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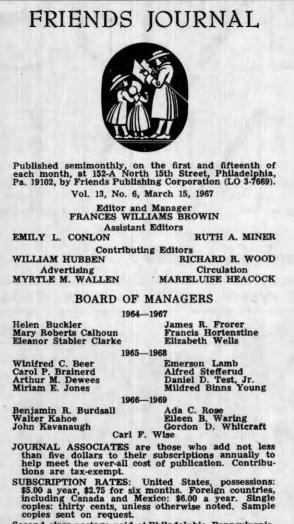


At a Children's International Summer Village (See page 135)

> OME say: "When we are grown up we will listen; now, while we are young, we would rather think of other things." But the voice of Love with which God speaks to us in the secret places of the heart, speaks to us when we are young so that our youth may be really youth—and that we may become the children of God.

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-ALBERT SCHWEITZER



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#### The AFSC and the Baird Foundation

A New York Times article of February 19 mentions the American Friends Service Committee as a recipient of funds from the Baird Foundation, which has received some of its money from the Central Intelligence Agency through indirect channels.

The AFSC has, in fact, received from this foundation contributions far exceeding the sum mentioned in the article and is grateful for its sustained support for over twenty years.

We are informed by the foundation that no part of the contributions to us came at any time from any source except the foundation's own direct funds.

The AFSC has always decided and will continue to decide how to use all money given to it. It has not experienced any outside pressure or interference in these decisions.

The AFSC has not knowingly accepted, does not, and will not knowingly accept CIA funds, either directly or indirectly. The Committee accepts designated funds only when the designated purpose is in accord with AFSC objectives, and it will continue to rely on its donors to respect this policy. For reasons obvious to those acquainted with it, the AFSC is opposed to secret subsidies by government to voluntary agencies.

> Board of Directors American Friends Service Committee

#### The Tree Was the Witness

By ALIDA T. DEVLIN

In response to a summons That knew no voice, In response to a soundless Cry of the heart An answer came. In the tree was the answer; The tree was the witness To the force of creation.

The tree—rising From bole to branch to feathery lace—

Dissolved for the moment

And became

A vertical column of energy,

Bearing me upward, ecstatic, entranced-Making me one with the central force.

# FRIENDS JOURNAL

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# **Editorial** Comments

#### Bogeys, Bombs, and Those Dangerous Quakers

What ever happened to the bogeymen who used to be hiding behind every chair in the days of the McCarthy loyalty probes? For a while it seemed almost as if they might have disappeared, but now they are beginning to turn up again in full force, as evidenced by two rather ominous developments in recent weeks.

One of these developments is what happened to the Presbyterian children's magazine, Venture, when it published a poem by Barbara ("Pitt") Beidler, a 13-year-old Florida girl. Venture often prints poems by its young readers, and usually they attract no attention whatever from the mighty United States Government. But Barbara's poem happened to deal most effectively (see page 135) with the subject of U.S. planes dropping napalm on Vietnamese civilians, and inasmuch as the magazine has been going regularly to American military bases around the world the Defense Department found this indictment so embarrassing that the Armed Forces Chaplains Board recommended cancellation of the 13,000 military-base subscriptions.

After a number of newspapers and broadcasting stations gave wide publicity (slightly tinged with ridicule) to this amazing announcement, the Defense Department canceled the cancellations, so that presumably even children living in American military bases are now permitted to read the "embarrassing" information that children at Haiphong are screaming because American "birds" flying overhead have been raining fire upon them. But the Pentagon's change of front does not weaken the threat of censorship by blackouts and economic weapons implicit in its original ruling.

This is something that might happen at any time to Quaker publications, too, except for the fact that, because they do not go to military installations, the Defense Department doubtless does not consider them worth bothering with. What *did* happen to an outstanding Quaker project at about the same time as the *Venture* affair did not receive the nationwide publicity that attended the Presbyterian schoolgirl's poem, yet its implications are equally disquieting.

It occurred in an outlying district of Philadelphia, and it had to do with the "Green Circle" program, which was born eight or nine years ago as part of the effort of the Race Relations Committee of Philadelphia Yearly Meeting to stimulate positive social attitudes in elementary school children. So successful has the Green Circle been in accomplishing its purpose that it has spread to many communities throughout the United States and beyond its borders; it has grown so big, in fact, that a little over a year ago it was found to be consuming an undue share of the Race Relations Committee's time and efforts and hence was made (at least temporarily) an independent project of Philadelphia Yearly Meeting. Gladys Rawlins, its originator, and her numerous volunteer helpers have been invited by countless school boards and civic organizations to give their ingenious and heartening demonstrations of how a child's circle of awareness can gradually be expanded to take in not only himself and his family and friends but also the community, the nation, and the world.

Several weeks ago they were scheduled to give one of these demonstrations at the Shawmont School in the Roxborough section of Philadelphia, just as they had done hundreds of times before in other schools, with the official sanction of Philadelphia's Board of Education. However, the president of the Shawmont Home and School Association and a local American Legion leader had different ideas. They admitted that they knew nothing whatever about the Green Circle program itself, but they *did* know that they had a low opinion of Quakers. "We know Quakers have been associated with helping the Vietcong," explained the Home and School lady, without too much regard for facts, "and we don't like the idea of them going into the public schools."

Seconding her, the Legion official said, "I don't see why our children should be subjected to the teachings of a group that actively opposes our stand in Vietnam."

The school's principal found his office crowded with representatives of the parents' group and of the Legion, all demanding that the performance be canceled because the Quakers were "giving aid to the murderers of our soldiers in Vietnam, violating Federal laws by direct negotiations with the Vietcong and North Vietnam, influencing young men to burn their draft cards, causing unrest and defiance of rules and regulations on college campuses." What a damning indictment! What dangerous people these Quakers must be! The school principal, however, proved to be a brave man. He refused to cancel the program, but he told the protesting parents that if they did not want their children to see it they were at perfect liberty to keep them away. Therefore eighteen of the six hundred pupils were spared the danger of participating in this demonstration which highlights love and brotherhood. One of the Home and School leaders, who was courageous enough to expose herself to the Green Circle's subversive propaganda, said afterward that "Our kids already have brotherhood. They don't need this." But the principal disagreed with her, saying, "This is the first time that Shawmont has had the program, and this controversy shows how much we need it."

Some aspects of this tempest in a teapot may sound funny, but actually the connotations are far from funny. What these people were objecting to was not the Green Circle program but the fact that Friends (among many others) have not hesitated to express their lack of sympathy with U.S. military activities in Vietnam. For this offense, according to the critics' line of thought, all Quakers and Quaker activities are suspect—are, indeed, treasonable, as one of those who protested the Green Circle presentation did not hesitate to call them.

Yes, the bogeymen have come back, and apparently Friends are to be numbered among them. How can we hope to find a middle ground of communication between those who believe that brotherhood does not include killing our fellow men and those who declare that anyone opposing napalm killing and maiming of Vietnamese children is a traitor? Perhaps the best prospect for communication of this sort lies in the youngsters whose eyes are being opened by such teaching as that given by the Green Circle program, which, according to a composition by one fifth-grader, "tells us that we should not hate somebody because they are different, like their skin is brown, they come from China, they are poor. . . . If everybody was friendly to everybody else we would not have any more wars."

It can easily be said that there is no connection between Auschwitz and Vietnam.... The fact remains that in this "just" struggle against Communism we are killing civilians as surely as any Communist ever did. Our bombs drop on friend and foe alike; our napalm burns them alive, friend and enemy.... We provide doctors to treat the children we have bombed. We hold "elections" so we can reassure ourselves of popular support. And we promise that some day we will provide money to rebuild the land we are destroying. But what if the end does not justify the means?... What if no future form of "freedom" can ever make up for the pain being inflicted now? ... Some day we will wonder why we keep on being sheep.

-From a Saturday Evening Post editorial

#### Silence: Friend or Foe? By Elinor Pennell Briggs

ONE First-day morning in winter I was standing alone on the central porch at Westtown School, impatiently waiting for a car to pick me up. A steady rain was falling, and as the sound of the wind singing through the swaying hemlocks broke through my feeling of frustration I suddenly became aware that this was one of those rare and precious minutes of solitude—a moment for thankfulness and peaceful inward renewal almost lost forever in my impatience at wasting valuable minutes.

Later, in meeting for worship, this feeling of quiet and peace returned, and with it came the thought of what I had heard and read concerning the need for teaching children to know and appreciate silence. The idea that people are actually afraid of silence or solitude has been a strange one to me, but I realize that today (with radios and television sets constantly on, and neighbors near) these are rare moments for all of us. Our children's lives are crowded with school and many other activities.

As a Friend, I have a concern that our heritage of silent worship should be cherished and appreciated. Too often I have felt that we are not teaching our children to know and love silence. We require them to go to school and to attend all these other activities, but we shun our responsibility for teaching them to experience the quiet of meeting. Hence, one of the most important needs for their future is neglected because we are afraid that they might be bored or feel that they should not be made to sit still for so long a time. But young children *have* to learn to sit still. (They must learn to read, too, but we do not avoid giving them the *opportunity* to learn.) While we spend time and money to teach them many things, are we failing to help them face themselves in the quiet?

Children sometimes rebel against going to meeting, just as they rebel occasionally against school or other activities. Yet we expect them to go to school; should we expect *less* in trying to teach them spiritual values? Often those who have rebelled against attending meeting return later to enjoy and appreciate what they experienced at an earlier age.

Few families, in their homes, take time for quiet worship together. Here, too, children need a chance to learn how to listen for the "still small voice."

There is another reason—perhaps selfish—for wishing to have our children join us in worship: by their presence, they add to our meetings a feeling of life and a promise for the future. Often the happy sound of a child falls on the silence as a blessing. This silence is our heritage, which we must cherish and hand on lest it be lost.

Elinor Pennell Briggs, a teacher at Westtown School, is a member of Middletown Meeting, near Lima, Pa.

# "Maybe a Miracle Will Save Us"

#### By BRONSON P. CLARK

WARS have always been hard on civilian populations, but somehow the war in Vietnam, with the employment of modern weaponry (including air power) on an essentially peasant country produces civilian suffering in a manner different from that of past wars. As one well-known international correspondent said to me in speaking of the American effort, "It's the invasion of the Martians!"

One result is that the country's primitive, provincial hospital system is overwhelmed with casualties of all ages and sexes. A New Zealand doctor told me as we walked through Qui Nhon hospital, "I believe there are more civilian casualties than all the military casualties on both sides combined." This hospital did not have a laboratory worthy of the name; patients were often placed two to a bed. Antechambers to the two operating rooms were crowded with wounded, some of them on makeshift cots and mats, all waiting their turn at the tables.

