOGIAN. By VED MEHTA. Harper & Row, N. Y., 1966. 217 pages. \$5.95

Lay readers of philosophy and theology often wonder why the writer had to make his book so difficult and obscure. One answer, obvious if a little unkind, is that a thoughtful subject will hardly be understood without thought. Another is that most of the writers are academicians whose peers will be inclined to look down their noses unless the work is written in the jargon of the trade. A third is that one does not "put new wine into old wineskins." A new idea will often be mistaken for an old one unless it is freshly phrased.

But the path to popularization is lined with bogs and pitfalls, as anyone who ever has attempted to walk it knows. In *The New Theologian*, Ved Mehta skillfully avoids all but one. With the charm and urbanity one learns to expect from a staff member of the *New Yorker*, he has pursued a wide-ranging and scholarly interest in contemporary theology. Bishop Robinson, Tillich, Barth, Bultmann, Bonhoeffer come to life, assisted by the incidental appearance of Archbishop Ramsey. As Ved Mehta travels from one living source to another to check his understanding of the written against the spoken word, the reader participates in a vivid theological travelogue. For all the vivid interest, however, this is the pitfall he fails to avoid. One finally wishes there were less tea and crumpets and more analysis of ideas.

A postscript states that since original publication in the *New Yorker* the author has followed "suggestions for amending or amplifying the text" which were made by some of the theologians he wrote about. It is a book to be highly recommended. The tea and crumpets are always tasty and do not prevent the reader, if he wishes, from going on to more solid fare.

CARL F. WISE

DEAR ONES AT HOME, *Letters from Contraband Camps*. Selected and edited by HENRY L. SWINT. Vanderbilt University Press, Nashville, Tenn., 1966. 274 pages. \$6.95

Friends will enjoy meeting these delightful Quaker sisters, Lucy and Sarah Chase of Worcester, Massachusetts, through the letters they wrote from the South to their "dear ones at home" during and after the Civil War. For their editor, a professor of history at Vanderbilt University, and probably for most readers, the main interest lies in the account of Negro life in government camps and in the Negro's plight as a freedman. This picture, drawn one hundred years ago, of race prejudice, of a race riot, of poverty, unemployment, injuries and wanton murders is one familiar to readers of present-day news.

For Friends, however, there is another, more personal, interest. The "dear ones" belonged to a large, distinguished, and closely-knit Quaker family; two of the sons were Haverford professors—one of them president of the college for eleven years. Sarah (in her late twenties) and Lucy (almost forty) had received appointments from the Boston Educational Commission to teach freedmen; they reported to the military governor of Norfolk.

Actually, teaching was only part of what they did. Competent, creative, and free-wheeling, they made themselves indispensable wherever they went. Somehow they found time to share their busy daily life with their loved family and to record oddities of speech and behavior, case histories of slaves, and descriptions of the beauties of landscape. Their letters—lively, objective, and uninhibited—make absorbing reading.

HELEN GRIFFITH

NARCOTIC ADDICTION. Edited by JOHN A. O'DONNELL and JOHN C. BALL. Harper & Row, New York, 1966. 248 pages. \$3.25 (paperback)

This collection of articles, one of the first in a new paperback series, "Readers in Social Problems," constitutes an invaluable mine of expert information and opinion on the complex attitudes, history, causes, effects, and treatment of drug addiction. The articles reveal that there is still disagreement as to whether (1) addiction is forced upon or fallen into by new addicts, (2) it is explained by psychological or social disorders, and (3), granting that it should be looked on as a disease rather than a crime, it should be softly or firmly treated.

The argument which seems to emerge is that young people become addicts because of character disorders generated by such factors as poverty, broken homes, or lack of opportunity and that treatment should be enlightened but not permissive. Treatment is enlightened if it does not consider addicts criminals, but also does not make drugs legally available to them for the purpose of withdrawal (the British system) until they evince strong motivation and sincerity. The Synanon approach discussed at the end favors "cold turkey" from the start, backed up by intensive group efforts at changing the addict's attitudes and behavior radically.

