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*Volunteer painters at Conscience Bay
Meeting House after vandalism
(See page 321)*

Photo by George Nicklin

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We must . . . change our age-long loyalties so that we don't fight and die for the things we value, but live and work for them. If we can do this, then the journey ahead of man is incredibly more magnificent than the journey that brought us from the Stone Age to the present.

—MARGARET MEAD

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Statistically Speaking . . .

Membership in the Society of Friends, as reported by *Friends World News*, has shown some increases during the past year in Kenya, Madagascar, India, Taiwan, New Zealand, France, Germany and Austria, Great Britain, Netherlands, Norway, Sweden and Finland, Switzerland, Canada, United States, and Jamaica. Decreases are recorded for Madagascar, South Africa, Japan, Ireland, El Salvador, and Honduras and Guatemala. The total is a gain of 2174 over the preceding year's.

These figures on membership are reported just as they are sent in to the Friends World Committee (publisher of the *News*) by Friends' groups around the world. Some include children and young people, but most represent only adult Friends taking part in meetings for business. Not counted at all, the *World News* notes, are "believers," "attenders," and "friends of Friends," "without whom the life of any group would be unthinkable." In Guatemala, for example, there are 1437 members and an additional 8801 "believers" and participants who may never become actual members.

The Unitarian-Universalist Association Committee on Goals

has discovered from a two-year national survey covering twelve thousand of that religious denomination's members that 90 per cent repudiate the idea of personal immortality, 64 per cent say that they seldom or never pray, and 81 per cent reject the divinity of Jesus, although 43 per cent prefer to call themselves Christians. Seventy-six per cent report no change in their value system since becoming Unitarians.

Most Unitarians are converts; 60 per cent previously adhered to another religion, and 28 per cent to none at all. The association's 276,944 membership (more than 60 per cent with college degrees and more than a fourth with graduate degrees) has doubled within the past decade.

Church members represent sixty-four percent (125 million) of all United States citizens, according to the 1967 Yearbook of American Churches, compared with eighteen percent in 1870 and thirty-six percent in 1900. Of that total, however, only eighty-six million persons actually attend church. Among Protestants (fifty-five percent of all members), the numbers in the Southern Baptist Convention and The Methodist Church (each with more than ten million) nearly double that of the third-largest sect, the National Baptist Convention.

Church and religious periodicals, excluding Sunday school and devotional literature, have a known circulation of more than eighty-five million in the United States and Canada, a recent study by a South Carolina advertising firm has revealed. Protestants, with 1,211 publications, make up more than half of this figure, while Roman Catholics, with 570, rank second. The remaining twelve million circulation is accounted for by 77 Jewish, 22 Orthodox, and 15 interdenominational or other periodicals.

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Editorial Comments

Doublespeak Versus the Millennium

THE report by Lee Huntington (see page 321) on vandalism at a rural Long Island meeting house is terrifying, but it is inspiring, too. Its brutal revelation of wartime intolerance is a shock, of course, but its ensuing phenomenon of outpouring good will is a beacon of hope—a beacon of the sort that is becoming increasingly visible in these dark days.

There is, for instance, the columnist in a Philadelphia newspaper who customarily has followed his employer's line of complete scorn and vituperation for anyone who dares to oppose American military policies in Vietnam. Not long ago he happened to encounter a young man who is working for the American Friends Service Committee while waiting for his draft board to decide what to do with him because, although he is not a Friend or a member of any other historic peace church, he refuses to enter military service.

What struck the columnist most strongly about this youth were two things: first, he was obviously sincere in his belief that war is wrong and that he must act to support this belief; and second, he was tall, neat, handsome, blond, short-haired, unbearded, and apparently athletic.

To the newspaperman this was almost incredible. He had been conditioned to assume that all pacifists were cowardly, traitorous, unwashed beatniks, and here was one who violated all the stereotypes. In the columnist's behalf be it said that he took the shock like a man: he actually wrote a piece revealing his astounded conclusion that perhaps there is something good to be said for pacifists after all. And he was much impressed by the fact that this young man's decision to follow the unpopular course of opposing the draft (thereby sacrificing his chance for graduate study he very much wanted) was brought about largely by the many philosophical discussions he had had in college with one of his teachers, a Quaker.

So there it is! So often it seems that those who bear public witness for the ways of love and peace and against the ways of violence are wasting all their seed on barren rock, but sometimes those seed actually do find fertile soil wherein they grow and spread.

Nor is this an isolated instance. Memorial Day saw the first public demonstrations by the new group called "Veterans for Peace in Vietnam," and there is every indication that within the next few months many communities in the United States are going to be visited not only by student-manned "End-the-Draft Caravans" sponsored by SANE, Women Strike for Peace, and several other peace organizations but also by representatives of "Vietnam Summer," the movement led by Martin Luther King which hopes to be able to acquire for the antiwar movement something of the same kind and volume of popular support that the Mississippi Freedom Summer acquired for the civil rights movement several years ago.

Still, all is not roses and houeys; the millennium has not yet arrived, as is amply evidenced by the large and prosperous "religious" magazine which carries full-page advertisements telling young men that if they will but join the Army they will receive (at government expense) all kinds of modern specialized training that is unmatched anywhere. There is no mention of the ultimate purpose to which all this specialized training is put; that can safely be left to the imagination.

Not unrelated in nature to that ultimate purpose is the news dispatch from Washington to the effect that "The Air Force has lost about half of its 818-plane fleet of F-105 Thunderchief jet fighters in Vietnam and will soon begin replacing the rest with faster and more potent Phantoms. . . . Thunderchief losses in Vietnam have totaled approximately \$1 billion." The same day's papers report that a major part of last year's Federally subsidized summer health and recreation programs for children of the urban poor have been eliminated this year because of spending cuts in Washington.

(It may be added that the news of Thunderchief jet fighters' being replaced by "faster and more potent Phantoms" serves to revive memories of the late Jesse H. ["Ducky"] Holmes, beloved of many generations of Friends, who used to pose for his philosophy students at Swarthmore College the ever-escalating problem of what happens when an irresistible force meets an immovable object.)

Another sign of the millennium's nonarrival is the

increasing prevalence of what George Orwell called "doublespeak," as revealed in the shocked attitude of moral indignation displayed by the United States in condemning "illegal" Egyptian-Israeli warfare only a few days after U Thant's sad statement that U.S. bombing raids in Vietnam are leading the world into World War III. Not to be outdone at doublespeak by their government, the newspapers announce in conspicuous headlines that during what was supposed to be a 24-hour truce in Vietnam twelve American soldiers were killed by the treacherous enemy, but if you read down into the small type you find that during that same truce at least fifty-one of the "enemy" lost their lives at the hands of the Americans.

So it goes, the apparently unceasing race between nascent good will and entrenched power—between the forces of life and the forces of death. What we can hope is that such forces as Veterans for Peace, End-the-Draft Caravans, the Vietnam Summer movement, and, above all, young men who dare to obey the call of conscience may before long convince more and more Americans that doublespeaking and destruction of life are not the policies by which they want their country to be ruled.

Maybe they will, too, if we support them.

Jesus' Message of Love

By C. CLAYTON TERRELL

THE simplicity of Jesus' message has confounded theologians through the centuries. They have tried to fit his life and teachings into their systems, dogmas, and declarations, often with accompanying jealousy, division, and open hatred.

According to Albert Schweitzer: "Theologies, church systems, doctrines, creeds find no place in Jesus' teachings. The elemental facts of life will rule the world after all statements and declarations are relegated to dust." And "The whole message of Jesus was a message of love." Elton Trueblood is sobering to the Quaker mind when he says: "We ask how the Friends believe. We should ask how they love one another."

Jesus was no respecter of persons. He loved his people, the Jews. He also loved the despised Samaritans. He loved the Gentiles beyond the Jordan. Enemies arose in bitter opposition, but he loved them all. He walked among the lowly, the needy, the lame, the blind, the sick, the sinner, the outcast, the leper. They, he said, were the ones who "needed a physician." He presented no patronizing approach, for he too was humble. ("He that humbleth himself shall be exalted.") When addressed as "good master," he replied: "None is good but God alone." The road to

greatness, he told his disciples, lay in humble service.

In his Sermon on the Mount—the Magna Carta of religion—Jesus invoked the blessing of heaven upon those who possess the wealth of loving others—the humble, the poor, the meek, the merciful, the peacemakers, and those persecuted for righteousness' sake. "Theirs is the kingdom of heaven," he said, and he made it unmistakably clear where this kingdom is located.

"It is not," Rufus Jones explains, "in some far-off place to be entered when the trials of this life are ended. It is here and now, wherever love exists." At the Last Supper, when Jesus brought to a climax his message on the ultimate values of life, he said, "A new commandment I give unto you, that you love one another as I have loved you."

Ongoing love is a spiritual quality that cannot be defined. When asked to define it, Jesus replied, "It is like the wind; one cannot tell whence it cometh or whither it goeth." One sees its effect in the swaying tree, the waving grain, the rolling sea. To be recognized, love must be expressed. It is expressed in countless ways—in good deeds, for example. Testimonies are of little value; it is deeds that count. Jesus filled his days turning hate into understanding love with deeds of kindness, brotherhood, helpfulness, and friendship. In Robert Ingersoll's words, "Helping hands are holier than praying lips," and Abraham Lincoln said, "I will destroy my enemy by making him my friend."

Hate cannot operate in an atmosphere of friendship. "Whoever says he loves God," said Jesus, "while at the same time he hates his brother, that person is a liar and the truth is not in him." He also declared that "He who hates his brother has already committed murder in his heart."

There are times in our lives when the expression of love is delightful and rewarding. ("It is easy to love those who love you," said Jesus.) But the real test of human virtue comes when one must love his enemy, turn the other cheek, walk the second mile. Jesus faced such a test—his ultimate test was, indeed, beyond the power of human endurance. It was on the cross that forgiving love rose to its supreme level, when Jesus asked his Father to forgive those who had cried "Crucify him!" and, with unsurpassed kindness, added, "for they know not what they do."