A similar hospital in Quang Ngai performs major surgery and bone repair but does not even have an X-ray machine! Some American government aid reaches these hard-pressed hospitals, but they are run by the Saigon government and suffer from slowness, bureaucratic inefficiency, corruption, and the chaos resulting from the war. It seems ironic that while, in the interest of efficiency, the United States interferes with Saigon's military operations, it respects Saigon's sovereignty in medical matters.

Before coming to Vietnam I was under the impression that the main fighting was taking place in remote, mountainous, guerrilla-dominated areas. In trips to cities and towns from the south to the northern city of Hué I found that most operations were undertaken in the populated and farming areas along the coast. I know of no city in South Vietnam where travel beyond the city limits at night is regarded as safe. Except for air travel, American military movements during the day are made in armed convoys.

Coastal cities like Danang, Quang Ngai, Qui Nhon, and, of course, Saigon have Vietcong operating right in the suburbs and often in the towns themselves. The United States military has responded with H and I fire (Harassment and Interdiction), which is random shelling to keep the VC off balance. This shelling is done by Navy ships and shore-based batteries. The second-largest producer of civilian casualties is no doubt machine-gun fire from helicopters. As one GI said, "If they wave at us we assume they are friendly, but if they run we let 'em have it!"

As the war proceeds, more of the population is forceably regrouped, often after harsh interrogation, in operations carrying prosaic names like "County Fair." Many Americans of good motive, working as United States Government officials, attempt to make these regrouping operations easier on the civilian population. But the trauma of separation from the land and from the destroyed home and village still remains. Efforts to leave refugee camps often result in additional casualties.

While billions of dollars go into various massive military installations such as the one at Bien Hoa, which stretches as far as the eye can see, or the new 10,000-foot jet runway under construction at Qui Nhon, aid to refugees and the wounded is fractional. The U.S. Agency for International Development's refugee budget for the current fiscal year, including material aid, is fourteen million. More millions go into distribution of USAIDimported foodstuffs. More than a score of volunteer agencies add their bit, but it is all very modest compared with the war cost. And what *are* the results of the military effort?

Five internationally known war correspondents with whom I talked all agree that if the United States persists the country will be destroyed. As the late Bernard Fall said, "It will be the victory of the graveyard." If you inquire about American willingness to negotiate, you are looked at with amazement. "How can Johnson negotiate? He hasn't won anything yet." As for the National Liberation Front and Hanoi, there seems to be general agreement that they always have been ready to discuss American withdrawal but have no intention of attending a surrender conference.

Military officials have told me privately that it will take one to two million men and five years to "do the job." There was reported to be a debate within the military on whether to apply the total-destruction or the overwhelming-troop-superiority method, but it now appears that we may apply both.

All this has produced growing disenchantment on the part of Vietnamese who have supported the United States. One former South Vietnamese Government minister said, "I cannot afford to be seen with Americans, or my friends will regard me as a collaborator." The Buddhists were recognized to be a group willing to take their chances in negotiations with the National Liberation Front, so their political initiatives were crushed. At present they are in

Bronson Clark, until a few months ago vice president of Gilford Instruments Corporation in Oberlin, Ohio, recently returned from a two-month observation trip to Southeast Asia for the American Friends Service Committee's Vietnam Program. He has had several previous terms of service with the AFSC.

disarray in terms of their ability to cope with Ky's policestate tactics. However, they still represent a group that must be taken into account in any settlement.

Other Vietnamese Government leaders and Vietnamese student contacts have said that because the American establishment in South Vietnam is now so overwhelming they feel the last vestiges of their own sovereignty drifting away. They speak, perhaps naively, of the recent entry of American troups into the Delta: "Will the U.S. leave any area of responsibility for our own troops?" The result appears to be more and more passivity on the part of Ky's forces. This may account for the American claim of a decline in the rate of desertions, but I believe that, considering the difficulties under which they are obtained, most of these figures are suspect.

As for defections from the Vietcong to Ky's side, hard figures are again difficult to come by, though a personal visit to a Chieu Hoi (open-arms) retraining camp revealed to me a pathetic group of men and women living in almost total idleness on a tiny patch of treeless waste under the direction of a recently imported Filipino who could not speak Vietnamese!

While the Johnson administration verbalizes on the flow of aid from the North and on Hanoi's direction of the Vietcong, the fact is that the United States military is confronted with a continuing full-scale insurgency in the South. We are very much at war against South Vietnam, and the moves into the Delta are hard to fit into the existing U.S. Administration myths. All agree that the Delta has been a VC stronghold for thirty-four years, despite there being scarcely a Northerner in the place!

From my search for Vietnamese opinions on how the war might be stopped, one thing emerged as paramount. This was the fact that, as a leading Catholic priest said to me, "censorship of our press and the inability to discuss peace initiatives plus the suppression of even 'neutralism' makes it impossible for us to find a way out. We must rely on the United States for that."

A youthful Vietnamese woman active in the cooperative movement said, "Maybe a miracle will save us." Throughout her whole life she has known nothing but war, and the poignancy of her cry indicated her despair.

But wars are made by man, not by God, and prayers not followed by specific acts upon our part will not produce "miracles." There are still initiatives available to the United States. U Thant's three steps (stop bombing in the North, de-escalate in the South, and negotiate with all participating parties) taken all together, are still valid. Or a leaf could be taken from Algeria, where the "provisional government" that was set up to run a referendum stepped aside in favor of the new government. Some observers here feel that the present Constituent Assembly offers a chance to create some similar government, behind



"Meanwhile we should continue to bind up the wounds of war" (AFSC photo)

which the United States can beat a strategic retreat. Even though the Assembly screened out "neutralist," it seems clear that groundwork is being laid for eventual negotiations with the NLF.

Meanwhile we should continue to bind up the wounds of the war and to keep pressure on our Government officials to reverse the continued massive American military build-up and its concomitant destruction. We should push for prompt American military withdrawal. We cannot achieve our stated objectives, however noble, by employing present methods. The tides of nationalism run strong in Southeast Asia. A policy that takes this into account can start the process of regaining our lost moral posture before Asia and the rest of world.

#### Letter from Saigon Buddhists

Excerpts from letter addressed to the ministry of war in Saigon late in December

#### Dear Mr. General Commissioner:

The Council of Vien Hoa Dao just received seven petitions made by Buddhist clergymen and laymen from Mo Cay District of Kien Hoa Province deploring and protesting against the bombing of Buddhist temples in the district by American planes and the destruction of the crops in the district by chemical poisons. The result of this action is that eighteen Buddhist temples in the district were destroyed. . . .

We earnestly ask Mr. General Commissioner to give order for investigation about this in order to make necessary indemnity and to recommend the careful use of weapons in order to avoid the damage of lives and properties of the population as well as of the Church. . . .

> For the Chairman of Vien Hoa Dao, THICK PHAP TRI, Vice-chairman

**Remember:** Annual Meeting of Friends Publishing Corporation and Friends Journal Associates, 7 p.m. on March 25 at Fourth and Arch Streets Meeting House, Philadelphia. Speaker: Colin Bell, executive secretary, American Friends Service Committee. All invited. Attendance at dinner preceding the meeting is limited to those whose reservations (\$2.50) are received at the Journal office by March 16.

#### Afterthoughts on a Napalm-Drop on Jungle Villages Near Haiphong

#### By PITT BEIDLER

All was still.

The sun rose through silver pine boughs, Over sleeping green-straw huts, Over cool rice ponds,

Through the emerald jungles,

Into the sky.

The men rose and went out to the fields and ponds. The women set pots on the fire, boiling rice and jungle

berries, and some with baskets went for fish. The children played in the streams and danced through

the weeds.

Then there was the flash-silver and gold,

Silver and gold,

Silver birds flying,

Golden water raining.

The rice ponds blazed with the new water.

The jungles burst into gold and sent up little birds of fire.

Little animals with fur of flame.

Then the children flamed.

Running—their clothes flying like fiery kites. Screaming—their screams dying as their faces seared, The women's baskets burned on their heads. The men's boats blazed on the rice waters. Then the rains came.

A rag, fire-black, fluttered. A curl of smoke rose from a lone rice stem. The forest lay singed, seared. A hut crumbled.

And all was still.

Listen, Americans, Listen, clear and long. The children are screaming In the jungles of Haiphong.

From Venture, February 1967. Copyright, © 1967, the Geneva Press. Reprinted by permission. (See Editorial Comments.)

#### **Eleven-Year-Olds and Peace**

IN a society preoccupied with the special needs of the pre-schooler, the teen-ager, or the senior citizen, who cares about an eleven-year-old? The CISV cares, because for its purposes eleven is considered the best age of all.

CISV stands for Children's International Summer Villages, an organization representing about forty countries that brings together in month-long camps or "villages" children of many nationalities, to further in them the growth of an attitude favorable to peace. Although CISV believes that all international gatherings should be encouraged, it also believes that the best and most lasting results are obtained if participants are not already too much marked by prejudices prevailing in their own countries.

Eleven-year-olds are old enough to be away from home and to understand the purpose of their being brought together, but young enough to accept one another without prejudice. They are relatively stable physiologically and emotionally; they like action and new contacts, and they are undisturbed by sex. They are old enough to be representative of their respective cultures, and, strange as it may seem, language is no barrier. They pick up a new language quickly, but, until they do so, gestures, sounds, and miming serve quite adequately. On returning home, they are able to interpret their new understanding to friends and to their elders. And (although the CISV brochure does not mention it) it may be recalled that an eleven-year-old still travels at half fare-a distinct advantage, since the organization is supported entirely by individual contributions.

A number of Friends' schools have taken an active part in CISV. Germantown Friends started the chapter for the Philadelphia area in 1956, and since then other Friends' schools (including Abington, Frankford, Greene Street, Friends' Central, and others) have become active members. In the summer of 1967 Philadelphia will be host to thirty-six youngsters from nine foreign countries who will camp on the grounds of the Pennsylvania School for the Deaf, with Bertha Bucklin, principal of the Lower School at Abington Friends, as camp director. Another United States "village" will be in Youngstown, Ohio.

Life in such a village is made up of typical camp activities that stimulate close relationships among children: sports, folk dancing, singing, nature study, and crafts. On its "national day" each delegation presents an evening program of its country's stories, dances, dramas, or stunts, and national dishes are served at mealtime. The campers also conduct their own international parliament where they try to solve the practical problems of village life on the basis of democratic principles. Trips are planned to places of interest, and on one weekend the children are overnight guests in local homes.

