

FRIENDS JOURNAL

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***T**HOUGH the change from day to night is by a motion so gradual as scarcely to be perceived, yet when night is come we behold it very different from the day; and thus as people become wise in their own eyes, and prudent in their own sight, customs rise up from the spirit of this world and spread by little and little till a departure from the simplicity that there is in Christ becomes as distinguishable as light from darkness.*

—JOHN WOOLMAN



*John Woolman memorial window in Minneapolis
(See page 160)*

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

George Fox Kept His Hat On

MORE than ever, a Quaker representative at the United Nations these days finds that his Friends World Committee hat is the right one to be wearing. Any national cap is inherently uncomfortable; an American one is embarrassing and frustrating. What is missing in the corridors, where the atmosphere, like the polluted air of the host metropolis outside, is choking with political fallout, is a sufficient presence standing for Man. This presence must be disinterested, in the true sense of the word. The Quaker program must be part of that presence; its staff must be Friends first and nationals incidentally.

The main organs of the organization established in the great hope and necessity of starting to guard international peace and security are idling out of gear, without power in the pistons. With any load, any pressure on the accelerator, the engines stall. The General Assembly can say what has to be done, but it cannot do it. It sets up, for instance, a Special Session to deal with two of its most important problems: implementation of the liberation of South-West Africa and establishment of acceptable and effective procedures of peacekeeping. The goals are clear enough, but the motor won't take it. The Security Council has built-in monkey wrenches which clank and crash with any demand for output. The Secretary-General, in the driver's seat because all the members clamored for him to stay there, is like any other driver when no amount of turning of switches or pushing of pedals will get the bus to move, only he is even worse off. His vehicle could be fixed, but those in control do not want it to move.

The number of shortsighted sovereign nations to blame for this state of breakdown is legion, and their offenses are serious and varied. But the most blame surely belongs to the most powerful one, the most skilled one, the one that has most publicly and traditionally expounded the high principles of freedom, democracy, and peace. Especially as this nation now, intoxicated with its power, has set about using that power in the very ways it had pledged itself to do the utmost to prevent, with what amounts to contempt for the opinions of its fellow nations, for the lives of its helpless opponents, and for the Charter that binds it by law.

The United States Quaker representative at the United Nations can but be sick at heart. His government has immobilized that political machinery of peace which he has been appointed to help service. His government has closed its ears to its dissenting citizens. Its Mission at the United Nations hears no more of what American Quakers say than does Washington. Though delegates of other Missions may respect him personally, he cannot, any more than they, escape his nationality except in so far as his Friends World Committee hat really stands for something more, for what all Quakers should stand for: absolute human brotherhood in practical human relations at every level of society. The purposes of the Quaker U.N. Program are well served when its staff comes from many different countries so that the Friends' representation is clearly supranational in person as well as in spirit.

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Editorial Comments

How to Live to Be a Hundred

WHO is there who has not dreamed of that utopian never-never land where he will have time enough to do the things he really *wants* to do, without clocks, calendars, and the necessity for having to hurry? Among the most persistent builders of this form of air castle are those whose vocation it is to produce periodicals. Scratch a worker in the field of daily journalism and you will find his blood running green with envy directed at the easy lot of those who work on weeklies. Weekly journalists, in turn, yearn for the less pressing deadlines of the semimonthly or the monthly, and all of them unite in feeling that the ultimate in journalistic bliss and creativity must be reached by the lucky few who have the rare good fortune to labor on quarterlies. What leisurely opportunity is theirs (or so the pipe dream runs) to ignore ephemera, to set a worthy goal, to indulge in deep thinking, and to perfect its expression!

Since this attitude toward quarterlies is a fairly common one, many of us approach them with a certain amount of trepidation unalloyed with the common "I'm-as-good-as-you-are" philosophy that makes taking issue with the editor such a popular aspect of the kind of journalism that operates on a schedule of greater frequency. Perhaps this is one of the reasons why quarterlies are notoriously short-lived; people may respect a magazine that appears at three-month intervals, but mostly they do not reach the point of feeling so scrappily at home with it that they cannot live without it.

All of which leads, if deviously, to the pleasant fact that one of the impressive monuments of British Quakerism, the pocket-size (if it is an ample pocket) *Friends Quarterly*, has just published its centenary number, having first ventured into print as *The Friends' Quarterly Examiner* at a time when (according to Howard Diamond's "A Backward Glance Over a Hundred Years") "London Yearly Meeting was stirring in its sleep" and was producing tedious publications that "needed an effort of will to read them without slumbering."

Hoping to stir Friends out of their lethargy, the *Quarterly's* founder and first editor, William Westlake, ob-

served in his initial editorial: "We have sunk into a calm repose for lack of enemies and persecutors at our gate." (Here it may be noted that in more recent years several outstanding Quaker leaders have warned Friends to beware when all men speak well of them.) With this need to escape from somnolence as its leitmotif, the new quarterly set for itself the task of trying to help Friends take a wider view of their possible service in the world and to move away from their customary restricted channels of thought.

Almost forty years later a new editor and a new generation of contributors were still hammering away patiently at approximately the same theme by way of a series of articles called (as how many articles in Quaker periodicals are still being called, in substance!) "Why the Society of Friends Does Not Increase in Membership."

Just how much modern Quakerism owes to these early *Quarterly* editors and writers for its emergence from slumber must remain problematical. For all its continued concern about stationary membership the Society today can hardly be accused justly of somnolence except by the most rabid of Backbenchers. Certainly if Friends *have* advanced from their period of quietism it is because many of them have let their lives be guided, however unconsciously, by A. C. Benson's statement (quoted in Howard Diamond's centenary article) that "the one thing which differentiates the noble mind from the ignoble is his power of caring passionately and desperately about other people and of spending himself for their happiness and value."

Can it be that this is also the thing differentiating the quarterly which lives for a century from the periodical of shallower aim that dies young? Whatever the reason, American Friends, despite a number of brave attempts, never yet have succeeded in establishing a lasting quarterly of general appeal, so it is with just a touch of envy, far outweighed by genuine admiration, that we wish *The Friends' Quarterly* well in its second century and add our hope that in 2067 its editors and contributors will still be giving voice to their worries about why the Society of Friends does not increase in membership.

The Stained Glass Woolman

JOHN WOOLMAN in stained glass? To anyone familiar with tales of the Quaker saint's distaste for ostentation, his devotion to utmost simplicity, the thought is incredible. Yet a visit to Plymouth Congregational Church in Minneapolis will reveal that, incredible or not, Woolman is memorialized there in all the glory of a stained glass window (reproduced on the JOURNAL's cover in staid black and white).

The Woolman Window is a gift made to the church by three brothers as a memorial to their parents, but its theme and symbolism were selected by Dr. Howard Conn, Plymouth's pastor, a long-time admirer of Woolman and a member of the Wider Quaker Fellowship. In Dr. Conn's opinion "John Woolman's *Journal* is the first American classic" and "one of the few permanent contributions to religious literature by an American author."

According to the description of the window published by the church: "The center medallion shows John Woolman, American Quaker, 1720-1772. . . . Behind him is a slave bending in work, symbolic of the lifelong interest of Woolman in the misfortunes of his fellow creatures.

"To the right a large medallion suggests the years when Woolman was a tailor and merchant at Mount Holly, New Jersey. As his affairs prospered and grew, he lessened his 'outward business' that he might be content with a plain way of living.

"On the left Woolman is talking with a family in a home, for his unique ministry was that of private remonstrance, speaking directly to people of their harmful practices. He made several journeys up and down the Atlantic coast, to the south and into New England, both by foot and by horseback. These were to express his concern about slavery and to persuade Friends of its evil.

"In his younger days Woolman wrote many wills and bills of sale for residents of his township, but he refused always to draw up a document in which ownership of a slave was being passed. Two smaller pictures in the field depict this aspect. An Indian suggests the westward journey he took in 1763 to bring the Indians the brotherly love of the white men.

"In the right-hand corner is the *Mary and Elizabeth*, the ship on which Woolman sailed to England in 1772, going steerage because he did not approve the luxury of first class. . . .

"The bird's nest reminds us of an incident when Woolman was a little boy. He threw stones at a robin watching her nest of young ones, but 'I was shortly siezed with horror and remorse, at having killed an innocent creature while she was careful for her young.' . . .

"The trumpet is a symbol which appears several times in the *Journal*, as when he writes: 'I waited in silence

sometimes many weeks together, until I felt that rise which prepares the creature to stand like a trumpet through which the Lord speaks to his people.'

"The remarkable ministry of openness to God and compassion for men which John Woolman exercised in his daily affairs is suggested by the quotation 'I was made thankful to God that I might have a quick and lively Feeling of the Afflictions of my Fellow creatures, whose Situation in Life is difficult.'

The Woolman Window is part of a series on the devotional classics which Plymouth Church is developing.

God Is A Fire

"I am come to send fire on the earth . . ."

Luke 12:49

By WILLIAM T. JOYNER

Fire is
so hungry!
so feverish!
so insatiable!
With abandon
it leaps into the air,
dancing in celebration
of all that is transient.
With relentless violence
it advances,
drawing into its inferno
all that burns.

God
made himself known
in a burning bush;
He lived through
a human incendiary
named Jesus;
His Spirit came
with tongues of fire.
And still
He lives
in things that burn.
If it doesn't burn,
look for God
somewhere else.
Look for him
wherever fire
is being cast on the earth.

The "Pacifist"

By ETHAN ALLEN NEVIN

I will not turn the other cheek
No matter what you say.
The only enemy I love
Is half a world away.

Symbols for Quakers?

By DOROTHEA BLOM

"SHOULD Quakers use symbols?" We hear this question sometimes, but before we answer it we must discover what symbolism implies, religiously speaking. "Symbol" is a hard-worked word. Generally it refers to one thing representing another, as the three letters spelling "hat" produce a symbol for an object worn on the head. Often "symbol" works as a synonym for "emblem": the cross on top of a building identifies a Christian institution. Numbers are symbols representing quantities and their relationships. All of these uses of the word "symbol" involve cultural conditioning and learning.

On the other hand, religiously revealing symbols tend to arouse universal instead of merely cultural responses. In our society, the cross, for example, is an emblem of Christianity; but if a person finds new life through regard of the Crucifixion sequence, then the Christian cross is no longer only an emblem—it is working, living symbolism. Both within the Christian context and in many other cultures, the cross is infinitely revealing and fraught with many meanings, so that whenever we say "The cross means this" or "The cross means that" we deprive it of its power as a living symbol and make of it a dogma or a cultural emblem.