This book should help to clear away the ignorance and confusion surrounding a human affliction that is far more serious in the United States than in other advanced countries, and in its major cities than in its rural areas. ERLING SKORPEN

Friends and Their Friends

November election returns as summarized by the Friends Committee on National Legislation show the Senate's peace bloc strengthened by the addition of moderate Republicans like Mark Hatfield of Oregon, Charles Percy of Illinois, and Edward Brooke of Massachusetts. In the House, the four Representatives who voted against 1966 Vietnam-war appropriations were re-elected: Philip Burton (Calif.), George E. Brown, Jr. (Calif.), John Conyers, Jr. (Mich.), and William F. Ryan (N.Y.). On the other hand, a number of liberal Democrats who had signed letters against stepping up the war and were more moderate than their opponents were defeated in the general Republican comeback.

None of the "peace" candidates won, but their experiences indicate that such candidacies provide a unique opportunity to discuss Vietnam and peace.

Legislative action recommended by FCNL for the near future includes conferences with Congressmen before their return to Washington on January 10 and visits to Washington in February when the crucial supplemental appropriation bill for the Vietnam war will be under consideration.



Inasmuch as
ye have done it
unto one of
the least of these
my brethren...

A Nazareth-to-Bethlehem (Pa.) Peace Walk will take place for the seventh year on Saturday, December 17. The group will assemble at noon at Nazareth Center Square and after a brief love feast at the Moravian Church will walk "in simple dignity and fellowship" the ten miles to Bethlehem, where the pilgrimage will end with carols and refreshments. Walkers are invited to join at any point along the route; shuttle service between the two cities will be provided afterward.

Lehigh Valley Meeting, near Bethlehem, which sponsors the peace walk, suggests that this year's participants change the emphasis of their Christmas gifts this year, contributing what might be spent on presents for those who have so much to "the least of these" in Vietnam. Such contributions will be

used toward sending a medical team to South Vietnam, this project being a concern of Bucks Quarter of Philadelphia Yearly Meeting, channeled through the American Friends Service Committee.

The accompanying sketch, used on the poster announcing the Walk, is by Peter Cohen, a member of Lehigh Valley Meeting.

A permanent art exhibit at Flushing (N.Y.) Meeting has resulted from the success of an art show held at the meeting house during the fall. Drawings and paintings displayed in a small area reserved for this purpose are for sale at moderate prices for the benefit of Meeting funds.

Postscript to the item entitled "Timber" on page 593: Floyd Schmoie, a member of University Meeting who has been giving a fall lecture series at Pendle Hill, writes the JOURNAL to "be sure to get a story on the completed fence (with photo) in the spring. Rich Beyer, a member of our Meeting, is an outstanding sculptor (professional), and this fence is going to be *monumental*. I will have a hand in the carving also—Rich has promised to leave a rabbit to me."

If birdwatchers and Quakers are often synonymous, as suggested in a recent item in these columns, many Friends ought to be interested in *Birds in Our Lives*, a huge and impressive book just published by the United States Department of the Interior under the editorship of Alfred Stefferud of the Friends Meeting of Washington, who is a notably active member of the FRIENDS JOURNAL's board of managers and of the Friends World Committee's executive committee. In an 8¼x11-inch page format, with illustrations on almost all of its 561 pages, this volume seeks (in the words of its preface) "to give a wide perspective of birds as they affect and are affected by people, other birds, and other forms of life and activities."

In the multiple chapters by over sixty contributors (including such widely known authors as John Kieran, Roger Tory Peterson, and Olin Sewell Pettingill, Jr.) the array of subjects looks fascinating, ranging from "Birds in the Bible" and "Birds on Coins" through "How to Attract Birds" and "Birds and Pesticides" to "Birds at Airports" and "Where Do They Go?"

Birds in Our Lives is available from the Superintendent of Documents, Washington, D.C., at \$9.00 a copy.

Edgar Z. Palmer of Chester (Pa.) Meeting, professor of statistics, emeritus, at the University of Nebraska, is the author of a scholarly volume entitled *The Meaning and Measurement of the National Income and of Other Social Accounting Aggregates*, just published by the University of Nebraska Press. While at Nebraska, Edgar Palmer was also the university's director of business research, and from 1963 to 1966 he was associated with the economics and business faculties of Ataturk University at Erzurum in Turkey and Robert College at Istanbul.

How to Start a New Meeting Without Really Trying. A history professor at Bennington (Vermont) College not long ago posted a note on the bulletin board offering a ride to Friends meeting (located at some distance from the college). When fifteen students turned up in search of the proffered ride, the meeting for worship was held right there on the campus!