"Jesus," wrote Rufus Jones, "revealed not only who God is, but also what man ought to be." And while the man of Galilee spoke to his generation, his message was timeless.

C. Clayton Terrell of Fairview Meeting near New Vienna, Ohio, is a farmer who holds degrees from Wilmington and Haverford Colleges and from Ohio State University.

Coming in July 1st JOURNAL:
Wider Quaker Fellowship Supplement

"It Is Going to Cost Much to Be a Quaker"

By LEE HUNTINGTON

APPLE trees were blossoming along the lane leading to Conscience Bay Meeting at St. James, Long Island, and horses grazed in nearby pastures. Our meeting house—a converted stable of simple, sturdy lines—is fortunate in its serene, pastoral setting. We have wondered at times if we were not too blessed, so remote from slums and battlefields.

A few of our members have been active in witnessing for peace, in letters to government officials and editors, in speeches and in demonstrations. In December the Meeting published in local papers a condensation of the American Friends Service Committee statement on Vietnam; when we held an open meeting to discuss it three people came. We had sent money to Canadian Friends to be forwarded to North Vietnam and had contributed a small sum to the voyage of the *Phoenix*. But all of us were conscious of the inadequacy of our efforts and uneasy because we continued our comfortable lives while far away the violence grew daily more hideous and near at hand division and distrust increased daily.

But one morning last month we discovered that we were not so far removed from the mainstream of events, after all. During the night intruders had come—fellow-Americans who would surely describe themselves as true patriots. With brush and stencil they had writ large on the walls of our meeting house their fury and their disgust: "TREASON! TRAITORS! THERE CAN BE NO COMPROMISE [sic] WITH COMMIES! \$10,000 FOR V.C., A KNIFE IN THE BACK FOR AMERICAN G.I.'S! THE AMERICAN DEAD WILL BE AVENGED!" And, right next to the doorway: "THIS IS A GOD-IS-DEAD SO-CALLED 'CHURCH.'"

The crude letters, some two feet high, stood out against the light walls in scarlet, like fresh blood, and in rusty brown, like dried blood. And everywhere was a rash of stenciled red hammer-and-sickle designs and the words "SAT CONG." Each of us, as we came to the scene, reacted with shock—it was like a blow in the face, and it was meant to be.

What to do? All who could came to the hastily called meeting that afternoon for an exchange of views. Some felt it right to do nothing more than paint over the defacement, in the Friends' tradition of quiet endurance and avoidance of publicity. Since defacement of a house of worship is a felony, many thought it should be reported

to the police, for it was clearly an illegal act meant to terrorize, probably by an organized group—an attack that might be repeated elsewhere if not stood up to forthrightly.

Several spoke of Nazi Germany, where early opposition might have changed history, and of our own South, the example of whose burnt and bombed churches may be repeated in the rest of the country as the urge to silence dissent grows. One mother reported the instantaneous reaction of her nine-year-old son (still obviously wearing his sword) when he heard of it: "Tell me who did it and I'll kill 'em!" Several felt this occasion could present an opportunity to bring in speakers to make a strong case against our nation's Vietnam involvement; others spoke of a possible dialogue with extremists.

It was a meeting that called forth the deepest emotions in each of us. We were all aware that what we decided might be momentous. The meeting concluded in a spirit of tenderness and unity that we shall long remember. It was agreed, first, that we should notify the police but that in case of apprehension we would not prosecute. Second, that we should draw up a brief statement of what had happened, to be given to the press. Third, that we would appoint the following Sunday for a work party to repaint the meeting house, inviting all who wished to come and help us. Our gratitude for the harmonious decision and the opportunity for witness was expressed by one of our members: "We have been privileged by this act against us."

The Aftermath

The week that followed brought amazing and heartening response. Photographs of the disfigured building appeared in *The New York Times* and *Long Island Newsday*, as well as in several other papers in Nassau and Suffolk Counties. We found ourselves in the headlines: "Quaker Church on L.I. Defaced with Slogans on Vietnam War"; "Quaker Church Hit by Hawks to Be Repainted"; "Quaker Meeting House Vandalized." Every member of the Meeting received telephone calls and expressions of outrage and sympathy. Ministers, students, teachers, neighbors, friends, relatives, and many strangers called or wrote. A number—one from as far away as California—sent checks "to buy paint." A local painter offered to do the entire job free but agreed that there was merit in having it done by volunteers; he added that he would come and do it over "if they make a mess of it." The major part of the paint was donated by a Brooklyn manufacturer whose firm is called, by fantastic coincidence, The PENTAGON Chemical and Paint Works.

Lee Huntington, a member of Cambridge (Mass.) Meeting who regularly attends Conscience Bay Meeting on Long Island, is in charge of Quaker House in New York City, headquarters of the Quaker Program at the United Nations (of which her husband, William Huntington, is director).

Of the many expressions of support we received, here are portions of two. A telegram: "On behalf of the Association of Reform Rabbis of New York City and vicinity, we wish to express our concern with regard to the desecration of the Quaker Meeting House in St. James. . . . The right to dissent and freedom to express one's religious convictions are basic democratic principles which must be safeguarded under any condition regardless of one's views on the conduct of the war in Vietnam. . . ."

And from a member of the crew of the *Golden Rule*: "... Conscience Bay, in being singled out in such fashion, has been honored and stands as a symbol to all concerned Friends. As we persist in obedience to conscience there will be more meeting houses defaced, perhaps burned, and attacks upon individual Friends can be expected. This monstrous war in Vietnam is bringing out into the open the sickness that would destroy our country. It is going to cost much to be a Quaker again! Courage and peace to you all."

The twenty-first of May was unseasonably chill and overcast, but we were thankful that it did not rain, and there was great warmth in the friendship surrounding our little meeting house. Some came at eleven for meeting for worship and stayed until dark. Others came at 2:30, and scores before and after. Three Catholic priests came, two Unitarian and two Episcopal ministers with members of their congregations, members of neighboring Presbyterian, Baptist, and Methodist churches, as well as of the Ethical Culture Society. A delegation came from Temple Isaiah; a jolly group from St. Clement's (Episcopal) in Manhattan; and Friends from Westbury and Fifteenth Street Meeting. Representatives, official and unofficial, of the Civil Liberties Union and the Suffolk County Human Relations Commission pitched in.

Students climbed ladders, girls in blue jeans scraped off flaking paint, fathers mixed cans of paint to achieve the right shade, mothers painstakingly removed with razor-blades the crimson paint speckling the letters of our meeting-house sign, and small children romped underfoot, soon resembling animated Jackson Pollock canvases. A young couple came with camera, hoping to use this event as part of an anti-war film. Photographers from *The Times* and *Newsday* recorded the occasion: amateur cameramen were everywhere. The women of Conscience Bay Meeting served sandwiches and hot coffee and tried in vain to get all the names registered in the guest book. With so much coming and going it was impossible to make an accurate count, but two hundred participants would not be an unreasonable estimate. At the height of the afternoon, well-wishers were waiting in line for a chance with a brush; some got in only a symbolic lick.

Not all our helpers agreed with our Vietnam position. One announced, "If anyone starts to preach to me, I'll



hand him my brush and walk off." No one preached.

Somehow, in all this confusion, and in spite of running out of paint at one point, the meeting house got two coats of paint—the storm windows and a gate, too. Everything was tidied up by seven o'clock, when it was still light enough to see how fresh and beautiful it looked.

It does look beautiful. One would never guess it had been so recently made ugly by those hate-filled smears. But we know. It is not something we can forget. More important, we shall remember all those friendly hands and warm hearts who came to restore our meeting house and our faith in that of God in every man.

Antameruasiasfricand

SOMETIMES I dream of Antameruasiasfricand, the new world, where everyone is dying from spring fever or from overexposure to each other; where balloons, red and yellow, black and white, conspire to overthrow all dictators; where free speech is universal to the degree that Russians, Americans, Chinese, English, South Africans, Israelis, and Jordanians are so exhausted from talking that they cannot fight, and atomic bombs take it upon themselves to smother themselves; the new world in which cigarette companies replace tobacco with chocolate, in which scientists synthesize sunshine into a panacea for hunger, sickness, cold, fear, and ignorance; in which perfume is not gotten from bottled odors, but from forget-me-nots and magnolia trees; a renovated world whose people are socially concerned to the degree that the United Nations must pass laws regulating maximum hours of concern; whose long-haired beatnik protesters are invited to tea at the White House, the Kremlin, and Buckingham Palace at four; whose people join hands from Vladivostok to Kalamazoo, raise their eyes to the sky and whisper "peace."

—EMILY ISRAEL

Emily Israel is a 1966 graduate of Friends' Select School, Philadelphia.

The "Small Voice" in Education

By CARL LEVINE

WHO in our country would start a school with but one student and, after two decades of operating an institution so conspicuously successful as to be internationally acclaimed, would be content with a student body of no more than fifty?

Fru Deborah Halfdan-Nielsen, seventy-year old Quaker founder of Hannaskolen near Copenhagen, is that kind of educational pioneer, engagingly modest, yet staunch—some would say unyielding—in her convictions. When I visited her recently I found "Debs" (as she is familiarly called by both students and staff) as full of enthusiasm for the future as on the day in 1946, soon after the end of the war, when we had first discussed her plans for the new school. A vigorous, white-haired woman, regal, even austere, in bearing, she seemed perplexed when I asked her gently how she could be satisfied with such minuscule growth.

"I don't understand," she replied. "At Hannaskolen we are concerned with building character—not enrollment."

Turning to look out into the garden where some nursery-school children were at play, she said, "You know, last spring from all over the world I received telegrams and letters on my seventieth birthday. One was from a former German refugee who had been my secretary here during the Hitler period. 'Debs,' she wrote me, 'what I admired you for most during those terrible years was your serenity, your unquenchable optimism.'"