For many people today the cross has lost its living power because it has been so overlaid with dogma it cannot be approached freshly as new encounter. Yet the twentieth-century artist, regardless of his religious background and usually with complete indifference to theology or dogma, uses the crucifixion more often than any other biblical theme, for the true artist instinctively trusts symbols and develops a living relation to them. However, crucifixions by great artists of our time never picture an event which happened just once in history. They reveal something intensely present, terribly inward, very much a process happening here and now. In other words, it is the timeless and transforming—the living symbolic process—that attracts the modern artist. Like Buber using Scripture, he involves himself not so much in what happened once as in what happens now and always.

Obviously, then, living religious symbolism is not something we *use*, but something we *participate* with, something to which we develop a living relationship. Two of the most enduring symbolic phrases of Quakerism are "that of God in every man" and "the inner light." These phrases easily become mere statements of belief to identify Quakers—verbal emblems. "I believe in the in-

ner light" can be as habitual and as stale as any dogma. But if a person says, "I don't have to 'believe in' the inner light; I know it's there," and if some of that inner light radiates from that person, then the phrase ceases to be merely a method of identifying Quakers—it becomes functioning symbolism working in a person.

In one period of my life I had to get up very early in the morning. For my meditations, before swinging into action, I used to sit at a window facing the sunrise. This transformation of the world from dawn-dusk to flooded light often awakened an inner equivalent in me. Sometimes I felt it as a sun rising within me in answer to the outward sun, with these two suns joyously recognizing each other. But the response to the birth of a new day never merely duplicated the response of a previous day; like the patterns on the seas or the light on the mountains, each truly living encounter was unique and new.

When I became flooded with light, it would not have occurred to me to say "I believe in the inner light." I might have said, "How real the inner light is!" I don't have to *believe in* the ground I stand on or the air I breathe. They exist. They participate in my life.

The same is true of "that of God in every man." If I merely *believe in* this as a concept, it will not live for me and function in me. If, however, in my most fleeting, fully gathered moments, I discover my own innermost, incorruptible core of innocence rooted in the very Being of the Divine, then I know this core as central to human nature—however obscured it may become in myself or in others. I know there is that of God in everyone. To state that I *believe in* it becomes irrelevant.

Where "that of God in every man" or "the inner light" transforms, renews, or leavens our lives, invariably it accompanies imagery, either breaking through as fresh visual encounter or emerging from the inward depths. The light within may respond as we contemplate the stars studding the dark depth of sky, or as moonlight carves unfamiliar contours in a familiar world. Or a person's spirit may project the image of a flickering candle against the screen of the mind, either spontaneously or in response to a loved quotation like "For thou wilt light my candle: the Lord my God will enlighten my darkness." Or the light may come in a dream while we sleep—perhaps a dance of flame, consuming litter and leaving things of value unscathed, all with the wondrous illogic of dreams. Ira Progoff once said that the symbol of each person's immediate need is always within him waiting to be recognized and trusted. Exposing ourselves to symbolically rich sources like the Scriptures and the arts often

Dorothea Blom, a member of Purchase (N.Y.) Meeting, is now a lecturer at the Pleasantville (N.Y.) Adult School. She has taught at Pendle Hill and is the author of two Pendle Hill Pamphlets: *Encounters with Art* and *The Prophetic Element in Modern Art*.

helps us to recognize the symbol waiting upon our needs.

Through the symbol, the reality of the intangible makes itself known through the tangible. The spirit of man and the overwhelming validity of the Divine manifest themselves and communicate through the language of symbols. When Moses asked God to identify himself, God answered, "I am that I am," yet he spoke to Moses through the burning bush. Here we have two truths of the religious life. The Divine is nameless and undefinable, yet He speaks through things that can be named and defined. This is symbolism. At a meeting I visited recently, a man said that for many months thought of God brought an image to his mind of a hand reaching through space toward him. A woman once mentioned to me that repeatedly a vision had come to her mind of a small, distant light in a dark corridor; whenever she recalled this image, in some inexplicable way she found her bearings. To the Psalmist all of nature became the language of God, speaking to him. Nature was a vital language of the Divine for Jesus, too.

It would seem that the nameless and undefinable God is always saying to man: "I take the form that meets thy need." And we can almost hear Him add the warning: "Never mistake the form for Me." The hand reaching out, the light in the dark corridor, the burning bush—these are not God. They are symbols or tools through which the Divine reaches us and functions in our lives—revealing, renewing, and leavening our days and years, in so far as we trust the process and respond.

The minute we worship the form—the symbol—we become idolaters. The worship of a rigid form of God in the nineteenth century caused Nietzsche to look into the formless abyss of mystery and to proclaim "God is dead"; that pronouncement now, three generations later, reverberates for the general public. Those for whom symbols arise and fall away, for whom forms themselves become transformed with new life, are not threatened to hear "God is dead." For many religiously growing people, God does die sometimes. The symbol through which God has reached them can fail to function. If one mistakes the symbol for God, he may feel that all is lost: the bush ceases to burn, the hand fails to reach, the light fades in the dark corridor.

Unless we are brave enough to let go of the fading symbol—unless we are willing to be bereft of God—how can there be room in us for the Divine to speak through a new, more mature form, suitable to a new relation to Him? We may come to know what is meant by the "dark night of the soul." We may have to endure emptiness for a while. Inward emptiness—even inner desolation—is room for new life.

We can never decide to choose a symbol, religiously speaking. We can train ourselves to be alert for symbols

choosing us. We can not give God the form that pleases our whim. *He* takes the form that meets our need. Sometimes the form bursts upon us, especially following some shock or crisis. More often, by an intuitive flicker of recognition, we become aware of a symbol that is trying to find us. We must learn to credit this fleeting and subtle magnetic pull, whether the image arises from inward depths or whether inward depths respond to a new vision of the outer world.

It would seem that all the teeming life around us and all the events of our lives are the language of God wooing us, but only at times are we free enough to respond. It may make us feel that the relentless yearning deep within us is already a tentative, wistful response to this wooing.

The question, it seems to me, is not "Should Quakers use symbols?" but rather "How can we better trust the languages of communication between the Divine and man?" In this, Quakerism merges into the predicament of the culture as a whole—a culture which has tended to use "I believe in . . ." as a substitute for response to the Divine.

Our difficulty with symbols arises from trying to handle them intellectually as something we might manipulate, like technology or matter-of-fact living. We want symbols to be logical. We want to interpret them, to rationalize them—all of which deprives a symbol of its vitality and function. Symbolism has to do with an altogether different dimension—the dimension of depth, involving the whole person. In response to a symbol, we must gather our whole selves—intelligent awareness, feeling, intuition, and senses—into attention, so that the symbol may awaken its inner equivalent in us. We must confront the beckoning symbol with holy curiosity, recalling it again and again, fondling it with hands of spirit, learning to hold it until it comes true in us. As we participate freely with a symbol, we find that we and the world both transform, and we feel ourselves released afresh into continuing creation.

In Swirls of Dust

By T. J. PHILLIPS

Swirls of dust clouded her form, but Squaw Peak
lifted her head serenely to look for peace
in the sun. The world moiled about her,
but calmly she poised above where sun
beamed the peace and poise she sought.

We stand with feet involved in the world
and also can lift our heads serenely
to look for peace and viewpoint in the sun.
No world is so involved that we cannot
find poise above the clouds of dust.

Teaching in the Shadow of the "Bac"

By PATRICIA MILES

FOR an American Quaker teaching in a French Catholic school, there are several striking impressions. The warm and gracious acceptance of someone from "outside the fold" is welcome. The sensitive handling of our situation and the total lack of any kind of pressure or proselytizing have been greatly appreciated both by our own children (who are students in the school) and by me, as teacher. At school, as well as with our many liberal Catholic friends here in France, the feeling is, "We all worship the same God"; the differences that there may be between us in our religious practices are irrelevant. However, in more subtle ways my Protestant background has contributed to the development of my role as a teacher at l'Institut Sainte Dominique.

My teaching career here in France began last year when I agreed to be the *remplacement* for the regular English teacher (who is, of course, French) for the trimester that she would be out on maternity leave. I soon found that fitting into the rigidly determined, centrally controlled school curriculum was not to be an easy thing for me. I had seven sections of the top four classes of the school, with students ranging in age from fourteen to twenty years. The average size of a class was thirty-five students.

It was required that I give each of these girls both an oral and a written mark every fifteen days; this responsibility horrified me, for marks are all-important in France. *Carnets* (report cards) are brought home frequently so that parents may keep in touch with the child's progress, and at the end of each trimester there is a very imposing ceremony in which the Mother Superior presents the number rating and grade placement of each girl in front of all the rest. This is sometimes the occasion for a word of encouragement or congratulation and also, frequently, for chastisement. Such a public forum and the emphasis on competitive achievement made me feel extremely uncomfortable; I hated to be a part of this "judgment" process.

My class material was provided by a carefully-worked-out series of English-language textbooks with elaborate grammatical explanations, exercises for pronunciation, and, as texts, paragraphs taken arbitrarily from the writings of such authors as Thomas Hardy, Charlotte Brontë, Oscar Wilde, and Charles Dickens. For their frequent exams, which were to be given on prescribed dates, I could

choose from a number of prepared leaflets containing complex passages from some literary work to be translated into French; some French to be translated into English; and, finally, obtuse English sections whose meaning had to be explained in a paragraph. I myself frequently found these difficult.

The girls here have had, in all, six years of English-language study. Their technical ability is excellent and their knowledge of English grammar far surpasses mine, but the use of language as a creative, functional tool for purposes of communication and for expression of personal ideas has been developed very little. This was an area in which I could make a contribution. I was also anxious to use the language to help interpret present-day life in America.

For example, in a section in one of the textbooks on "The Color Problem, U.S.A.," there were quotations describing Negro life under slavery and a brief, historical outline of developments until 1955. Using newspaper and magazine articles, I was able to bring up to date our discussion of the civil rights movement and of the long, slow progress of integration that is gradually taking place throughout America. This was making use of English as a *living* language, but under the restrictions and emphasis of the present French system of teaching it is difficult to find a place for it in the ordinary curriculum.