At Unadilla Meeting, Rogers Hollow, New York, a novel high-school conference was held this autumn, when eight Puerto Rican and Negro young people from New York City were invited to join with twelve upstate boys and girls and their leaders for a weekend of work, play, and discussion. This involved a travel movie; meetings for worship; sessions of splitting and stacking firewood, repairing a fence, and herding cows to pasture; attending a football game; playing volley ball; joining with adults for a meeting on the subject of Mississippi; and several discussion periods, at the last of which (after dinner on Sunday) "interest was so strong" (according to Frances Sokol, who reports the weekend for *The Unadilla Friend*) "that it was impossible to break up for almost an hour after the agreed closing hour."

Edwin Duckles, AFSC field commissioner for Latin America, and Jean Duckles, his wife, have completed a quarter century of leadership in American Friends Service Committee projects in Latin America. During that period, in addition to supervising the summer and year-round activities of more than 3,500 volunteers (including increasing numbers from Central and South America), they have been instrumental in the development of Casa de los Amigos in Mexico City, which provides educational and service programs for Mexican youth, as well as in numerous other services such as the recent initiation of an urban community-development program in Peru and a family-planning project in Mexico. For the past twenty years they have lived in Mexico City, and two of their four children were born in Mexico.

The Bosses' Daughters. Sylvia Lotspeich (whose father, William D. Lotspeich, will take office in 1968 as executive secretary of the American Friends Service Committee) received recently, at her post in the high-school section of AFSC's Middle Atlantic Region, a telephone inquiry about service opportunities for young people. Agreeing to mail information for a proposed magazine article, she asked the person with a Southern accent at the other end of the line to whom it should be sent. "Lynda Johnson," was the reply. "That name sounds familiar," said Sylvia. "Do you spell it with an 'i' or a 'y'?" "With a 'y,'" came the answer. "And the address?" A location in Washington, D. C.

When it was all over and the apparent truth of the situation dawned on Sylvia Lotspeich she was embarrassed, but it seems possible that actually she had bestowed a significant gift—the luxury of being considered simply an ordinary girl with a job. Maybe the episode was reported as a highlight of the day during dinner-table conversation at 1600 Pennsylvania Avenue.

Six Friends at the World Congress on Evangelism in Berlin this fall were part of what a British reporter has described as "one of the most ecumenical gatherings in all history." Among Christians from over a hundred countries were Auca Indians from Ecuador who still live in a stone-age existence but who (unlike most atomic-age Christians) no longer use the word "enemy" since becoming followers of Christ.

Three of the Friends present were delegates and three were observers. Two of them, Harold Kuhn and Everett Cattell, were asked to present papers.

Writing from the University of Hawaii, where he is a visiting professor for the current semester, Everett Hunt of Swarthmore (Pa.) Meeting, dean emeritus of Swarthmore College, observes that "It is a worth-while experience to belong to the minority group and to see how the poise and charm of the Orientals are enhanced by their being the dominant race."

Storrs Meeting is now "at home" in its own building on Hunting Lodge Road, Storrs, Connecticut, not far from the men's dormitory area of the University of Connecticut. Friends from other Meetings are invited to worship at Storrs on Sundays at 10:45 a.m.

Tom Gardner, pictured on the cover speaking at an anti-conscription rally in Philadelphia, is a member of Old Haverford (Pa.) Meeting who received an "undesirable discharge" from the army because he resisted shipment to Vietnam. The rally, sponsored by a number of peace organizations, including Friends Peace Committee, was addressed by five young men who had taken some form of action resisting the draft.

Said Tom, as he waved his discharge paper: "I saw men being trained to hate and kill their brothers. I realized I would not do this and spent four months in the stockade. . . . I can live with my conscience now. I have served God and my fellow men. I can only ask that young Friends think a little more seriously before considering military service. . . . Social pressures are great, but to me killing is not serving. . . . Listen to the voice inside you. Do what you think is right. There are alternatives."

Another Quaker speaker was Bob Eaton of Annapolis (Md.) Meeting, who has been serving as youth worker for Friends Peace Committee. He was one of two protesters at the rally who mailed their selective service cards back to their draft boards. "There comes a time," he told the gathering, "when . . . you just have to step out of the system; you have to say 'No' with your very body."

