

# FRIENDS JOURNAL

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*T*HE most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead. His eyes are closed. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive form—this knowledge, this feeling is at the center of all religiousness.

—ALBERT EINSTEIN



*Illustration by Maria Maendel for "Behold That Star"*  
(See page 622)

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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## Signs of Thaw

IN the annual game of counting votes on the question of seating China, the final score this year was deceptive. From the figures, it might be boasted by U.S. Mission members that their side had done much better than last year. "The chances of Communist China's getting into the U.N. have been set back," they might say. "From a 47-47 tie on the Albanian resolution to seat Peking and evict Taipei, our graph moves to a 57-46 U.S. victory." The controversial and ambiguous maneuver of requiring a two-thirds majority on the main issue by voting it to be an "important" question, which in 1965 the U.S. team won 56-49, also showed an eleven-vote gain in being supported 66-48. But, though the results leave unchanged for another year China's representation in the General Assembly and in the Security Council, the significance of the 1966 debate is that the rigidity of the U.S. position has been broken at last, new approaches to the question (long discussed unofficially) have been brought into the open to loosen and broaden the debate, and the prospects of "restoration of the lawful rights of the People's Republic of China in the United Nations" (barring intensification of hostilities between the U.S., USSR, and PRC) are actually brighter than before.

This discrepancy between numerical tally and substantive meaning—not surprising to Quaker experience—has many bases for explanation. Central among these is the fact that the Albanian resolution again combined in one operative sentence the recognition of the PRC's representatives and the expulsion of Chiang Kai-shek's. Distasteful as talk of "two Chinas" is to many more than the two governments concerned, it has become respectable to discuss various formulas for some sort of dual representation, even in the U.S., where a timely and distinguished study by the United Nations Association has revealed that American opinion is not as formidably monolithic as it seemed. The U.S. Government has shown evidence of being more concerned about somehow keeping Taiwan seated than about forever keeping China out. So, in explaining their votes, many delegations made it clear that they strongly favored seating Peking but either had to vote against the Albanian resolution or abstain, because they could not agree to an automatic ejection of Taipei.

Under different circumstances one would have expected other resolutions to have been proposed to allow scope for separate decisions, but there had been an expectation (and perhaps a tacit consensus) that this was not the year to press for a change. Certainly China herself did not encourage any new initiatives directly or indirectly. Her erstwhile champion, the USSR, could not on principle vote against her but showed no signs of intensive efforts to campaign for her. The U.S., mindful of this, did not embarrass relations with the USSR by moving too far. She contented herself with supporting the unsuccessful Italian proposal that a committee be set up to explore the situation and report recommendations to the next Assembly—a praiseworthy display of logical flexibility.

# FRIENDS JOURNAL

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## Editorial Comments

### *The Word Made Flesh*

THIS time of year—with its constant reminders of the diminishing number of shopping days until Christmas—finds us poised precariously somewhere between cynicism and sentimentality. While we deplore as much as anyone the excesses of the market place, we must confess that the perennial diatribes against “commercialism” (which, apparently, is quite all right at any other time of year) have become almost as tiresome to us as the evils against which they are directed. For, after all, most of us really *do* enjoy the giving and receiving of gifts and cards, the gaily lighted streets, and the festively decorated shop windows. Perhaps it should be remembered, too, that Christmas had its pagan as well as its Christian origins and that this is not an altogether bad thing.

But preoccupation with commercialism seems positively irrelevant in an era when newspapers that are bulging with inducements to “buy now, pay later” are also assailing us with accounts of appalling and increasing mayhem. Jeremiah—who would probably find in the modern world much that was familiar to him—wrote: “Abroad the sword bereaveth; at home there is as death.” While war “escalates” abroad, soaring statistics at home record death on the highways, death by sudden and irrational acts, death from any number of seemingly random causes. Meanwhile, white brother contends against black brother, and life and death themselves, reduced to cold statistics, are viewed with blasé indifference. “Alas! poor country,” wrote Shakespeare (of Macbeth’s Scotland), “almost afraid to know itself, . . . where violent sorrow seems a modern ecstasy.”

The quotations from Shakespeare and Jeremiah are not included as literary embellishments but are intended to point up the fact that nostalgia for Christmas Past is based largely on illusion. It is unlikely that there ever has been a Christmas when—to one degree or another—cynicism may not have seemed more apropos than sentimentality. But that is precisely why an at-least-annual affirmation of the imperishable, overcoming spirit of love is important.

When Christmas day finally arrives, we find that our

cynicism vanishes and (if we have grown up in the Christian tradition) we suddenly realize how awful it would be if there were no Christmas, and we feel sorry for those who have no such special day to be cherished and shared. We think also of those brave souls, past and present, to whom Christmas has meant so much that they have been and are even now willing to risk persecution and death in its observance.

As we hear the familiar words “And it came to pass that there went out a decree from Caesar Augustus that all the world should be taxed. . . .” we are momentarily consoled by the thought that “decrees went out” then, as now, and that death and taxes were just as inescapable. But soon we succumb to the remembered magic of the Christmas story and “become as little children.” Now the carols whose raucous and incessant repetition over the past several weeks has driven us almost mad suddenly sound just right. And the spell is not broken but only made more poignant when we try to put ourselves in the place of those for whom Christmas 1966 can be nothing but a hell of napalm, hunger, loneliness, and fear. Sentimentality becomes compassion when we are reminded, in the Bible story, that the babe who was born in a stable because there was no room at the inn was destined to become the crucified Christ and that his mother was told that a sword would pierce through her own soul also.

What role do Friends play in all of this? In their repudiation of Christmas, did the early Quakers throw the Baby Jesus out with the bath water? The question is not asked either facetiously or irreverently. There is little doubt that Friends both ancient and modern have opposed what Bernard Shaw called the “cruel, gluttonous, drunken, and disorderly” aspects of holiday merry-making and moneymaking. And, while Friends might not put it just as Shaw did—“Why should I celebrate Christ’s birthday? I don’t even celebrate my own!”—they would recognize beneath the characteristic witticism a concern that the emphasis should be not on “times and seasons” but on the example that ought to be followed in transforming *all* times and seasons into “holy days.”

But, with that ideal seeming more utopian than ever,



perhaps Friends, above all others, should celebrate Christmas, for they have over three billion reasons for doing so. The doctrine, central to Quakerism, that God was made incarnate not just in *one* but in *every* human being in the world has given a new dimension to everything that the Christmas spirit implies. The gifts of the Magi have been blamed for the commercialization of Christmas. But this year there seems to be a special meaning in the fact that the wise men, "warned of God in a dream," evaded Herod from motives not unlike those of the Friends who are now willing, if necessary, to "evade" governmental authorities in order to send food and medicine to Vietnam and to do what they can to prevent further "slaughter of the innocents."

To any who may feel that the time has come for an editorial to begin: "Yes, Virginia, there is a God!" we can only express our own feeling that belief in the divine spark in every human soul may now, for all practical purposes, have become mankind's only hope for what John McCandless has called "the eventual redemption of the creation." We cannot ignore the facts which are all around us, but we can and do develop blind spots which prevent us from seeing much that is good in this bad old world. The degree to which we put our hopes to work or the degree to which we allow our fears to paralyze us can in themselves influence the course of events—or so we must believe, for this is the only hypothesis that ever has "worked." Civilization has always been held together by those resolute souls who have tackled all problems as though any prognosis other than their solution was unthinkable—blasphemous, in fact! In T. S. Eliot's words, "For us, there is only the trying. The rest is not our business."

For nearly two thousand years the Christmas spirit has survived every imaginable desecration. We would do well to keep it in our hearts until we are sure that we can replace it with something a good deal better.

E.A.N.

### Alternatives

By MARY ADELE DIAMOND

Oh, to be a quickened flame,  
Courage-colored  
Like the tanager in summer:  
So beautiful, the throat aches,  
And the spirit takes scarlet wings!

Or

Let me face the ocean of darkness  
Like the killdeer: a small fury  
Dwarfing any giant menace,  
A clear voice above the mechanized roar,  
Indomitable,  
And charged with loving power.

### "We Kindle a Light"

*Prayer written and delivered last year at Christmas Candlelight Service at Haddonfield (N. J.) Friends School by a sixth-grade student, Stephen Alper, who is Jewish*

Dear Lord, hear our prayer.

Grant us happiness and prosperity, joy and peace.  
Help the needy who have less than we do.  
Feed the hungry so that the world may be free from starvation.  
Comfort the suffering so that the world may be rid of sorrow.  
Heal the sick that we may live in a world without illness.  
Forgive the evil that we may live in world free of sin.  
Provide for the needy that we may live in a world without want.

Help people all over the world to have a decent chance to live a good, full life.

We have so much, while they have so little.

Help us, O Lord, to remember the starving, the sick, the homeless, the poor and the unfortunate people all over the world that we may share our blessings with them.

For in doing this we kindle a light . . .

A single light in the midst of darkness,  
A light of warmth shining in the darkness and the cold,  
A light of hope in the midst of despair,  
A light of courage in the midst of cowardice,  
A light of freedom where there is only slavery,  
A light of good in the midst of evil,  
A light of peace in the midst of unrest,  
A light of love in the midst of a flood of hatred.

We pray for peace and brotherhood, O Lord, from now and unto all generations, for it is written in your Book of Books . . .

They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more —

For the mountain of the Lord's house shall be exalted above the hills —

The Lord will teach us his ways, and we will walk in his paths. Amen.

STEPHEN ALPER

*I am only one, but still I am one. I cannot do everything, but still I can do something; and because I cannot do everything I will not refuse to do the something that I can do.*

—EDWARD EVERETT HALE

## Medicine in the Service of World Peace

By WILLIAM D. LOTSPEICH

NOWHERE is the difference between the rich nations and the poor so tragically apparent as it is in the area of health. In the United States, the United Kingdom, and Western Europe there is one physician for each 700-1,000 persons; in the underdeveloped countries it is more like one per 50,000! Life expectancy is still short; in some countries over fifty per cent of babies die before they reach five. Many of these suffer severe malnutrition during their short lives. The major causes of death (besides violence of one form or another) are common infectious diseases, while parasitic infestations such as malaria and amoebic dysentery weaken the population. Such illness could easily be controlled or treated by the combined application of well-known public health measures and effective drugs.