The French student lives under the eternal nightmare of the *Baccalauréat* exam. This must be successfully passed at the end of his undergraduate studies. Success opens the door to the university, as well as to training for a variety of careers; failure cuts off many, many possibilities for future employment. Last year, 45 per cent of the students (who had all completed successfully their undergraduate schooling) failed to pass the notorious "Bac." There is constant talk in France of reforming this antiquated system of discrimination, but until that time comes it is understandable that both students and teachers labor under the constant pressure of preparation for this exam, and that they concentrate on the type of learning it demands.

Despite this basic educational climate, when my term as *remplacement* was finished last year, the administration, the students, and I all hoped that a way could be found to use my interests and capabilities in the school's future English-language program. We proposed the organizing of small groups for English conversation. This was an exciting possibility, but first I had to be officially authorized to teach in a French school.

This turned out to be no simple process. It was

Patricia Miles is a member of Radnor Meeting at Ithan, Pa. With her husband, Frank, and their four children, she has lived since early 1965 in Labuissière, France, in the region of Bethune, where Frank Miles is engineer for the Firestone France plant and she teaches in the Catholic girls' school described here.

necessary to produce photostatic copies of all vital documents in my life, from birth certificate to college diploma; letters of recommendation from my previous teaching experiences, no matter what or where (all translated into French by an official translator); various French documents proclaiming that I am indeed a welcome resident here, that I have no police record, that my husband has an official work permit, etc.; and, last but not least, six handwritten statements expressing my reasons for wanting to teach in France.

When my long and complex "dossier" was at last fully compiled (I had great pity for the poor nun who was charged with this unfortunate task), the final requirement was a personal interview with Monsieur l'Inspecteur d'Académie. An inconvenient trip to a nearby city had to be made immediately, and after an hour's wait for a mere ten minutes with the gentleman, I learned that not even this was the last step: my "case" would be considered by a special committee of the Ministère de l'Éducation Nationale, which was to have its yearly meeting sometime during the summer. Only then would the decision be made as to whether I would be authorized to teach in France!

Apparently, however, they found me acceptable. The school was relieved. I felt dutifully complimented that an American was considered desirable as an English teacher, and the students have been enjoying the results this year in a refreshing supplement to their regular English classes. We have small groups of about ten students for half-hour classes of English conversation. There is no set curriculum, nor are there papers to write or correct—not even marks to give! We are free to follow individual interests and requests and are challenged to make the program as varied and stimulating as possible.

One class has, perhaps, a debate on the war in Vietnam; another analyzes advertisements in an American magazine. Another is interested in talking about the differences between American and French schools; others are curious to know about "dating" in America. We have learned to sing some Negro spirituals and have read "The Night Before Christmas." Often it is I who asks them to tell (in English, of course) about their Christmas customs or about the origin of the local fête of Sainte Catherine. Recently they have tried to explain to me the processes and politics of the French elections, just as last fall I tried to interpret for them the elections in the United States.

And so, in the informal atmosphere of these small classes, English is being used creatively. Administration, teachers, and students agree that it is a healthy addition to the regular program, and they hope to find ways of providing more of the same type of thing in the future, perhaps with German and Spanish studies as well.

What Can I Do?

By RACHEL DAVIS DUBOIS

SELF-HELP projects among Negroes are developing all over the South today. This seems to be the next important phase in the civil rights movement. Such projects range all the way from teaching one another to read, write, and vote to building one's own concrete-block house—from building small businesses to building various kinds of co-ops. These are the activities that are in need of advice from people with "know-how" and with sympathetic attitudes.

As an example, the Citizens' Crusade Against Poverty (Atlanta, Georgia) is a privately financed, nonpartisan grouping of more than a hundred leaders and organizations. Walter Reuther, its chairman, says the crusade is designed "to provide the bridge between those people who have the resources and those who need them. . . . There are many people in the United States who are committed to the eradication of poverty and yet have not found a way of joining in the battle. There are hundreds of other groups who have the will but who lack the resources to help themselves. By linking these two groups with common concerns together in a partnership, we hope to forge a vital new antipoverty force that will contribute to the development of a democratic New South."

In this Atlanta project citizens are starting to make cement blocks for building their own houses, using machines owned by themselves. One aim is to rid ten counties of outside privies. A report states that in "one county in Georgia that has 2,674 occupied housing units, 1,686 are without piped water and 1,976 are without flush toilets. This condition prevails all over the rural South."

In each county citizens are also establishing community centers to provide quarters for activities they decide upon for themselves. They need help from persons with almost any kind of ability. For instance, a camera club has a darkroom fixed up, but no camera. A sewing club has three electric machines and bundles of material for women's and children's clothes sent from business houses in New York City; its members know how to sew, but how can their efforts be put on a paying basis?

Can you help? Have you had experience in building co-ops? Can you teach adults to read and write? Are you a retired librarian? There are community study halls that need your help. Can you give a small Negro-owned chemical company the know-how to keep itself alive? If you are seeking useful service, then go South, young man, go South!

Rachel Davis DuBois, a member of New York Preparative Meeting at Rutherford Place, has served on the staff of the Southern Christian Leadership Conference and is now a consultant for the group in leadership training.

A Jewish Quaker

By EDMUND P. HILLPERN

NEW YORK Monthly Meeting has made a significant decision. It has welcomed into membership a man who, in his letter of application, said: "I am a Jewish Friend; I am not a Christian."

In a large meeting for business his application was considered for more than an hour. A great variety of reactions were expressed, from left and right, from unitarians and trinitarians, from liberals and humanists. And finally it resulted in a minute stating that "the sense of the Meeting is to approve the application." This experience was an important contribution to clarification of Quaker principles.

Our newest Friend, in his letter of application, wrote (in part): "I am in unity with Friends in their silent worship and their seeking the presence of God, in their ministry of all to all, expressed in the free vocal ministry of the Meetings and the duty of all Friends to do works of love in the world. That of God in every man, to which George Fox directed his hearers' hearts, is the same spark of God's glory in every man which Jewish teaching holds to be the object of every holy act. In love we liberate this spark. The religious growth I have experienced in the community of worship of Friends is a continuation, not a repudiation, of my Jewish heritage. I will think of myself as a Jewish Friend; I can no other. Thus my clearness is bound up with your clearness, in that you must act upon this membership in full knowledge that I am not a Christian."

"When I speak of myself as a Jewish Friend, I mean primarily that the language of religious experience and ethical teaching I am most at home with comes from the historical milieu of Judaism. The language of Christianity is largely opaque to me, although occasionally ministry couched in this language is full of the Light for me, and I am grateful for it. It seems to me that we all can be enriched by the various languages which emerge from the silence, be they the languages of everyday experience or of Christianity, Hinduism, science, Marxism, Judaism, psychoanalysis, and so on. What is essential is that these finite, unfinished languages be infused with the Light and that we never fall into the idolatry of our own particular one."

Because the American Friends Service Committee's Fiftieth Anniversary Supplement scheduled for inclusion in the April 15th Friends Journal has expanded in size far beyond the original plans it has been necessary to raise the price charged for extra copies of this issue to 50¢, instead of the 45¢ previously announced. Reservations already made at the 45¢ rate will be honored, however.

Storrs' Double-Purpose Meeting House

THOSE who are concerned about the time, effort, and funds that Friends spend on meeting houses may welcome the news from Storrs Meeting in Connecticut. Being a small group of seven families, we had longed to leave the dingy, noisy room in a store block where we had been meeting, but we had wondered if we could afford a place of our own.

The answer to our hopes came this past year when a property in a quiet, rural setting near the University of Connecticut, with a small house built a few years ago for rental to a cooperative nursery school, came on the market for \$18,000. With \$3,000 from our own building



fund and a gift of \$2,000 from the Meeting House Fund of Friends General Conference, we were able to make the down payment, and the \$100-monthly rent that we receive from the nursery school covers the mortgage payments. The school also furnishes heat, light, telephone, and cleaning, so our housekeeping chores are more pleasant ones, such as clearing a view through the woods to the cow pasture.

Even with all this service the school welcomes our ownership because we have reduced its rent. Each group needs the other. We wonder how many other communities have similar groups waiting to find each other. A weekday school and Sunday-meeting combination is a way to make funds do double work. Can we afford to let meeting houses remain idle six out of the seven days of a week?

We once had hoped we could have a more "church-like" atmosphere, but the spirit seems to shine forth just as well from our simpler surroundings, characterized by lots of sunshine, gay pastel curtains, and the cheerful feeling of a house where children play all week. On Sundays the one large room is divided by bamboo shades, with the easels and toys stored in one end near the small

The new Storrs Meeting House is located on Hunting Lodge Road near the University of Connecticut. Howard Roberts of Andover, Conn. is the Meeting's clerk.

kitchen and the other end cleared for meeting. The equally large basement, which is used by the school during the week, has possibilities for future Sunday school uses. The building adequately meets our present needs, and the Meeting grows and deepens.

Perhaps Friends should consider what really is needed in a place of worship. Is it the traditional Quaker look of benches and plain walls in neutral colors—a sense of quiet dignity? Or can a new, young family meeting find its deeper life in unconventional surroundings? College students who have discarded traditional religion for Quakerism may even prefer a different atmosphere. But some qualities are essential: a hushed silence without interruption from voices, television, or traffic; a fresh cleanliness and a pure simplicity with no visual distractions; quiet order in the arrangement of chairs; windows to let in sunshine or perhaps to open onto an inspiring view; and some bit of beauty such as color in the window drapes or flowers on a small table.

With thought, a Meeting can create an atmosphere of harmony and peace and also retain a certain liveliness which reminds one that silence is a living, exciting adventure. Here we come to relax in the calm and, finding new energy, to rise up refreshed.

ALISON DAVIS

Look Northward, Friend

By WALTER LUDWIG

WHEN New York Friends gathered in 1965 for their Yearly Meeting their "Minute on Vietnam" warned against "a growing national acquiescence in terror" and predicted "bombings, torture, and reprisals mounting in ferocity." A year later the Yearly Meeting moved to another level of action. Again messages were approved and sent, but protests and letters were not enough. The Meeting went on to recommend that gift packages of medical supplies be mailed to the Canadian Red Cross or other Canadian agencies for transmission to the Red Cross Societies of South Vietnam, North Vietnam, and the National Liberation Front, and that funds be collected at Yearly Meeting for such use.