Children who attended the first village in Cincinnati in 1951 (when CISV was founded by a child psychologist) are now in their mid-twenties; altogether two thousand children have attended sixty-seven villages in fourteen countries. Contact with former campers is maintained through newsletters, regional meetings, and the "alumni's" participation as junior counsellors in subsequent villages. Finally, seven years later, there is a reunion seminar camp at which the now-adult former campers may consider, on a more mature level, their responsibilities for peace.

URN about is fair play. If we expect people in Eastern Europe to listen to our Voice of America broadcasts and to Radio Free Europe, why not listen to some of theirs?

Bucharest, Sofia, Budapest, Kiev, East Berlin, Prague, and Moscow all broadcast in English to North America. Almost every night these stations pound in with roomfilling volume. The loudest of them is Radio Moscow; the most interesting is Prague. Lately the "Voice of the German Democratic Republic," broadcasting from East Berlin, has been attracting wide attention with dramatizations from its Brown Book, a detailed listing of ardent wartime Nazis who now are allegedly prospering in booming West Germany.

Seven nights a week Radio Moscow beams to North America statistics on tractor production, medical and dental plans, and party affairs. Its half-hour broadcasts start out with a news summary. There is not even a halfhearted attempt to make the accounts appealing. Thus a recent broadcast began:

The Soviet Communist Party has reaffirmed its policy of building communism and strengthening the socialist community and the world communist movement. This policy of working toward peace and supporting movements of national liberation was reaffirmed in Moscow today during a Lenin Memorial Meeting.

Next were disclosed activities of party leaders. Then came the "dirty American" war in Vietnam, with accounts of American "invaders" or "imperialists" using poison gas.

Whenever an American news source prints critical comments from a disgruntled G.I., Radio Moscow picks up the story in detail, identifying the man, his home town, and his unit. During the spring of 1966, broadcasts closely reported events in Spain, where Americans

CISV hopes that the world-mindedness built up from the inside in eleven-year-olds will persist after these carefully selected children have grown up. Many others, in addition to the delegates themselves, are drawn into and influenced by CISV activities. In Philadelphia, alumni have organized a CISV Club open to all children who are interested in promoting this experiment in world understanding. Information about the Summer Villages may be obtained from CISV, c/o International House, 140 North Fifteenth Street, Philadelphia, 19102.

E.L.C.

# Voices from Eastern Europe

By ARTHUR S. HARRIS, JR.

were "desperately" and "secretly" hunting for "deadly hydrogen bombs which have already contaminated large areas of Spain and the Mediterranean."

Only occasionally-as when there is a Soviet space achievement-is there any "hard" Russian news. Here, ironically, the venerable BBC is generally ahead of Radio Moscow in making the first announcement.

On the twentieth anniversary of the Soviet capture of Berlin, Radio Moscow ran a contest, with Russianmade cameras and watches as prizes. Five questions, read at dictation speed, dealt with places and dates of World War II battles and conferences, except for Question 4, which was "What do you consider the main reasons for the Soviet people's victory?" Apparently answers which referred to American lend-lease or to the fact that Germany had had to fight on both fronts were ruled out, for the official list of answers sent out by Radio Moscow along with its consolation prize (fifty post cards of Leningrad) said that the Soviet jury considered answers correct which mentioned the Soviet social system. As an acceptable answer there is cited: "The main reason that the Soviet people were able to throw back the Nazi invader so decisively was the fact that socialism had given them a better, fuller, and meaningful life. They had something to fight for."

A five-minute commentary follows the news broadcast. If there are important party meetings, the summary recites communism's achievements. Otherwise it is devoted to the war in Vietnam. Americans who are critical of the war are quoted at length, and demonstrations against the war are always reported. No one has briefed the Russian announcers (about half of them women) on the pronunciation of A. J. Muste's last name, but they have Staughton Lynd's down letter-perfect.

Then there is "Home News," concerning new highways, fertilizer plants, and hydropower expansion in Siberia; and "Moscow Mailbag," in which commentators reply to listeners' questions, always mentioning the in-

Arthur S. Harris, Jr., a former teacher who now works for the General Electric Broadcasting Company in Schenectady, New York, is a member of the Wider Quaker Fellowship. He has written articles on radio and television for Atlantic Monthly, Saturday Review, and American Mercury.

quirer's name and address. If a question seems critical, the answers, both in tone and in content, can be sarcastic. The announcer who handles this portion of the program is a master at the "put down"; when he finishes describing the Soviet postal system, for example, he inevitably makes reference to the shortcomings of the postal system in America.

Last spring small attention was given to the trial of two Russian writers, but when the verdict had become public and Radio Moscow was obliged to acknowledge it (while a large air disaster at one of Moscow's airports was ignored), they reported that the trial had been "open." When I sent them an air-mail letter asking them what they meant by calling the trial "open" when Western newsmen were barred they replied (I tape-recorded their answer):

This trial was our internal affair. It concerned only us. It was open to the Soviet public. It was open to the Soviet press. Accounts of the proceedings were reported regularly in the Soviet papers. After all, there have been plenty of trials in your country where representatives of the foreign press were not admitted. The people on trial, after all, were not citizens of a foreign country. The trial was conducted according to the letter of the Soviet law. . . They had defense attorneys. They had the right to speak as much as they wanted. . . . And the judgment that was handed down was in strict accordance with the Soviet law.

This typifies the mechanical tone of Radio Moscow.

Radio Prague broadcasts to North America seven nights a week, as well as Sunday mornings. Here too the listener is treated to statistics on medical clinics, health plans, social security benefits, and production of Skoda and Tatra cars, but its hand is not as heavy as Radio Moscow's. In fact, Radio Prague is quite capable of the "light touch."

A variety of announcers, mostly women, put out a steady diet of news, comment, and music. There may be too much folk music for some tastes, but Prague also plays frantic rock-and-roll music by young Czech groups. Nearly all this music is presented "for your tape recorder," and the listener is invited to press his record button and tape the selections. After each one the title is repeated and then carefully spelled for the listener's "tape recording library."

Prague also presents tape-recorded interviews with western visitors. During a week's listening you are quite likely to hear an American student who is visiting Prague for the first time, a midwestern physician who has been invited to read a paper at one of Prague's many medical conferences, or—and I shall never forget it—a marvelously relaxed interview with Louis Armstrong on an American-sponsored goodwill tour behind the so-called "Iron Curtain." The station is always giving something away. Hardly a week passes without discussion of the newest issues of Czechoslovakian stamps, followed by a simple quiz and an invitation to write in for samples. Listeners are also invited to ask for a book of short stories translated into English, or for magazines, newspapers, or an assortment of books, pamphlets, and bookmarks.

The North American Service of Radio Prague, though critical of the Americans in Vietnam, calls them Americans rather than "dirty imperialists" or even "invaders," and its tone is calm. It is difficult to imagine an American being lured to visit Russia after listening to Radio Moscow, yet a visit to Czechoslovakia would seem perfectly reasonable after listening to Radio Prague.

Of the remaining East-European countries that broadcast regularly (Bulgaria, Hungary, Rumania, and East Germany), the only mildly interesting one is "Radio Berlin International," broadcasting from East Berlin. This station consistently refers to the two opposing sides in Vietnam as "the American interventionist troops" and the "Liberation Army of Democratic Vietnam." It compares the "monstrous United States crimes in Vietnam" with Nazi brutality during World War II and offers to send free ten-minute dramatizations from its *Brown Book*.

This station devotes much of its time to one main obsession—the conflict between East and West Germany. When escape attempts from East Germany are thwarted, full details are not given, but a stark announcement is made that "Quick reactions of our patrol today preserved the inviolability of the border." While the possibility of a dialogue between West Germany and East Germany is occasionally mentioned, the economic growth of East Germany is never neglected.

Whenever I tire of the voices from these foreign capitals, I switch to the night-time fare of the many American AM stations that fill the hours from eight to midnight (and often until dawn) with telephone and studio conversation. Here free speech (short of slander and obscenity) is taken for granted. As the telephone callers and studio participants argue, all degrees of opinion are fully aired over 50,000 booming watts.

Although the freedom of speech inherent in such American radio is unmistakably superior to the broadcasts I have been monitoring on short wave, the comparison is unfair because it balances a domestic service against an international one. To make a proper equation, perhaps I should contrast the friendly voice of Radio Prague with our own "Voice of America." Fortunately we have powerful transmitters at Greenville, North Carolina, and the VOA might like to know that I have been listening lately.

#### Letter from Bogota

**B** OGOTA is a fascinating place from which to observe the struggles of the developing countries of Latin America. At first glance this capital city of two million is much like any other metropolitan concentration, with skyscrapers, divided highways, and urban bustle. Though it is only 310 miles north of the equator, its altitude of 8,700 feet gives it an agreeably cool year-round climate.

But problems are all too easy to discover. The population of Colombia grows at a rate of 3.2 percent a year, and its wealth is concentrated in few hands. Bogotá and other big cities (Colombia has seventeen cities of over 100,000 inhabitants) grow at a rate several times faster than the national one, largely because of migrants fleeing rural poverty and, in some areas, banditry. The per capita income last year was \$287. Half the people have no access to medical facilities. Only about half the children of primary-school age enter first grade, and only fifteen percent reach secondary school. There are at least a third as many abortions as live births in Bogotá, but abandoned children are still numbered in the thousands.

Last August a new president, Carlos Lleras Restrepo, came to office. An economist, he is widely considered to be Colombia's last hope for initiating changes sweeping enough to avoid the breakdown of constitutional processes. His vision extends beyond the nation to the region and the continent. A week after his inauguration he was the host to a five-nation conference to work toward Latin American economic integration, beginning with Venezuela and the west-coast countries of South America.

Within this setting it is not surprising that a great many outside agencies have been welcomed to share in development efforts. At least five United Nations bodies, more than twenty different national governments, and various private groups have responded to the situation's dynamic importance to human welfare and political stability. The need is almost overwhelming, but the country's people and leaders seem to feel that with outside help the prospects are still hopeful. The U.S. Fund for Social Progress, for example, has made loans of \$46,-937,000 for development projects over the past five years.

Within this setting it is not surprising to find at least a few Friends at work. The Bogotá Friends Meeting has a frequently shifting membership as job assignments move people about, but the present group represents typical Quaker diversity of backgrounds and involvements. Another and smaller Friends' group meets at the home of Herb and Amanda Frazier in Cali.