However, in spite of high death rates and widespread disease, populations grow at an alarming rate. Indeed, the high level of infant mortality itself plays a major role in promoting large families in underdeveloped countries. Mothers feel they must have lots of babies in order to have enough surviving children to run the small farms. Of course naïveté about contraception, certain religious practices, and the unavailability of birth-control devices are formidable additional barriers to an effective check on rapidly expanding populations.

Health alone will not bring world peace. But better health and control of population would at least free energy for human activities beyond mere survival and would allow for the fuller meaning of human dignity. These ends cannot be met by overcrowded populations suffering chronic debilitating diseases and living permanently on the fringes of malnutrition. Just as health is something more than absence of disease, so peace is more than the absence of war. For this reason the health of mankind is an important aspect of the quest for world peace and should be a major Quaker concern.

World health has been a concern of international organizations which seek to build peace. The U.N.'s list of special agencies has included the World Health Organization (WHO) and the United Nations Emergency Children's Fund (UNICEF), the programs of which have benefited mankind in many ways and have provided opportunities for people of many countries to serve together in work of a humanitarian nature. These supersede political-ideological differences and concentrate on man in his common pursuit of a fuller existence.

The projects of these agencies have concentrated for the most part on massive programs of relief and eradication of disease. Children have been vaccinated and given

milk, and whole villages have been sprayed with DDT; swamps have been covered with oil. Through such measures large areas have been effectively rid of malaria, to the incalculable benefit of their people.

Yet these programs, magnificent as they are, represent only a stage in the evolution of a comprehensive plan of attack on the health problems of mankind. There has been no provision for development of local people who will continue the programs and, even more, will develop them as parts of an ongoing, comprehensive plan of health care and disease prevention such as characterize the highly developed societies of the West.

It is for this reason that the most progressive of the newly developing countries have decided to start educating their own doctors in their own newly established medical schools. Only in this way can they begin to meet their real needs for medical and paramedical personnel. These are the ones who will design and carry out programs to maintain standards of health that should characterize societies living at peace.

Viewed in this context, the development of good medical education in the emerging countries becomes an integral part of the quest for world peace. Development of medical education as a major aspect of the technical-assistance effort promoting peace should become the concern of all. Medicine aims only at man's fuller realization of his humanity, and our efforts to this end are expressed in language and techniques that are universal, and in motives that are not easily misunderstood.

It is my conviction that the possibilities in medicine and community public health in the quest for peace and world understanding are just now beginning to be realized. The climate of opinion is now so changed that this great effort can go forward. There are certain pieces of evidence that support this idea. For instance, last winter there was an excellent session on health at the President's White House Conferences on International Cooperation, and in the spring there was held in Washington, under the auspices of the Association of American Medical Colleges, an Institute of International Medical Education which brought together leading medical educators from the United States and a number of other countries to consider comprehensive plans for the development of medical schools. This fall there was a World Congress on Medical Education in New Delhi. And so it goes.

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William D. Lotspeich of Rochester (N.Y.) Meeting, Chairman of the Department of Physiology at the University of Rochester, has just been appointed to succeed Colin Bell in 1968 as executive secretary of the American Friends Service Committee.

So far the efforts at international cooperation in the development of medical education and the planning for world health needs have only begun to be met. We have had the projects of the U.N. special agencies and a number of isolated arrangements between universities here and abroad where technical assistance of one kind or another has been given in newly developing schools of medicine, but much of this has been on a piecemeal basis. We now need a comprehensive worldwide program under the auspices of the United Nations and including countries not now members of that organization. This program should plan the regional distribution of medical schools throughout the world according to present and future health needs. Such planning should be done in conjunction with a massive effort at control of world population, for to plan for the education of health personnel without simultaneously checking the uncontrolled growth of population would simply defeat the effort before it begins.

Other fundamental questions need to be asked: What sort of curricula best meet the urgent need for large numbers of doctors, nurses, and other paramedical people? To what extent should the medical curriculum be patterned after those in Europe and the U.S.A., and to what extent should its design be influenced by the unique and pressing health problems in each separate country? How can the efforts of a relatively few highly trained doctors be widely disseminated over a scattered population? Do we need to develop new working relations between physicians and paramedical people—relations that will make this dissemination more effective? Should more countries develop cadres of people like army medical corpsmen, trained to handle certain clearly-defined medical situations under the direction of regionally-based physicians? What sort of career opportunities will be provided by each country so that young men and women will be attracted into the health professions and maintained in them, able to practice as they have been taught? And, lastly, where are we to find the teachers to staff these new schools of medicine and allied schools in the paramedical subjects and to provide for the training of additional teachers to meet the continuing need?

The urgency of these questions became more apparent to me as a result of two recent sojourns in Africa. In 1962 we began, at the University of Rochester, an informal technical-assistance project with the University of Lagos Medical School in Nigeria. We worked on design of curriculum and purchase of equipment with our counterparts over there, starting eight months before this new medical school opened in the fall of 1962. I went over there with my family for the first semester of the school's existence, and another member of our Department of Physiology went along with his family; they stayed for a whole year. Both of us taught physiology to that first

class of medical students, and we worked as regular members of the Lagos faculty in various phases of the school's evolving life. Since then two other members of the Rochester physiology staff have been over there for periods of six months to a year. The dean and members of our departments of medicine, preventive medicine, surgery, and obstetrics-gynecology have been over for varying periods as well. Four members of the Lagos staff have spent periods of training of one year each at Rochester: two of them in surgery, one in pediatrics, and one in physiology. This arrangement has been generously financed by the Commonwealth Fund of New York.

In the summer of 1964 I returned to Africa for five weeks. After two weeks at the Medical School in Lagos, I went to East Africa to familiarize myself with some of the medical schools there, with the health problems of that area, and with the plans of the East African countries for the further development of health education and care. As a result of these experiences I have certain ideas about the questions asked earlier, and I feel a deep concern that in this effort to establish medicine on a firm footing in the underdeveloped areas of the world there is a significant field for Quaker work. There are many doctors and medical teachers in the Society of Friends who could participate directly in one form or another of international health work. In our public expressions this effort should be fostered. The President's International Health and Education Bills should be pushed in Congress and the Senate, and we might explore as yet untouched ways in which the American Friends Service Committee and the Friends Medical Society could play new roles in the field of international health.

John W. Gardner, the Secretary of Health, Education, and Welfare, has challenged the universities to assume a greater role in technical assistance to the developing world. His former colleague in the Carnegie Corporation, President James Perkins of Cornell University, has echoed and expanded this call, describing the modern mission of the university as three-fold: teaching, research, and public service. In the medical schools of our great

*Quakers, like scientists, believe that past experience can lead to new knowledge, provided that every step is checked by reason and by experience and that no tradition is too sacred to question. Progress is made, however, only by trying out in practice what we believe. Quakers, like scientists, realize too that they do not have the whole truth, and are prepared for some possible failures in putting their faith into practice. They try to keep their minds open to new light.*

—KATHLEEN LONSDALE



universities we should feel this three-fold mission with special intensity. The acquisition and transmission of knowledge through research and teaching have been our traditional preoccupations, and we have performed rather well in these areas. But we have not yet begun to realize the potential for our legitimate concern in the area of international service.

For us in medicine, and particularly as Quakers in medicine, the call to public service is an urgent one. We should be urging those of us connected with universities to assume this pressing responsibility. We know that our resources of manpower are already spread thin, and that the new demands of Medicare and other programs will put an even greater strain on them. Nevertheless, we must not turn away from this international aspect of public service, for we have an obligation to mankind that goes beyond the limits of our own country. That obligation leads through the sick of the world to the peace of the world. Here is an area in the work for world peace that should command the best of contemporary Quaker thought.

## The Kingdom of God

By DORIS Z. REID

IT'S Christmas, and once again the Christian world gets a glimpse of what Jesus meant when he talked of the Kingdom of God here on earth. For a week or so each year we are filled with loving-kindness for our fellow men. We forget old grudges and send our "enemy" a Christmas card; our hearts are flooded with joy when we receive one from him in return. With a smile, we wave a pedestrian on ahead instead of grumbling at being delayed.

Many stories have been told of the miracles wrought by the love that burgeons forth at Christmas time. ("Amahl and the Night Visitors" is an especially lovely example.) We have heard of soldiers fraternizing with the "enemy" on many a wartime Christmas day. It seems almost as if it becomes impossible to kill on that one day in all the year.

The Kingdom of God, then, would appear to be a state of mind, an emotional climate. So is it not up to each of us, as Christians, to foster and encourage that emotional climate until it becomes an integral part of our lives? We can thank God that a new and living experience of his power and purpose comes to us each year at Christmas. Let us use it!

Doris Reid, a member of Third Haven Meeting at Easton, Maryland, wrote this two years ago for broadcasting by the community radio station on a short weekly program sponsored by the local Ministerial Association.

I believe that the spirit of giving which comes into our hearts at this time can be nurtured and strengthened so that it does not get packed away with the Christmas-tree lights but stays with us all year. I grant you that this is not an easy task, but it can be done more easily if we build up our spiritual muscles slowly, just as we do our physical ones.

Let us say, for instance, that we will set aside *January 25th* as another day for celebrating a Christ Mass, or festival in honor of Christ (which is what it was in the very early days of the church). Perhaps we can do this by consciously and earnestly filling our hearts with love and concern for all those with whom we come in contact that day. We must try as hard as we can on that one day to live a Christlike life—to dwell in the Kingdom of God.

Having strengthened our spiritual muscles a tiny bit by this exercise, perhaps in February we can set aside *two* days for living in the Kingdom. In a few months, the joy experienced in this new way of life might make us want to live *every* day in God's way. But, being human and frail of spirit, we probably cannot do this. In spite of ourselves, we will find self-interest creeping into our hearts again. At least, this has been my experience. So then we must start over. Each time we make a fresh attempt, we will find ourselves a tiny bit nearer to the center of the Kingdom.