Fru Halfdan-Nielsen smiled sadly. "Serenity? Optimism? When I think back to those days of the Occupation and the hardships and those sudden midnight visits of the secret police (we were on their list, you know, because we were helping refugees), what I remember most distinctly is that though I was quite prepared to go to prison or be sent to a concentration camp, I was never really afraid. I never questioned the rightness of what we were doing. Yes, there I was quite serene.

"The question, however, that tormented my husband and me was: how could we bring up our children to have confidence in life when we were literally surrounded by evil, by moral chaos in the world outside? It will pass, it *must* pass, I told myself." She drew a deep breath, then said simply, "I had faith in the essential goodness, the wholeness of life. This is what gave me that 'unquenchable optimism.' This was my stimulus for starting Hannaskolen."

Carl Levine, associate professor of English at Colorado State University, was director of the Stockholm office of the American Friends Service Committee during the early postwar period.

Contemplating the ruins of the old world, the Halfdan-Nielsens had felt that conventional education had failed for two reasons: there had been too much emphasis placed on purely personal development and there had been not enough concern for the spiritual needs of man. Perhaps the most neglected area in all education, the Halfdan-Nielsens were convinced, was the crucial one of women's education, for woman was the basis of the family, and the family was the basis of society.

"What Ragnar and I therefore decided to do," she told me, "was to take perfectly ordinary girls of sixteen or seventeen who were not going on to the university—even those with mental and emotional problems—and give them a sense of their vocation as women, as wives, as mothers-to-be, as the spiritual center of a new kind of family life. They would be taught to become not only better housewives, but also intellectually more stimulating companions to their husbands, and, we hoped, better moral guides for their children."

The Folk-High-School Tradition

As a secular school more concerned with imparting "spiritual and moral values" to its students than with their academic or vocational training, Hannaskolen is not unique in Denmark. In philosophy it conforms to the long-established tradition of the Peoples' Folk High Schools, a voluntary educational program for young adults the distinctive feature of which originally was to have young men and women, mostly from the farming class, come together during the winter months, when farm work was slack, for the purpose of broadening their intellectual, social, and moral horizons.

Most of these schools were originally established as private institutions; now, however, practically all have been converted to private foundations, each managed by a committee and responsible to its own board of directors, but subsidized by the Danish Ministry of Education, which contributes seventy percent of their teachers' salaries and grants them low-interest loans for construction, teaching materials, etc., but allows them almost complete freedom as to both curriculum and instruction. Hannaskolen, while sharing many of the characteristics of the regular Folk High School, is an adaptation of the original idea. It is what is known in Denmark as an *efterskole*, a continuation boarding school.

When I asked the former supervisor of the Danish *efterskole* program how the State could justify subsidizing the relatively high cost of operating such a small school as Hannaskolen he replied: "We are a small country, therefore we respect the small voice—the special in-

sights of such groups as the Quakers. Hannaskolen has been a sort of pilot project, very useful to our whole educational system, and therefore justifying its cost. For example, it was one of the first schools in Denmark to stress the importance of what you might call 'family knowledge.' That's important for us because we have quite a mental health problem here as a result of broken homes, illegitimacies, etc. More and more schools are now following the lead of Hannaskolen in providing courses in family life for adolescents.

"A second value, perhaps even more important, is Hannaskolen's contribution in developing the spiritual life of its students—an example which also has had its effect on other schools. Ninety-four percent of the Danish people are members of the State Church—but few of them actually *attend*. Particularly for the young, religion has all but lost its meaning. Before the war, religious instruction in our church schools was, I must say, *very* dogmatic. Young people today won't accept that kind of teaching. At Hannaskolen, they learn that religion can be tolerant, open-minded, that love of one's fellow men is an important aspect of religion. Well, *this* sort of teaching is more acceptable to the young, and school administrators are quick to learn from this kind of humanitarian approach. Some of them feel, of course, that Fru Halfdan-Nielsen is too idealistic, even naively so. Nevertheless, after one of our semiannual conferences teachers generally return to their own schools with new insights."

Students Mostly Non-Friends

Although Hannaskolen is known as a Quaker school, practically none of the three hundred students who have attended it have come from Quaker homes; and of its eight full-time and eight part-time teachers, only half are members of the Society of Friends. Actually, religious instruction, as such, occupies a minor place in the school's curriculum. The emphasis is on group living, cooperation, concern for others.

A Hannaskolen day is long, almost completely filled with work, studies, and group activities. After teachers and students discuss the day's program everyone gradually settles into a period of silent reflection and worship which is central to Quaker practice. The daily routine is roughly divided into three parts: "practical" work (cooking, housecleaning, child-care, etc.), academic subjects, and cultural or recreational activities.

The normal course at Hannaskolen is of two years' duration. During the first, the emphasis is on teaching the girls how to handle *things*; during the second, to work with people and to put theory into practice. Divided into small classes, the students experience, rather than study, the human condition "from the cradle to the grave." They accompany the local district nurse on her

rounds, helping young mothers with their babies; they assist the kindergarten teacher at Hannaskolen's own nursery school; they help organize and run club activities for disadvantaged youngsters at a nearby public elementary school; and they perform services for incapacitated residents of an adjacent institution for the elderly.

Because it is a Quaker school, there is an unmistakable international emphasis in its program and concerns, with serious courses in the United Nations and international affairs, as well as frequent lectures by diplomats and other foreign experts resident in Copenhagen. Every winter the girls (who come from half a dozen countries, including the United States) vote "foreign aid" programs of their own, such as sending school supplies to children in Africa, paid for with money they have saved by eating a one-course dinner once a week.

After their two years at Hannaskolen approximately half the young women (they are then about eighteen years of age) enroll in professional schools to become teachers, nurses, social workers, dieticians, and the like; the remainder either get married or take jobs as housekeepers, nursemaids, shop clerks, etc.

Alumnae Reactions

When I asked some of the school's alumnae what they remembered particularly about their Hannaskolen experience, one of them said: "Well, I suppose one important thing was to make me sensitive to people. We had several Greenland girls, for example. Well, those girls had their problems. They came from a very different culture, and they were quite primitive in many ways. They had been brought to Denmark by our government for nursing training. They would have been absolutely lost, I'm sure, any place else. At Hannaskolen they weren't allowed even to feel lonely.

"One thing Debs considered a really bad trend in education was what she called our *unbalanced* development. She felt the schools were far more concerned with developing the brains of a student than with her emotions, her spirit, her psychological outlook. So she tried to compensate for her own downgrading, or underemphasizing, of the intellect by strengthening our sense of family—that is, the Hannaskolen family. Through this awakened sense of unity, she hoped, we would come to enlarge our sense of family to include *other* people—yes, eventually all mankind."

Another graduate I interviewed said that when she came to Hannaskolen, "For the first time, it seemed to me, I was confronted by adults who looked at me directly, honestly, who tried to see the real *me*, and tried to make me, too, see myself as I really was. This was a terrible jolt; most girls, I think, resent being compelled to take a good look at themselves.

"At Hannaskolen, also, I first learned to live with people very different from myself. This was the beginning of self-discovery, of seeing myself in relation to others, and to society as a whole. It made me more analytical, aware of my own ideals—or lack of them.

"And yet, thinking back on it now," she continued, after a pause, "it seems to me those Family Life courses were perhaps a little *too* idealistic. It's ironic, you know, when you come to think of it, that so much emphasis is placed at Hannaskolen on one's role as wife and mother, on the great joy that comes from fulfilling one's self in harmony with God's purpose, and so on, when so many of our Danish women are destined for spinsterhood and a life of childlessness. Pathetic, isn't it? I sometimes wonder whether the ideals the school teaches are not a bit too high for our world, whether it does not, in all innocence,

make it more difficult for our girls to find husbands in keeping with what's available."

* * *

On the eve of her retirement as headmistress of Hannaskolen (she is remaining on, though, as consultant) Deborah Halfdan-Nielsen was inclined to be philosophical about her failures and successes.

"Yes," she said with a sigh, "we don't always succeed in achieving our goals. Are we too idealistic? Do we aim too high?" She shrugged. "Our purpose is to develop our girls' character, and thereby to develop and improve the world's character. We try to give our girls a sense of the *sanctity*, the *wholeness* of life. We hope they will not be satisfied with less than the best of which they are capable. Is that too idealistic?"

"If Thine Enemy Hunger . . ."

By MARSHALL O. SUTTON

Illustrations by EILEEN WARING

IT is reported that over two-thirds of the world's population is suffering from lack of food. The population increase threatens even greater disaster in the next few decades. These facts come into sharp focus for me, for I know from experience the sensation of dire hunger and what it does to the mind and spirit.

One autumn morning over twenty years ago I left the superintendent's office at the State Colony for retarded boys near New Lisbon, New Jersey, where I was performing alternative service as a conscientious objector. I was thinking about the superintendent's son, who had just landed with the Marines on Okinawa. I could sense the father's total concentration on this event, his love for his son. This was combat. In military training, he had said to me once, one is always anticipating combat—in fact, one longs for action.

Could I ever long for combat? Ever since I was a thirteen-year-old at a Quaker boarding school I had been taught: "Love your enemies"; "If your enemy is hungry, feed him." This philosophy of the school had become a part of me.

The confrontation with the superintendent focused the choice before me. This was a time for action—not a time to take refuge in a quiet meeting for worship at

7 o'clock each morning with my fellow conscientious objectors, safe in institutional buildings across from the training fields of Fort Dix. The quiet waiting from now on would be filled with a longing for action, an alternative to combat. Was violence the only "active" way of deciding international confrontations?

The next day when a member of Dr. Ancel Keys' staff at the University of Minnesota called the colony to ask for volunteers for an experiment in human starvation. I volunteered, along with thirty-four other healthy human specimens. The personal discipline this assignment required was attractive to me. It satisfied both my longing for action and the Selective Service requirement that C.O.'s be given work of national importance.