The Yearly Meeting realized that this would involve testing the Federal Trading with the Enemy Act (passed in 1917), which has been interpreted by the Government as forbidding trade with North Vietnam and the N.L.F. In charging a committee to collect funds and ship medical supplies via Canada to all parts of Vietnam, the Meeting was proposing to violate Federal law—an act of civil disobedience. In its 1966 *Message to Friends on Vietnam* New York Yearly Meeting called upon Friends

"to obey the Inner Light even when this means disobeying man's laws and to risk whatever penalties may be incurred."

This recalls a mid-nineteenth-century remark of Henry Thoreau's after Federal marshals, aided by Massachusetts militia, had seized two fugitive slaves and returned them to their masters in Georgia and Virginia. Thoreau, speaking in Framingham on "Slavery in Massachusetts," declared, "My thoughts are murder to the State. The law will never make men free; it is men who have got to make the law free. They are the lovers of law and order who observe the law when government breaks it." Like Friends, tax-resistant Thoreau appealed to a Higher Law.

In a showdown would New York Yearly Meeting act under the Inner Light that it had invoked for individual Friends? When Congress passed the Fugitive Slave Law in 1851, Quakers and abolitionists invoked the Higher Law and with clear conscience helped slaves escape by the Underground Railroad to Canada. So it was in January, 1967, after official U.S. obstructions had included rejection by post offices of packaged medical supplies to the Viet Cong and North Vietnam; alerting 14,000 U.S. banks not to honor checks payable to the Canadian Friends Service Committee; freezing two bank accounts of the Quaker Action Group of Philadelphia; forbidding American drug companies with branches in Canada to sell medical supplies to the CFSC; and failing to act on applications for licenses by which Friends' groups might legally forward \$30,000 to the CFSC for medical aid to Vietnam.

Having waited three months for the Treasury Department to act on the Yearly Meeting's application to forward \$3,000 to the CFSC, the Representative Meeting approved withdrawal of the application and instructed its Vietnam Committee to "find ways of shipping relief materials without license." Washington officials were notified of the action to be taken. On January 23 three members of New York Yearly Meeting took \$3,000 in cash into Canada for delivery to Canadian Friends, and two of them stayed to confer with the Canadian Friends Peace Committee on peace education.

Friends and other United States citizens may take satisfaction in the proximity of neighbors to the North who in the 1850's and the 1960's have cooperated in acts of good will and humane fellow-feeling. With less satisfaction we may recall that 155 years ago the United States Congress, in expansionist mood, declared war on Canada by the slenderest of votes in both Houses. Unlike our aggressions against Mexico in the middle of the nineteenth century, our designs on Canada failed. They did, however, yield lines for an anthem which Americans might soberly reconsider in relation to Vietnam: "Conquer we must, for our cause it is just."

A member of Scarsdale (N. Y.) Monthly Meeting and clerk of Purchase Quarterly Meeting, Walter Ludwig is vice-chairman of the Steering Committee, Peace and Social Action Program, New York Yearly Meeting.

Haverford's Pari-mutuel Meeting

By GEORGE NICKLIN

IN the fall of 1946, Haverford College found itself with a marked expansion in the size of its student body caused by the influx of World War II veterans. During the war the number of students had become so small that attendance at meeting for worship was placed on the honor system. Now the honor system was continued and students were asked to sign their names at the dean's office when they did not attend. The college administration noted one day, however, that although there were 250 students absent from meeting, only fifty had signed.

The student council was notified of this problem, and at a meeting of the student body it was explained that, if students did not conform to the honor system by attending meeting, a compulsory check-off system would be restored.

This announcement precipitated a crisis which the student council met by having it agreed that students would make a more strenuous effort to attend. The newer students, however, felt that something should be done to make meeting a more entertaining experience. Accordingly, those who were expert at betting methods decided that a pari-mutuel system should be set up on who was going to speak.

Odds were then set on members of the faculty: the president, Gilbert White, was made 3 to 1; the vice-president, Archibald MacIntosh, was 12 to 1. Former president W. W. Comfort was given 4 to 1 odds, and Rufus Jones, who was still attending student meeting at that time, was 3 to 1. On faculty members who had never been known to speak at meeting—at least, not within the memory of the students who attended—the odds were 100 to 1.

On the Thursday that this system went into effect, attendance was much improved and the administration was gratified. The speakers were more or less those who might have been expected to speak, however.

The following Thursday there was an electric air in the meeting house. Students occupied all available seats, including the facing benches, and some were standing in the back. The atmosphere of expectancy was great.

The first speaker was one of the stalwarts. The next, however, was a young instructor in French who never before had been known to say anything. As he stood to speak the tension broke. At least two students were obviously overjoyed that he had been moved.

Following this meeting, the administration called in the student council and said it did not know what had been done to improve attendance, but it should be

George Nicklin, M.D., a member of Westbury (Long Island) Meeting, is a 1949 graduate of Haverford College, Haverford, Pa.

stopped. Immediately meeting was placed on a check-off system and students were informed that, due to space requirements, they must *not* all attend every week.

Glimpse of a World University

By MORRIS MITCHELL

IS the Friends World Institute a fantastic vision? Has the Committee on a Friends World College persuaded New York Yearly Meeting to venture too far into the realm of idealism? Are the trustees foolhardy in setting out to establish seven colleges or "centers" on five continents?

Would not one college drawing students from all over the world be enough? Has the Committee thought out the logistics of moving six thousand students each six months one center to the east? What of plants at each center? Libraries? Buses to carry each student on six thousand miles of study-travel in each area? Can all this be done for the proposed tuition fee of \$2,625 per student per year? Can faculty be found who are willing and able to travel widely and to lay aside all their experience in teaching and join the students in a search for solutions to man's pressing problems? Are the available resources (now less than \$250,000 in all) sufficient for backing such a vision financially, intellectually, and spiritually? Is F. W. I. a timely, practicable, and desperately needed expression of an old Quaker faith in the community of man?

I well remember my first meeting with the Committee in September 1964, when the plan to establish within a year a world college with an eventual student body of eight hundred at each of seven centers was weighed.

I remember the remarks of one member of the Committee: "Do my ears really hear? We have no campus we can use, no faculty, no charter, no curriculum, no students, and \$96 in operating funds."

"Thank you, Friend," said Norman Whitney. "You have put into words just the thoughts that have been running through my mind." It was a critical moment. Then he made it a decisive one by adding, "But you know, Friend, we have talked for six years of founding a Friends World College. I think it's a year from now or never."

FRIENDS JOURNAL has carried the story of the Institute's opening in abandoned Air Force barracks, on schedule, with forty students, in September of 1965, and of numerous developments since then. (See JOURNAL of December 15, 1966, page 625.) Books were asked for, and they have arrived in astonishing volume—more than

Morris Mitchell, a member of Fifty-Seventh Street Meeting in Chicago, is director of academic programming for Friends World Institute, the headquarters of which are now located at East Norwich, Long Island, N. Y.

25,000 of them in the first year. Assets should soon total \$900,000. This is a tiny amount when measured beside the plans, but so far the enterprise never has been in debt and never has borrowed.

Problems are obvious. A college charter is needed. Recognition by the Middle Atlantic States Association of Secondary Schools and Colleges will be necessary. Land, buildings, and funds will be needed for each of the centers. In addition to the peripatetic program the trustees plan a peace research center (for which we have been given the remarkable Joseph Broadman Library), a residential college, and a travel-study program, largely for high school students, to serve chiefly as a feeder for the two divisions of the college.

The feeling at F. W. I. is one of promise, constant excitement, and pressing work. Twelve thousand persons have made gifts of furniture, books, or a few dollars. From any standpoint the faculty of twelve for the forty-three students is strong. And the Quakerly search for truth, employing a half-hour or more of meditation daily, is earnestly sustained.

Clearly, however, one cannot extrapolate safely from so small a beginning. No one knows what lies in store. The plan calls for an eventual enrollment of six thousand, which, at \$2,625 each, would bring in from tuition alone (counting on aid from scholarships, foundations, and counterpart funds) \$15,750,000 annually. If the plan works, each center will comprise a college, and the whole will comprise Friends World University.

There are a thousand world education plans under consideration by groups all over the world. World education is a concept ripe for our crisis culture and shrinking globe. In 1951, in *The Conduct of Life*, Lewis Mumford wrote:

In time, these planetary student migrations will, let us hope, take place on an immense scale, comparable to the comings and goings of unskilled labor from Europe to America at the beginnings of the twentieth century, but now worldwide in scope and with teachers, not labor bosses, to lead them. The result of such transigrations would be to enrich every homeland with mature young men and women who knew the ways and farings of other men, who would bring back treasures with them: songs and dances, technical processes and civic customs . . . , ethical precepts and religious insights.

There may be no more logical group on earth than Friends to set the first world university in motion. The plan will succeed if the purpose becomes the deep concern of every Meeting and of every Friend around the earth.

Some of us spend our lives learning to live without the things we cannot have but never educate ourselves to savor the goodness of what we do have.

—KAY BABB

Friends, Quakers, and Christopher Klem

By SUSAN KLEM

EVEN more rare than a day in June is a day when my brother and I agree about something; therefore, the clashing of our opinions on the subject of Quaker meetings was inevitable. "If you like those things, you're cracked!" he once declared in the well-knowing manner which is characteristic of twelve-year-old males. "I went to one once, and all we did was sit there, and then some old foggy got up and compared his grandfather to a tree; and then, when he finally gave up, we sat there for a few more hours. Heaven only knows why!" Pardon my saying so, O worthy Brother, but methinks thou hast missed the boat. Furthermore, methinks that an hour spent among the descendants of those whom George Fox ordered to "tremble at the word of the Lord" can be much more than "a good time to catch up on lost sleep."

To begin with, you might try thinking about something more serious than how you're going to get out of next week's meeting. Why not "just stand aside and watch yourself go by; think of yourself as 'he' instead of 'I,'" as Strickland Gillilan once suggested. Do you really know the person behind the handsome visage you examine so admiringly in the mirror each morning? Who are you? What are your abilities, your failings (yes, you have a few), your goals, your ideals? If we don't understand ourselves, how can we hope to understand others? If we don't know where we're going in life, how in the world are we going to get there?

Speaking of the world (I wasn't really, but, as the French say, "Ca ne fait rien"), have you taken a good look at it lately? If not, a pew in a Quaker meetinghouse is an ideal vantage point. You may find beauty, as I have, in the tranquility, in the polished wooden floors, and in the stark simplicity of the high-backed pews you so thoroughly despise. Gazing out a window, you may "discover" a tree which you pass every day but have never noticed. If you keep your eyes open, I am sure you will join me in answering Rupert Brooke's anxious question, "Say, is there Beauty yet to find?" with an emphatic yes.