All this may sound childish and naïve to some who are strong and have no need of props. But those of us who are apt to falter can be encouraged by the Hindus, who believe that it takes practice to approach God, and that each man must go about it in the manner best suited to his individual capabilities. Some are gifted with great insight into the meaning of life; they withdraw from the world to meditate. These are the holy men. Others serve God by doing each day their daily tasks, however menial, to the very best of their ability. Each way is good in the sight of God, Hindus believe—and so do I.

Perhaps those of us who stand hesitant and trembling on the threshold of God's Kingdom can be helped to enter if we come in slowly, a little at a time, in the spirit of Christmas, until we acquire the spiritual strength to live there daily.

There is a selection in *Faith and Practice*, taken from the London Yearly Meeting Epistle of 1915, which sums up very well, I think, the true meaning of the Kingdom:

God is Love—the power of God is the power of undying and persistent love. It is through the hearts and minds and wills of men and women that He works, and He waits for them to open their hearts to love and to follow with unwavering courage. In so far as men do this, they are helping to establish the Kingdom of God and of His Christ—the rule of love in the world.

## Electronic Friendships

By WALTER BERNAYS

THIS electronic age has the reputation of being heartless, unfriendly, and nonhuman. Making friends and communicating with them seems to be something which can be achieved only by direct face-to-face contact; electronics may be marvelous for science and business, but not for the development of human relations—for friendship and mutual understanding. That is what many people think, and what I myself used to think.

But I began to change my mind when, about two years ago, I started my first journey through the United States, where I was eager to get acquainted with some of my fellow editors and, at the same time, to get a personal image of "God's own country"—so widely misunderstood in other parts of the world. It is not easy to get a true picture of such an enormous country in a few weeks' time. Nevertheless, I feel strangely at home in America. And that is where the electronics come in.

It started in Gary, Indiana, where I spent some days with friends whose voices I had known for quite some time but whose faces I never had seen. At Los Angeles, I stayed in the house of a married couple with whom I often had talked without ever knowing what they looked like. I had the same experience in Dallas and in Bronxville, New York.

All these friendships became real through the help of World Tapes for Education. I had first heard of W.T.E. in 1964, when I gave a series of lectures for the Swiss Broadcasting Corporation on modern hobbies. Rather unexpectedly, I learned during my investigations that there was a group of Swiss men and women who made a very peculiar use of their tape recorders: they "talked letters" and exchanged them with people all over the world. I had known a lot, of course, about pen pals in many countries; but here I discovered the existence of "tape pals" who built up and maintained international friendships by means of electronic recording machines. Some of these hobbyists played back for me one or another of the many acoustic letters they had received from tape friends as far away as Australia, New Zealand, and the United States. I was fascinated, and after my broadcast on this topic I decided to join the group in search of international electronic friendships.

The whole movement, I learned, had been started fourteen years ago by two Americans, Harry B. Matthews (in those days a linotyper) and his wife, Marjorie, of Dallas, Texas. Although the organization has grown to several thousand members, it is still, as from the begin-

ning, nonprofit, nonpolitical, and nonsectarian. There are only two rules: "courtesy" and "honesty." And (as I know from experience) they work.

For a minimum annual fee (not changed since 1952) each member gets the W.T.E. membership roster, with names, addresses, and recorder data—as well as occupations and interests—of other members. Each member receives, in addition, the names of members especially selected as having interests similar to his own. Also included are *Tape Topics* (W.T.E.'s bi-monthly magazine), a catalog of the tape library of over five hundred titles (from which the member may request programs), and invitations to take part in specialized sections of the organization.

As soon as my name was printed in the membership roster, and even before I had seen it there, I received letters from the most distant places saying, "I should like to exchange tapes with you." So I became involved in an international "tapespondence" with two Australians, a Canadian, a blind Englishman (whom I teach German on tapes), about a half dozen Americans (plus an American college class interested in foreign relations and international politics), and a South Korean who wants to learn how to yodel! Much more than by written letters, I became familiar with the personalities and characters of my tape friends and even learned to know the voices of their families. After I told my American tapespondents about my planned trip through the United States, it was natural that I should receive invitations to stay in their homes when I was in their neighborhoods.

I did just that, and it was an exciting experience. Whenever I met one of my tape friends, we both were surprised at how well we already knew each other by only our spoken voices. Electronics had created a real friendship over the borders—an "international understanding" between citizens of different countries. Being able thus to communicate—to have an actually *spoken* dialogue—can help more to make people understand people than anything written or printed. This I knew already, since I happen to be a "listener by profession," running a problem column in my Zurich newspaper. Not only do I answer the letters of readers in my column, but I also give them oral advice when they come to my office. Therefore I think I know how important it is to listen and how much it can help another person when one is prepared and willing to do so. And that is what these tape friends do: they listen, as well as talk.

World Tapes for Education is run mainly by Harry and Marjorie Matthews, who have spent both their money and their enthusiasm for the challenge of this unique task. From their modest office at 1416 Commerce Street in Dallas originate thousands of international friendships all over the world.

Walter Bernays is an editor of the *Tages Anzeiger*, Zurich, Switzerland's largest daily newspaper.



If only they could advertise their activities to a wider public! When I visited them in September they were not too optimistic about the future of W.T.E. In spite of the fact that they promote understanding and friendship between people everywhere, they lack sponsors to give

useful financial help. But I hope that as soon as people know about this disinterested struggle for better understanding between man and man one door or another will open and help W.T.E. to create more and more electronic friendships.

## Christmas Jurors Will Not Convict

By R. W. TUCKER

WHEN early Friends opposed the keeping of Christmas, in part they did so for the same sort of positive reasons that lay behind most of their negative-sounding testimonies—reasons that can have meaning even today to a generation of Friends that no longer objects to Christmas.

Their main point was not that Christmas was bad, but that it was good. It was a time when Christians remembered, reverently and gratefully, the birth of their Lord, God's supreme gift to mankind. It was a time when they gave gifts themselves—to their own children, even as gifts had been given to the Christchild, and to one another in expression of their mutual love. It was a time when they tried a little harder to be what their faith demanded they be. And to early Friends, who were absolutists, it was quite clear that if Christians ought to behave a certain way, then they ought to behave that way all the time, not just at Christmas. Friends opposed keeping Christmas and other religious holidays in order to stress the values celebrated at that time, not in order to ignore them—just as they opposed outward water baptism, for instance, as a way of stressing the importance of inward baptism.

Of course, there were other objections, too. Christmas was a time of papistical ritualism. It was also a time of rather pagan merriment. This last point applies today with even more force than formerly. Christmas today is, after all, a time of office parties, drunkenness, highway deaths, and organized lechery. And Christmas giving, which was still uncorrupted in the seventeenth century, is now very corrupt indeed; it has been taken over by the commercial interests for their own furtherance.

The other successor bodies to Puritanism—the Protestant churches that once shared these latter objections to Christmas—have utterly lost sight today of their earlier viewpoint, even more than we have. So, if we do try to hold out against Christmas observance, we now find ourselves isolated and under tremendous pressure from the instrumentalities of modern mass culture. Hence, though some of us do still tend to share the earlier Quaker view, we are likely to decide that it is too much trouble—that

in a world full of horrific evils, this principle is not big enough to be worth making an issue of and spending energy and effort on.

More importantly, we find ourselves infected by the Christmas spirit in spite of ourselves.

For there really is a Christmas spirit. You can literally sense it in the streets. People really are gentler and friendlier and nicer and, if you please, more Christian toward one another—even people who do not think of themselves as Christians. At least one big city's district attorney has announced a policy of postponing important criminal trials until after the Christmas season because Christmas juries are reluctant to convict. What a comment that is on our society, on our penal system, and on the reality of the Christmas spirit!

Can we with propriety object that Christians are not equally Christian all year round, when we might better be rejoicing that they are Christian at least for a season? Yet is not each Christmas a vindication of our ancient testimony? For what a wonderful world it would be if we really could preserve some part of the Christmas spirit all year round! If juries commonly regarded the criminal with charity and their own capacities to judge with misgiving, society might be forced to consider the roots of criminal behavior and perhaps do something about them. Society might become infected with decency from top to bottom.

That never happens, of course. After a few days people throw off the Christmas infection and revert to normal. They are interested more in taking than in giving. Strangers in the streets again are strangers. Juries again are willing to convict. And that is how it is until next year, until it is once more time for our annual binge of decency.

My prayer for Friends is that we may remain, in some measure, people who do preserve the Christmas spirit all year round. This is the inward goal that has been passed down to us as a special inheritance, and it still challenges us.

*You have not done enough, you have never done enough, so long as it is possible you have something of value to contribute.*

—DAG HAMMERKJÖLD

R. W. Tucker of Springfield (Pa.) Meeting is a frequent JOURNAL contributor.

## "Wishing for the Silence and Compassion"

By JULIE LIPSUS

RECENTLY I was reminded of two incidents linking my summer life and my winter life. The first took place during my first year at summer camp. I was nine years old and dazzled by the newness of everything. One Tuesday in dramatics we were told that we would have what is known as Quaker meeting. My knowledge of the Quakers was strictly limited. I knew William Penn was one, and I was aware that they were at one time nice to Indians. The thought that they might still exist never entered my mind. They were on the level on which I thought of Boston—suspended animation from colonial times. That either might have changed was no more possible than that my mother might ever have married someone other than my father.

Hearing what this so-called Quaker meeting was, I assumed that the counselors simply had not prepared to do anything else that period and were therefore putting us through unnecessary and untruthful ridicule and torture. They told us that the Quakers were very nice people and that Quaker meeting consisted of silence, broken in turn by each member who rose to tell of a "lovely experience." This could be a pretty sight, an example of kindness, a good time—anything pleasurable, "lovely." Across the rows we went, one by one, standing up and submitting ourselves to this awful form of adult compulsion. When my turn came, I rose and spoke of seeing the Capitol lit up at night against a black sky. That was my first "Quaker meeting."