In this experiment, the Brethren Service Committee, with the cooperation of the American Friends Service Committee and the Mennonite Central Committee, worked with the University of Minnesota's Laboratory of Physical Hygiene. Our quarters were within the windowless concrete walls of a dormitory under the football stadium. There we were observed by physiologists, nutritionists, psychologists, biochemists, and statisticians.

Little was known about the human response to starvation. No controlled experiment in that field ever had been tried in the history of medicine. It would take six months to reduce us to semistarvation levels for observation, three months to try various means of rehabilitation. The knowledge obtained would have practical effects in restoring mental and physical health to those uprooted by war. Our diet, low in protein and on the borderline in vitamins, would reduce our body weight twenty to thirty per cent.

Marshall Sutton, who for the last nine years has been associate secretary of the Friends World Committee's American Section, has just been appointed assistant to the principal at Sandy Spring (Md.) Friends School. He says that his part in the semistarvation experiment during World War II moved him to go to the Middle East three years later for the American Friends Service Committee, distributing food to refugees.

Eileen Waring is a member of New York Monthly Meeting and of the FRIENDS JOURNAL's Board of Managers.

For the first three months we were on the equivalent of army rations to build us up so that our top performance on various tests—mental, physical, and psychological—could be measured. This control period was easy; it meant classes at the university, recreation, and an abundance of food.

Then it happened! In the dining room, which was also used by students (including the football team), our twice-daily turn in line gave us special meals consisting of cabbage, potatoes, a few ounces of milk, and some bread. This was calculated to let us starve as civilians were starving under much worse housing conditions in southern Germany. The average daily value of the meals we ate was 1600 calories. To aid our decline we walked on specially constructed treadmills moving at three and a half miles per hour on a ten per cent grade. Here our energy output could be measured as we walked nowhere for ninety minutes, increasing our speed until we were completely exhausted. Besides the treadmill routine there were prescribed walks in Minneapolis past the exhaust fans of pastry shops. It is not easy to fall asleep hungry.

Those first few weeks were bearable. Being hungry sharpened our senses, and when one is a little lighter in weight exhaustion is cushioned by the recovery of inner stamina. We looked forward with eagerness to the luxury of one "coke" a week (seven calories). We soon asked to be relieved of our work assignment in the kitchen:



scraping leftover food from the dishes of energetic football players. Cookbook reading was popular, and there were other food temptations every day on walks in the downtown area.

Interest in food became an obsession, and each day was an experiment in overcoming temptation. Irritation was close to the surface, especially when healthy, robust guests shared meals with us and left food on their plates. I became irked at the least lack of consideration by my

closest friend. Sharp words and looks were exchanged. Just as quickly there were feelings of guilt and words of apology.

It helped to be mentally occupied. (I took a course in French.) We were allowed to chew gum, but I gave that up because it stimulated the appetite. I wondered how those at the lab who were not on the diet could laugh.

The days soon became longer. It was harder to concentrate for any sustained period. When one member of the group went on a gum-chewing spree that affected his weight curve everyone was asked to stop chewing gum. At this point we asked for a buddy system, believing temptations would be blunted if we went everywhere by twos. It *did* help to have a buddy, but I remember feeling irritated when he would want to go upstairs for something. Every day we forgave each other verbally, and every day each of us trespassed again on the will of the other.

One day the doctor called me in to report an "irregular regularity" in my electrocardiogram. He was not unduly alarmed, but he admitted never having found this before. Did I want to continue?

I was tempted to say "no." Here was an out. But I found myself saying "yes." Another man in the experiment who had had a finger cut off in an accident had also said "yes" to staying on. Was ours an act for a peaceful world? Would Hitler know about it? It did not matter. One had to stand.

At the close of the six-month period our pulses were down to an average of thirty-five, and I was forty pounds lighter than when I had arrived in Minneapolis. Even on a July day we did not feel warm. Those who did not know what we were doing looked at us in amazement

The highest interests of a free society are served by giving to conscience the greatest freedom consonant with justice, public order, and safety. Although we may have greater confidence in a conscience that is rooted in a religious tradition, we believe that ways and means should be provided so that the validity or sincerity of another's conscience may be recognized. Even though the majority may consider decision based on such a conscience to be mistaken in a particular instance, or may be uncertain of its sincerity in another, our nation shall protect the right of conscience in such cases for the sake of a greater good. Coercion of conscience can recruit no more than an unwilling body, while mind and spirit and a willing body are likely to serve society more fully in alternative tasks not repugnant to conscience. Therefore we urge the greatest possible respect for conscience and the greatest possible protection for its free exercise.

—Statement by General Board,
National Council of Churches

because we wore woollens. Our average body temperature was 95.9°. In nightmares I dreamed of consuming huge meals.

One day as we passed an exhaust fan at a bakery, my buddy walked in, grabbed half a dozen doughnuts, handed them out to children on the street, then watched with relish as they ate.



Under artificial conditions one can never completely identify with those who suffer. At the University of Minnesota we could keep clean with soap, rest on beds, and look out on a well-fed city. Our breakfasts were planned with care, although the total of calories per day never exceeded the prescribed amount necessary to continue the downward curve indicated on the chart. Our skin became rough and dry. Though mental ability remained untouched in this period, the will to use it declined except in test situations. There was an increasing tendency to introversion, a lack of interest in the opposite sex, muscle soreness, apathy, general irritability, dizziness, and moodiness.

There came at last a fine morning when our plates were piled higher and rejoicing was everywhere. An important aspect of the venture was a controlled rehabilitation period. It took about six months for us to regain our stamina, less than that for the weight to come back. I still remember the three-day bus ride back home. At every stop I drank milk and asked for cheese. Later, a two-volume report of the experiment, *The Biology of Human Starvation*, was published by the university. I haven't read it yet. I feel I know it.

Yes, if your enemy is hungry, feed him. Those planning the Friends World Conference this year urge us to think of "this present." Perhaps here is a fundamental moral and social issue of "this present."

Is the FRIENDS JOURNAL on the reading racks of your public library? If not, would your Meeting care to arrange for a subscription? The special rate for library subscriptions is \$4.50 a year.

Nomad's Progress

By VINCENT BAGLIA

THERE was a man who wandered for ages through dreary deserts and wastelands. He was a nomad, a seeker of an oasis that he could call home. For years he wandered through deserts of frustration and hatred, of jealousy and regret, never coming to the oasis he sought.

Finally he discovered a small one that was close to his ideal. Its people spoke almost the same language of the heart that he himself spoke. They tried to live according to the same ideals that he had found in his innermost being. The nomad, overjoyed, lived there for a long time in contentment, but then he thought he ought to go out to seek other weary wanderers and invite them to enjoy his chosen oasis.

But many wanderers said that no such oasis could exist. The deserts, they said, are the only realities; oases are only mirages of weak and tired minds. Some said they liked the stark beauty and the grim adventure of wastelands and deserts. No oasis life for them; oases made people like weak sheep that are the natural prey of wolves. Violent battle was the law of life, they said, and many people in an oasis are afraid to leave it, though they yearn for the life of the desert. Only after they got too old to enjoy the rigors of the wasteland, said some wanderers, would they live on an oasis.

Others whom our nomad met had oases of their own that they loved and that they invited our nomad to visit. The nomad enjoyed these oases, but to his mind none of them could be compared to the goodness of his own. He thought that all people should visit each other's oases, but many were horrified at this suggestion. Their oasis was the only true one; they saw no need to visit others.

Now when our nomad returned to his chosen oasis he loved his own with a more mature love. He saw that it had faults—faults very much like his own faults. With Heaven's help he tried to remedy the faults of both.

Because he was a nomad he had to wander, exploring near and distant deserts, mountains, wheatlands, jungles, seas, but he found that somehow he had developed an inward oasis. Wastelands were no longer wastelands, for he carried his oasis within him.

May all of us, wanderers and seekers, find within ourselves an oasis to which we can retire and rest!

Vincent Baglia of Jamestown, N. Y., is a member of Collins (N.Y.) Meeting.

"What Is Our Building For?"

AT the dedication of their new meeting house last fall, Friends at Adelphi (Md.) Meeting sang a hymn written by one of their members. In it they asked for strength and guidance "to use this house with purpose."

In an effort to put such a program into operation, the young people of the Meeting started a coffee house as a form of community service. Differences among views and attitudes of Meeting members, quite divisive in nature, immediately surfaced. As anger perched on our shoulders, love flew out the window, and we gathered ourselves for the storm.

Ministry and Counsel Committee rallied good Friendly forces and called a special meeting for business at which each chairman was asked to summarize the activities of his committee in relation to the use of our new facilities. We were able to identify several problem areas. We then planned a weekend retreat, hoping in this manner to develop a spiritual unity that would make our differences enriching rather than divisive.

About fifty people attended most of the retreat, with some coming and going. One third were adults, one third young people, and one third children. We slept at the meeting house (using sleeping bags, cots, and air mattresses) throughout both the Sunday-school building and the meeting house itself. In our new multipurpose room we served simple but tasty meals.

The Friday-evening program started with folk dancing, led by the Hi-Q's. This was followed by two French movies (*String Bean* and *The Red Balloon*), masterpieces that provided seeds of thought for our silence.

After the small fry were asleep, adults and young people (junior high and up) read *Prayers from the Ark*, with intervals of silence, setting the tone for future dialogues.

At our first dialogue session Saturday morning (after a breakfast reading of Quaker humor) we shared views on what a Quaker is, then returned to silent meditation. The House and Grounds Committee had assembled tools and projects to keep us all busy. Both time and work flew by under the gentle cloak of silence.

After lunch, where a mother read poetry for both children and adults, another dialogue session explored some of the differences that were disturbing us. Whether or not to allow smoking at the coffee house that Young Friends had started was a problem which, although superficial in a sense, was symbolic of deeper differences. During this session one Young Friend said, "There is such a thing as trust, you know!" This was the bomb (or perhaps the key) we were seeking. The session ended with two questions from young people: "What does it mean to be a Quaker?" and "What is our building for?"