Now Friends and others in Colombia hope they may have an opportunity to participate in a more specifically Quaker enterprise. Ed and Jean Duckles, Latin American representatives for the American Friends Service Com-



Friends at Bogota's Meeting

mittee, recently spent several days in Bogotá to discuss a possible project. Though the exact shape of a program probably will await the explorations that could best be made by a directing couple, Friends have suggested several unmet social needs they feel would be appropriate for a small international volunteer team to tackle. Not the least of these needs is for practical as well as philosophical alternatives to violence, for in the bloody decade beginning in 1948 about 300,000 Colombians were killed.

. . .

Colombia has one of the oldest and largest Peace Corps groups in the world; the present 639 volunteers touch many different needs of a developing country. More than 250 of them, located in rural veredas or urban barrios, encourage locally organized initiative in solving community problems under the Colombian government's Acción Communal. The twenty-three literacy volunteers have a fruitful field: two fifths of the population cannot read.

In the economic realm thirty-four volunteers assist in strengthening consumer and producer cooperatives or managing handicraft projects. Some seventeen girls teach public health to mothers, school children, and healthcenter personnel, while sixteen nurses teach in schools of nursing or hospitals in service education. (Colombia has only one nurse for every 10,000 inhabitants.) About forty volunteers aid food and nutrition programs.

Nearly a hundred volunteers have a major role in one of the world's largest educational television undertakings. A few of them share in producing the programs, and others are responsible for installing and maintaining the 1500 TV sets contributed to primary schools by the U.S. Agency for International Development. Most of them, however, visit classrooms to help teachers in utilizing TV and other visual aids which are little known in traditional Colombian education. In another phase of education, fifty-one men and women apply their skills to physical education, sports, and youth development through universities, high schools, and community agencies.

My own part of the program embraces 105 volunteers

in secondary teacher training and university education. It may be asked why a large part of the Peace Corps effort should be devoted to the minority who reach the upper grades. The answer (at least partly) is that a developing country must have more skilled technicians and a wider group of trained leaders.

There are classrooms for only fifteen percent of the youth who are of the age to enter secondary school, and the supply of trained teachers for these classes is inadequate. Poor instruction shows itself in the high dropout rate and the low level of preparation of most university freshmen. Even among the two percent of college-age persons who actually get into the crowded universities the rate of failure is phenomenally large.

Particularly in the sciences the traditional method of learning by rote is not the best way to prepare minds for meeting present-day problems. Therefore, sixty-six volunteers are working with a few Colombian educators in eleven universities to offer in-service training courses for secondary teachers and some courses for future teachers now studying in schools of education. They are presenting the "new" math, biology, physics, and chemistry with methods recently developed in the United States. Spanish texts are available, and volunteers are engaged in further translation and adaptation of teaching materials. Another major effort is to develop domestic sources of laboratory equipment. If high schools can afford science laboratories, students have greater possibility of moving beyond memorization of rules and classifications to experience in discovery of the living universe.

Another twenty-seven education volunteers comprise most of the field staff for the Instituto Linguistico Colombo-Americano (ILCA), sponsored by the Ministry of Education. English is a required subject in all six years of secondary school, but most teachers have been unprepared to present English as a spoken language. Linguists are writing a new oral-aural method, and Peace Corps volunteers are retraining present teachers and helping to train new ones in fourteen cities.

A dozen volunteers are teaching university classes. Engineers are filling in while Colombian professors go abroad for advanced study. Other teachers are engaged in curriculum development and in language preparation of Colombians for professional use and for overseas study.

All of us in the Peace Corps hope we may be of some help to others. At the same time, we know that we are gaining skills, personal friendships, social perspective, and much more. For me the most exciting single result of the Peace Corps is that over five thousand volunteers, mostly young persons, are returning home every year after two years of service with a new and deeper view of themselves, their country, and the world.

**OLCUTT SANDERS** 

#### "Mr. Quaker"

#### By DAVID BERKINGOFF

IN the early twenties, the Bolsheviks came to power over the Empire of Russia, brought there by the age-old dream of equality and freedom. With them came a vicious old Czar known to Russia for centuries—Hunger. Hunger came to Russia by the caprices of nature: no rain, and seeds that were unable to grow. This was a hunger of ideology: it was to starve the capitalists out of existence.

All former landlords, merchants, and professionals were not given bread—and they died. King Hunger was not a chooser. Children died in their sleep. On the streets it was not unusual to see a mother dead and her children crying "Wake up, mother—we are hungry!"

As they emptied the universities of capitalist children they began to accept proletarian children. There were no educational requirements. The only requirement was to be between the ages of sixteen and sixty. Passing examinations was an easy matter: the professors knew that they had to pass the students.

The best department to be enrolled in was the medical one; it assured a daily ration. For students who enrolled in courses like philosophy, jurisprudence, or literature there were no rations. Members of the Party suspected them of heresy. Food had to be begged or earned, or people had to depend on the general feeding room, which provided lentil soup. There were very few lentils, but there was hot water. And this was to the good. It was the only warm thing in the feeding room.

One morning this was changed. Everyone was surprised by the cleanliness and the sweet smell of the feeding room. There were white rolls and chocolate, and there was a tall, lean man with an unpronounceable namemaybe it meant Mr. Quaker. He had come to feed the hungry. As we wondered why representatives of a capitalist country should come to feed their enemies, we asked him whether he believed what is said: "Feed thy enemy." He was overjoyed. "So you know the Bible!" Hearing of the plight of the students in the philosophy departmentthat they received no rations, no clothing-he gave an order to the kitchen and the clothing store to feed and clothe all those who took philosophical courses. The people who search for truth, he said, should be the first to be preserved. So all the students enjoyed the Quaker largess.

Forty years passed away. In the meantime the country again saw devastation, murder, and hunger. Grandmothers who survived the holocaust tell their grandchildren about Mr. Quaker, who came to feed the enemy.

Russian-born David Berkingoff is a member of New York (City) Monthly Meeting. He dedicates this account "to the memory of A. J. Muste."

# From Middletown to Mantua

#### By MARGARET REYNOLDS

AM a middle-class, middle-aged, suburban housewife of white, Anglo-Saxon, Protestant origin (classified by certain social scientists under the acronym "wasp"), working as public-relations director of a suburban Friends' school. For some time I had been puzzled by comments of students and parents about the Friends Social Order Committee's weekend workcamp program in Philadelphia. While our students always seem to have benefited from the workcamp experience, it has bothered me to hear a parent say: "Workcampers are just baby-sitters. As soon as they arrive at a job, the parents take off for the corner bar and leave them to look after the children." Or a cynical student: "So the little rich kids are going down to see the quaint, irresponsible poor!" Or a smug adult: "It's good for them-makes them appreciate their own advantages."

I felt sure workcamps must serve a better purpose than to enhance the environment of the suburbanite, and finally I decided to see for myself.

It was a damp gray Friday afternoon when I set out with a borrowed sleeping bag, an unreliable camera, some painting clothes, and a small notebook. Feeling guilty about leaving my family and depressed by the usual end-of-the-week weariness, I had qualms about whether I could gracefully endure camp-style cooking, as well as sleeping on the floor with seven hyperactive girls—four from my own school.

Of course, I did survive. Neither the food nor the accommodations were as disturbing as the "cultural shock." In the Mantua district of West Philadelphia we passed an old black bus with the words "farm labor" printed on it. In the small corner grocery stores there were signs reading "We accept food stamps." As we approached the workcamp, the appearance of the old row houses grew more and more unkempt—less and less frequently did the small front yards contain frost-nipped remains of mums or marigolds.

Thirty minutes after we had left our comfortable suburb we arrived at our destination—a remodeled drugstore. Neighborhood children, who were to become our constant companions, helped unload our luggage and followed us into the big front room that serves as an eating place for the campers and a recreation center for the neighborhood. Over the door was a sign inviting everyone to a Wednesday-evening class in African history.

Camp leaders Helen and Martin Mayfield, a young married couple from Texas, showed us where to put our belongings and set us to work coring apples. A Haverford College student was already packing lunches for the next day, and the place was soon buzzing with animated conversation as students (and one headmaster) arrived from near and far—George School, Swarthmore College, Mercersburg Academy, Beaver College, and The Hackley School in Tarrytown, New York.

Veterans instructed newcomers. A dinner of modified Waldorf salad, creamed eggs, and fruit pies was soon being served to a happy crew of sixteen young people who seemed not to notice the cracked dishes, worn flatware, and faded oilcloth.



After the meal, Martin Mayfield explained that everyone would be expected to rise at seven, eat, clean up, and be ready to depart for work assignments at nine. Paint (paid for by owners and tenants) already had been delivered. Each team of two or three was to take brushes, tools, and a ladder to its assigned place of work.

After the dishes were washed, the neighborhood boys, who had been ringing the doorbell and yelling mild obscenities outside while we ate, were invited to come in to see a film and to participate in a discussion of it with a representative of the American Friends Service Committee. The film was *Time of the Locust*, a documentary of the war in Vietnam; the discussion was heated. Communication between sensitive college-educated pacifists and the rough neighborhood boys soon broke down; in Mantua the armed services provide an escape, a way to see the world and to get some job training.

With obvious relief, the young people started pingpong and beanbag games, leaving the weightier subjects to adults. Some of the older visitors had been drinking, but there was no disorder. All of them—even the tenyear-olds—seemed to be chain smokers. I had a long talk with Arlin Gordon, a young man who assists Helen and Martin on weekends. During the week he works for a youth organization called the "Young Great Society." He says he may join the army soon "to find out what is really going on over there." A highschool dropout, he is married and has two children.

The political machine is Mantua's worst enemy, according to Arlin. Until the residents can get rid of corrupt ward leaders, they will continue to be at the mercy of unscrupulous landlords, absentee shop owners, and City Hall.

Many of my questions must have seemed silly to Arlin, but he answered them thoughtfully and with such good grace that I went to bed speculating that if our society has no place for a man of Arlin's intelligence a place had better be found; such men are not easily crushed.

Saturday morning we had apple juice, oatmeal, and oven-made toast before our painting lesson. By nine we were all at work. My teammate, a junior from Mercersburg Academy, proved to be a hard worker, and we finished our assignment by noon with the assistance of Jackie, the twelve-year-old daughter of the invalid lady who had asked for our help. Jackie told us her mother is divorced and unable to work. The child does all the housework. She proudly brought out papers from school with A's and B's on them and said she wants to be an airline stewardess when she grows up.