In the fall I entered a Quaker school and started the, at first, loathsome ritual of weekly meeting. The incident at camp had long been tucked away until it was less fresh and painful. Every Wednesday I now had to sit as still and quiet as I could under the watchful eyes of what I supposed were wrathful teachers. Meeting was overwhelmingly silent, with an occasional visitor or teacher rising to speak of some thought or other which I certainly couldn't understand. As I grew older I began to appreciate some of what was said, and sometimes I found it even worth thinking about for a moment or two. For a while it was a game to see who would speak.

It took a long time for me to overcome this feeling, to enjoy the peace of a Quaker meeting. Now I am more likely to feel displeased at another's intrusion, especially if I feel it is impertinent or more politically inspired than induced by the spirit of the meeting. It is not true that I always enter completely into the spirit of the meeting. I

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Julie Lipsius of the 1967 class at Friends' Select School, Philadelphia, was admitted to Cornell University after her junior year because of her exceptional record. This article (here slightly abridged) appeared last spring in the Friends' Select student magazine.

am still sometimes bored, or eager for the final handshake so that I may go do something terribly important.

My last summer at camp, Adlai Stevenson died. I knew very little about the man, but I felt a vague emptiness every time the flag was raised, then lowered to half-mast. I felt like crying inside, and yearned for at least a few moments of precious silence to collect my thoughts and repeat some superstitious little saying which might ease my pain and his. A few seconds with lowered head just before people could catch their breath to say the Pledge of Allegiance for some reason was insufficient.

I was plagued by thoughts of death—Mr. Stevenson, Mr. Kennedy, my grandmother whom I never knew, my uncle whom I couldn't remember. All were so far away, so disconnected from me. Deaths in books I always took to heart, but not for very long. Yet for one whole week that flag (replicas of which had witnessed countless deaths) rose and immediately, inexorably, lowered again halfway, while I felt an aching loneliness, wishing for the silence and compassion I thought I could find in a Quaker meeting.

## I Know Not

By JANE MEYERDING

Full knowledge is a death  
I never want. I imagine the  
torture of knowing all  
and rush to find another airy space  
in which to fling my arms free and  
shout to heaven "I know not!"

I have seen those who know—  
those with the world bounded on  
all sides and arranged, labeled, listed.  
A rich old man has defined his  
world with money. A teen-age boy  
has ended his search with  
"realism"—nonbelieving, trusting  
in his sight for surface. In  
the slums a child with the  
cruellest border of all—hate—made of  
broken bottles and shreds of black linen.

I call to you who know  
yourselves, with gods described in full:  
When you can answer "Who are you?" death  
has tricked you into believing  
in knowing as the supreme end. But I  
thankfully cry to God and sundry: "I know not!"

Full knowledge is a death  
I never want.

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Jane Meyerding is a senior at Abington Friends School, Jenkintown, Pa. This poem is reprinted from the school magazine.

## What Is the Earlham School of Religion?

By ALEXANDER C. PURDY

TO meet the varied needs of the whole Society of Friends for an educated and trained leadership may well seem impossible, but the Earlham School of Religion intends to do just this with (in the judgment of this writer) more than a fair promise of achievement. After several years (since "retirement") of sharing in this new project, I am hopeful that this contribution to our Society will come to fruition.

Located on the Earlham College campus at Richmond, Indiana, the school is attempting to develop its own identity and independence as a degree-granting Quaker graduate school. As such it is no sense in competition with Pendle Hill (the Friends' study center at Wallingford, Pa.), whose valuable service over many years is fully recognized.

The curriculum of the School of Religion includes two basic program emphases, one leading to the M. A. degree and the other to the B. D. The first is a two-year course designed to prepare students for the multiple opportunities and needs of the present day. Among these vocational openings are Friends Meeting secretaries, Christian education directors, college preparatory teachers, community adult educators in religion, campus ministers, and the like. The second course of study is a three-year program of preparation for the pastoral ministry.

In 1965-66 the forty students, including those away from the campus on special research or field projects, were equally divided between the two programs. Since the school's inception in 1960 there have been thirteen graduates. Five of these are now serving in the pastoral ministry, while eight are in other types of leadership, service, or teaching positions.

Regardless of the program in which a student is enrolled, the emphasis of the School of Religion is away from clericalism and professionalism and toward an "equipping ministry" concerned to discover and nurture the leadership gifts of every member of the Meeting. It is committed to the Quaker vision of the universal ministry of every man and woman in which all are called to the service of others.

A common core of studies is the focus of the first year. This includes The Bible, Old and New Testaments, History of Christianity, Christian Thought, and Religions of the World. For M. A. candidates the second year includes a course in Quaker Faith and Practice, vocational studies, individual projects (under guidance) in the student's special field, and the writing of a thesis. The full three-year course leading to the B. D. emphasizes the same basic core of studies, together with specialized courses to meet a pastor's requirements.

Some common and quite legitimate questions are: Why yet another graduate school of religion, when the many existing seminaries with well-equipped faculties and elaborate buildings are not filled with students? Is the development of a Quaker graduate school in this field another instance of the current backlash from the ecumenical movement? And is this not a

step in the direction of the "professionalism" which Friends have consistently resisted?

Before trying to answer these questions, I may say how grateful I am for the generous hospitality of the finest of these seminaries to members of our Society. The Hartford Theological Seminary, where I studied and then taught for almost forty years, has had as graduates over a hundred Friends who have served as pastors, college professors and presidents, leaders in the American Friends Service Committee, and in many other ways. Yet in this period of nearly half a century I have seen two major shifts. Few seminaries of my acquaintance have not felt the impact of the current neo-orthodox emphasis. Without questioning certain real values in this return to Calvinism, one must insist that it is not congenial to Friends. The other trend is the so-called "enrichment of worship." Again without questioning what this emphasis on ceremony and ritual may mean to many worshippers, I do not find it congenial to Friends, and I feel that it is in the direction of a "professional" type of ministry.

Friends have always witnessed to the validity of first-hand religious experience. This affirmation is central in the Earlham School of Religion; it is not a secondary but a primary emphasis, both in the more formal courses and in the common life of students and faculty. An illustration of the absence of "professionalism" occurred in one of my seminars, in which were enrolled two members of the Earlham College faculty, both with Ph.D. degrees in fields other than religion. Both did the work of the course, presenting papers and accepting criticism from the class and the instructor without the slightest sense of embarrassment from anybody. There is respect for knowledge and for authentic spiritual experience without any deference to status. The sharing of a genuine spiritual fellowship characterizes the group life. Surely this is close to the genius of Quakerism!

The school is far removed from any ivory-tower atmosphere. Without exception, both faculty and students are in active contact with the college, with the community, and especially with areas of need. In city and country they are related to underprivileged groups, racial tensions, the modern industrial complex, the psychically disturbed, the difficult problems facing modern youth, and city-and-country Friends Meetings.

The relationships of the school with Earlham College are, in my judgment, advantageous to both. Contact with a modern college insures that no slackness in intellectual standards is possible. On the other hand, not a few Earlham students find that religion is intellectually respectable and that there are creative spiritual forces coming from the Society of Friends.

George Fox had an "opening" that to be bred at Oxford or Cambridge was not enough to make a man fit to be a minister of Christ. This we believe to be as true today as it was in the seventeenth century. That the true flame may be lighted and made to burn more steadily in a fellowship of study, worship, and work is the conviction of this venture.

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Alexander Purdy, now director of the Foxhove Association at Buck Hill Falls, Pa., was formerly dean of the Hartford (Conn.) Theological Seminary and more recently visiting professor of religion at the Earlham School of Religion.

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*Man never falls so low that he can see nothing higher than himself.*

—THEODORE PARKER



## Book Reviews

**MY APPALACHIA: A Reminiscence.** By REBECCA CAUDILL, with photographs by EDWARD WALLOWITCH. Holt, Rinehart and Winston, N. Y., 1966. \$4.95

This slender, outsize volume is a book of many facets. The excellent photography is welded to the prose by being both personal and sociological. At times the prose seems to sing like poetry.

The author (a Friend who has written a number of outstanding books for children) was born in the mountains of eastern Kentucky, and her experience is largely in the coal-mining areas of Kentucky, Tennessee, and West Virginia, but she and her husband have traveled widely through the southern mountain region. The mountains of North Carolina (which I know well) are a bit different in that they lack the mineral wealth of the other states, but all are alike in being stripped of their great heritage of unique forests and mineral wealth with no tax benefit to the states or to their citizens.

This very personal story of Rebecca Caudill's early life in the mountains is also a sound sociological study, a blending of facts about schools and houses and company stores, with word sketches of mountain people whom the author has known or visited. The book is soundly conceived and beautifully executed, well worth reading by anyone interested in this area, which is so beautiful, so full of problems, and (many times) so ugly. Parts of Pennsylvania fit into this picture neatly, with the same problems, the same poverty, beauty, and stark tragedy.

Have we learned enough about conservation to stop this costly rape of our resources? Can we repair the damages to stream and mountainside and, worst of all, to personalities? What strength lies in these same personalities, and can we release these strengths? Rebecca Caudill suggests some answers.

MARY M. ROGERS

**YESHU, CALLED JESUS.** By CLAIRE HUCHET BISHOP. Farrar, Straus & Giroux, New York, 1966. 97 pages. \$3.50

In less than a hundred pages, Claire Huchet Bishop has created a book for children (aged 9-13) with characteristics of a Bible synopsis, a simple dictionary, and an abbreviated narrative. The major focus is on Jesus' childhood and the religious culture in which he lived.

The author paints colorful pictures of life in Jewish homes and in the synagogue during the many festivals. Bible references are woven into the text to indicate how natural they were; we see Jesus' teaching and ministry closely tied to common experiences. Teachers will find here much helpful background material.

The reader follows briefly the development of the Jews as "a people of God," trying to be faithful, sometimes succeeding, sometimes failing, but trying over and over. The New Testament becomes a continuation of that story. For the Jews, Jesus was not the hoped-for Messiah; for the early Christians he was "the 'Good News,' God wishing not only to be *with us*, but to be *one of us*."