In the evening, after more work, tea, and some music, we assembled in the meeting room for a period of dramatics in which the junior-high class presented a skit portraying a meeting for business where controversy developed over what color to paint the meeting room. The audience was then divided into groups and asked to pantomime a solution to the problem.

Deborah James of Adelphi Meeting, a former teacher, is the author of a soon-to-be-published supplementary textbook for college education courses.

Unbelievable as it may seem, six groups acted out six different answers. The evening's program concluded with more silent movies: Marcel Marceau's *Pantomimes*, Walt Disney's *Waterbirds*, and a little gem entitled *Wet*, in which the background music was taped from sounds made with a faucet dripping on a tin pan in rhythm with the motion of a film about water.

At the final dialogue session, the adults, attempting to answer the question about what it means to be a Quaker, tried to convey to the younger people the meaning of religious experience. We found common experiences, agreeing quite generally that the sense of the presence of God was essential to our worship. The dialogue concluded with one Friend's attempt to answer the question about the use of the meeting house: "We do not own any material thing; we only use things in our possession."

At breakfast there was again inspirational reading, followed by everyone's joining hands in a huge circle to sing about the strength of unity.

The high point of the retreat occurred during the Sunday School assembly. Feeling that singing was a good compromise between chatting and silence, the committee had invited the Hi-Q's to correlate hymns with some currently popular folk songs. The audience sang the hymns; a record player was used for the folk songs. One man said afterward: "I learned more about Friends' peace testimony in hearing 'God is on Our Side' by Bob Dylan than I have learned in ten years of reading."

The "glow" of the retreat lasted throughout the following week. Members of Adelphi have no illusion that the quality of unity they are seeking can be achieved in a single weekend, but the silent retreat undoubtedly did turn the tide.

DEBORAH JAMES

Quaker Democratic Action: Junior Model

AT William Penn Charter School, Philadelphia, a twelve-boy committee that had been asked to prepare recommendations for the school's honor system recently presented a report of which the school's headmaster, John Gummere, says, "We like to think that this model of what we might call 'Quaker Democratic Action' has somehow evolved from experiences at Penn Charter. The chairman of the committee, who wrote this description, is not a Friend."

Explaining that "We discussed various aspects of the honor system in turn," the report continues, "On each question we started with a general discussion. After we had begun to reach a consensus, a specific proposal was formulated. This proposal was discussed and altered as we talked. When we had almost reached a consensus we went around the room. Each person expressed his opinion of the proposal, giving reasons and expressing any doubts he felt. Only after all doubts had been discussed and resolved to everyone's satisfaction and there was unanimous approval was the proposal considered final. All of our decisions were reviewed on the final day and changed as the committee thought best. On only one decision did we fail to reach unanimity. After a long discussion one member was still not wholly convinced, but he said he was willing to let the proposal pass. . . ."

"Every member of the committee was open to the suggestions of the others, and no member had any qualms about expressing any doubts he felt. Nobody was ever so completely convinced of his own opinion as to maintain it despite the arguments of the other members. Often, when every member of the committee but one had expressed his satisfaction with the proposal at hand, the last member would bring out one doubt which was still bothering him, and this doubt would be discussed until it was resolved to everyone's satisfaction before the proposal was finally accepted.

"No one person dominated the meetings. Everyone participated, and a proposal suggested by one member was always revised by the whole committee before it was accepted. . . ."

Book Reviews

THE CHILD'S STORY BIBLE. By Catherine F. Vos. Revised by MARIANNE CATHERINE VOS RADINS. Illustrations by BETTY BEEBY. Eerdmans, Grand Rapids, Mich. 436 pages. \$6.50

These stories (first published in 1935) are told, for the most part, in an appealing and readable manner, but they are spoiled by the author's interpretations and evaluations. For example, the last paragraph of Chapter 5, "Adam and Eve Disobey God," reads thus:

Oh, how sad such knowledge was! How much better if they had known only the good! It did not make them happy to know badness . . .

Naive? Ignorant? In any case hardly relevant to the search for wholeness so characteristic in our day.

In Chapter 1, "In the Beginning God," these words appear: "But God is always near you, and He is always taking care of you . . ."

A fine way to describe God unless we are striving for schizophrenia in our young! Such words must be heard with astonishment and incredulity by any child who hears body counts on newscasts, and whose family subscribes to *Life*, with its pictures of war, race riots, and burned children.

Bowie does a better job!

The book has good print and some interesting illustrations, including delightful maps for end pieces.

ELEANOR B. PERRY

THE SELECTIVE SERVICE ACT: A Case Study of the Governmental Process. By CLYDE E. JACOBS and JOHN F. GALLAGHER. Dodd, Mead, N. Y. 209 pages. \$2.50

This volume, designed as a realistic introduction to the governmental process for the college student in political science, may be of interest to pacifists not accustomed to fair free publicity.

The political-scientist authors focus on the Selective Service Act of 1948 to illustrate "the complexities and interdependencies of policy-making in American national government." After sketching conscription and conscientious objection in the United States from colonial times to 1948, they turn to the legislative, administrative, and judicial phases of the Act.

The C.O. "problem" is introduced "to illustrate some specific issues which arose in the application of selective service legislation." The judicial phase is treated at length, with an

emphasis on the Supreme Court level, where Daniel Andrew Seeger won and Quakers, included in *United States of America, Petitioner*, doubly lost. In appraising the decision in the Seeger case, the authors note that all the Court did was to broaden the definition of religion: it (1) did not say whether it still accepts "the traditional view" that C.O. exemption "is a matter of legislative grace and not of constitutional right"; (2) did not decide whether Congress in granting exemption to religious objectors (a) must exempt nonreligious objectors as well or (b) may "constitutionally limit that exemption to those professing belief in a deity"; (3) did not decide whether Congressional exemptions distinguish between objections to all war and particular wars; and (4) did not state what recognition absolutists must have.

The book should be especially helpful in convincing adult non-Friends confronting pacifism for the first time that the C.O. position is historical and not faddish youthful hysteria. It should be even more useful in advising American Friends of their true position. In modern, liberal America, any worsening of conditions must return Christians to catacombs and Friends to jail.

MAX LEE MILLER

A FELLOWSHIP OF DISCONTENT. By HANS J. HILLERBRAND. Harper and Row, New York. 176 pages. \$6.00

The stories of five dissenters who devoted their lives to opposing the religious establishments of their day are told here by a professor of Modern European Christianity at Duke University who is a specialist on the Reformation period. Four of these "radicals" were Germans; the other was George Fox.

Thomas Munster, born in 1488, was a critic of the church and of Martin Luther who became involved in helping the peasants and died on the scaffold at the age of 38. Sebastian Franck, born in 1499, also died young after worrying and disturbing his parishioners with unorthodox religious pronouncements. (Luther did not approve of him, either.) Thomas Chubb (1679-1747) was a concerned glovemaking with a flair and a compulsion for writing on religious concepts and their ethical implications. Most of his readers were clergymen who were singularly unimpressed, but many of his questions are still unanswered. David Friederich Strauss (1808-1874) was a brilliant student of theology who probed the subject until he became first an agnostic and later an infidel. His *Life of Jesus* is still an important part of Christian history and literature.

The book's centerpiece is devoted to George Fox, the only one of these dissenters to establish a new religious group. The chapter serves to give Friends an idea of Fox's place in religious history and to introduce others to origins of the Society of Friends.

These five men did not know each other and probably would not have liked each other. Their fellowship lay in their concern for change of religious attitudes and beliefs. They were not tolerant people. They had no faith in patience, gradualism, expedience, compromise, or tradition. Each was a protestor on his own account rather than part of an organized body of protest. According to the author's introduction they "lived their religiosity divorced from the larger Christian Community."

C. RUFUS ROREM

Friends and Their Friends

Friends from all parts of the country and of all ages—plus some early-arriving delegates to the Friends World Conference—will enjoy a week of campus fun at the family-style General Conference for Friends June 25 to July 1 at Stephens College, Columbia, Missouri.

Among the notable speakers will be Walter Martin, member of the Quaker United Nations team; Parker Wheatley, St. Louis news commentator; Russell Johnson, Vietnam observer for the American Friends Service Committee; and Eric Curtis, new headmaster of George School. Send registrations promptly to Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

Members of Come-to-Good Meeting in Cornwall, England (pictured on the cover of the February 15th JOURNAL) have decided to make a number of changes in their meeting house (built in 1710) that will enable them to keep activities running throughout the winter months, as well as in the summer. Come-to-Good, listed officially as a place of historical and architectural interest, is visited by about three thousand tourists each year.

A college essay contest on the subject "What Separation of Church and State Means to America" is the newest project of the national organization called Protestants and Other Americans United for Separation of Church and State. Five prizes ranging from \$200 down to \$50 will be awarded to the authors of the best 1200-word-or-less essays submitted by undergraduates before midnight of October 22nd. Address: Gioele Settembrini, Americans United, 1633 Massachusetts Avenue, N. W., Washington, D. C.

One way out of the mess in Vietnam currently being proposed by a group of Americans based in and around San Francisco is a "Free Cities Plan." The scheme, supported by a number of Friends in that area, calls for the United States to halt all military operations in Vietnam and to create three neutral cities, protected by international forces, as havens for Vietnamese wishing to escape the war. An enlarged version of a paper by Jon J. Reed describing the idea is now being prepared for publication. More information may be obtained from Free Cities Plan, 1591 Waller Street, San Francisco 94117.

Edward Peacock, newly appointed business manager of the American Friends Service Committee, who also happens to be superintendent of the First-day School at Gwynedd (Pa.) Meeting, is evidently interested in producing concrete results from his programs. At the First-day School's closing session on June 4th, according to the Meeting's newsletter, each class (beginning with the third grade) produced five questions on important things they had learned in the past year to challenge the class immediately above. We wonder how members of the adult class fared. Did they ask questions of each other, or did they complete the circle by quizzing the third grade?