When the bell rang Jackie was frightened; she is careful not to open the door to strangers. Next door, she explained, was a vacant house where neighborhood boys hide liquor and stolen goods; two weeks ago the body of a man who had taken too much dope had been found there. We wondered whether Jackie exaggerated—certainly her fear was real. We also wondered what chance she really had to become a stewardess and to fly away from Mantua.

After lunch I visited four other teams. In every house except one, where the mother had been called away to a job, members of the family were helping with the work project. This provided welcome evidence that the rumors I had heard about workcampers being no more than baby-sitters were not to be believed.

The families I saw seemed happy and hopeful for the future, but in every case there was no male head of the household. Parents were either divorced or separated. Our visit to magistrate's court the next morning made it clear that Mantua is a place of male misfits. There were no girls in the gangs roaming the streets, and no girls were charged with drunkenness or disorderly conduct. It is not that females don't drink, but that they are more covert about it than males. I had read about the matriarchal situation among American Negroes, going back to the time when male slaves were moved about and sold with more frequency than females, but now it was no longer just a fact in a book. What world there is in Mantua is mainly woman's.

Action at magistrate's court Sunday morning was routine, possession and imbibing of alcohol by persons under the age of twenty-one being the major offense. There were only two white boys, both charged with liquor violations. These were lectured and freed, while most Negroes charged with the same offense got ten days or a \$25 fine.

After court we separated to attend church. I went with Martin to tiny Powelton Friends Meeting, where afterward we met David Richie, executive secretary of the Social Order Committee, and a number of participants in other workcamps. In meeting, David Richie had read a definition of God by Bradford Smith: "God is man's poem of the good, man's lust for perfection, his search for the light, his dream of the possible."

In our final discussion at dinner after church it was obvious that all the campers had received more than they had given, and I was no exception. The great value of the workcamp experience is that it can lead one from generalizations to particulars. A few minutes of earnest dialogue with Arlin Gordon or Jackie Thomas brings such terms as "poverty" or "subculture" into clearer focus. A person-to-person relationship, however slight, has deeper meaning than hours of academic discussion.

#### World Conference Requests Photos

Photographs telling the Quaker story for an exhibit at the Fourth Friends World Conference (July 24-August 3) are needed before May 1st. Wanted are black-and-white pictures and negatives of Friends doing things present and past; projects planned and in being; Quakers at work and in meditation; scenes and places associated with historical Quakerism, institutions, and centers; Friends at conferences, on the march, and in play—everything, that is, that will tell Friends more about themselves and will tell others about the diversity, energy, geography, and work of the Religious Society of Friends.

This will serve several purposes. The pictures selected for exhibition at the Conference will be enlarged and mounted on panels. It is planned that after the display at Guilford the exhibits will be sent on tour to Yearly Meetings and major conferences. The photographs may also be printed in a book, after the fashion of the best-selling *The Family of Man*. Finally, they will be offered for permanent use and safekeeping to one or several Quaker collections and institutions, which have a steady demand for visual materials.

"We hope," says Edwin B. Bronner, chairman of the Conference Committee, "to have a balance of service, missionary outreach, worship—all of the things that go into what we mean by 'Quaker.' Such an exhibit can have a powerful impact on the Conference and can be used in many places in the months ahead." Negatives (including color slides for enlargement into blackand-white prints) can be of any size. Prints (for possible rephotographing and enlarging) preferably should be 4x5 or 8x10 inches. All should be sharp, clear, and of good tone. All should be sent to Delbert and Ruth Replogle (300 Godwin Avenue, Ridgewood, New Jersey 07450), who are in charge of the exhibit, or to 1967 Fourth Friends World Conference, Dana Auditorium, Guilford College, Greensboro, North Carolina, 27410.

Both prints and negatives should be protected by cardboard against bending in the mail. Each item should be identified on a separate sheet by sender, name of photographer, place, names of persons shown, time, and occasion. Other interesting details may be added. This caption material (which may be of any length) should be pasted on the back of the photograph or wrapped around the negative. Paper clips should not be used.

No prints will be returned. Negatives will be returned to the senders after the Conference if the senders so specify, but it is hoped that both prints and negatives will be sent as contributions to the Conference and to Friends' permanent archives.

#### **Book Reviews**

#### CIRCLES OF FAITH: A preface to the study of the world's religions. By DAVID G. BRADLEY. Abingdon Press, N. Y. 239 pages. \$4.50

Comparative religion is a relatively new science, having started in the early nineteenth century with the discovery that the ancient Hindu Sanskrit is the mother language of the western Indo-Germanic family of languages. The similarity between words gave rise to a study of the similarity between gods, such as the Hindu Deva and the Greek Zeus, or the Hindu Yama and the Persian Yima. The earliest books on comparative religion—highly critical of the "gods of the pagans"—were followed by a rash of works on the equality, if not superiority, of Oriental religions. The pendulum is now coming to rest hetween these positions.

Dr. Bradley, associate professor of religion at Duke University, has an important and interesting thesis. Rejecting the unobtainable goal of objectivity, he argues for a subjective, though noncritical, approach to seeing other religions in terms of one's own faith. The originality of his contribution consists of his discovery of the "circles of faith," to illustrate which he shows three circles with small segments overlapping, as in a trefoil. In the small areas of overlap he states what several religions have in common, while in the large free areas he states the principles unique to each religion. Totally different bodies of dogma and practice occupy the largest parts of the circles; thus we see at a glance the vast differences.

He proves that it is of no use to adopt a wholly relativistic attitude, albeit a tolerant one, in matters of religion. Taking basic concepts—such as the nature of God, the nature of man, ethical injunctions, death, and others—he traces them through several religions, showing their varying interpretations.

Though it is modestly subtitled a "preface," this book is far more than that. Here is a highly original and an eminently informative and readable book on the essence of the major world faiths. PETER FINGESTEN ON THE BOUNDARY: AN AUTOBIOGRAPHICAL SKETCH. By PAUL TILLICH. Scribners, N. Y., 1966. 96 pages. \$3.95

This is a short introduction to Tillich's early thought which presupposes that one has read such minor classics as his *The Religious Situation*. It evokes the atmosphere of German intellectual life from just before World War I to the Nazi seizure of power.

Tillich was never a historian at heart. His interpretative concepts generally distorted the data, except when that data coincided with his own thinking (as in his lectures on German idealist philosophy). So here the concept of existing on "the boundary" turns out to be an artificial organizing principle, apposite only for such chapters as that on philosophy and theology.

The early chapters put him firmly in the middle of professional Lutheran circles until well past his formative years. The dialectic of existence, for Tillich, remains abstract and general even when the existence discussed is his own. We have, for example, only a sentence or two about his married life and no portrait of himself as an army chaplain (indeed, the war as such seems to have impressed him less than the revolution against the monarchy near the end of the war).

What comes through these pages justly and well is his commitment to Christian apologetics as a lifework. "I attempted," he writes, "to win a place for theology within the totality of human knowledge." And so he did. Some side lights on the relationship between Christianity and socialism may interest those concerned with the New Left. But, for the most part, the valuable sections of this volume are more readably available elsewhere. Peter SLATER

#### PROTESTANTISM IN TRANSITION. By CHARLES W. KEC-LEY. Harper & Row, N. Y. 282 pages. \$5.75

A Lutheran minister and professor of philosophy here surveys contemporary Christendom, combining an interest in present trends with a historical perspective. His primary aim is not to emphasize that everything is in flux, as the title might suggest, but to present to the general reader a genuine picture of what Protestantism has been and is.

What everybody knows about Protestant churches is that they are not in communion with Rome, and when Dr. Kegley defines Protestantism as "evangelical catholicity" he hits upon a term that avoids for Protestants the possible contradiction of terms contained in the designation "Roman Catholicism." However, he finds a unity underlying the threefold division of Christians into Eastern Orthodox, Roman Catholic, and Protestant in their common adherence to the two "ecumenical, or universal, creeds: the Apostles and the Nicene."

What about Friends and Unitarian-Universalists? He deals with them appreciatively, the former under "Other Major Churches of the Reformation," and the latter under "Modern Divergences." But he is in error in crediting (on page 86) the Bible with the statement that God is three persons in one being.

The last and longest section of the book deals forthrightly with the application of Christian ethics to contemporary social and cultural issues. RowLAND GRAY-SMITH

#### THE IDEA OF A WORLD UNIVERSITY. By MICHAEL ZWEIG. Southern Illinois University Press, Carbondale, Ill. 197 pages. \$7.00

Before an event of major significance appears in a society, forerunning tremors occur. This book is a study of the worldwide tremors now occurring on the idea of a world university. This idea has special pertinence to the Society of Friends, which has now put into it more than a million dollars, maintains students in three world cultural areas, and has a rapidly expanding world-educational program on the college level through Friends World Institute on Long Island. The Society of Friends also provided the preponderant financial backing and some of the faculty for the joint Harold-Taylor-and-New-York-Yearly-Meeting experiment described by Michael Zweig.

For the world university movement, this book is a valuable compendium of more than a thousand proposals that have originated since the end of World War I. To bring all these proposals under one cover required grinding labor and research. If all the effort put into this idea by thousands of people around the world were properly channeled, a world university would now be in existence. The Taylor experiment under Friends' sponsorship has shown such an academic program to be feasible.

Zweig's book is not one to be read for drama or excitement, though the reporting makes clear how much human effort, discomfort, joy, and agony have gone into the idea. The major problems yet to be overcome involve effectively coordinated effort and the breaking of financial barriers. Some statements in the final chapter on limiting methods of approach to certain organizations bring disagreement from this reviewer, but the book remains a practical collection on the current state of efforts in this area. GEORGE NICKLIN

Judge Albert Maris, clerk of Philadelphia Yearly Meeting, expects, after presiding at the Yearly Meeting sessions late in March, to go to South Africa upon the invitation of the United States-South Africa Leader Exchange Program, which has asked him to spend several months visiting law schools and conferring with members of the judiciary. He plans to visit a number of Friends Meetings along the way.

Haines Turner, who recently returned from an eight-month trip to Saigon, where he worked to establish a new American Friends Service Committee program for the placement of young American volunteers under indigenous Vietnamese agencies, says that he generally spent two to three hours a day learning Vietnamese. He also arranged for each volunteer to spend seven or eight hours a day in language training, bringing many to the conclusion that they were French, as few Americans learn Vietnamese.

An associate professor of economics at Indiana University, Haines Turner will remain at the AFSC Philadelphia office until September, speaking to small groups about the situation in Vietnam and helping to recruit personnel for the Vietnam programs of the Service Committee.