The book is not intended as replacement for serious Bible

study. Rather, it helps to put the unique story of the Bible into perspective.

The author's dedication is "to the memory of John XXIII, Pope of Jewish-Christian Reconciliation, and to that of Jules Isaac, its prophet." One wonders if this work may be her special gift to a greater appreciation and understanding between Christians and Jews.

CAROLINE PINEO

**WEAVER OF DREAMS: The Girlhood of Charlotte Brontë.** By ELFRIDA VIPONT. Henry Z. Walck, Inc., N. Y., 1966. 182 pages. \$3.75

The real and the imaginary worlds of the Brontës come to life as Elfrida Vipont, British Friend, describes the characteristically different ways in which Charlotte and her sisters and brother—Emily, Anne, and Branwell—dealt with their environment. Only Charlotte "fused the world of reality and the world of dreams," for even Emily's *Wuthering Heights*, held by many to be the family masterpiece, was brought to light only by Charlotte's persistence and dauntless spirit.

The book is somewhat misleading, for both title and jacket suggest that it is for children, yet probably only someone with prior knowledge of the Brontës—their writings and their world—is likely to have his interest held throughout this account. And that person might well turn to a more sophisticated study. Taken along with an introduction to *Jane Eyre* and *Wuthering Heights*, however, *Weaver of Dreams* could be a rewarding supplement for a young reader who is intellectually curious.

E. L. C.

**THE COFFEE HOUSE MINISTRY.** By JOHN D. PERRY, JR. John Knox Press, Richmond, Virginia, 1966. 124 pages. \$3.50

As one who has just gone through a two-year development of a coffee house, I would have found John Perry's book most helpful. Whether it would have solved our many problems is open to debate, but it would have clarified our understanding of the task.

Perry has directed his words to religious groups, calling us to examine in depth the purpose of our religious life and its relation to others. He sees the ministry of the laity not as participation in churchly activities but as individuals who "get out into the world and try to minister." Although the author sees the church being called to a dialogical ministry, he neglects to develop the role of corporate worship in this venture and the role of the Holy Spirit as spiritual power.

The book's second part gives helpful hints to anyone interested in such a dialogical experiment. Perry's point that volunteer workers need training is well taken. To engage in meaningful dialogue we need to know ourselves and our beliefs and biases and to understand others.

The coffee house is no panacea, nor is it an escape route for the church, but it is a step toward making theological concepts real. If you are interested in discovering a ministry which has great appeal to youth, John Perry's book would be most helpful.

EDWIN E. HINSHAW

INVITATION TO THE OLD TESTAMENT. By JACOB M. MYERS. Doubleday, N. Y. C., 1966. 252 pages. \$4.95

The author, a Lutheran pastor and professor, introduces this excellent book with a chapter called "Why the Old Testament?" Many moderns echo this query. They will learn here how vital a background the Hebrew scriptures were for Jesus and can also be for us. The Old Testament is not "outmoded or superseded" by the New; 1300 allusions to or quotations from it are claimed to exist in our New Testament. Those who are well versed in Hebrew history and writings find themselves at home in Jesus' teachings.

Jacob Myers goes through every book and gives a clear, short review of its history and meaning. Thus Genesis is divided into two sections entitled "In the Beginning God" and "Abraham Our Father." Samuel is reviewed under the title, "We Want a King." The stories of the prophets open clearly to each one his place in Hebrew history. Persons reading through this book will find new and unexpected light and meaning in each section.

LYDIA C. CADBURY

THE RESTLESS QUEST OF MODERN MAN. By WILLIAM GRAHAM COLE. Oxford University Press, N. Y., 1966. 110 pages. \$3.50

This book, subtitled *A way out of the wasteland of contemporary emptiness and meaninglessness*, was written by a deeply concerned and highly cultivated person with professional background in both theology and education (president of Lake Forest College). Drawing from a wealth of information in such fields as poetry, theology, philosophy, and art, he diagnoses the illness of our age, after Camus, as "plague," and writes "the world is sick because we are sick." Contemporary man finds himself in a void and discovers that life is meaningless. With great honesty William Cole assembles sad fact after sad fact to show how man has become alienated. Although short in pages, the book is long in its relentless catalog of the reasons for the gradual erosion of traditional values. The author admits that all have failed, including the churches, which should have provided the cement that binds man to man and man to God.

He severely criticizes the French existentialist philosopher Jean Paul Sartre as a symbol of our time, but overlooks the fact that Sartre tried to reinstate the rights of free choice and self-determination to which the churches (as well as governments) paid lip service but did not permit free exercise. The revolution of the twentieth century is precisely a recapturing of the self from dogmas both sacred and secular. Freedom with excess is always better than forced conformity. Lest we forget, during the Age of Faith thousands lost their lives on the stake for heresies.

It may be a particular mentality that finds the world absurd and life meaningless. As far as we know, Einstein, Schweitzer, Picasso, Pasternak and other great scientists and artists have not. "Absurd" and "meaningless" are terms of a generation that wants to discover the truth for itself without outmoded prescriptions. Idealism and the quest for personal identity are never absurd or meaningless, although they may be acted out in unconventional channels. We are in the midst of a vast sociological, technological, and religious revolution, the direction and end of which no one can predict. The author admits the

failure of the churches, but argues that a corrupt church is better than no church. He is overoptimistic in his hope for a revitalization of religion. He provides an excellent and well-reasoned diagnosis rather than a cure. Perhaps there is none except what the individual discovers deep within himself.

PETER FINGESTEN

DISCOVERING THE BIBLE. By G. W. H. LAMPE and DAVID SCOTT DANIELL. Illustrations by STEELE SAVAGE. Abingdon, Nashville, 1966. 160 pages. \$3.25

There is a remarkable amount of information about the Bible clearly and interestingly presented in this small book. Part I, designed to awaken interest, consists of seven fictional stories about the Bible's writing and translation, based partially on fact. In them Origen and Jerome become real people, not mere names. Part II deals with what the Bible is, when it was written, and how it has come down to us. A number of codices are described. One passage from Matthew is quoted in various versions from Wycliffe, Tyndale, the King James and Revised Standard Versions, and the New English Bible. Part III briefly summarizes the contents of each book, including the Apocrypha, and describes a number of the outstanding stories.

This would be an excellent book both for family reading and for First-day School use. Parents, as well as children (preferably ten years old and over), would learn much from it.

It is unfortunate that these English authors call the Bible "the most important book in human history," rather than one of the most important books. However, they seem to modify this position a bit when they quote concerning the New Testament: "No other writing which has come to us from the ancient world has had so great an influence upon Western life and culture."

AMELIA W. SWAYNE

SEARCH FOR FREEDOM. By CAROLINE BALLIN. Citadel Press, New York, 1966. 318 pages. \$4.50

How does revolutionary change take place in a human mind? How does a person trained in the traditions of southern white racism make the decision to break with family and friends to participate actively in the Freedom Movement? This is the thesis of Caroline Ballin's *Search For Freedom*, a novel of the South which tells how Belle Cartwright, born and reared in Alabama, came to some appreciation of the problems of poor Negroes through the poverty she herself experienced.

A child's simple questions about racial equality began to rise in Belle's mind at a very early age. Her mother encouraged her child's ideas about human brotherhood, but the preparation for violence by her Ku Klux Klan uncle was a surprise and an embarrassment. In time she learned that police brutality and indecency practiced against Negroes could be turned on her and other whites. The most difficult decision she had to make was to choose between continued activity in the civil rights program and the young man, a white racist, whom she loved. She courageously followed her conscience, concluding that "loneliness would have to be risked" when she chose to break with the status quo to be true to her own inner light.

Although the soliloquies often become tedious, this novel is a valuable contribution to the literature of the struggle for freedom in the United States.

CHESTER A. GRAHAM

## Friends and Their Friends

**The cover design**, the work of Maria Arnold Maendel, is taken by permission from *Behold That Star*, an anthology of Christmas stories just published by the Society of Brothers' Plough Publishing House at Rifton, New York. (Reviewed in November 1st JOURNAL.)

**The Friends Historical Association** held its annual meeting on the evening of November 28th in Philadelphia at the building of the Historical Society of Pennsylvania. The speaker for the occasion was Edwin Wolf, 2nd, librarian of the Library Company of Philadelphia, who, with "James Logan, Bookman" as his topic, told of the truly remarkable library built up in Pennsylvania's early colonial days by William Penn's secretary. (James Logan was a Quaker, of course, but one of Edwin Wolf's auditors commented afterward that "He can't have worked very hard at being a Friend—committees and such—or he never would have had time enough to carry on such a correspondence about the books he wanted.")

The speaker was introduced by Frederick B. Tolles, editor of *Quaker History* (the Association's semiannual publication), who is himself an authority on James Logan. Presiding over the business meeting was Arthur E. James, who has succeeded Anna Brinton as the organization's president.

Eleanore Price Mather, chairman of the Membership Committee, reported that there has been a slight increase in membership within the past year, adding that membership applications will be welcomed from any Friends who may be interested in joining the Association. (Eleanore Mather's address is 475 Bancroft Road, Moylan, Pa., and the annual dues—which include a subscription to *Quaker History*—are \$4.00.)

**Taylor Grant, outspoken radio commentator** whose address at the Cape May Conference last summer was received with enthusiasm by Friends, has been reinstated as a regular broadcaster on Station WFLN (Philadelphia) for ten minutes each Monday, Wednesday, and Friday, with repetition of his broadcasts at 6:30 p.m. It may be recalled that his program was dropped last year because of his strong stand for peaceful policies and his opposition to the war in Vietnam.

**A workcamp for men of New York Yearly Meeting** is scheduled for the weekend of January 27-29, 1967, at the Anna Curtis Youth Center at Powell House, Old Chatham, N. Y. By that time the old carriage house will be enclosed and winterized and in operation as a youth center, but there will still be many "last" jobs for Friends to do. Architects Meg and Chris Wadsworth predict that a crew of twenty-five men (perhaps a car pool from five to six Meetings?) would be able to complete most of the finishing details and get the Anna Curtis Center off to a good start in serving young people from all parts of the Yearly Meeting. Further information about the weekend should be addressed to Bob and Betty Bacon at Powell House.