The Miami Peace Center recently experienced a bomb threat, with ensuing destruction of peace literature by marauders. As a result, "a stirring of interest and sympathy among some of our neighbors" is reported by the news bulletin of the Center, which has issued an appeal for replacements for its library—especially for resources of Spanish literature. Spanish-speaking volunteers are also sought, inasmuch as there is a strong Latin element in the area. Address: Peace Center of Miami, American Friends Service Committee, 2120 Flagler Street, Miami, Florida 33135.

A picture of life at Kalamazoo (Mich.) Meeting House is found between the lines of a paragraph in the Meeting's *Newsletter* seeking new tenants for the Meeting's apartment:

"For rent, preferably to a young couple . . . with nerves which will not be shattered by the noise of young children playing ball in the parking lot a few feet away; or of college students here for work camps or for Institutional Service Units, who sometimes 'chew the fat' next door to them until the small hours; or of First-day School children whose noise may interrupt a Sunday morning 'sleep-in'; and who will not resent the fact that this neighborhood is becoming integrated. It would be wonderful if we could find someone who enjoyed getting out and playing with the neighborhood children at times, as one former tenant did."

Yale University's Divinity School faculty, in a unanimous resolution, has requested elimination of exemptions for ministerial students in the Selective Service Act. The teachers point out that religious seminarians are the only students exempt from military service, although they have the same right to conscientious objection as all other students and should have the same moral choice.

Edward Snyder of Providence (R.I.) Meeting will take a two-year leave of absence from the executive secretaryship of the Friends Committee on National Legislation, beginning in August, in order to direct the American Friends Service Committee's program of conferences and seminars in Southeast Asia, with headquarters in Singapore. He will also serve as "Quaker international affairs representative" (QIAR) in that region.

A QIAR is a sympathetic listener and an advocate of non-violence in tense international situations. His main concern is promoting conciliation through mutual understanding. At present there are four regionally based QIARS: DeWitt Barnett, covering East Asia from a Tokyo base; Harold Snyder, traveling in Southern Asia; Duncan Wood, director of the Friends Geneva Center, who focuses on international concerns there; and Leslie Metcalf (an appointee of the Friends Service Council, London), who is based in Vienna and visits the countries of Eastern Europe. Still to be appointed is a successor to Robert Reumann, until recently stationed in Berlin, with contacts in both East and West.



Edward Snyder (left), who is soon to be on a two-year leave of absence as the Friends Committee on National Legislation's executive secretary, greets Helen and George Bliss as they arrive in Washington to assume new duties with the FCNL. George Bliss has been headmaster of the Meeting School in Rindge, New Hampshire, for the past ten years; Helen, his wife, ran for Congress in 1962 as a "peace candidate." (Charles Harker, FCNL's administrative secretary since 1959, will be acting executive secretary during Edward Snyder's absence.)

A terrifying picture of decision-making in Washington is contained in a report published in the *Southern Appalachian Friend* by Calhoun Geiger of Celo (N.C.) Meeting, who recently participated (with a number of others) in an intensive eight-day session of visiting congressmen under the auspices of the American Friends Service Committee.

"In discussing the possibility of negotiations leading to the withdrawal of the fighting forces," he writes, "one of the most startling reactions of congressmen was that their hands are tied. Most decisions are made by the President with the help of the Pentagon and vested interests. Many are afraid to vote their convictions because of the possibility of smear campaigns. Vast amounts of money (described as 'unlimited' by one senator) are being spent by the Pentagon to influence Congress. . . . It is hard to think of the amount of buying and selling, crediting and discrediting of people's lives to answer the needs of selfish ambitions which goes on continually. Belief in right as a reason for one's actions seems nearly nonexistent. . . ."

"Various ones of us talked with a cab-driver, a Capitol policeman, and a House Office Building guard. All three expressed appreciation for our efforts and mentioned that they could not say this in public."

Senator Joseph S. Clark (D., Pennsylvania) points out that under the War on Poverty the United States will spend only \$57 in fiscal 1968 to "improve the lot of each of the 35,000,000 impoverished Americans," compared to "\$48,000 for each of our 500,000 troops in Vietnam, or \$1,500 for each of the 16,000,000" South Vietnamese.

The Friends School at Hobart, Tasmania, a coeducational boarding and day school for a thousand pupils, suffered severe losses recently through a widespread fire that caused immense damage along a 95-mile front in Southern Tasmania, razing at least 1400 buildings, including the Young Friends Camp at Conningham.

The American continent's first "world city" was established in February when the citizens of Dundas, a manufacturing town in Ontario, Canada, pledged by vote their willingness to become a part of a world state. The mayor and citizens of the town have formed a World Government Committee, and the township has pledged to support the United Nations both symbolically (by flying the U.N. flag with the flag of Canada on all public buildings) and materially (by raising funds for the international organization).

The concept of "mundialization" has been enthusiastically boosted in Japan, where more than fifty cities and towns have officially declared themselves potential world citizens; a number of cities and towns in Europe also have "mundialized."

Wilbert L. Braxton, former principal of Friends Boarding School at Barnesville, Ohio, and a former Stanford University physics professor, has been appointed headmaster of the William Penn Charter School of Philadelphia to succeed John Flagg Gummere when that educator, author, and classics scholar retires at the end of this month after twenty-seven years as the school's leader.

A member of Penn Charter's science faculty for twenty years and head of its science department since 1955, Wilbert Braxton is now John Gummere's assistant and director of the Upper School. A graduate of Guilford College with a master's degree from Haverford College, he is an overseer of Gwynedd (Pa.) Meeting and a member of the Friends Council on Education and of the American Friends Service Committee's board of directors. While in Moscow in 1958 attending a conference on peaceful uses of atomic energy, he made the first contact with the Soviet Ministry of Education that resulted in the AFSC-sponsored school affiliations between the United States and the Soviet Union. He and his wife, the former Nina Piper, have directed many Friends' summer projects in the United States and abroad.

Houses of Negroes are being burned again this year in Haywood County, Tennessee, according to a news release from Fayette-Haywood Workcamps, Cincinnati. Citing several examples of burnings that indicate a pattern of reprisals for civil-rights activities and the exercise of civil liberties, the organization (which consists mostly of clergymen) is now helping to build a house for a woman whose home was burned to the ground last summer when she ran for the office of magistrate. Coordinator of the work camp projects is Virgie Hortenstine, a Friend.

Declaring that in Haywood County Negroes can get no official protection for their homes or their lives, the statement adds: "It is this sort of burning and terrorism that President Johnson gives as a reason for putting 700,000 soldiers in and around Vietnam."

"Venture in Quaker Living," a worship-fellowship conference for spiritual exploration, is scheduled for July 4-16 by Powell House, New York Yearly Meeting's study center at Old Chatham, New York. Speakers and topics include: Phillips Moulton on "Living with John Woolman," Lawrence Scott on "Inner Life and Social Concern," and Francis B. Hall on "Inner Life and Meeting Life." Friends and others are invited to write Powell House for information.

The Bihar (India) Relief Committee has received a \$10,000 donation from the American Friends Service Committee to promote well-digging projects for both drinking water and irrigation in that drought-stricken state (described in Joseph Alter's article in the April 15th JOURNAL). A smaller sum has been given by the AFSC to Delhi Friends Meeting to help with its relief program in the same area.

"Good News for Modern Man," a 25¢ "New Testament in Street Clothes," published in paperback by the American Bible Society, is selling at a rate of 25,000 copies a day. Among the book's selling features are two hundred lively line drawings by Annie Valloton, a contemporary Swiss artist.

A grant of \$33,200 from the National Science Foundation for a project in nuclear magnetic research has been received by the recent clerk of Kalamazoo (Mich.) Meeting, Stan Segel, in conjunction with his research partner.

Floyd Voris, a volunteer in the office of the Friends Committee on National Legislation for seventeen years, has decided it's time to retire. He spent his last day at the office on May 5 after celebrating his birthday with the whole FCNL staff the day before. His age: 95.

Winifred Rawlins, known to many Friends through her poems and her long residency at Pendle Hill and more recently at Friends World College, is transferring her scene of activity on July 1st to the New England Friends Home at Hingham, Massachusetts, where she will be assistant director.

Friends' Conference on Race Relations

Friends will gather for their Sixth National Conference on Race Relations at the Blue Ridge Assembly (YMCA conference center) near Asheville, North Carolina, July 6 to 9. Working papers on economics, education, housing, and law and justice, prepared by Friends whose full-time vocation is human relations, will be distributed in advance to all registrants. These will constitute a point of embarkation for the small, intensive workshops on which emphasis is being laid in this year's conference.

At the first of two plenary sessions involving the entire conference Mrs. Tom Ragland and Vincent Harding will speak on "Black Power; White Power." At the second, where the world-wide dimensions of the problem will be considered, with special focus on Rhodesia and South Africa, the speakers will be Irene and Roy Henson, Friends from Rhodesia, and Walter Martin of the Quaker Program at the United Nations.

In planning the conference the major concern of the Continuation Committee has been to acquaint Friends with the complexity of changing currents in the civil rights movement and to quicken their consciences to more effective witness within the Society and beyond. Despite the scheduled Friends General Conference in Missouri and the World Conference at Guilford soon after this, it is felt that the current status of race relations in the Society of Friends and in the nation is such that we cannot afford to forego or to postpone this conference.

Total conference expense for one person, including gratuities, is as low as \$37.00. Registration blanks and further details may be obtained from Victor Paschkis (conference co-ordinator), 1521 West Girard Ave., Philadelphia 19130.

JOHN YUNGBLUT

AFSC World Affairs Institutes, Family Camps

Peace education programs sponsored each summer by the American Friends Service Committee are intended for concerned citizens who want to express and share their interests in current affairs. They provide pleasant vacation settings for consultation with resource persons and for serious discussions with likeminded people.