At one point in the proceedings, a group of spectators asked for an opportunity to present an opposing view. A young man in army uniform, speaking for them, defended United States policy and asked, "Do I look like a killer?"

Lyle Tatum, chairman of Friends Peace Committee, called the rally "a kick-off" for an anticonscription campaign by Philadelphia pacifist organizations, saying "We want to call public attention to the problem of conscription and stimulate discussion."

A letter to realtors in the community sent recently by Abington Meeting at Jenkintown, Pa., expressing support for the housing rights of minority groups, is a good way to establish dialogue, according to the Race Relations Committee of Philadelphia Yearly Meeting. For communication in the other direction, the Race Relations Committee has invited a realtor (who is also a Quaker) to present his side of the problem at one of the committee's meetings by speaking on "The Realtor and Open Housing."

Bronson P. Clark, formerly a field worker for the American Friends Service Committee in China, Morocco, and Algeria, will go to Vietnam early in 1967 to visit the Committee's programs in Quai Ngai and Saigon (see JOURNAL, November 1, page 546) and to survey the situation in that country. Upon his return he will travel extensively in the United States, helping with fund-raising, public interpretation of the Service Committee's aims, and recruitment for the Vietnam programs. He will also assist the staff in exploring other possible service opportunities here and abroad for concerned volunteers, including young conscientious objectors to the war in Vietnam.

In addition to his various overseas assignments, Bronson Clark has worked for the AFSC in Seattle and in Philadelphia, as well as having been a member of its board of directors and of the working party that prepared the book *Peace in Vietnam*, published last spring. To take on this new work, he has resigned as vice president of Gilford Instrument Laboratories, Inc., of Oberlin, Ohio (a position he has held since 1963), but will continue his association with the firm as a board member. Two of his articles about Algeria and Vietnam have appeared in the FRIENDS JOURNAL and have been widely distributed as reprints.

Woodbury (N.J.) Friends School has just completed construction of a new building to house the school library, offices, and kitchen, as well as the classrooms of the Upper School (sixth, seventh, and eighth grades).

The work-camp schedule of the Hartford office of the American Friends Service Committee offers a season of unusual opportunities to young people. Beginning with a work camp with the mentally retarded at Mansfield State Training School, the program includes work camps at a Hartford church with Spanish-speaking newcomers, with the Committee for Nonviolent Action, with the Police Athletic League, with a group of hospital inmates, and with high-school dropouts at the Sheffield (Mass.) Projects School.

Fifteen thousand books and \$1300 in cash sent to Friends World Institute (East Norwich, N. Y.) have earned a four-year scholarship for Greg Wittkamper of Koinonia Farm, interracial cooperative in Georgia. The Institute offered to credit one dollar toward annual tuition of \$2625 for each book sent on his behalf. According to "old" math, Greg should be all set not only for the next four years but for several years of postgraduate study.

Joseph Stokes, Jr., M.D., of Germantown (Philadelphia) Meeting has been appointed honorary Japanese Consul-General in Philadelphia. He is emeritus professor of pediatrics at the University of Pennsylvania School of Medicine and was formerly physician-in-chief of the Children's Hospital of Philadelphia.

Delayed delivery of the "Friends Journal" (subject of many a complaint from subscribers) is apparently due to piling up of non-first-class mail as a result of insufficient help in post offices and of lack of provisions for overtime pay. This, at least, is the explanation received by several subscribers who have made inquiries at their local post offices. The JOURNAL staff continues to be concerned about the problem but seems to be in no position to solve it.

Letters to the Editor

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

Does Silence Mean Assent?

It is sad that some Friends are silent in connection with the horrid conflict in Vietnam. Silence can be interpreted to indicate assent. Surely we must not assent to war!

All Friends oppose war, of course. But it is our duty to do more than merely privately oppose violence; we must—and I stress this very strongly—witness to our peace position, even at the risk of social ostracism.

Did not the early fathers of the Society risk their lives in witness to their belief? Can we be any less open than they?

Providence, Ky.

RICHARD CHINN

"Parties" for AFSC Anniversary?