**Severely reduced quantities of U.S. surplus food** have forced Church World Service, for the first time in twenty years, to place strict priorities on the distribution of such commodities. "New developments forced upon us by the world food crisis," says the director of CWS, "will mean the maximum utilization of available foods and intensified efforts to help increase food production in countries of hunger." Funds are being sought not only to purchase foodstuffs when necessary but also to continue the scientific development of new food products, some of which are now being tested by the CWS Nutrition Committee made up of scientists, nutritionists, and other experts.



**The dedication of the new Adelphi (Md.) Meeting House** in suburban Washington, which took place in September, was the culmination of ten years of striving to establish the new Meeting with adequate facilities. Members are grateful for the help of many Friends across the country who have contributed money and encouragement. They are also pleased that some of the furnishings carry the weight of tradition. For example, a lovely antique table (the gift of former member Vena Hall) that graces the entrance hall was made from wood of a tree raised on a Quaker farm in Ohio, and the benches—which fit as though they were custom-made—are a gift from Moorestown Meeting in New Jersey.

The accompanying photograph shows guests arriving for the dedication ceremonies.

DEBORAH JAMES

**Discriminatory real-estate practices** in the sale of homes repossessed by the Federal Housing Administration are revealed in a study just carried out by the Metropolitan Philadelphia Housing Program of the American Friends Service Committee. Two AFSC staff members, one white and one Negro, made ten visits to real estate brokers to inquire about purchasing the same properties, and in every case the treatment given to the Negro was distinctly cooler and less encouraging than that accorded to the white inquirer.



**At Lehigh Valley (Pa.) meeting for worship** a few weeks ago (so a travelling Friend reports), the children could be heard off in the distance singing:

In Christ there is no East or West,  
In him no South or North,  
But one great fellowship of love,  
Throughout the whole wide earth.

After a period of silence a young man stood up. "In Christ there is no East or West," he repeated, "In him no South or North—Vietnam." He then referred to a morning newspaper headline that proclaimed "Quakers Have Bad Day at Post Office" in their attempts to send relief packages to both sides of the Vietnam conflict. When one is busy trying to bring about "one great fellowship of love," the speaker went on to say, there is no such thing as a bad day at the post office, no matter what the outcome.

"**The Quaker Family in a Violent New Year**" is the title of a weekend gathering planned for December 30-January 1 at Powell House, the Friends' center at Old Chatham, New York. With Norman Wilson of the Antioch-Putney Graduate School of Education as leader, the occasion will be marked by reflection and discussion tempered with group singing, dancing, films, and (if the weather cooperates) tobogganing and skiing. Reservations are required.

**Recruitment of Southern Teachers**, a new academic placement clearinghouse, is the brain child of Robert F. Tinker, a member of Wilmington (Del.) Meeting who is a graduate student in physics now completing work for his doctorate at Massachusetts Institute of Technology. While at Stanford University in California (so *Presbyterian Life* reports) Bob Tinker tried to make a useful contribution to the civil rights movement by offering his teaching services to a number of Negro colleges. The first and best offer came from Stillman College in Tuscaloosa, Alabama, where he recently completed a two-year assignment. His wife Barbara (a Swarthmore College classmate) joined her husband on the Stillman faculty, and so did her sister and brother-in-law.

Feeling that there ought to be some sort of clearinghouse for young holders of graduate degrees anxious to teach in Negro colleges, Bob Tinker thought of expanding his idea. Armed only with youthful courage and a few hints from his father-in-law, President James Perkins of Cornell University (also a Swarthmore College graduate and a member of Swarthmore Meeting), he made the rounds of the foundations and finally persuaded the Ford Foundation to support his plan to the extent of \$15,000. The first mailing of brochures two years ago convinced Timothy Bird, a graduate student in English en route to a Ph.D., that he wanted to participate; he is now RST's executive secretary and only employee.

The program has placed about forty teachers in Negro colleges. More than six hundred young people have sent in letters of inquiry; of these about 20 percent are Negroes and from 65 to 75 percent are men.

**Frank Dingman is now in Hanoi** to represent the Quaker Vietnam Medical Aid program of the Canadian Friends Service Committee, which for several months has been sending equal amounts of medical aid to Red Cross representatives in the three parts of Vietnam. A statement to the press by Kathleen Hertzberg, CFSC chairman, explains that "As Quakers we seek no special treatment for any faction in the Vietnamese war, and believe that it is consistent with our historic peace testimony to respond with whatever resources we have to bring some sense of moral responsibility to the people who are continuing the war."

**The Society for the Scientific Study of Religion**, meeting in Chicago in October, included three Friends on its program: Allan Eister of Wellesley, Massachusetts, who is the society's secretary; Calvin Redekop of the Earlham School of Religion (Richmond, Ind.); and Marshall Hodgson of Chicago.

"The Fourth American Faith," described in one of the papers, was presented as a faith that is unnamed and unorganized but is followed by many—a faith of adventure rather than tradition, and not concerned with theology or orthodoxy. Its adherents are skeptics in the face of the multiple certainties of dogmatic religionists. They will not accept restraint by a book, an organization, or a person. They rely on the ability of truth to persuade an open and informed mind. They believe in man as a being who can know truth and expand it, know love and have it suffuse their lives, know beauty and seek to improve it, and know right and seek to live by it.

The address of the Society, which will meet next year in Atlanta, is 1200 Seventeenth St., N.W., Washington, D.C. 20036.

KENNETH IVES

**The mandatory zip-code system** ordained by U.S. postal authorities is scheduled to go into effect January 1st, and it seems highly possible that there will be some wrinkles to be ironed out before this brave new world is perfected. The *JOURNAL*, fatalistically expecting to be subjected to its full share of these wrinkles, asks its readers please to send word of any delays or inconveniences they may experience.

**The headmaster of Friends' Central School** (Philadelphia), Merrill E. Bush, in a report recently to the school's board of trustees, stated that "Truck drivers earn more than most headmasters in independent schools. Fortunately, few headmasters wish to drive a truck."

**Frugal Friends are not to be discouraged**—particularly if their pennies saved are used for a worthy cause (preferably to become a FRIENDS JOURNAL Associate). However, the admirable habit of using up old stationery imprinted with a former address resulted recently in a mix-up in the circulation department of the *JOURNAL* when a staff member made the reasonable assumption that the writer of a letter lived at the address indicated thereon, and that the subscriber by the same name in the files must be another person!

A romance that began over dishwashing at a Meeting's potluck dinner is reported in recent marriage announcements in that Meeting's newsletter. Should one take warning at this example of "out of the pot, into the fire?" Or will this announcement cause a stampede to the sink? (Perhaps, on third thought, Meetings might well revive the custom used at old-time country fairs, when lunches were auctioned off along with the privilege of eating the meal with the young lady who had prepared it. In this case dirty dishes would be substituted for lunch, and the proceeds would be given to a worthy Quaker cause.)

**The Miami Peace Center of the American Friends Service Committee** has been subjected recently to a campaign of harassment by a local radio station that has made factual-sounding announcements over the air (ostensibly based on a press release from the Center) to the effect that forty-six known Communists are active in the work of the Center, which (according to the broadcast) is instructing young men how to evade the draft and is a gathering place for numerous subversive groups. Charles Whited, a columnist for the *Miami Herald*, was so indignant at these tidings that he decided to go straight to their source for fuller information and then to write a column denouncing the nefarious AFSC.

His search, however, was unsuccessful. First he rushed to his own office, where he found that the *Herald* had received no such press release. Then he went to the Peace Center, which said that it had issued no press release and that, although it was trying to inform young men of their legal alternatives to military service under federal law, it definitely was *not* trying to persuade them to dodge the draft. As to the "forty-six known Communists," a Peace Center official said "We know of none. It seems you can't take a stand for peace without being called names. I wish they would tell us who these Communists are."

Whited then called the radio station from which the damaging broadcast had emanated. Well, the news director said, the information they had quoted had not come exactly in the form of a press release. It had been taken from a letter seeking funds to support the Center's work.

Ah! Charles Whited thought that at last he was really getting somewhere! But when he asked the broadcaster to read him the damaging document he found that it contained no mention at all of promoting draft evasion. That interpretation, the radio man admitted, had been "a little of my own wording." What about the forty-six known Communists? Oh, that, he was told, came from confidential sources that could not be betrayed.

So Charles Whited headed back to his office to write a column telling what he had found about the distortion of news and the blackening of reputations. En route he turned on the radio just in time for the late WINZ news. "The American Friends Service Committee," the announcer was proclaiming, "will recruit draft dodgers in Miami." (The FRIENDS JOURNAL unfortunately does not know just what WINZ has had to say for itself since Charles Whited's column exposing its dubious methods has been published.)

A "therapeutic community" for young men aged sixteen to twenty has been proposed (according to a report in *The Friend* of London) by the British Friends' Penal Affairs Committee, which feels that disturbed youths in this age group often need constructive provisions of a preventive nature quite outside the field of any government department. They envision a small residential community in charge of a psychiatric social worker, where group therapy, together with vocational instruction, local employment, and further education, if necessary, may help such young men to understand themselves better and to face up to their problems. The group of sixteen youths, for whom the experience would be voluntary, would be referred by social agencies and by individuals in the community.

Since the total capital cost of establishing the suggested "Friends Therapeutic Community" is estimated at about £35,000 (\$98,000), the October Meeting for Sufferings of London Yearly Meeting was not quite ready to give its complete approval to the proposal, but the general attitude was highly favorable, and hope was expressed that the community could be set up next spring at Glebe House, near Haverhill in Cambridgeshire.

A classified catalogue of peace literature—books, pamphlets, folders, periodicals, and free materials—is obtainable from Fellowship Publications, Box 271, Nyack, N. Y.

An "inner city" church shared by four congregations is to be built in Kansas City, Missouri, as a cooperative project of the regional bodies of the Episcopal, United Presbyterian, and Roman Catholic churches and the United Church of Christ. St. Mark's Church, as it is to be called, will be used for worship by all four groups.