World Affairs Institutes for Adults

"Waging Peace in a World of Conflict," Camp Sierra, Calif., June 24-July 1

"Social Revolution and Nonviolence," Seabeck, Wash., June 25-July 1

"World Revolution and the American Response," Conference Point Camp, Williams Bay, Wis., July 2-9

"Education in a Society at War," Camp Pinebrook, Pa., July 9-16

"Vietnam in Perspective," Blue Ridge Assembly, YMCA, Black Mountain, N.C., July 14-16

"Urban Crisis: Action Needed Now," Geneva Point Camp, Lake Winnepesaukee, N.H.

Family Camps

Pine Mountain Settlement School, Harlan, Ky., July 2-8

Camp NeeKauNis, Waubauskene, Ontario (Canada), July 29-August 6

Camp Warren, St. Joseph, Mich., July 28-30

John Woolman School, Nevada City, Calif., July 22-29

Camp Skymeadows, Seven Oaks, Calif., August 19-26

Rocky Mountain Family Camp, Highlands Camp, Allens Park, Colo., August 13-19

High-School-Age World Affairs Camps

"Hunger, Deterrent to Communication," YMCA Camp, Boone, Ia., June 11-17

"Modern Youth in a Medieval World," Rockcleft, Green Mountain Falls, Colo., June 18-24

"A World in Conflict: Poverty-Politics and Power," Quaker Knoll, Wilmington, Ohio, June 24-July 1

"Southeast Asia," Penn Community Center, Frogmore, S.C., July 2-8

"Latin America," Pendle Hill, Wallingford, Pa., August 27-September 1

For information, write the AFSC national office, 160 N. 15th Street, Philadelphia, Pa. 19102.

"Southern Appalachian Friend" is a newsletter covering the activities and concerns of a sizable area: thirteen meetings stretching from Berea (Kentucky) on the north to Atlanta on the south, and from Celo (North Carolina) on the east to Nashville (Tennessee) on the west. As if this geographical distribution were not far-flung enough, its editor's address is Nevada City, California! It carries a notice that it "is published monthly, when possible," along with the information that the "subscription price is at least \$1.50 a year, but larger contributions are usually not rejected." (No, this is not an advertisement—just an appreciation for an adroit editorial touch.)

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.

"Journal" Subscriptions for Cuban Friends

I was glad to see the paragraph in the JOURNAL (March 1) about contributed subscriptions which might go to financially embarrassed Friends. Such subscriptions might be sent to Friends in Cuba and could even be utilized as English-language reading material by non-Friends.

The last time I knew, there was not a single Friend in my home town of Gibara (Cuba) who had a command of English, although November 14, the date of arrival of the first Friends there, is practically considered to be a legal holiday and widely celebrated, regardless of Dr. Fidel Castro and any others who may not share our Quaker tradition. I had to leave this town at the age of eleven because the sixth grade was as high as I could go. If copies of the FRIENDS JOURNAL had been available the townspeople might have felt more encouraged to master the language in which it is published. The copies which I now receive are sent almost immediately after I finish with them to refugees in Florida who are learning English, except when we happen to have Friends staying with us who have just left Cuba as refugees.

Chilpancingo, Mexico

ROBERT C. JONES

To Understand China

Having been a missionary in China from 1916 to 1927, I have ever since followed events there with great interest and am especially glad that you published a review of William Hinton's *Fanshen* in the April 1st JOURNAL. Until I read this book I had considered Jan Myrdal's *Report from a Chinese Village* the best of the recent books on China, but this surpasses it. A number of books have given an almost too glowing picture of Communist China, but William Hinton, although obviously in sympathy with the new regime, has painted a vivid picture of the difficulties to be overcome. Although he feels that this village was not at all typical, and had problems not present in most villages, I think that the book shows clearly how human the Chinese are and that it must always have been hard to get them to sacrifice for the common good. Although *Fanshen* describes events in 1948, it throws great light on problems of 1967 and should be read by all who wish really to understand China. It reads like a good novel; its only drawback is its price.

Berkeley, Calif.

RALPH W. POWELL

Medical Supplies for Vietnam

When Philadelphia Yearly Meeting decided to send medical supplies for wounded civilians in all parts of Vietnam, Friends were given to hear and to follow Christ's voice. So I believe. I cannot at all see that Friends' action means face-slapping our Government, as Friend Richard Wood chooses to call it in his letter to the May 15th JOURNAL.

When a century ago Friends did not deliver fugitive slaves to authorities but helped them to flee, they did not slap the Government's face, though they disobeyed a cruel law passed by Congress and signed by the President. They obeyed a higher law. I believe that Friends are doing the same today. It is my sincere hope that the modest medical help they may be permitted to give could itself be persuasive, since the inner voice which prompted Friends is universal.

Carbondale, Colo.

HANS B. GOTTLIEB

"Quaker-Resourcefulness" Stories Wanted

For a book on "Resourcefulness" I am collecting data. I have extracted two stories from recent FRIENDS JOURNALS: the one on how a Quaker college ingeniously boosted attendance at First Day meetings (April 1) and the one (April 15) about Dr. Cadbury's borrowing a long coat "with tails" to get presentable for the acceptance of some Quaker award in Europe. [EDITOR'S NOTE: "Some Quaker award" was the Nobel Peace Prize.] I'd like to see more Quaker-resourcefulness stories in your publication and in my mail.

*7733 Mill Road
Elkins Park, Pa.*

DAVID S. KEISER

Esau's Lead

War at any price? Why not? War makes for prosperity. Do not capital, labor, management, in fact most of us who have power and influence, prize prosperity higher than any other value? But by placing prosperity first are we not following the lead of the legendary Esau, selling our birthright for a mess of pottage? And the mess we are buying includes more than passing prosperity. It includes all the evils of tyranny and leads us down the blind alley of military mythology.

Riverside, California

EUBANKS CARSNER

To Conference Delegates at Guilford

The sessions this summer of both the World Conference of Friends at Guilford and the Greensboro Gathering will be of great importance to the future usefulness of the Society of Friends.

I can testify that in my own education the greatest benefits have come from the years of personal acquaintance with Friends whom I met first at conferences and whose vocabularies differed much from my own. I hope the generation of Friends newly acquainted will be able for the long years to come to enjoy the same rich experience of comradeship.

Philadelphia, Pa.

J. PASSMORE ELKINTON

Illegal Channels and Divine Principles

In a letter to the FRIENDS JOURNAL of May 15 Richard R. Wood argues that the decision of Philadelphia Yearly Meeting to send medical supplies to all parts of Vietnam even "by illegal channels if legal channels are closed" is a "slap in the

face" of the U. S. Government. This mere "gesture" he feels, deprives the Society of Friends of whatever influence for peace Quakers may have had with government.

However, Quakerism grew up and grew strong while standing for divine principles although opposed by worldly legalities. William Penn, the world's greatest lawgiver (according to Thomas Jefferson), defended the dignity of government by his words and life. Yet Penn and Fox and many others were arrested and imprisoned many times for disobeying laws and ordinances against conscience. Cromwell on occasion listened gladly to George Fox's counsel, and Penn was respected by Charles II and was a frequent and weighty counselor of James II, although, to James' misfortune, he was not always listened to.

We believe that, with respect to Vietnam, Philadelphia Yearly Meeting stood for divine principles, foundations of power, dignity, and peace.

Philadelphia

ARTHUR AND HELEN BERTHOLF

From an Aged Friend

In response to the current discussion of non-Christian membership in our Religious Society, permit me to say:

... the church being no other thing, but the society, gathering, or company of such as God hath called out of the world, and worldly spirit, to walk in his Light and Life . . . under this church and its denomination are comprehended all, and as many, of whatsoever nation, kindred, tongue, or people they be, though outwardly strangers and remote from those who profess Christ and Christianity in words and have the benefit of the scriptures, as become obedient to the holy light and testimony of God in their hearts, so as to become sanctified by it, and cleansed from the evil of their ways . . . There may be members therefore of this catholic church among heathen, Turks, Jews, and all the several sorts of Christians, men and women of integrity and simplicity of heart, who . . . are by the secret touches of this holy light in their souls enlivened and quickened, thereby secretly united to God, and therethrough become true members of this catholic church.

Ury, Murrayshire, Eng.

ROBERT BARCLAY

(The editors admit to some doubt as to the above letter's authenticity, inasmuch as the envelope in which it came was postmarked "Des Plaines, Ill.")

"Tests" for Membership

Although controversy often is a sign of vitality, I sometimes become dismayed at the forms it takes among Friends. The exchange about "A Jewish Quaker" is a case in point.

Most Friends do not mean anything so orthodox as Catholicism when they use the word "Christian," but where do they draw the boundaries of "Christianity," and by what authority are others left out? Traditionally, we have not been concerned with dogma such as virgin birth, physical resurrection, and ultimate authority of scripture. The separation of 1827 should remind us of the pitfalls of undue concern for fruitless theological controversy.

It ought to be more important to ask whether one who applies for membership agrees in general with Friends' approach toward God and man (*God* covering any concept meaningful to the person concerned). Our traditional "tests"

of spiritual health, such as the peace testimony and the equality of races, may be more genuine shibboleths than the stumbling-block adjective "Christian." For me, anyone who accepts the ethics of the Sermon on the Mount is a "Christian"; dogmatic probing which goes beyond this comes of evil. I regard it as no sign of spiritual health that a Meeting retains as a member a helicopter pilot in Vietnam. There are ways of demonstrating genuine loving concern for those of our brethren who choose to part company with our ways, but continuing to retain them as members indicates, to me, spiritual weakness and misguided "toleration." When "tests" are applied to guide us in these areas, we should be cautious and sensitive about applying the really meaningful tests. George Fox's admission that the "Christ within" predated the physical Jesus should serve as an illustration of my point.

Chicago

JAMES B. OSGOOD

"A Jewish Quaker"

The question concerning the article "A Jewish Quaker" [JOURNAL, April 1], it seems to me, depends upon what the Quaker concept of Christianity really is.

It was my understanding that the early Quakers attempted a return to the concept of the Jesus who walked with men and taught a way of life. This was basic to Quakerism and made the Society of Friends unique.