#### RELIGION AND COMMON SENSE. By SIDNEY SWAIM ROBINS. Philosophical Library, N. Y., 1966. 204 pages. \$4.95

This book, written by a thoughtful scholar, is a meaningful contribution to the "open mind." The author, formerly a minister and now a professor of philosophy, presents a comprehensive study of evolving religious systems. Starting with the earliest forms of worship and magic rituals, he then concentrates on different stages of Judaism and Christianity. In the light of historical situations he analyzes such phenomena as the Trinity, monasticism, the Crusades, and reformers of the seventeenth century. About the first Quakers he remarks: "The principle of Protestantism has never been more nakedly and unashamedly stated than by George Fox. He said the Inner Light is the principle of authority in religion . . . it is behind the Scriptures and is needed for interpreting them . . .".

In the second part of his book Dr. Robins discusses today's ideas and problems, including alienation, democracy, Darwin, Einstein, Schweitzer, immortality, and world peace. The author deserves credit for exploring calmly such controversial issues as the "God is dead" theory, Marxism, and psychoanalysis. The book is recommended to readers searching for truth, freedom, and wholeness.

#### EDMUND P. HILLPERN

THE INSIDE STORY, described by its publishers as "the heart of the New Testament in modern English," has just been issued by the American Bible Society as a thirty-five-cent pocketsized paperback. The 307-page book includes the Gospels of Luke and John, the Acts of the Apostles, and the Letter to the Christians at Rome, translated by English clergyman J. B. Phillips and illustrated with relevant contemporary news photographs.

# Friends and Their Friends

The Friends Conference on Race Relations, to be held in North Carolina July 6-9, will have a minimum of speakers and panels to stimulate general discussion of where the Society of Friends stands on race relations, what individual Friends can do who feel led to work in this field, and what the responsibility of Meetings is. A group of pre-drawn working papers will deal with a number of possible projects and areas of concern. Interested Meetings and individuals may obtain further information from Victor Paschkis, 1521 West Girard Avenue, Philadelphia, 19130.

Word of telephone-tax refusal by a monthly meeting, first such report to reach the JOURNAL office, has come from Claremont (Calif.) Meeting. During the past month, Claremont Friends have publicly announced that they will not pay the seven per cent excise tax (reimposed specifically to help finance the war in Vietnam) on the meetinghouse phone. "Claremont Friends follow a peace testimony antedating the founding of the United States," the statement points out. "Those of us who refuse to pay taxes which go to support war also are willing to accept the legal consequences of this refusal to help support military conflict." **Changes in Journal Staff.** Ruth Miner, formerly editor for Macrae Smith, Philadelphia book publishers, and more recently a writer in the Information and Publications Department of the American Friends Service Committee, joined the FRIENDS JOURNAL on March 1st as an assistant editor. She is an attender at Chestnut Hill (Philadelphia) Meeting.

Peter Westover, who has served as editorial assistant since last December, has been forced to leave the staff in order to undertake work approved by his draft board as suitable alternate service for a conscientious objector.

Norman Whitney, Quaker in Residence at Friends World College and national consultant for peace education at the American Friends Service Committee, will be dean of this summer's first Pacific Northwest Regional World Affairs Conference on the international and domestic implications of nonviolence and social change. The symposium will take place June 25 to July 1 at Seabeck, Washington (on Hood Canal), where recreational facilities are good. Also on the faculty of the conference will be Stewart Meacham, AFSC's national peace education secretary; James Bevel of the Southern Christian Leadership Conference; and Russell Johnson, former director of the Service Committee's International Conferences and Seminars Program in Sonth and Southeast Asia.

The new husiness manager of the AFSC is Edward Peacock of Blue Bell, Pa., a member of Gwynedd Meeting. He succeeds Allen White, business manager since 1959, who is now executive director of Foulkeways at Gwynedd, Inc., a Quaker-sponsored retirement community.

Edward Peacock, an Earlham College graduate, worked for the Service Committee in the 1940's as director of several Civilian Public Service camps, head of the Far East Desk, and foreign service recruiter for the Personnel Department. For the past seventeen years he has been an executive with a business firm.

No more grades for Haverford College freshmen and sophomores (beginning with next September's entering class), at least on official transcripts. While first- and second-year students at the suburban Philadelphia Quaker college will continue to receive numerical grades, these will be for internal use only for the student and his faculty adviser and for the dean. Official records will show simply a "pass" or "fail" notation. During junior and senior years grades will be officially recorded, but students may take courses (not more than one per semester) outside their major divisions for which no grades will be listed.

Haverford faculty members hope this change will ease the transition from high school to college at a time when grade consciousness and student anxiety are recognized to be at their peak. The step will also mean that upperclassmen will not be permanently penalized for early setbacks; it is during these later years that grades have additional significance in connection with entrance into graduate school.

Undergraduate students are included among the members of the college's Educational Policy Committee, which recommended the new arrangements. Nora Booth and Louis Schneider of the AFSC recently returned from a two-week visit to Moscow, together with representatives of the Friends Service Council (London) to plan joint U.S.S.R.-Quaker programs with Soviet agencies. There have been enthusiastic reports of the recent U.S.S.R.-A.F.S.C. seminar for Russian and American academicians at Sochi (a Black Sea resort), and a reciprocal seminar in the United States next fall is being planned by the American Friends Service Committee and the Institute of American-Soviet Relations, the sponsoring agencies.

The Southern Appalachian Association of Friends' 1967 Annual Conference has been postponed one week because of difficulties in reserving a meeting site. It is now scheduled for the weekend of May 12-14 at Cumberland Campgrounds (Route 127 north of Crossville, Tenn.) rather than at Fall Creek Falls State Park.

The "Wednesdays in Washington" phase of "Vietnam: Challenge to the Conscience of America," whose sponsors include the Friends Committee on National Legislation, brought more than forty people from at least twelve states to the capital to talk to congressmen on February 1st, coincident with the visits of some 2,000 clergy and laymen sponsored by the group called "Clergy Concerned about Vietnam."

A fifty-page "Handbook on South and Southeast Asia", including an extensive bibliography, a list of official information sources, maps, background material, and various other features, has just been released by the Foreign Policy Association as a supplement to its bimonthly journal, *Intercom*. It is available at \$1 from *Intercom*, 345 East 46th Street, New York 10017.

Some 14,000 teen-aged San Francisco girls (school dropouts) will, if plans are successful, start work this month with a new youth project in that city on the strength of a donated house and a \$100,000 three-year grant from a California foundation. Arranged by the American Friends Service Committee, the project may evolve as a center for creative arts, following the lead of similar programs in New York (Harlem's Opportunities Unlimited), Chicago, and Cleveland.

A Cause-of-the-Month Box at Summit (N.J.) Meeting serves as a reminder to Friends to deposit contributions to whatever current need has been decided upon by the Monthly Meeting.

Abolition of automatic draft exemption for clergymen and seminarians was recently proposed by the North American area council of the World Alliance of Reformed Churches, who made the recommendation with an eye to the scheduled July lst draft legislation. If the draft is retained, the council advised, such a change would help remove the popular "repugnant image" of the clergy as non-ordinary citizens and would allow the clergy to make the effective and sacrificial personal witness for or against a particular war now denied them by automatic exemption.

A Quaker camp site is offered to visiting or vacationing Friends by Rockland Meeting (Blauvelt, New York), which is "within easy driving distance to New York." The Meeting welcomes Friends "to set up their tents" in or behind the meeting house "and will furnish a key to the building so they can have access to water and necessary facilities." Further information is available from Hazel Haines, Skyview Acres, Pomona, N. Y. 10970 (914-EL6-8621), or Karl Sax, 152 Foxwood Drive, West Nyack, N. Y. (914-EL8-3387).

"The Peace Testimony of Friends in the 20th Century," an up-to-date re-examination of the Quaker peace message just completed under the sponsorship of the Friends Coordinating Committee on Peace, has tentatively been given a March printing date. With an introduction by its editor, Lyle Tatum, this small book includes "the best of Fox, Penn, and so forth," along with a modern synopsis of ideas from Friends all over the country arranged in six chapters with accompanying critical comment. Contributors include Kenneth Boulding, Canby Jones, Mildred Young, Lawrence Scott, Robert Vogel, Dorothy Hutchinson, and George Hardin. More than a thousand copies already have been reserved. (Fifty cents each from FCCP, 1520 Race Street, Philadelphia 19102.)

"Waging Peace in Southeast Asia" is the theme of this year's Camp Sierra World Affairs Conference, which will include as speakers University of Michigan economist Kenneth Boulding, Elise Boulding, AFSC Associate Executive Secretary Stephen G. Cary, and possibly Japanese author-physician Shuichi Kato. Dates of the conference are June 24th to July lst. Information is available from Robert S. Vogel, Pacific Southwest Regional Secretary, Peace Education Program, American Friends Service Committee, Pasadena, California.

The total number of U.S. troops in South Vietnam was raised in 1966 from 196,000 to about 389,000 (not including 35,000 more in Thailand and 36,000 on shipboard off Vietnam's coast), according to a recent analysis of Defense Department figures by the Friends Committee on National Legislation. (The Korean War, by comparison, involved a maximum of 328,000 U.S. troops in that country.) Over the same period, the number of U.S. bombing sorties (single runs per single plane) over North Vietnam rose from 14 in January to 12,678 in September.

A Cyrus H. Karraker Fund to carry on the work of a Friend who was a long-time member of Bucknell University's History Department has recently been established by his fellows. The late Cyrus Karraker's varied interests included the problems of migrant workers, pacifism, and a community house at Lewisburg, Pennsylvania (location of the Bucknell campus). A member of Lewisburg Meeting and a former clerk of Millville-Muncy Quarterly Meeting, he was an occasional contributor to the columns of the FRIENDS JOURNAL, particularly on the plight of migrants in agriculture, with which he was deeply concerned. **Baltimore (Md.) Friends School** has recently completed two additions to its physical plant—a fully air-conditioned science building, and the C. Markland Kelly Memorial Gymnasium. Their construction was the final project under the school's now-completed Development Fund.

Two bills for the abolition of capital punishment in California have been introduced to that state's legislature, the Friends Committee on Legislation of California reports. "Chances for passage," however, "appear . . . very dark," FCL states, though it notes that since the court-created "moratorium" on executions in California (from January 23, 1963), "murders have not run rampant." More than twenty California men now "appear to have reached the end of all appeals," says the report, adding that "ahead . . . lies the possibility of a series of executions amounting virtually to mass murder."