"Journal" gift subscriptions for Quaker representatives abroad are urged by a Friend who writes: "Not all of the Friends Centers abroad can afford subscriptions to the FRIENDS JOURNAL, and I have wondered whether some of our readers might like to send gift subscriptions to our representatives on foreign assignments."

"In Vienna, for instance, the Center depends on a member of the Meeting to pass along her copy of the JOURNAL. Friends' work in Vienna, which is sponsored by both British and American Friends, is responsible for setting up some of the most successful conferences between diplomats of East and West. It is directed by Leslie Metcalf, a retired British engineer who has worked professionally in many parts of the world and is uniquely qualified for this very sensitive post. This work needs all the support we can give it, both material and spiritual, and I think a JOURNAL subscription might come under both categories! There are other Friends Centers doing equally significant work which do not have subscriptions."

Anyone interested in sending this special kind of gift this Christmas should get in touch with the JOURNAL's Circulation Department at 152-A North Fifteenth Street, Philadelphia 19102. The price of a foreign subscription is \$6.00 a year.

Forty-eight weekly vigils for peace in Vietnam—held in communities from coast to coast—are reported in the latest newsletter from Charles Hubbell of Santa Barbara (Calif.) Meeting, who initiated them. Pennsylvania, New York, and Ohio have a number of newly formed groups making this weekly protest (described in the FRIENDS JOURNAL of October 15). An information clearing house on such vigils is located at 1060 Randolph Road, Santa Barbara, California 93105.

**Change of date of New England Yearly Meeting** will result in the 1967 sessions being held August 22-27 at Nason College, Springvale, Maine. Such a time change will avoid the usual complications of conflict with school closings in late June and will also enable Friends to benefit from the inspiration of the midsummer Friends World Conference at Guilford College.

**An exceptionally stimulating First-day School program** (or so it sounds to the editors) is reported for this year by the *Newsletter* of Mt. Toby Meeting at Leverett, Massachusetts. Here are its topics:

*Kindergarten*—The child's relation to the world around him and his place in it.

*Grades 1-2*—An attempt to provide, through stories and discussions, an awareness of the creative growth that permeates both matter and human relations (i.e., spiritual experiences derived from both nature and human association).

*Grades 3-4*—A study of Quaker heroes. (This has led to a discussions of what is brave and what is a Quaker.)

*Grades 5-6*—A study of religions in various countries and times, and comparisons with Quakerism.

*Junior High*—A study of Old Testament figures in order to convey to the children what God meant to Moses and other leaders, and to suggest that similar concepts may apply today in one's search for personal apprehension of what God is.

*Senior High*—Preparation for meeting for worship. Discussion of meaning of the Queries so that they may be thought about during meeting.

**"The Society of Friends — Seeking Peace in the Sixties,"** a pamphlet attributing atrocities to U.S. soldiers in the Vietnam war and purporting to come from the Friends Home Service Committee (London), is a forgery of unknown origin, according to a statement by the Home Service Committee. It has been widely circulated and carries a statement by the Friends Peace Committee and a listing of Quaker publications to give it the appearance of authenticity.

**An index to Volume 12 (1966)** of the FRIENDS JOURNAL will be published in January. It will not be included in the magazine but will be sent at the nominal price of ten cents a copy to anyone requesting it.

**Inquired one Friend of another**, "Did you have anything to do with the recent action of your Monthly Meeting?" "Come to think of it," replied the other, "I suppose you might say that I cast the deciding consensus."

### *Friends World Institute Notes*

"Dear Friends Today You Have Found the Path Tomorrow You Shall Light the Way" — this was the cablegram sent in September from the Scandinavia-based group of Friends World Institute (East Norwich, N. Y.) to the second entering class of thirty-six students from eighteen states. The group in Europe, who last year were in FWI's first entering class, are now scattered through Sweden, Denmark, Finland, and Norway, where they are living with families and studying in local folk schools, after an initial period of orientation in Copenhagen.

At home, since no zoning obstacles are foreseen, there is optimism that the Institute may be able to move early in 1967 to its permanent, ninety-acre campus at Lloyd Harbor, Long Island. (Friends wishing to visit the new campus are requested to notify Reny Hill, who will make arrangements; those who arrive unannounced should introduce themselves to one of the watchmen living on the premises.)

As soon as FWI takes title to its new property there will be urgent need for both skilled and unskilled labor to prepare buildings for occupation. Friends' groups wishing to organize work camps for this purpose are being encouraged. Not only labor is needed, but also furnishings, tools, and supplies of all kinds, which will have to be purchased from limited funds unless they are donated. A considerable amount of dormitory furniture has been contributed by Albany (N.Y.) Monthly Meeting.

Professor Ernst Winter of Vienna has been named acting director for FWI's European Center. He is preparing study plans and itinerary for the program in central and eastern Europe, beginning in May of 1967.

The first visiting professor in the FWI Exchange Visitor Program set up under the Fulbright Act is Labhu Vyas from India. It is hoped that some students from India will join the FWI charter group when the Indian program begins in the spring of 1968. Morris Mitchell, the Institute's director, will be spending the next four months in Africa, India, and Japan, working out FWI programs for those areas.

En route to Mexico in January, the students will have an intensive scientific experience on a two-week ocean-study trip aboard the research vessel *Thunderbolt*, now berthed at Miami. They will be led by authorities on marine biology and oceanography.

Three study trips for high-school students are being organized by FWI for next July and August. One group will go to Mexico, one to the western United States (including Hawaii), and one to Egypt and East Africa. Details about these may be obtained from Barbara Mitchell, Friends World Institute, East Norwich, New York.

The Admissions Committee reports a sharp increase in applications and warns that soon FWI, like many colleges, may have to turn down good candidates for lack of facilities to accommodate them.



## Letters to the Editor

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

### The Light Versus the Mind

Two items in the FRIENDS JOURNAL of November 1st made a real impact: the editorial comment on Gene Scott and the article by Howard Brinton on the recent book by Elton Trueblood. The highlight of Howard Brinton's statement is found in his saying that "the open end is actually closed by the use of violence"; to this I say "Amen."

Now we come to the doctrine of the universal light—the inner, deeper voice of the heart. What if we confuse the still small voice of the inner light with an egocentric notion originating not in the heart but in the cortex? Will the inner light ever tell me to go out and kill my brothers when the state tells me that because it has seen fit to legalize wholesale murder I can be sent to the battlefield "to save democracy"?

Let us say a young Quaker lad is called to arms and equipped with napalm bombs in order to stop communism in Vietnam. Here is his chance for sacrifice. He goes, completely uninformed or misinformed, and is carried into the stream of illusion, unaware of the fact that big business speaks as follows:

One of the world's richest areas is open to the winner in Indochina. Thus, behind the growing concern in Southeast Asia, tin, oil, rubber, rice, and other strategic raw materials are what the war is really about. The U.S. sees it as a place to hold at any price.—*U.S. News and World Report*.

I cherish the lack of hypocrisy in this statement. Here we are not beating around the bush!

On the question of war I see no chance for compromise. Either we murder or we don't murder. We shall not be misled on this basic point if we have learned to distinguish the voice of the inner light from the rationalizations arising in the head. In this conviction we are well fortified by the basic teachings of George Fox, but even more by such great world teachers as Jesus, Gautama Buddha, Lao-tzu, Zarathustra, Socrates, Plato, Ikhmaton, and other spiritual giants. And we have the Tolstoys, the Garrisons, and the Gandhis, all of whom preached the philosophy of nonviolence, true Quakers in spirit if not in fact.

May we recognize the universal inner light and be ready to stand by it and suffer for it, if necessary, like the young Gene Scotts!

Patzcuaro, Michoacan  
Mexico

HUGO VAN ARX

### An Ex-Quaker Explains Why

R. W. Tucker, reviewing Lewis Benson's *Catholic Quakerism* (JOURNAL, October 15), points up the remarkable state of the Society of Friends today when he says that Lewis Benson "insists upon using Christocentric language that is almost bound to put off many Friends." He also mentions the "major semantic block" of persistent use of evangelical language.

It is precisely the prejudices of so many Friends against their own Christian heritage that have caused me to leave the Society. Friends insist on Jesus' ethical teachings (which are not unique among those of spiritual leaders) and ignore the

events of his life (which are unique). The concerns of Friends were in the past (and those of many active Christians are now) based upon their personal encounter with the life of Jesus. The implications of this review are that Christ-centeredness is unnecessary and that scriptural language is no longer appropriate. The former suggests that the whole point of the gospel has been missed: the active redemption of man by God (not by man). The latter suggests a lack of biblical study and an ignorance of modern theological thought.

FRIENDS JOURNAL has many articles of social concern; this is laudable, but where are articles on the inner life which forms the foundation for our action? Our religion has become a spice to add flavor to our activities rather than the fountain and source from which they flow.

The inward light, once described as Christ "come to teach his people himself," now seems to mean little more than conscience or even reason (as shown by Barbara Foxe's letter quoted in the editorial comments in this same issue of the JOURNAL). The claim of early Friends that no day, no place, no aspect of life is more holy than any other has come to mean that nothing is filled with the mystery of God. The idea of his continuing presence among us has become trivial. Even meetings for worship have been secularized to the point that they often become meetings for therapeutic reflection and discussion. The doctrine of the universal priesthood, emphasized by early Friends, has been deformed into one of the universal "laity," so that no one need take theology seriously nor cultivate the inner life as central to all else.

These statements may be exaggerations, and they present only a negative side, but the trends illustrated made me despair of the Society. There is indeed a positive side to contemporary Quakerism: an effective social witness, a freedom from some stagnant traditions that encumber other groups, and a form of worship that can still encourage deep and authentic religious experience. But how long can these survive without the roots of first-hand experience of Christ? Lewis Benson holds that the Society is called to be a whole and catholic witness to Christ, and so he sticks to it. I feel the Society generally has lost touch with the catholic faith, and so I gave up.