You'll never guess where else I have found beauty—in the words of those whom you have mistakenly labelled "old fogies." There is something wonderful in the fact that, in a sense, everyone at a Quaker meeting is a minister. Whenever a man, woman, or even a child feels that God has inspired him with the "inner light," he gets up and shares his revelation with the gathering. What these people lack in oratorical finesse they make up for in

Susan Klem, a 14-year-old from New York City, is not a Friend, but she and her 12-year-old brother spent several weeks last summer at Westtown, the Quaker boarding school in southeastern Pennsylvania. This article appeared in her school magazine.

thought and sincerity. The Quakers most certainly are not fogies, people who are old-fashioned in ideas or actions, for their brief "sermons," however simple, are always new and original and provide food for thought.

As if we didn't already have more than enough food for thought! Haven't you ever been deep in the "sessions of sweet silent thought" when suddenly you have been rudely interrupted by Mother's warning that you will be late for school or homework or dancing school or your music lesson or goodness knows what else? A Quaker meeting house is an ideal place to digest the knowledge which we bite off in such large, unwieldy pieces these days. For one sublime hour, you can enjoy respite from the constant struggle of our society to get into the "right" college, to get the "right" job, to know the "right" people, and above all to surpass the "Joneses" in these virtuous endeavors.

You and I, Brother dear, are apt to become human computers, full of isolated facts but unable to explain the how or why of anything. In a Quaker meeting, there is time for the contemplation and deep thinking which give us wisdom. As Alfred Lord Tennyson said, "Knowledge comes, but wisdom lingers." I now rest my case, hoping that you will give Quaker meetings a chance. Who knows? Someday you too may be visited by the "inner light"!

Meeting-for-Worship Glossary

THIS is a Friendly version of Bishop Gerald Kennedy's "Preacher's Dictionary," which was reproduced recently in the *Information Service* of the National Council of Churches. In the following excerpts, appropriate Quaker terms have been substituted for such words as "preacher," "pulpit," and "church," used by Kennedy.

He is a spiritual speaker. (He never disturbs me.)

She is not a spiritual speaker. (Her message is too relevant.)

He brings politics into meeting for worship. (I do not agree with him.)

He speaks out with courage. (I agree with him.)

He is pink. (He dares to criticize the *status quo*.)

Her position will hurt the Society of Friends. (We reactionaries are displeased.)

I will not remain in this Meeting. (If I cannot rule, I'll quit.)

He is sowing dissension. (Some people are waking up.)

She lacks judgment. (She is taking Jesus seriously.)

He disturbs me. (I am beginning to grow spiritually.)

She upsets my faith. (My prejudices are taking a beating.)

The whole Meeting is upset. (I am causing all the trouble I can.)

New Friends Council in Washington Area

By DAVID H. SCULL

A NEW organization, the Friends Council, has just come into being in the Washington Metropolitan area. Why? The fact is that no Quaker body of any kind has been in a position to speak for area Friends as a whole, to coordinate schedules and activities, or—most important of all—to look at the area from the standpoint of the problems and opportunities it offers the Religious Society of Friends.

The problem has been obscured by the fact that there is a Friends Meeting of Washington. But Adelphi and Sandy Spring, for example, are entirely separate; Sandy Spring is not even in the same Quarterly Meeting. Potomac Quarter, on the other hand, includes meetings some distance away in Virginia, so that even if reorganized on some new basis it would not be able to give proper attention to the peculiar urban-suburban problems of Washington.

Both Langley Hill in Virginia and Bethesda in Maryland, which in the last few years have developed into rather strong and vigorous meetings, have retained their status as preparative meetings of Washington in a desire to maintain strong ties to the inner city. Each holds its own meetings for business and has a pretty full complement of committees. To attend two business meetings a month or to serve on two sets of committees is a strenuous matter which only a relatively few hardy souls undertake; nevertheless it would not be labor lost if at the "summit" one were to share in consideration of how, for example, we could spread the Quaker message to unreached sections of the community.

Much of the time of Monthly Meeting of Washington necessarily is taken up with questions affecting the group that worships at Florida Avenue. The older meetings—Sandy Spring and Alexandria—might be pardoned for feeling that the newer one at times has assumed too much authority. In any case, each of the new preparative meetings has shown some real stirrings toward independent status; the basic concept of the corporate search for truth and guidance is, after all, based on the face-to-face gathering of a group small enough to interact at a very profound level. If this took place we would have six meetings in the area, not to mention two Friends schools, Friends House, two American Friends Service Committee activities, the Friends Committee on National Legislation, William Penn House with its active seminars program, a new and independent worship group at the University of Maryland—and if I haven't forgotten one now there will probably be another next week.

So after discussions, and consideration by a special committee, extending over a year's time, the Friends Council was established, with five participating meetings (we hope the sixth will soon decide to join). Each names two representatives; that group as a whole may name up to three additional members. The charter is rather open-ended, except that it will be necessary to get and to keep the support of the member meetings in whatever is projected, so no one is going to run wild. The first

David H. Scull of Annandale, Virginia, clerk of Langley Hill Preparative Meeting in Fairfax County, is chairman of the new Friends Council for Metropolitan Washington.

two assignments are (1) to develop some kind of central referral and information service for all meetings and activities, including a calendar and possibly a directory; and (2) to plan for the fall of 1967 a series of public meetings designed to bring a message to the larger community and using the World Conference as a springboard.

The Council, expecting in large part to work through committees drawn from the general membership of the participating meetings, and with the other organizations through liaison arrangements, may work at some very mundane administrative chores such as joint newspaper and telephone listings. But we hope it will also consider, for example, how we can reach more effectively the students and faculty on the half-dozen or more campuses in the area, or how we can identify possibilities of growth in large areas where no meeting now exists. We have been asked to advise the Friends Meeting of Washington as to whether it should think of adding further to its building space in downtown Washington or whether the needs of our Society in the next ten to fifty years mean that we should use our money in some other way.

It is perhaps only a coincidence that this move comes while the two Baltimore Yearly Meetings are in process of uniting. But I would like to think that both actions stem from the desire of Friends to take a more mature and comprehensive look at our responsibilities, a willingness to fashion new tools if they are needed, and a sense that we not only are growing but are capable of further growth if we will but be faithful to the leadings that are given us.

Book Reviews

FANSHEN—A Documentary of Revolution in a Chinese Village. By WILLIAM HINTON. Monthly Review Press, New York. 636 pages. \$12.50

In 1948 William Hinton spent six months in a village in North China observing the process of land reform in action. He accompanied a team of university people and peasants. In an unsuccessful land-reform effort at Long Bow two years earlier, land confiscation had been used in retaliation against landlords and former Japanese sympathizers.

Comparisons can be made between this team and a Friends' workcamp. The team's members arrived full of enthusiasm, encountered community problems, and experienced periods of encouragement and frustration. Self- and mutual-evaluation sessions helped increase the honesty and dedication of the participants. Team members had a gradual awakening to the belief that each villager, whatever his past life, was worth trying to reform. Interestingly, the Poor Peasants' League sought a "sense of the meeting" in making classifications of families.

Fanshen is an engrossing historical account, full of individual stories, some violent and harsh, which gradually unfold. According to Felix Greene, the book is "superbly written" and "the most important book that has yet been written about China at the time of the Communist Revolution." It is still timely because, as the author points out in the preface, "Land reform is on the agenda of mankind."

ESTHER DARLINGTON ROSENBERG

DAG HAMMARSKJOLD, *The Statesman and His Faith*. By HENRY P. VAN DUSEN. Harper & Row, New York. 240 pages. \$4.95

A full and fascinating biography in itself, this book has extra appeal to admirers of Hammarskjöld because it has been deliberately organized and written as a companion to *Markings*, that extraordinary diary of his, composed of detached, subjective, spiritual notes and passages, that has attracted, baffled, and inspired readers since its publication three years ago. To that sound track Dr. Van Dusen now gives us the whole film. For those who own *Markings* already there are twelve pages of tabulations at the end correlating events, dates, Hammarskjöld's jottings, and the author's references. For those who buy this volume first, there are enough quotations from the other to make good reading even without them all. But I cannot imagine, now that they are both available, anyone possessing either volume not wanting to have the other too. Not that the correlations are perfect or completely authentic. They are Van Dusen's only, and perhaps Hammarskjöld would smile at some of them. But the elements involved, external and internal, are all parts of one great life, and by examination of them together the understanding of each is enriched.

Dr. Van Dusen's overriding purpose is to record a witness to the possibility of substantiating faith through active living. "In face of this man's pilgrimage," he says, "let no one—however steeped in the dominant relativisms, agnosticisms, and negativisms of our day—let no one maintain that the ablest and most honest contemporary mind is unable to affirm informed and confident religious certitude."

WILLIAM HUNTINGTON

IS THERE A DOCTOR IN THE BARN? By ELIZABETH YATES. Dutton, N. Y. 207 pages. \$4.95

It is strange that with all the books by and about doctors and the even greater number of books about animals, we never before have had a book about a veterinarian. In her delightful *Is There a Doctor in the Barn?* Quaker author Elizabeth Yates tells us about the life and philosophy of wise, salty, skillful Dr. Tenney of Peterborough, New Hampshire, through describing a single day's events and memories. The day begins at 5:15 a.m. with the difficult birth of a calf, continues, with flashbacks to the doctor's childhood on a farm and his training for his career, through a succession of varied cases and a talk to a group of Four-H Club boys and girls to the evening dispensary for small animals, including a mouse with a torn ear and a beloved dog to be put to sleep. It ends at 10:45 p.m. with the final visit to the hospital and the barn. It is a day of learning and teaching as well as of healing, for often the owners of the animals need help and understanding as much as the patients.

This is a fascinating and heart-warming picture not only of a man and the growth of his mind and heart and skill but of a way of life as American as maple syrup or the Fourth of July, close to the realities of the land and of those who live on it, told with the sensitivity, the warmth, and the beauty that we have learned to expect of Elizabeth Yates.