"Many Religions: One God," by Carol R. Murphy (Pendle Hill Pamphlet 150), discusses man's search for a path to the Holy Center of all religions, a Center that overshadows the doctrinal differences separating sects. In it Carol Murphy asks "those who would venture into a deeper dialogue between the religions to explore the ways to enlightenment, be loyal each to his own religion's revelatory center, be open to that of faith in every religion, and to worship together in that which is eternal."

The pamphlet is available (at 45 cents) from Pendle Hill, Wallingford, Pa. 19086.

Three small collections of poems by Alice Mackenzie Swaim, a number of which first appeared in the FRIENDS JOUR-NAL, have just been published in booklet form. These collections — Here on the Threshold, Pennsylvania Profile, and Scented Honeysuckle Days—may be obtained at a dollar apiece from the author at Box 426, Dillsburg, Pennsylvania 17019.

Second prize in a religious poetry competition recently conducted by the British poetry quarterly *Manifold* went to Frank Ankenbrand, Jr., of Haddonfield, New Jersey, a member of Greenwich (N.J.) Meeting, for his "The Pope of Peace: John XXIII." The winning poems will appear in a chapbook of religious poems to be published in London. Frank Ankenbrand has given several readings of his poems on radio broadcasts in the Philadelphia area.

#### Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

#### For a Mystic-Humanist Dialogue

I hope there will be further articles stimulated by Carl Wise's very interesting comment re Teilhard on theology versus religion [February 1st JOURNAL]. It would also be helpful if some articulate Friend would write to assist in bridging the gap between those Friends who appear to be more dependent on spiritual-rootedness and those who run from such things, or at least from the aspects that send them flying into near atheism or humanism.

The term "Christ-centered" is a difficult one indeed for many Friends. It is almost guaranteed to put up a wall where communication is greatly needed! How challenging, however, are May Reed's concerns [in the same issue], and how important for us to pursue an open search and not be content with what Francis Hole's article in that issue calls "spiritual underdevelopment"! Perhaps the statement of Stanley Carnarius [also February 1st] might help us to renew our need to search—humanists and so-called mystics together—"The inner light is not just a beautiful idea—it is a living reality."

I often feel that we are so busy being friendly Friends and going about doing good that we have dodged intelligent and helpful pursuit of a deeply important and neglected aspect of the basis for the *Religious* Society of Friends. "Religious" Friends are just as much at fault in being ill-prepared and fuzzy as are humanist Friends in ignoring or not having time for sharing in the important labor of love and understanding.

Pittsburgh, Pa.

EMILY MORGAN

#### **Canada's Centennial**

There will be happy times in Canada this year (Canada is a confederacy and came into being 100 years ago), with many visitors from many countries, and I feel sure Friends too will be joining in the celebrations.

Although lower Canada and our maritime provinces were the scene of some Indian wars, in our West there seem to have been no Daniel Boones, Davy Crocketts, or General Custers or "rifles that won the West." Our Indian wars were usually "fought" by a lone red-coated man on a tall horse talking it over with the chiefs. Or by bearded men sitting in the lodges teaching the Indians how to read and write their own language. And one might add that the population explosion among the Indians gives fair promise of winning back the West to the people who first came to Canada 50,000 years ago.

Willowdale, Ontario

#### WILLIAM DOWSON

#### "People or Architecture?"

In our household of six we have a game called "People or Architecture?" which we play while my wife is preparing the last items on our supper menu. Quite often we receive our copies of the FRIENDS JOURNAL and The Friend (London) in the same mail. I hold up an unopened copy of The Friend and call out: "People or architecture?" Back in unison comes the response: "People!" Then I tear off the wrapper and display the picture on the cover; sure enough, it portrays an elderly Friend who has just built a porch bench for his meeting house, and there are the Friend and the bench. Or it is a group of Arab refugee children in a Friends' program in northern Africa.

Then I take the still-folded FRIENDS JOURNAL, hold it up, and cry: "People or architecture?" "Architecture!" is the thunderous reply, with perhaps one of our daughters adding (for safety): "plus a little bitty person in the corner." We open it, and lo: "New approach to financial support of Friends' School," with a picture of a big building and little people. Or "Ice storm at Westtown School" or "Meeting house made of metal."



I know ours is a kind of naughty smugness, but it is a gleeful experience to be, as they say, "on ter ya."

In an effort to indicate a new trend in possibilities we are sending you a photo taken by Peter Dent during the performance of a puppet show given at the party last Christmas at Lehigh Valley Meeting, Bethlehem, Pa. Completely constructed, scripted, and "acted" by the Meeting's 12-to-15-year-olds, the show was a spellbinding success which enthralled the still younger generation. Let your readers judge whether people or buildings can be more fun!

Easton, Pa.

#### LEWIS DREISBACH

EDITOR'S NOTE—There is nothing the JOURNAL enjoys more than publishing interesting, well-composed photographs of "people" (or of people mixed with architecture or landscape), but how can we run them if our readers do not send them? Would anyone else care to follow Lewis Dreisbach's example?

#### Query for the Editor

In re photo, "Quaher Coffee-House Ministry," Journal, 1-15 A Ruffino Chianti bottle in a house of coffee? Who killed cock-robin? Who imbibed? In vino veritas—thus light! How bright their smiles! Patzcuaro, Mexico HUGO VAN ARX

#### **On South Africa**

David Richie's "South Africa Re-re-re-visited" (JOURNAL, 11-1-1966) seems to have unleashed a Pandora's box of opinion. Walter Martin (Letters, January 15) has thrown further light on the issues involved, but Howard Kershner's letters (January 1 and February 15) serve to coufuse, if not actually to mislead.

In effect, he asks us for continuing censure of violence already past in Europe and Asia, while asking us not to take offense at injustice now being perpetrated in Africa. If indeed South-West Africa is being made ready for self-government, there is little evidence of the fact made known to the outside world. It was with the greatest reluctance that South Africa allowed a visiting U. N. mission to enter South-West Africa; is this the "sacred trust committed to her by the League of Nations" that Howard Kershner mentions? Was the border between South-West Africa and Botswana fenced "in preparation for self-government"? Can there be real self-government while South Africa retains control of Walvis Bay and the Caprivi Strip?

One of the most striking aspects of the Bantustan policy is that the Bantu are given no voice in the matter; no Bantu sat on the Commission which produced the first official Bantustan proposals, and there is no provision for a referendum by which nonwhite opinion may make itself heard.

Granted there is "disparity in cultural development" in South Africa; but is this not largely the *result* of color discrimination? Would not this disparity be heightened under the Bantustan situation? If Howard Kershner's personal poll indicates an opposite belief, it is either a nonrepresentative sample or a finding of such interest as to warrant wide circulation.

Sytacuse, N. Y. OLIVER WILGRESS

Howard E. Kershner's letter (February 15th FRIENDS JOUR-NAL) is an attempt to make gullible readers believe that apartheid is preferable to integration in bringing racial justice and equality to South Africa.

South African whites initiated the policy of apartheid without the approval of South African blacks. Howard Kershner says that the whites "are making great progress" and that the blacks prefer apartheid to any policy of integration "whereby they would lose their own individualities."

Under apartheid the blacks lose their lives, physically and mentally, while the whites, with appropriate retribution, merely lose their souls. Who, asks Howard Kershner, has the right to interfere in this situation?

Anyone has—anyone who realizes that truth, justice, independence, and freedom know no national boundaries. What right had those "foreigners"—Lafayette, von Steuben, and Kosciusko—to "interfere" in the American Revolution on the side of the rebellious colonists?

A man is known by the company he keeps. Howard Kershner prefers that of the advocates of apartheid. I prefer the company of its opponents. Only when one of them, the Zulu chieftain and Nobel Prize recipient Albert John Luthuli (a practitioner of passive resistance) is released from confinement will it be appropriate to give credence to Howard Kershner's African Adventures in his own idea of a Peaceful Wonderland.

Pennsburg, Pa. R. LESLIE CHRISMER

#### Announcements

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

#### BIRTH

FATHERLEY — On February 19, at Glen Cove, Long Island, N. Y., a son, QUINN MARTIN FATHERLEY, to Robert E. and Julie M. Fatherley of Darien, Conn. The parents are members of Germantown Meeting (Philadelphia).

#### MARRIAGE

ROSENBERG-VOELKER-On February 5, at Florida Avenue Meeting in Washington, D. C., JEAN LOUISE VOELKER, daughter of Walter and Christine Voelker, members of Abington Meeting at Jenkintown, Pa., and JOHN M. ROSENBERG of Washington, son of Rudolph and Gerta Rosenberg of Gastonia, N. C.

#### DEATHS

BINNS—On February 2, at Tucson, Arizona, ARTHUR H. BINNS, aged 89, a lifelong member of Ohio Yearly Meeting (Stillwater) at Barnesville and one of the founders of Tucson Meeting. Surviving are his wife, Tacy M. (Bundy) Binns; two sons, J. Edward of Arecibo, Puerto Rico, and Jonathan A. of Tucson; four daughters, Frances B. Mott of Paullina, Iowa; Mildred B. Young of Wallingford, Pa.; Dorothy B. Treadway of Tucson, and Martha B. Sharpless of Villanova, Pa.; thirteen grandchildren, and twenty-four great-grandchildren.

GOETZ—On February 6, in Philadelphia, after an eight-month illness, MARTHA FELICITY GOETZ, aged 9, daughter of Elmer and Jennifer Post Goetz, members of Germantown (Philadelphia) Meeting.

HENDRICKS — On January 25, in his home at Perkasie, Pa., WALTER J. HENDRICKS, M.D., aged 62, a member of Richland Meeting, Quakertown, Pa. Surviving are his wife, Sara (Freed) Hendricks; a son, James; a daughter, Mrs. James Davison; and two grandchildren.

LUNDY—On December 22, 1966, at Newtown, Pa., JOSEPH WIL-MER LUNDY, aged 97, a member of Newtown Meeting, husband of the late Bessie Morris Roberts Lundy. Surviving are a daughter, Elizabeth V. Nimbkar of Bombay, India; one grandson; and three great-granddaughters.

SHANNON—On January 31, MARGARET HARPER SHANNON, a member of the Monthly Meeting of Friends of Philadelphia (Arch Street). Surviving are a son, Thomas L.; a daughter, Marjorie; and two grandchildren.