We can learn much from other religions and from men of all faiths and from men of no faith, but I am convinced that it is in Christ Jesus himself that we "live and move and have our being." It is he that makes the phrase "that of God in every man" come alive; it is he alone that can deal effectively with "that of the devil in every man"—our pride, our selfishness, and our failures to love. But this is no longer the sense of the meeting.

Madison, Wis.

EDWARD W. BEALS

### Gun into Ploughshare

An experience which I had several years ago graphically reinforces Sarah Ramberg's argument against war toys for children (FRIENDS JOURNAL, November 15).

A nursery-school group was playing out of doors. The girls decided to keep house, and gathered stones and other equipment for their establishment. The boys thought they would go hunting. They found sticks, which they considered very adequate guns. Joseph had a particularly big one, with which he set

off very proudly to kill game. A short time later I came upon him dragging his stick across the ground.

"What are you doing, Joseph?" I inquired.

"I am ploughing," said he.

A weapon had turned into a ploughshare before my very eyes!

Wilmington, Del.

AMELIA W. SWAYNE

### Could We Prevent Suicide?

Recently a friend—a woman of middle age—took her own life. This person possessed great natural abilities and an inherited fortune. She was well-educated, an accomplished athlete, financially secure, and popular.

But misfortune struck, and the long descent set in. Two marriages—one ending in death, the other in divorce. A difference of opinion between mother and son resulting in the latter's ouster from home. Finally, a crippling arthritis making vocational and other interests impossible.

The question which we her friends must ask ourselves is: could we have prevented this desperate act? Had she been crying out to us for help and were we too insensitive to hear? If we shared in her "success" were we not also involved in her misfortune? How many of our friends and neighbors—or strangers—may be trying to reach out to us at this very moment? Can we hear them, or are we too engrossed with our own concerns?

State College, Pa.

JOHN A. YEATMAN

### News of Other Denominations

The ad of "The Methodist Manor House" on page 531 of the October 15th JOURNAL is a small item, but it set me to thinking. To give space to an activity or institution of a Christian denomination other than our own is a trend that I wish the JOURNAL would pursue still further, allowing more space to accounts of the merits of the Lutheran, Baptist, Presbyterian, Methodist, and other faiths, comparing their histories, tenets, contributions, etc. with those of the Society of Friends.

Great Falls, Mont.

ESTHER REED

### Information Wanted

Biographical data about the artist, Madame Caroline West Van Helden, member of Swarthmore Meeting from 1918 to 1924, is requested for the Chester County Historical Society records by Mrs. Charles F. Cordes, 1212 Lotus Lane, West Chester, Pa. 19380.

West Chester, Pa.

ESTHER E. BALDWIN

### Vital Statistic

As a belated footnote to my "Vietnam and the 28X War" in the December 1st JOURNAL please note that there were 747 fatalities by automobile in this country on the Thanksgiving weekend.

New York City

G. M. SMITH

### Correction: "Letters for Peace"

In the letter from Roberta Walen about "Letters for Peace" (November 15th JOURNAL), the question "Do you agree?" in the next-to-last paragraph was a misprint. It should have read: "Do you care?"

## Last chance to get FRIENDS JOURNAL at special Christmas rates

(December 30th is the final day on which subscriptions will be accepted at these prices)

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## 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

**HOWARD**—On June 30, at Kansas City, Mo., a son, **PETER PAGAN BURTIS HOWARD**, to Burt and Lyn Howard. The parents are regular attenders at Penn Valley Meeting, Kansas City, and the maternal grandmother is a member of Colchester Meeting in England.

### MARRIAGE

**LOUD-ELKINTON**—On November 26, under the care of Media (Pa.) Meeting at Westtown (Pa.) Meeting House, **MARY GWYNETH ELKINTON**, daughter of Dr. Joseph Russell and Mary Teresa Elkinton of Moylan, Pa., and **ROBERT LIVINGSTON LOUD**, son of Mr. and Mrs. John Francis Loud of Lincoln, Mass. The couple (both teachers at Cambridge Friends School) will live at Cambridge, Mass.

**PARRY-REQUATE**—On November 24, at Doylestown, Pa., **BETTY ANGELA REQUATE**, daughter of Gustav and Angela Requate, and **GEORGE ROBERT PARRY**, son of Earl and Anna Parry. The groom and his parents are members of Doylestown Meeting.

**SCHABACKER-ORZEL**—On November 26, at Nativity B. V. M. Church in Philadelphia, **JANICE ANN ORZEL**, daughter of Mr. and Mrs. Chester P. Orzel of Philadelphia, to **KIRK SCHABACKER**, son of Walter and Ann Schabacker of Green Street (Philadelphia) Meeting.

### DEATHS

**COGGESHALL**—On November 16, following a long illness, **MADGE LELAND COGGESHALL**, aged 80, wife of the late Sumner B. Coggeshall. She was a member of Merion (Pa.) Meeting.

**COOPER**—On November 25, at Bryn Mawr (Pa.) Hospital, **BENNETT S. COOPER**, aged 71, husband of Emily F. Cooper. He was a member of Haverford (Pa.) Meeting. Surviving, in addition to his wife, is a son, Fletcher.

**HAYES**—On November 24, at West Chester, Pa., after a long illness, **W. WALDO HAYES**, aged 71, husband of Edith Mendenhall Hayes. A past president of the Chester County Bar Association, he was a member of West Chester Meeting and at one time served on the Central Committee of Friends General Conference. Surviving, in addition to his wife, are a son, William W. Hayes, Jr., of Whittier, Calif.; two daughters, Jean Downey of Palm Beach Shores, Fla., and Kathryn Head of West Chester; seven grandchildren, a brother, and two sisters.

**SAVAGE**—On October 18, at Boca Raton, Fla., **ZOE FADDIS MEADE SAVAGE**, aged 88, of Palm Beach Meeting, Lake Worth, Fla. She formerly had been active in Meetings in Los Angeles and Whittier, Calif., and in New Orleans. She is survived by her daughter, Martha Meade Squires of Boca Raton, and two grandchildren.

**TAYLOR**—On November 23, at Jenkintown, Pa., **ELIZABETH THOMSON TAYLOR**, aged 91, wife of the late Herbert K. Taylor, Sr. She was a birthright member of Abington Meeting at Jenkintown, where she had served on many committees. Surviving are two sons, Thomas T., of Elkins Park, Pa., and Herbert K., Jr., of Wyncote, Pa.; five grandsons; and eight great grandchildren.

## Richard H. McFeely

The loss on October 4th of Richard H. McFeely, Principal of George School for seventeen years, is felt in every quarter where Friends' education has had an impact, and, indeed, throughout the country in the field of independent school education, where he was held in high esteem. His inner spark of vitality that so completely overshadowed the extreme physical limitations under which he lived effected a vision among generations of students to see beyond the periphery of the limited present. His precept and life were a commitment to a service which underlined the betterment of human relations throughout the world. His example had a lesson for us all: the restrictions of our personal inadequacies and the ills of our era do not prevent the constructive power within us to rise to the surface. While we mourn the loss of such a leader in Friends' education and his dynamic force in our Society, we are grateful to have his influence a mark of our heritage and an inspiration in our own lives.

A. M.

## 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

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.

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 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.

### JANUARY

8—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "The Press and Government: Masters of Manipulation." Speaker: William Worthy, foreign correspondent and reporter for *The Baltimore Afro-American*. All are welcome.

9—First of series of nine lectures by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Sermon on the Mount." All are welcome.

15—Lecture for new Friends and young attenders, 15 Rutherford Place Meeting House, New York City, 1 p.m. Speaker: Rachel Wood. Topic: "The Organization of the Meeting."

16—Lecture by Henry J. Cadbury on "The Sermon on the Mount," 8 p.m., Pendle Hill, Wallingford, Pa.

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Arizona

**FLAGSTAFF**—Friends worship group, 11 a.m., Campus Christian Center, 410 So. Humphreys.

**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 Elnora, 624-3024.

### 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.

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 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, Leslie Pratt Spelman, 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. Mirlam 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 922-1322.

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

### Georgia

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

### Illinois

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

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

**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.

### Louisiana

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

### Maryland

**BALTIMORE**—Worship, 11 a.m.; classes, 9:45 a.m. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

**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.

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

### Minnesota

**DULUTH-SUPERIOR**—Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

**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., Quaker House, 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.

**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 a.m., joint First-day School with 7-Hills Meeting 10 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.

**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.

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

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

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

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

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

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

**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.

### 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.

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

### 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

**COOK-MANAGER, JOHN WOOLMAN SCHOOL.** Needed January 1. Write or phone immediately, Harold Blickenstaff, Route 1, Box J-26, Nevada City, California. 95959; phone area code 916, no. 273-3183.

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**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.

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

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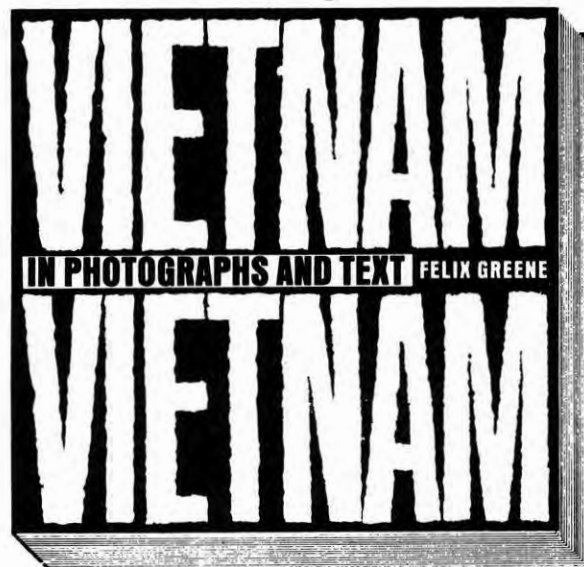
There will be little laughter in Vietnam this Christmas . . . Christmas and napalm . . . What carols shall we sing while our bombers devastate a small nation? And in the villages of Vietnam (and in many American homes) there will be tears for those for whom there will never be another Christmas.

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