The American Friends Service Committee will have its fiftieth birthday next spring. I could scarcely believe my ears when I heard it announced at the AFSC annual meeting that this anniversary will be marked by a series of "parties." I like parties as much as the next Friend, maybe more, but this is a most unseemly proposal. A special day of prayer and mourning would be more appropriate.

The Service Committee was organized in 1917 to meet the temporary emergency of World War I. Since then there have always been other temporary emergencies—famine in Europe, destitution in Appalachia, the Spanish Civil War, and so on down to Algeria and Vietnam. Fifty years of temporary emergency, as of next spring, and the end still not in view! The AFSC exists because of human folly. Surely we must all mourn its necessity and pray for the day when it can be laid down.

And while the AFSC record is magnificent, we need to be cautious in celebrating it. First, because neither it nor we have done nearly as much as we could and should have done. Second, because even if we had, there is so much human wretchedness that our work is like trying to empty an ocean with a teaspoon. Fifty years of AFSC work is a monument to faith in the face of circumstances which reasonably ought to have led us to despair. Perhaps that is always the nature of faith and what faith is for. We could well use the anniversary as an occasion for seeking its renewal.

Wayne, Pa.

R. W. TUCKER

"When Pupils Become Teachers"

I, too, can testify to the surprising effect of the kind of experience attested to by the parents of Gene Keyes as related in the November 1st Editorial Comments.

In the past year and a half I have had to deal with the phenomenon of a teen-age daughter becoming more and more deeply and seriously involved in radical peace action and concern for social change. At first it was necessary to come to terms with the validity and acceptability of a young girl's making such a witness, which was contrary to the concerned but relatively passive behavior of her parents. However, her example and that of some of her fellow "peaceniks" have made me rethink some of my own attitudes and values to the point where I have been moved to sympathize and occasionally to join with those who can make a radical commitment.

In the beginning I felt that by "permitting" my daughter to participate in radical action I was making a vicarious but still significant contribution. More recently I have felt that this may not be enough, although, like many Friends, I lack the courage to put my convictions into action most of the time.

Indeed, "a little child shall lead them."

Philadelphia

JOYCE R. ENNIS

Reaction to "Quaker Action Group"

At the Monthly Meeting of Woodstown Meeting on October 25 a very lively discussion was held in response to the letter from "A Quaker Action Group" in regard to the Vietnam situation. Very concerned comments were presented that other groups of Friends should go on record that the "Quaker Action Group" does not represent all Quakers and many Quakers are greatly opposed to the action of this group. There was no feeling of unity in the Meeting that a statement could be formalized to represent the "sense of the Meeting."

Woodstown, N. J.

HENRY W. PEELE, JR., Clerk

SNCC and "Black Power"

I'd like to share my thoughts on the Student Nonviolent Coordinating Committee and "black power" with Friends concerned with SNCC's directions. SNCC is working to transform society. It hopes to change blacks from castrated imitations of bankrupt whites to something better. Its message is translated for the black people as a whole into a materialistic appeal, "Black Power." This is a simplification of the issues which I fear endangers the end; if blacks don't realize that black awareness excludes white American materialist values, SNCC may lose to Suburbia each black achieving material success.

But the basis of black power is necessarily right to achieve black awareness. It doesn't mean choosing the lesser evil of two white candidates, but that if (as in Roxbury, Mass.) a ghetto is located in a city where black problems are ignored by white voters, then it should be able to become an independent community and determine its own future. In addition to owning the stores in black neighborhoods, this means owning the transport firms, the factories, and the mines, fields, etc., that produce the retail products sold in them.

Integration had to fail, because blacks were powerless against exploitation by white American society. The next

chance for integration will come when blacks have their own Levittowns (and their values) for their workers and Westchester Counties (and their values) for their professionals (if SNCC fails), or when whites move into rebuilt Harlems and attend black cultural, recreational, and religious activities (if SNCC succeeds).

Black violence poses a more honest question for Friends. After two and a half months in South Philadelphia I could help loot or burn a white store in a ghetto, leaving untouched a black store painted with the words "Burn, Baby, Burn." But with that come cops taking lives to protect property, and blacks shooting back to defend their communities. At least the latter two reactions are irreconcilable with pacifism (to me a belief in the sanctity of life, not property). Perhaps a choice must be made.