SMULLING—On January 26, at Quakertown, Pa., HANNAH P. SMULLING, aged 82, for many years active in the vocal ministry at Richland Meeting, Quakertown. Surviving are two cousins, Alfred and Clarence Johnson.

#### A. J. Muste-Man of Courage

A. J. Muste died on February 11th at the age of 82. For many of us who have worked with him through the years and have had the benefit of his counsel it is hard to believe he has passed beyond us. Only the Monday before his death George Willoughby and I had talked with him about the *Phoenix* voyage to Haiphong and had received his advice.

A.J., the familiar name by which most people knew him, had a varied career as minister, labor organizer, Fellowship of Reconciliation secretary, and radical peace actionist. Two qualities which distinguished him were his great moral courage and his spirit of forgiveness and nonretaliation. Through the whole period of anticommunist hysteria he went right on treating individual communists as human beings. He was not naive about cooperation with communist groups, but he had the moral courage to defend openly their rights as individuals, regardless of the fear and hysteria around him.

There were many times when colleagues of A.J. would disagree with him about strategy, or even about substantive issues. As a matter of principle the colleague might withdraw from participation in a particular project of nonviolent action, yet A.J. never tried to retaliate or to impugn the character of those who disagreed with him.

Mahatma Gandhi was once accused of being a saint trying to meddle in politics. He replied that he was a politician trying to become a saint. That is an apt description of A.J.; and, like Gandhi, he may have succeeded. LAWRENCE SCOTT

#### **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.

#### MARCH

19—Joint concert, Haverford College Glee Club and Swarthmore College Chorus, Clothier Memorial, Swarthmore, Pa., 3 p.m. 22—Forum, Chester Meeting House, 24th and Chestnut Streets, Chester, Pa., 8 p.m., preceded by covered dish supper at 6:30. Topic: American Friends Service Committee Material Aids Program. Speaker: George Oye.

23-29-Philadelphia Yearly Meeting, Fourth and Arch Streets Meeting House, Philadelphia.

24-26-Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Florida.

25—Annual dinner and meeting of Friends Publishing Corporation and FRIENDS JOURNAL Associates, Fourth and Arch Streets Meeting House, Philadelphia. Dinner 6 p.m. (by reservation only). Short business meeting, 7 p.m., followed by a talk by Colin Bell, executive secretary, American Friends Service Committee.

#### APRIL

1—Half-Yearly Meeting of Plainfield, New Brunswick, Somerset Hills, Manasquan, and Shrewsbury at Plainfield Meeting House, Watchung Avenue at East 3rd Street, Plainfield, N. J. Ministry and Counsel, 10:30 a.m.; business meeting, 2 p.m. Evening speaker: Rev. Alexander H. Shaw, general secretary, New Jersey Council of

#### MEETING ADVERTISEMENTS

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

#### Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

#### California

BERKELEY-Unprogrammed meeting, Firstdays, 10 a.m., 2151 Vine St., 843-9725.

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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

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

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

LA JOLLA-Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 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. Evening speaker: 15-Western Quart Jersey Council of 15-16-Caln Quarter

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 .m., 131 N. Grand. Ph. 438-1071.

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, 472-7950.

WHITTIER - 12817 E. 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.

Churches. Topic: "Spiritual View of the Ecumenical Movement." All are welcome.

7-Rufus Jones Lecture at 7:30 p.m. in the auditorium of School of Business Administration, University of Massachusetts, Amherst. Sponsor: Religious Education Committee of Friends General Conference. Speaker: David Mallery, program director of Friends Council on Education and director of studies for National Association of Independent Schools. Topic: "The Education Revolution and Its Relevance for Religious Education." All invited.

7-9—New York Yearly Meeting Peace Institute, Lake Mohonk, N. Y. Topic: "Friends' Response to Conflict—in the Meeting, in the World." Registration blanks may be secured from Margery Haring, 218 E. 18th Street, New York, N. Y. 10003.

9-Millville-Muncy Quarterly Meeting, Pennsdale, Pa., 11 a.m. Reports of Yearly Meeting and conferences will follow business meeting. Tureen lunch at 12:15.

15-Western Quarterly Meeting, New Garden, Pa., 10 a.m.

15-16-Caln Quarterly Meeting, Camp Hilltop, Downington, Pa.

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. Lincoin Ave. Phone 584-4751.

OAYTONA BEACH-Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

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

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

MIAMI-Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepei, 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 Firstday School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, 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.

URBANA-CHAMPAIGN - Meeting for wor-ship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

#### Indiana

BLOOMINGTON-Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

#### lowa

DES MOINES-Meeting for wosrbip, 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 11a.m., 475 W. 2nd St. 278-2011.

#### Louisiana

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

#### Maryland

BALTIMORE—Worship, 11 a.m.; classes, 9:45 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.

SPARKS (suburban Baltimore area) — Gun-powder Meeting, Priceville and Quaker Bot-tom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

#### **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.

NORTH DARTMOUTH-265 State Road. Meet-ing Sunday, 11 a.m.

SOUTH YARMOUTH, CAPE COD - North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

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: 6364711.

WORCESTER-Pleasant Street Friends Meet-ing, 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. Acting Clerk, Myra Fabian, 2320 Walter Drive, phone 665-3244.

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, Dear-born, Mich. 584-6734.

#### Minnesota

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

#### Minnesota-Wisconsin

DULUTH-SUPERIOR - Unprogrammed wor-ship, biweekly. Phone Don Klaber, 728-3371.

#### 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; Pb. 488-4178. Wor-ship, 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 Caro-lina 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 — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

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 Mer-cer Street.

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

RANCOCAS-First-day School, 10 a.m., meet-ing 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. Marian B. Hoge, Clerk. Phone 255-9011.

SANTA FE-Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante 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., Kirk-land Art Center, On-the-Park. UL 3-2243.

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

LONG ISLAND-Northern Boulevard at Shel-ter 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

a.m. 15 Rutherford Flace, 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)
ahout 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. Duanesburg, Schenectady County.

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SCHENECTADY-Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

#### North Carolina

ASHEVILLE-Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 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 for wor-ship, 8 p.m. Lila Cornell, Clerk. JA 6-8648, 371-4277.

E. CINCINNATI — Meeting for worship 11 a.m., joint First-day School with 7-Hills Meet-ing 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 Wilming-ton 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 925, on second crossroad west of inter-section 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 inter-section of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

DOYLESTOWN-East Oakland Avenue. Meet-ing 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 Lancas-ter Pike and Haverford Road. First-day School, 10:30 a.m. Meeting for worship, 11 a.m.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER-Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meet-ing 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.

MERION-Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30 a.m. Sitting service.

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 Boule-vard 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. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3708 Spring Garden St., 11 a.m.

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 Ellisworth 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 wor-ship, 10:45 a.m.

**SWARTHMORE**—Whittier Place, College cam-pus. 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,

YARDLEY-North Main St. Meeting for wor-ship 10 a.m., First-day School follows meet-ing during winter months.

YORK — Conewago Preparative Meeting — YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

#### Tennessee

KNOXVILLE-First-day School, 10 a.m.; wor-ship, 11 a.m. D. W. Newton, 588-0876.

#### 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, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk. Allen D. Clark, Parkview 9-3756.

#### Vermont

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

BURLINGTON — Worship, 11 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

#### Virginia

CHARLOTTESVILLE-Meeting and First-day School, 10 a.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.

#### Washington

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

#### West Virginia

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

#### Wiscansin

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

COUNSELORS FOR ELECTRONICS, SCI-ENCE, WATERFRONT, for small interracial residential summer camp, Bucks County, Pa. Echo Farm, 433 School House Lane, Phila-delphia, Pa. 19144. VI 8-9735.

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ASSISTANT TO THE MATRON at New Eng-land Friends Home, Turkey Hill Lane, Hing-ham, Massachusetts. Write or call 749-3556.

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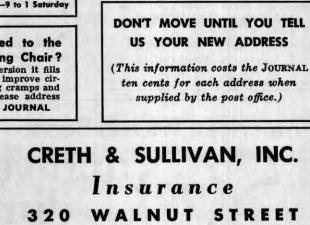
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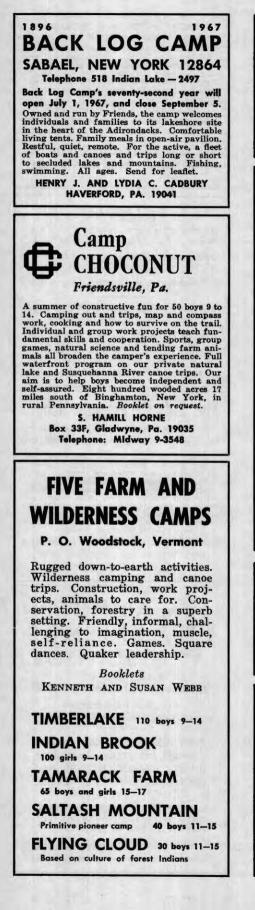
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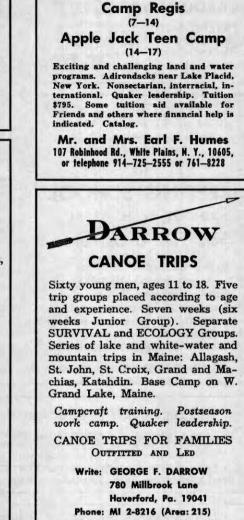


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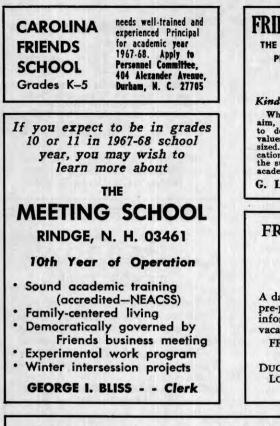
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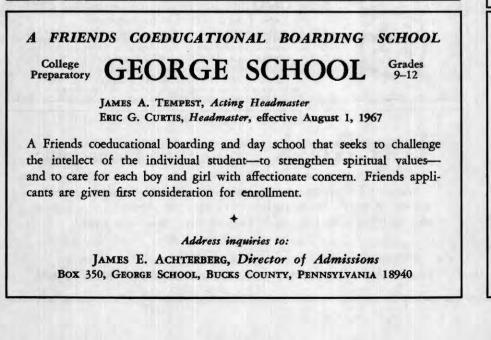
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Editor's Note: This letter explains how this ad was made possible. Of course we welcomed this opportunity to widen the outreach of Between The Lines among Friends.

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Charles A. Wells, Editor and Publisher Between The Lines, Seven Patton Ave. Box 143, Princeton, New Jersey 08540

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