ELIZABETH GRAY VINING

REDISCOVERING THE PARABLES. By JOACHIM JEREMIAS. Scribner's, New York. 191 pages: \$4.95

This version of a previous work has been written by a world-famous Biblical scholar to reach a wider circle of readers, especially those who do not know Greek. Its aim is to discover what Jesus actually said and meant in his parables. It penetrates layers of tradition and allegory, using what the author calls "ten laws of transformation" to find the real story, its audience, and its teaching.

The message of the parables of Jesus, thus revealed, is presented under ten categories, all of which "compel his hearers to define their attitude toward his person and mission. They are all full of . . . the certainty that the messianic age is dawning." There is a wealth of detail about Palestinian customs which throws much light on the background of many parables. A unique feature is the use of the Gospel of Thomas, which had not been discovered at the time of Professor Jeremias' earlier account.

It is possible to learn much from reading this book, relying on memory for details of the material discussed. However, its greatest usefulness will be as a handbook for detailed study of the many references listed. A glossary of unfamiliar terms (from which "eschatological" is strangely absent) and an index of synoptic parables will greatly facilitate this study.

Rediscovering the Parables may well compel modern readers "to define their attitude toward" Jesus' "person and mission." Does he have a message for today?

AMELIA W. SWAYNE

WOMEN IN THE WORLD OF RELIGION. By ELSIE THOMAS CULVER. Doubleday, N. Y. 238 pages. \$5.95

Elsie Thomas Culver, a Congregationalist minister (one of the very few ordained women clergymen in America), traces the story of the place of women in religious history, beginning with the pre-Christian era and continuing to the present.

Every age has had its noteworthy feminine leaders and pioneers in this field—great women who, though they did not always make their contributions to society through the church, worked usually with the church as a frame of reference. When not permitted responsibilities on an equal basis with men, they engaged in social and merciful activities, founding institutions and opening up vocations for women. Some of the largest cloisters and similar movements of the Middle Ages were founded and managed by women.

Women are still a minority in today's church leadership, though occasionally one of them (such as Blanche Shaffer, General Secretary of the Friends World Committee) holds a position of responsibility. Through such channels as the World Council of Churches' Commission on the Cooperation of Men and Women in the Church and the National Council of Churches' Department of the Laity, men and women of good will must discover new patterns under which they can face the future as co-workers.

This interesting and well-researched narrative abounds in inspiring stories of individual women and their achievements. There are 92 pages of appendices, notes, and bibliography.

NONA M. DIEHL

Friends and Their Friends

"To See What Love Can Do" is the title of the American Friends Service Committee's new traveling exhibit of 317 photographs showing highlights of the Quaker organization's fifty-year history of humanitarian service around the world in the cause of peace. After appearing in Philadelphia's Civic Center March 20 through April 28, the exhibit will open in New York in May at the Union Carbide Building, 270 Park Avenue, and then will travel to regions throughout the United States where the AFSC maintains offices.

Friends Hall is nearing completion at its site on the grounds of Jeanes Hospital in Philadelphia. Since rising building costs for this long-awaited home for the confused and chronically ill have depleted the reserve intended for furniture and equipment, an appeal is being made for additional contributions.

A two-week Easter peace walk from Philadelphia to Washington began March 11 under the sponsorship of the American Friends Service Committee's Middle Atlantic Regional Office, the Philadelphia Fellowship of Reconciliation, the Philadelphia Committee for Nonviolent Action, and Students for Non-violence. A group of forty gathered for witness against chemical-biological warfare at the University of Pennsylvania's Institute for Cooperative Research and then marched south along Route 1, spending two full days vigiling at the 1,300-acre U. S. Center for Biological Research at Ft. Detrick, Md., on the way.

Senator William Fulbright of Arkansas, chairman of the Senate Committee on Foreign Relations and recently an outspoken critic of the Administration's policy in Vietnam, will be the headline speaker at the Wilmington (Ohio) College International Festival on April 8. His subject, as well as that of the four-day festival, will be the Soviet Union.

A Headstart Program serving some ninety children from North Chicago is being planned jointly by Lake Forest (Ill.) Meeting and the Church of the Holy Spirit (Episcopal) of Lake Bluff.

Easily the Journal's favorite Meeting name is "Skagit-Whatcom Allowed Meeting" which, according to the *Bulletin* of University Meeting in Seattle, "now meets regularly at the Seventh Day Adventist Church in Bellingham [Washington]. Visiting Friends are always welcome."

How to increase Quarterly Meeting attendance is indicated by a note in the newsletter of Clear Creek Meeting in Richmond, Indiana. At the best-attended Quarterly Meeting session in a hundred years, the chief item of business was a suggestion for laying down Quarterly Meeting! Fortunately the large group was not in agreement, and the way things go in the Society of Friends this may augur well for Quarterly Meeting attendance during the *next* hundred years.

Bank accounts of Quaker agencies in New York, including that of the Friends Burial Association, are being scrutinized by the United States Treasury Department in its efforts to stop Friends and others from sending relief funds to Vietnam. A Quaker Action Group, in reporting this situation, points out that "evidently the Treasury Department is serious about pursuing the 'Quaker Underground!'"

The Earlham Review is a scholarly three-times-a-year journal sponsored by the Quaker college at Richmond, Indiana, with Earlham faculty members comprising the board of editors. If one may judge by the first two numbers, its contents are to be about equally divided between articles on such public-affairs topics as foreign aid and the antipoverty program and critical essays on poetry, drama, and the arts. In its printed form the *Review* is an innovation, although it succeeds a mimeographed periodical of the same name that for the last decade has been circulated among faculty and students at Earlham College.

In the Editor's Notes appearing in the initial issue stress is placed on the strong Quaker influence at Earlham and upon the *Review's* hope of reflecting the Quaker sense of concern. The new journal, according to its editors, "seeks and wants to spread light. It craves point of view, acute and revealing point of view. That this point of view, in being original, may also be dissident or against the grain does not in the least frighten it. The Society of Friends has been through its history a society of dissenters."

Subscriptions to *The Earlham Review* cost \$2.00 a year, single copies 75¢.

Irwin Abrams of Yellow Springs (Ohio) Meeting, professor of history at Antioch College and an occasional FRIENDS JOURNAL contributor, has been appointed coordinator of international programs for the Great Lakes Colleges Association, a union of twelve Ohio, Indiana, and Michigan liberal arts colleges. The Association now operates three overseas centers in non-Western countries: at Waseda University in Tokyo (administered by Earlham College, Richmond, Ind.); at the American University of Beirut, Lebanon; and in Bogotá, Colombia. There is also a summer program at the University of Guanajuato, Mexico, and a GLCA-sponsored Yugoslav seminar. Expansion of international programs is anticipated, especially in Africa.

Students at the Meeting School in Rindge, New Hampshire, recently presented Tennessee Williams' *Period of Adjustment* in the town's Union Hall, and their lively performance got a long, admiring review in the local paper. The story of two young married couples in the Deep South was portrayed with a colored girl as a Southern segregationist wife and a white girl as a colored maid—"terrible casting," according to the reviewer. Nevertheless he admitted that the production "was great." We are told that Don Flemming, the teacher who directs the Quaker School's dramatics, advised the reviewer to use sun glasses the next time so everyone would look the same color.



The restoration of the 1685 Caleb Pusey House in Upland, Delaware County, Pa., is nearing completion. Custodians are living in the 1790 log house nearby, a stone schoolhouse to the west has been acquired for a museum, and a small frame barn has been brought down from Lancaster County and re-erected by Amishmen. Future plans include re-erection of an old grist and saw mill from Chester County, similar to the one Caleb Pusey managed as an early Quaker business venture, with William Penn as a partner. Furniture of the period, mostly purchased in the British Isles, is in place, and this year trees native to Penn's Pennsylvania will be planted under the guidance of Ralph Griswold, consultant to Williamsburg.

Every fifth Sunday throughout 1967 representatives of Palo Alto (Calif.) Meeting will be visiting the Santa Clara County Council of Churches project in Delano, taking material assistance contributed by Meeting members and attenders to families of striking farm workers. Volunteers are cooperating in this project with participants from San Jose Meeting and from local Unitarian groups.

Historians Arnold Toynbee and Allan Nevins will be the speakers at the Pacific Southwest Regional Office's observance of the American Friends Service Committee's fiftieth anniversary on April 29, to be held at the Beekman Auditorium, California Institute of Technology, in Pasadena. Their subject will be "The Future of Man in the Twentieth Century." Toynbee, a Briton, is best known for his *Study of History*, which emphasizes the psychic rather than the deterministic approach to the study of civilizations. Nevins is the author of many works on American history and the winner of two Pulitzer Prizes for biography.

"The Draft Law and Your Choices," a popular leaflet first published in 1957 by the Friends Peace Committee of Philadelphia Yearly Meeting, has been updated for more general distribution by inclusion of more information for "the non-religious and unaffiliated." It is offered by FPC (1520 Race Street, Philadelphia 19102) at no charge for single copies or at \$2.25 per hundred (plus postage) in bulk orders of 500 or more.

Sunday afternoon meeting for worship for patients at Bellevue Hospital in New York City is a new experiment in Quaker outreach sponsored by Quaker Project on Community Conflict, according to New York-Westbury Quarterly Meeting's *Quaker Bulletin*. Coordinator of the project is Lawrence Apsey.

The constitutionality of Pennsylvania's loyalty-oath requirement for state candidates for public office is being tested by a Friend, Spencer Coxe, executive director of the American Civil Liberties Union's Greater Philadelphia Branch. Coxe, a member of Germantown (Philadelphia) Meeting, has filed a court complaint that the requirement violates not only the First and Fifteenth Amendments and the due process clause of the United States Constitution but also Article 1, Section 2, of the Pennsylvania Constitution. Because he refused to sign the oath the Board of Elections recently rejected his nominating petition as a Democratic candidate for the post of city commissioner of Philadelphia.

Members of Congress for Peace Through World Law is the name of a bipartisan organization recently formed by thirteen senators and representatives. They will work toward more international cooperation, especially on East-West trade and treaties, a strengthened United Nations with a permanent peace force, and general and complete world disarmament, with a peaceful solution to the war in Vietnam the most pressing case in point.