But SNCC's efforts to arouse blacks to a pride in themselves and to a realization of their potential are necessary. The failure of white liberals to respond to the distortions and lies in the American press about black power can only intensify absolute racial hatred, which is not yet a principle of black awareness.

Madrid, Spain

BRYN HAMMARSTROM, JR.

"We Need to Know Other People"

Congratulations on the thought-provoking and stimulating articles which you provide for us in the FRIENDS JOURNAL. As one example: the article by Stuart Innerst (November 1) trying to have us place ourselves in the position of China was very helpful. When I was in Russia at the time of the Revolution the American Ambassador said we would have Lenin and Trotsky executed in two months. In Vietnam President Eisenhower said a long time ago that, if the people voted, 80 per cent would favor Ho Chi Minh.

We need to come to know other people. I want your readers to join our World Peace Mission from July 9th to August 20th, seeing top government and peace leaders everywhere. Those who are interested should write me at once.

489 Ocean Ave.

JEROME DAVIS

West Haven, Conn. (Member New Haven Meeting)

Should Early Quakerism Be Normative?

In Robert Tucker's thoughtful review of my *Catholic Quakerism* (FRIENDS JOURNAL, October 15) he implies that it is my view that "early Quakerism . . . should be normative for Friends today. . . ." I suspect that some readers will understand "normative" to mean "imitable." I do not believe that the faith and practice of early Friends should be or can be imitated today, and I have repeatedly said so in published statements. The book under review specifically rejects the notion that early Quakerism is imitable.

I do believe, however, that the Quakerism of today can be and should be a continuation of what the early Friends started, and I do believe that the Quaker vision of the seventeenth century is our greatest resource for building a truly contemporary Quakerism.

Robert Tucker's use of "normative" may not be improper, but it is open to misunderstanding unless it is qualified.

Brielle, N. J.

LEWIS BENSON

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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.

DECEMBER

2—Double Anniversary (50th-75th) of Friends Peace Committee of Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House. Informal reception at 6:30 p.m., followed at 7:30 by a talk by the Reverend Daniel Berrigan, Jesuit priest; topic: "A Look at the Next Decade." Panel discussion. All invited.

3—Nottingham Quarterly Meeting, Penn Hill Meeting House, Oxford, Pa. Ministry and Counsel, 10 a.m.; worship, 11, followed by business meeting. Lunch served by host Meeting. Conference session at 1:30, with Arnold Vaught as speaker.

3—Philadelphia Quarterly Meeting, Fourth and Arch Streets Meeting House. Worship and Ministry, 10:30 a.m. At 1 p.m., talk by Margaret Gibbins, executive secretary of Friends World Committee's European Section, on "Friends Around the World"; committee reports: Friends Boarding Home; Future of Quarterly Meeting; Young Adult Friends; Scholarship Committee.

3-4—Northwest Quarterly Meeting, Bennington, Vt.

3-4—Workshop of Family Relations Committee, Philadelphia Yearly Meeting, at Pendle Hill, Wallingford, Pa. Topic: "When Meeting Members Are Troubled."

4—Millville-Muncy Quarterly Meeting, Millville (Pa.) Meeting House, 10 a.m. First-day School workshop, 11 a.m., with Caroline Pineo of Philadelphia Yearly Meeting's Religious Education Committee. Covered-dish lunch, 12 noon; business meeting, 1:30.

4—Haverford Quarterly Meeting, 11 a.m., Old Haverford Meeting, Oakmont, Pa. At 1:15 p.m. Margaret Gibbins and Herbert Hadley will speak on plans for the Friends World Conference at Guilford College next summer. All are welcome.

4—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "Civil Rights: Crisis in the Movement and American Society." Speaker: Bayard Rustin, formerly race relations secretary of the Fellowship of Reconciliation and special assistant to Martin Luther King. All are welcome.

4—Adult Conference Class of Central Philadelphia Meeting, Fifteenth and Race Streets Meeting House, 11:50 a.m. Topic: "What Can I Bring to the Meeting?" Discussion leader: Lawrence Scott. At 1:30 Edyth Ingraham, principal of Elverson School and executive director of the Association for the Study of Negro Life and History, Philadelphia Chapter, will speak on "The Growth of the Negro Protest—Who Is My Neighbor?"