Educational Undertaking. From one of America's newest Quaker schools, the John Woolman School of Nevada City, Calif., about 150 miles northeast of San Francisco, a group of six high school students spent the "special projects" period of their academic year on a three-week visit to Friends and Friends' institutions from coast to coast. With Ronald Mattson and Minaxi Dass, two of the school's teachers, the young people traveled across the country in a large black 1952 Cadillac limousine of the undertaker variety, carrying sleeping bags and availing themselves of Friends' hospitality along the way. They visited the American Friends Service Committee staff meeting on March 7, then took a tour of offices in the Philadelphia "Quaker Quadrangle" and looked in briefly on JOURNAL staff. Paul W. Goulding, assistant secretary of Friends General Conference, was their host in Philadelphia.

In the New Zealand Friends' Newsletter M. Joseph Brusse predicts that in Thailand, where Americans have established many military bases, the inflation and the growing gap between rich and poor that occur wherever Americans are stationed will soon bring about another Vietnam and a similar American "defense of freedom."

Friends China Camp at China Lake, Maine, sponsored by New England Yearly Meeting, will start its 1967 summer season the last week in June with a high-school work project that will include building a new director's cabin and trails through the woods, with time for study and worship. The work will be completed during the family camp in the first week of July, and a second family camp (August 28-September 2) will close the season after three week-long grade-school and junior-high camp (July 9-August 19). Junior-high students may attend camp for four weeks this year, if they wish. Camp registrar is Edwin Hinshaw, 44 Oakcrest Road, Needham, Massachusetts.

Whose Choice? "A Friend told us," writes Bernard Burgess in *The Friend* (London) "that scientists were now within sight of being able to reproduce a series of identical human beings by implanting in human ova single cells from a selected individual. In this way we might have had perhaps two dozen exact Einsteins, Beethovens, or Hitlers. . . . But what, I thought, of the Quaker possibilities? Suppose that in the year 1984 the State, in pursuit of various aspects of the common good, offers . . . the Society of Friends (among others) the privilege of APC (artificial propagation of celebrities)? No doubt the choice of candidates for propagation would rest with Yearly Meeting. Or would it be the job of the Nominations Committee?"

"The Prophetic Element in Modern Art," the new Pendle Hill Pamphlet by Dorothea Blom, whose article on Quakers and symbolism appears in this issue, includes under the term "modern" the entire post-Renaissance era. The author develops the thesis that artists are ahead of their own time in discerning the trends of the future, documenting her theory with examples from William Blake to Andrew Wyeth.

A novel feature which makes this pamphlet useful as a gift is an optional packet of postcard illustrations, available for \$1.25. These, like the pamphlet itself (45 cents), are obtainable from Pendle Hill, Wallingford, Pa. 19086.

Winter Notes from Indiana Yearly Meeting

During the winter months many of the children in Lafayette (Ind.) Meeting worked on a service project to help Lafayette's two Neighborhood Community Centers. In the long list of equipment needed by the Centers' nursery schools they discovered several items that boys of the Meeting (with the assistance of several fathers) could make, such as a wall easel, a low workbench, and a bird feeder. Meanwhile the girls sewed baby blankets and nightgowns. Sunday-morning visitors walking into the YMCA gym, where the children worked, were greeted by sounds of hammering, sawing, drilling, sanding, sewing machines, and unmodulated young voices. (The break of fifteen or twenty minutes when the children joined the adults for meeting for worship provided a welcome contrast!)

At Miami Meeting, Waynesville, Ohio, where heretofore appointment as a First-day School teacher or superintendent tended to become a lifetime affair, a new plan has been inaugurated. The First-day School year was divided into six-week periods, and a calendar was made out showing the names of the appointees for each position and the six weeks they would serve. With *The Curriculum Handbook* prepared by the Religious Education Committee of Philadelphia Yearly Meeting as a basis, each teacher keeps a record of the work done during the six weeks. This makes it possible to coordinate the work of the various groups, and so far this plan is working very well.

At Lexington, Kentucky, where the Meeting moved some time ago to a building recently acquired by the All Souls Presbyterian Church at 475 West Second Street, the Quakers are joining the racially integrated Presbyterians in joint religious education, in informal fellowship, and in efforts to achieve a sense of interracial religious and social community.

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.

Elongated Quaker Skeleton

"Participating in a Quaker Meeting in Addis Ababa, Ethiopia, is an experience which few of us would think possible," says a news note in FRIENDS JOURNAL of February 1. A very surprising statement! There may not be vast numbers of Quakers, but they do, quite normally, get to some pretty far-flung places. I often think of the Society as a very elongated skeleton spread very thinly round the world.

Lusaka, Zambia

EIRENE GILPIN

"Who Really Knows What Might Happen?"

Grateful I am for the counterpoise found in the Bronner article which followed that of Nicholas Evens in the March 1st issue. Were many readers upset, as I was, over the fact that Nicholas Evens seemed not to relate his title to the promise of Scripture that those who seek shall find? For it seemed ever so plain that Evens has omitted completely the brooding presence of the Holy Spirit wherever two or three are gathered in His name.

Truly a conference such as is planned for Guilford needs no such forlorn appraisal as he gives us. May all of us pray that those who gather in the name of the Lord are going with much more on their lips and in their hearts than the service-club approach with which Nicholas Evens turns to this important meeting. Perhaps even he will find it a most rewarding event in a spiritual sense. To quote him, "who really knows what might happen?"

Cincinnati, O.

JAIRUS J. DEISENROTH

South Africa: The Polls Disagree

Howard Kershner makes two main points in his letter in the February 15th JOURNAL: that the Bantustan policy of separate development as practiced by the South Africa Government has the support of the people of that country as a whole, and that the core of the problem in South Africa is a "vast disparity in cultural development."

In support of his first point he refers to a personal poll which he and his wife conducted in South Africa. Many others have conducted similar polls (I have myself) and reached the opposite conclusion. The white population (approximately one quarter of the total) have indicated by majority vote in general elections their support for this policy. The black Africans, as on all national issues, have had virtually no opportunity to comment. They have no vote.

On the second point, I do not claim that cultural differences do not contribute substantially to South African problems. They certainly do. But such things cannot explain, for instance, why an African with a university degree is denied a vote in national elections, whereas a white person who may have been a school drop-out is given this power on reaching the age of eighteen.

Nutley, New Jersey

WALTER MARTIN

"When Back Benchers Met Front Benchers"

In his otherwise accurate and perceptive description (FRIENDS JOURNAL, March 1) of the Back Benchers-Front Benchers weekend at Pendle Hill, R. W. Tucker mysteriously alludes to the Back Benchers as a rather "Front-Benchish" crew "once their weight was properly measured."

This leads us to ask ourselves: where were *we* during the weighing-in ceremony? Or is it possible that there was an undercover Friendly agent present, assessing our authenticity as true believers in change in the Society of Friends?

Thanks are due R.W.T. for recalling some of the salient points raised and largely agreed upon by participants in the conference. But we stoutly maintain our basic alienation from the Established Order and our earnest desire to see a new Society-wide renewal (or "newal") which will speak to the human condition in the twentieth century.

Hockessin, Del.

WILLIAM AND VONNA TAYLOR

Source of Friends' Peace Testimony

Some Quakers may never have read the peace testimony of the founders of the Society of Friends presented to Charles II in 1660 by George Fox and several others. This declaration, stated in unequivocal terms, should be fundamental in our principle of renouncing murder, under whatever guise it lifts its hideous head: "We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world."

Frankfort, Kentucky

JAMES LATIMER

Scholarship Aid Needed

Last summer, on what now seems to have been a rather wild leap of faith, The Meeting School decided to take three almost-full-scholarship students from the Boston Negro ghetto of Roxbury. Our scholarship money had already been promised when we heard of these students, but we let concern overrule financial hesitations, thinking that we would be able to find extra scholarship gifts.

So far not enough help has been found. I am told that we still lack almost four thousand of the six thousand dollars we need for these scholarships.

The Meeting School, begun ten years ago as a cooperative venture in Quaker life and education, has only forty students and no endowment and is still paying on original property and building debts. We need the money for this year and would like to be able to invite the two Roxbury students who are not graduating back for next year.

My hope is that readers of the FRIENDS JOURNAL who support better educational opportunities for Negroes will help us meet this need.

West Rindge, N. H.

JANEAL RAVNDAL
The Meeting School

Should Friends Be More "Religious"?

I agree with Edward W. Beals' letter (December 15th FRIENDS JOURNAL) that there is a lack of religious articles in the JOURNAL. I would like to have one in each issue which would provide spiritual nourishment. I have to take other publications to get it.

It is alarming to me to see over the years the decline on the emphasis that the Religious Society of Friends is a *religious* organization. Possibly "Society of Friends" is a more accurate description of what it is today. If it is not to be a religious group then there is no reason for its existence, as the many activities it is doing can be carried on by other organizations already engaged in these works, even though Friends were the pioneers in the fields.

Chappaqua, N. Y.

LUCILLA B. HUTCHISON

"The Killer Is Harmed the More"

I have just read "Vietnam and the 28X War" in the December 1st FRIENDS JOURNAL. It is thought-provoking as well as clever, but I feel I must write an answer. As one of those opposing the war I think G. M. Smith misses the point. I am not opposing it only because of the loss of life involved. (Incidentally, G. M. Smith should have counted North and South Vietnamese dead, as well as American.)

I believe the deliberate taking of life to be a greater wrong than any death in itself. If war is not to end in the destruction of our civilization men must learn to settle differences on an entirely different level. The United States has pressured other nations to abide by international agreements but in this case has violated the Geneva Accords, deliberately preventing a national group from holding free elections that had been promised.

The American people have not been given the truth about what has been happening in Vietnam. Methods hinting of dictatorship have sometimes been used to keep down protest. (For this reason alone it would be essential to maintain some active protest, lest we lose our freedom in the name of protecting the "free world.")

I very much doubt that we are winning the battle for men's minds by dropping napalm on citizens of a country that has no possible way of retaliating. I think that to most Vietnamese this is a continuation of their war for independence against France. Why shouldn't the Vietnamese think this is a colonial war against white people? If the United States is not willing to see the country pacified by nonwhite troops under the command of an international group we must be fighting for other reasons than are publicly given.

I hold that life is greater than we think and extends beyond our puny years—that there is some sort of psychic link among all mankind. We're all in this together—and this includes the Viet Cong. Therefore I suggest that, of the two involved in the deliberate taking of life, the killer is harmed the more. From my own experience I affirm my conviction that life has meaning and importance which is not ended by death, and that it is not death we should fear, but the irresponsible use of our lives.

New Milford, Conn.