11—Haddonfield Quarterly Meeting, Haddonfield (N.J.) Meeting House, Lake Street and Friends Avenue. Meetings for worship and business, 10:30 a.m. Lunch, 1 p.m. At 2, Madelaine Jequier, widely traveled member of Switzerland Yearly Meeting, will speak on "My Discovery of Quakerism."

11—Adult Conference Class of Central Philadelphia Meeting, Fifteenth and Race Streets Meeting House, 11:50 a.m.: illustrated talk by Marjorie Nelson on International Conference of Christian Youth which she attended in Sweden last summer.

16—Earlham College Choir Concerts at 15 Rutherford Place Meeting House, New York City: at 4 p.m., chiefly for children of lower school; at 8:15, for adult audience. All invited. (Contributions toward expenses will be appreciated.)

17—Seventh Annual Nazareth-to-Bethlehem (Pa.) Peace Pilgrimage, sponsored by Lehigh Valley Meeting in cooperation with Peace Committee of Philadelphia Yearly Meeting. For details, see page 596.

17—Swarthmore College Chorus and Orchestra, Clothier Memorial, college campus, Swarthmore, Pa. Bach's *B Minor Mass*: "Kyrie" and "Gloria," 3 p.m.; "Credo," "Sanctus," "Agnus Dei," 8:15.

21—Christmas carol singing, 7:30 p.m., Marlboro (Pa.) Meeting House, near Kennett Square, Pa. All welcome.

29-January 1—Midwinter Institute, Pendle Hill, Wallingford, Pa.; 6 p.m. dinner Thursday through 1 p.m. dinner Sunday. Theme: "The Gap Between the Generations." Leaders: Joseph Havens, George Lakey. Youth panel. Cost \$22; registration \$5.

Announcements

Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices, containing only essential facts, preferably should be furnished by the family or the Meeting.

BIRTH

WENNY—On October 12, at Poughkeepsie, N. Y., a daughter, BARBARA BAKER WENNY, third child of Douglas and Elizabeth Baker Wenny. The mother and maternal grandparents, Donald and Margaret Baker, are members of Schuylkill Meeting, Phoenixville, Pa. The father is a member of Oberlin (Ohio) Meeting.

MARRIAGE

HOUGHTON-DUTHIE—On August 28, at Lansdowne (Pa.) Meeting, CAROLYN FRANCES DUTHIE, daughter of Thomas M. and Frances R. Duthie, and JOHN DANIEL HOUGHTON, son of Daniel E. and Anna Coppock Houghton. The bride and her parents are members of Lansdowne Meeting. The groom and his parents are members of Friends Meeting of Washington, D. C.

DEATHS

BYERLY—On September 3, MARIAN TABER BYERLY, aged 64, of Oklahoma City, Okla., wife of William Byerly. Daughter of Russell and Ellen Taber, Friends' ministers in Whittier, Iowa, she devoted most of her life to such Quaker activities as teaching at Friends Boarding School, Barnesville, O.; working with her husband at Westmorelands Homestead in Pennsylvania (a Quaker project to help unemployed coal miners); and serving since 1937 with the Kickapoo Indian Center in McCloud, Okla.

Surviving, in addition to her husband, are two daughters, Frances, of Oklahoma City, and Ruth Byerly Padolin of Stratford, N. J.; a son, Louis, on alternative draft service with the Friends' project in Tlaxcala, Mexico; a brother, Louis, of Oklahoma City; and three grandchildren, of Stratford, N. J.

McCOY—On September 10, in the Clites Nursing Home, Bedford, Pa., DELLA CLEAVER McCOY, aged 93, oldest member of Dunning Creek Meeting, Fishertown, Pa. She is survived by a son, Harold, and a daughter, Martha Berkey, both of Fishertown; a daughter, Mary Potts of Johnstown, Pa.; and five grandchildren.

STODDARD—On October 14, HERBERT STODDARD, husband of Elizabeth Hunt Stoddard. He was a member of Providence Meeting, Media, Pa. Surviving, in addition to his wife, are two sons, Dwight and Neil.

SWAYNE—On November 5, in Chester County Hospital, J. BANCROFT SWAYNE, Sr., aged 88, son of the late William and Mary Anna Thompson Swayne. A member and former trustee of Kennett Meeting, Kennett Square, Pa., he is survived by a son, J. Bancroft, Jr., of Kennett Square; a daughter, Jane S. Mattimore of Bay Shore, Long Island; two brothers, Laurence B., of Kennett Square, and Thompson, of Piedmont, Calif.; a sister, Charlotte S. Hellyer of San Bernardino, Calif.; five grandsons; and a great-granddaughter.