DOROTHY R. GOWIN

"The 28X War"

There has been little comment about the article "Vietnam and the 28X (or 12X?) War" in the December 1st JOURNAL. This surprises me because of the Friends' view of the preciousness of each life. Numbers can be played like semantics, but the fact remains that the automobile has become an increasingly dangerous weapon that we should be aware of. Roads and drivers need improvement, too, and advertising should stop emphasizing speed.

Roslyn, Pa.

EDYTHE C. GARRETT

Correction of an Error

My article "From the Ecumenical World" in the March 1st JOURNAL had undergone some rather puzzling changes in your office when I saw it in print. In the section starting "The Christian Peace Conference . . ." the topic "Behold, I Make All Things New" is that of the World Assembly at Uppsala in 1968 but not, as it was made to read, of the Prague Peace Conference.

I am anxious to have this error corrected for which, in customary charity, we might blame nobody but the long-suffering printer.

Philadelphia

WILLIAM HUBBEN

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

WALTON—On March 2, a daughter, SOUTHY ELIZABETH WALTON, to Edmund L. and Barbara Post Walton of Falls Church, Va. The mother and maternal grandparents, Richard and Helen Shilcock Post, are members of Germantown (Philadelphia) Meeting.

MARRIAGE

WILDA-BIGNON—On January 7, at Yardley (Pa.) Meeting, DANIELLE MONIQUE BIGNON, daughter of Jean and Mauricette Bignon of Sartralbe, France, and JON CHRISTOPHER WILDA, son of Howard and Adrienne Dahlke. The bridegroom is a member of Yardley (Pa.) Meeting and his parents are members of Philadelphia Monthly Meeting.

DEATHS

BAILEY—On February 15, MOSES MELVIN BAILEY, aged 97, of Winthrop, Maine, husband of the late Lettie M. Smith Bailey and a member of Oak Street Meeting, Portland. After World War I he served with the American Friends Service Committee's child-feeding program in Germany. Surviving are two sons, Moses, of Hartford, Conn., and Philip R., of Rockland, Maine; five grandchildren; fourteen great-grandchildren; and one great-great-grandchild.

COLE—On March 6, DEBBIE E. COLE of Millville, Pa., in her eighty-fourth year, wife of Raymond Cole. Surviving, in addition to her husband, are a sister, Pauline Eves, and two nieces.

EASTMAN—On February 5, in Springfield, Ohio, ETHEL UNDERHILL EASTMAN, aged 81, wife of Robert F. Eastman. She was a member of the board of directors of the Friends Home at Waynesville and a member of Green Plain Meeting at Selma. Surviving, in addition to her husband, are two sons, Robert M. of Columbia, Mo., and Richard F. of Yellow Springs; a daughter, Rachel Eastman Norton of Williamstown, Mass.; and ten grandchildren.

LIVEZEY—On November 27, 1966, ALBERT C. LIVEZEY of Spring House, Pa., aged 85, a lifelong member of Gwynedd Meeting.

PARRY—On February 28, at Coral Gables, Fla., SARAH KRATZ PARRY, aged 89, wife of the late William S. Parry. She was a member of Westfield (N.J.) Meeting. Surviving are a daughter, Margaret P. St. Gaudens; a son, William C.; and three grandchildren.

RUBIN—On January 3, in New York City, following surgery, AMY LOUISE RUBIN, aged 1½, youngest daughter of George and Margery Rubin, of Westbury (N.Y.) Meeting. Surviving, in addition to her parents, are a brother, Anthony, and two sisters, Rita and Laura.

SATTERTHWAIT—On March 4, at Bordentown, N. J., MARY F. SATTERTHWAIT, aged 87. She was a lifelong member of Crosswicks Meeting.

TAGGART—On March 1, ELIZABETH COOPER HALLOWELL TAGGART, aged 104, of Norristown, Pa., wife of the late Joseph R. Taggart and long an active member of Norristown Meeting. She was believed to be the oldest resident of Montgomery County. Surviving are two daughters, Mabel (Mrs. Alfred) Weaver and Anna (Mrs. William) Ziegler, both of Norristown; four grandchildren; and nine great-grandchildren.

VAN HORN—On March 2, ELIZABETH M. VAN HORN of Baltimore, Md., aged 83, wife of the late William T. Van Horn. She was a member of Stony Run Meeting.

WALKER—On February 20, EMILIE ROGERS WALKER of Bethayres, Pa., aged 73, wife of the late Lewis Walker. She had been an active member of Abington Meeting at Jenkintown, Pa., for over forty years. Surviving are a son, J. Edward, of Newtown, Pa.; two daughters, Kathryn W. Beardslee of Decatur, Ga., and Emilie W. Oppenheim of New York City; and seven grandchildren.

WINNE—On March 11, at Somerville, N. J., LOUIS A. WINNE, aged 76, husband of Adah Durbin Winne of Bound Brook, N. J. He was a member of Wilmington (Del.) Meeting, as are his wife and his son, Robert Durbin Winne of Georgetown, Del. Also surviving are his daughter, Peggy W. Woodward of Somerville, N. J., and his grandson, Durbin Winne Woodward of Guilford College, N.C., both members of Plainfield (N.J.) Meeting.

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.

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 Churches. Topic: "Spiritual View of the Ecumenical Movement."

3—First of a series of nine lectures by Henry J. Cadbury on "The Narrative Element in the Gospels," Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Gospel Episodes vs. Gospel Sayings." Open to all without charge.

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.

8-9—Pacific Northwest Quarterly Meeting, Community Christian Church, Vancouver, B.C. On April 8 at 8 p.m. Douglas Sanders will speak on "Canada and the U.S. Refugees."

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.

10—Lecture on Gospel narratives by Henry Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Cleansing of the Temple."

12—Suburban Fair Housing Annual Meeting, McKinley Memorial Baptist Church, 214 Cedar Ave., Willow Grove, Pa. Firsthand reports by buyers; discussion; refreshments. All welcome.

15—Western Quarterly Meeting, New Garden Meeting House, Newark Road two miles south of Toughkenamon, Pa. Meeting on Worship and Ministry, 9 a.m.; meeting for worship, 10; meeting for business, 11; lunch, 1 p.m. Baby sitting and child care provided.

15-16—Caln Quarterly Meeting, Camp Hilltop, Downingtown, Pa.

17—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Nature Miracles."

24—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Bodily Cures."

26—Philadelphia Quaker Women, Lansdowne (Pa.) Meeting House, Lansdowne and Stewart Aves., 10:45 a.m. Speaker: Barbara Carnarius of Falls Monthly Meeting and Philadelphia Yearly Meeting's Family Relations Committee. Topic: "A Concept of Family Life in the Twentieth Century." All women of Philadelphia Yearly Meeting and their friends are welcome. Bring sandwiches; beverage, dessert, and child care provided. Ample parking space.

29—New York Westbury Quarterly Meeting, 110 Schermerhorn Street, Brooklyn, N. Y. Worship, 10 a.m.; Ministry and Counsel, 10:30, followed by business session. Bring box lunch; soup, beverage, dessert, and child care provided. Afternoon speaker: Walter Martin of the Quaker United Nations Program. Topic: "Quaker Experience in Africa."

30—Chester Quarterly Meeting, Lansdowne, Pa., 11 a.m.

MAY

5-7—Weekend for Mothers of Young Children, YMCA Camp, Downingtown, Pa. Leader: Christine Downing. Theme: "The Masquerades of Self," exploring the areas of a mother's relationship with her husband and children. (Children's activities coordinated by Ruth Miller and Mary Howarth.) Cost: \$20. Reservations should be sent to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

7—Meeting for worship, Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 p.m.

MEETING ADVERTISEMENTS

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

Argentina

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

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue.

Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

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

California

BERKELEY—Unprogrammed meeting, First-days, 10 a.m., 2151 Vine St., 843-9725.

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

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

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

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

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

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

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

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

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

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

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

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

SAN PEDRO—Marioma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

SANTA BARBARA—800 Santa Barbara St. (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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.

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

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

Georgia

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

Hawaii

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

Illinois

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

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

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

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

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

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

Indiana

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

Iowa

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

Kentucky

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

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

Louisiana

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

Maine

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

Maryland

BALTIMORE—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)—Gunpowder Meeting, Priceville and Quaker Bottom 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. Meeting 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: 636-4711.

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

Michigan

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Minnesota-Wisconsin

DULUTH-SUPERIOR — Unprogrammed worship, 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; Ph. 488-4178. Worship, 10 a.m.; Sunday schools, 10:45.

Nevada

RENO — Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER — Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

ATLANTIC CITY — Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

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

DOVER — First-day School, 10:45 a.m.; worship, 11:15 a.m. Quaker Church Rd., just off Rt. 10.

HADDONFIELD — Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

MANASQUAN — First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR — 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 Mercer Street.

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

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

RIDGEWOOD — Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

SEAVILLE — Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY — First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

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

SANTA FE — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

New York

ALBANY — Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

BUFFALO — Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

CHAPPAQUA — Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

CLINTON — Meeting, Sundays, 11 a.m., Kirkland Art Center, On-the-Park. 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 Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK — First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-5750 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

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

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

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

North Carolina

ASHEVILLE — Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

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

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

Ohio

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

CLEVELAND — Community. Meeting for worship, 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 Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

N. COLUMBUS — Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM — Sixth Street Monthly Meeting of Friends, unprogrammed. First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

WILMINGTON — Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-382-3172.

Oregon

PORTLAND-MULTNOMAH — Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

ABINGTON — Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BIRMINGHAM — (South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

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

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

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

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

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

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

HAVERTOWN — Buck Lane, between Lancaster 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. Meeting and First-day School, 10 a.m.

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

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

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

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 Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

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

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

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

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

WILLISTOWN—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting 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.; worship, 11 a.m. D. W. Newton, 588-0876.

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. 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.

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

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

Washington

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

West Virginia

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

Wisconsin

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

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

VACATION

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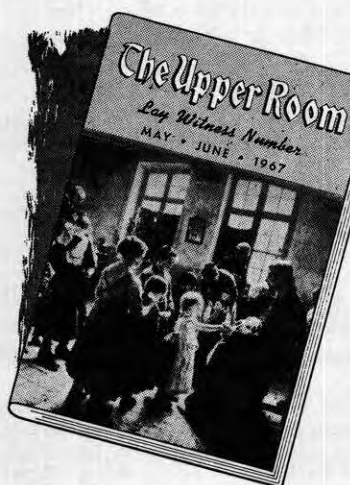
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