TAYLOR—On October 20, H. VICTOR TAYLOR, aged 95, husband of the late Elizabeth Chandler Taylor. A member of Kennett Meeting, Kennett Square, Pa., he is survived by a daughter, Grace T. Shoemaker; two sons, Earle and Gerald; and a grandson.

WILDMAN—On September 20, ERNEST WILDMAN of Richmond, Ind., husband of Wilma Reeve Wildman. He was a member of Clear Creek Meeting, Richmond. Surviving, in addition to his wife, are a son, William, of Davis, Calif., and a daughter, Dorothy Wildman Mills of Durham, N. H.

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 Elfbrandt, Clerk, 1602 South via Elmore, 624-3024.

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

California

BERKELEY—Unprogrammed meeting, First-days, 10 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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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.

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4619 or 454-7459.

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 for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

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

SANTA MONICA — First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

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

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

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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 655-0481.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

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

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, 10:30 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, 10 a.m., in The Barn, New College campus. Phone 488-3949.

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

Georgia

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

Hawaii

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

Illinois

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

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

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.

QUINCY—Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 367-2677.

Iowa

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

Kentucky

LEXINGTON—Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

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

Louisiana

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

Maine

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

Maryland

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:45 a.m. ID 5-3773.

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

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

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

Massachusetts

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

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

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

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Janet Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, 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.

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.

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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.

PLAINFIELD—First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

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.

TRENTON—First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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., Kirkland Art Center, On-the-Park.

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 3-5750 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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, 298-0944.

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

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

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

Ohio

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

CLEVELAND—Community Meeting. First-day School, 10:30 a.m. Lila Cornell, Clerk. JA 6-8638, 371-4277.

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. Horatio Wood, clerk, 751-6486.

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 School, 10:00 a.m.

CHESTER—24th and Chestnut Street. Meeting for worship, 11 a.m.

CONCORD—at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

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

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

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

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

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

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

LEHIGH VALLEY AT BETHLEHEM—Route 512 one-half mile north of Route 22. Meeting for worship and First-day School 10 a.m.

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

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., meeting for worship, 11 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn. & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.
Powelton, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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

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

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

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

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

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

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

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

WILLISTOWN—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 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.

NASHVILLE—Meetings irregular; visitors may phone Margaret McCulloch, 459-0919, or Charles Sheppard, 323-8079.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

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

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

Vermont

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

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

Virginia

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

LINCOLN—Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

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

Washington

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

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

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.

WANTED

ASSISTANT MATRON WITH SOME PRACTICAL NURSING EXPERIENCE, if possible, to live in, for Friends Boarding Home in suburban New Jersey community. Write Box B-392, Friends Journal.

MAN OR WOMAN, YOUNG OR OLD, full or part time. Bookkeeping and general office work in peace-related organization in Philadelphia. Write Box C-391, Friends Journal.

FRIENDS RULES OF DISCIPLINE wanted; various editions, imprints, dates. Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

ENGLISH CONVERSATION TEACHER AT TOKYO FRIENDS SCHOOL (girls), Autumn 1967. Woman, preferably Friend with some secondary-school teaching experience to serve two or three years. For further information contact Friends Japan Committee office, 1515 Cherry Street, Philadelphia, telephone LO 8-4111.

ADMINISTRATOR, experienced, for small living-in institution for girls 8-16 years. Under Friends board. Opportunity to develop program and plan expansion. Social-work background helpful. Western Delaware County, Pa. Contact Barbara M. Korte, 101 Linda Lane, Media, Pa. 19063.

HOUSEKEEPER for elderly widow. Connecticut country area, New York vicinity. Private room and bath. Time off and salary arranged. No heavy cleaning. Write Box J-388, Friends Journal.

MEETING
SECRETARY
NEEDED

Central Philadelphia Monthly Meeting needs an alive Secretary who can use good judgment in handling Correspondence, editing our News Letter, assisting the Clerk and Overseers, working with Meeting Committees. Salary is open. Contact Clerk of Overseers, Box C-383, Friends Journal.

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