The concept of the organized church (and many Quakers) has been that of the resurrected Christ, as interpreted by St. Paul. In this concept, emphasis has been centered on the trinity and the separateness of God and man and on worship of a supernatural Christ.

If we accept the first concept, "A Jewish Quaker" would be compatible with the Society of Friends. If we accept the second, the viewpoint of the article would not be compatible. If we believe that there is that of God in every man—be he Jew, Christian, or Hindu—and if he attempts to follow the ethical teaching of Jesus, he will be a humanist and a good Quaker.

Troy, Pa.

BUDD MITCHELL

If Charles Perera's letter (JOURNAL, May 1) had appeared in *The Friend* (London), one could predict the consequences: a flood of letters either happily agreeing or expressing unhappiness that the openness and freedom of Friends has, after all, its limits. American Friends are not so articulate, at least not on this subject.

My own point of view is that Friends should not *require* as a qualification for membership an experience of the Inward Light which, when we submit to its power, leads us to the living Christ as the companion-guide for our lives; but that, if the Meeting is true to its witness, this understanding will be the outcome of continued Quaker worship. Therefore the Meeting which admits to membership a person who intends to *remain* Jewish, Hindu, Buddhist, etc., in his religious outlook does not understand the revolutionary nature of Friends' worship.

I believe Nette Bossert makes this point in her article in *Seek Find Share*. During a meeting with Friends and non-Friends in India, an inquirer asked "'Can a non-Christian be a Quaker?'; and to this my reply was . . . 'The question is

rather: Can anyone, be he a Jew, a Greek, a Hindu, or an agnostic, *become* a Quaker? To this my reply, together with all Friends, would be 'Certainly; yes, of course he can.' But if you ask me: 'Can any one *remain* a Jew, a Hindu, a Buddhist, in the true religious meaning of this word, and simultaneously be a Quaker?' I say: 'No, he can't.'"

When she writes "No, he can't," I believe she does not mean he would not be *permitted* membership but that he would not be *able* to stop growing in the direction of a Christ-centered understanding when he takes the risk of a commitment to Friends' worship.

Such was my own experience. A Unitarian nurture and almost twenty years of atheism hardly predisposed me to the experience of an inward reference to the Spirit of Christ, but after a year's attendance at meeting for worship I knew that the voice which spoke to me in those meetings was the same which spoke from the Gospels.

How can we make sure that an applicant for membership is moving toward that Presence? We can't. I would, however, recommend asking him whether there is anything in the book of discipline which he finds so unacceptable that it is a stumbling block in his feeling about membership. So long as he says in effect: "This is not my experience but I intend to be as open to it as possible," I believe we shall all be in the right way.

San Francisco

MADGE T. SEAVER

Announcements

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

BIRTHS

BAROVICH—On April 6, a son, MARK VASO BAROVICH, to Donald and Margaret Doehlert Barovich of Apalachin, N. Y. The mother is a member of Medford (N. J.) United Meeting; the maternal grandparents, Charles and Irene Doehlert, are members of Burlington (N. J.) Meeting.

SAXTON—On March 10, a daughter, CORA JANE SAXTON, to Ronald L. and Patricia M. Saxton, members of Kennett Meeting, Kennett Square, Pa.

MARRIAGES

BRINTON-BRINTON—On April 29, at Trenton, N. J., SARAH W. BRINTON of West Chester (Pa.) Meeting and W. HENRY BRINTON of Bradford Meeting, Marshallton, Pa.

GREENE-GILLESPIE—On January 26, in Silver Run, Md., CATHERINE GILLESPIE, of Plainfield, N. J., a member of Rahway and Plainfield Meeting, and HARLAND GREENE of Finksburg, Md.

KUMMER-TRAYER—On May 20, at Harrisburg, Pa., SUSAN COLDREN TRAYER, daughter of Raymond S. and Dorothy C. Trayer, and TODD LUKENS KUMMER, son of Paul F. and Helen Kummer of Paoli, Pa. The bride and her parents are members of Harrisburg Meeting, the bridegroom and his parents of Williston (Pa.) Meeting. The marriage was the first to be held in the two-year-old Harrisburg Meeting House.

DEATHS

BLANSHARD—On December 9, 1966, FRANCES BLANSHARD, aged 71, of New Haven, Conn., a member of Swarthmore (Pa.) and New Haven Meetings and wife of Brand Blanshard. From 1928 to 1945 she was dean of women at Swarthmore College. Author of *The Retreat from Likeness in the Theory of Painting and The Portraits of Wordsworth*, she had nearly completed a biography of Frank Aydelotte (Swarthmore's president from 1921 to 1940), which will be finished by her husband.

COOPER—On May 17, at Syracuse, N. Y., ELIZABETH MORGAN COOPER, a member of Syracuse Meeting. An educator active in the American Friends Service Committee's refugee program, she had taught or had served in executive capacities at Baldwin School (Bryn Mawr, Pa.), Chapin School (New York City), Buckingham School (Cambridge, Mass.), Hunter College (New York City), Hunter College High School, and Syracuse University. Surviving are two sisters: Mrs. Henry W. Dwight of Stockbridge, Mass., and Mary B. Cooper; and three brothers: James, of Solvay, Joseph M., of Fayetteville, and Charles B.

FISHER—On May 14, at Bryn Mawr, Pa., WAGER FISHER, aged 89, husband of Ella Gillingham Fisher. He was a member of Haverford (Pa.) Meeting.

JONES—On May 18, MARGARET H. W. JONES of Atlantic City, N. J., wife of the late Nathan L. Jones. Surviving is a daughter, Anne Jones Martin of Newtown Square, Pa.

MOSES—On May 21, in her 83rd year, IRENE ELIZABETH PHILLIPS MOSES of Woodbury, N. J., wife of Fred C. Moses. An author and teacher, she was active for many years in New York Yearly Meeting, New York Monthly Meeting, and Woodbury Monthly Meeting. Surviving, besides her husband, are her daughter, Elizabeth M. Thomas of Woodbury; her son, Richard P. Moses of Philadelphia; and four grandchildren.

Correction: In the notice of the death of M. Helen Worthington in the June 1st JOURNAL her Meeting membership was wrongly given as "Middletown Meeting near Lima, Pa." This should have been "Middletown Meeting, Langhorne, Pa."

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.

JUNE

16-20—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario. (Clerk: C. LeRoy Jones, 60 Lowther Ave., Toronto 5.)

17—Philadelphia Quarterly Meeting, Green Street Meeting House, 45 W. School Lane. Meeting on worship and ministry, 10:15 a.m.; lunch, 11:45; business session, 1:15 p.m. Discussion during lunch period with George Hardin of Yearly Meeting Peace Committee. Afternoon: reports on William Penn Center at State College, Pa.; on activities of Young Adult Friends Committees; and on membership in Greater Philadelphia Council of Churches.

18—Bart Historical Society at Bart (Pa.) Meeting House, five miles southwest of Christiana en route to Quarryville, Pa. Meeting for worship, 11 a.m.; business meeting, 2 p.m. Bring picnic lunch.

18—Centre Quarterly Meeting at Dunning's Creek Meeting House, Fishertown, Pa. Speaker: Margaret Roberts (Australian Friend), 10 a.m. Subject: "World Conference Plans." Meeting for worship, 11 a.m. Lunch served by host meeting. Afternoon business session.

18—Semiannual meeting for worship at Plumstead Meeting House, Gardenville, Pa., under care of Buckingham Meeting, 3 p.m. All invited. For information call James Iden Smith, 598-3328.

19-23—North Conway Conference on problems of drunkenness and alcoholism. Stonehurst Manor, near North Conway, N. H. Theme: "Ecumenical Responsibility for a Comprehensive Alcohol Program."

23—Annual meeting, 2 p.m., at Homerville Meeting House (Route 896, west of Russelville, Pa.) under care of Western Quarterly Meeting.

25—Meeting for worship, 11 a.m., at Old Kennett Meeting House, Route 1, one-half mile east of Hamorton, Pa.

25-July 1—Friends General Conference at Stephens College, Columbia, Mo. Advance registration necessary. Write or telephone FGC, 1520 Race St., Philadelphia 19102 (LO 7-1965). Adult, \$10; Young Friend, \$5; family of two or more, \$15. Room and board payment on arrival for those 12 and over: \$35; for children 3-11: \$25. Campsite fee: \$9.

25-July 1—Seabeck World Affairs Conference at Seabeck, Wash.,

sponsored by Pacific Northwest Office, American Friends Service Committee. Topic: "The Challenge of Violence—War, Revolution, Racism, and the Future of Man." For details address AFSC, 814 N.E. 40th St., Seattle Wash. 98105.

30-July 2—Concert and Folk Festival at Powell House, Old Chatham, N. Y. Concert on the lawn with Leon Bibb June 30, 8 p.m. Festival will include informal group singing and folk dancing. For information write Powell House.

JULY

4-16—"Venture in Quaker Living," Powell House, Old Chatham, N. Y. An exploration by worship, fellowship, discussion, study, work, and recreation. Write Powell House for information.

6—Millville-Muncy Quarterly Meeting members will be hosts to

Friends from Hughesville Friends Church and nearby Meetings, Young Friends from other countries, and Young Friends of North America. Afternoon visit to Roaring Creek Meeting. Picnic at Muncy Meeting, Pennsdale, Pa. (three miles north of Muncy), 6 p.m., followed by group discussion.

15—New York-Westbury Quarterly Meeting, Westbury Meeting House, Post Ave. and Jericho Turnpike, Westbury, L. I., 10 a.m.; Ministry and Counsel, 10:30, followed by meeting for business. Bring box lunch. Beverages and care of small children provided. Afternoon speaker: Mary Wilkinson of London Yearly Meeting. Topic: "Is Quakerism Attractive Today?"

15—Western Quarterly Meeting at London Grove Meeting House (Route 926, north of Route 1 bypass, two miles from Toughkenamon, Pa.), 3 p.m.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

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 Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

California

BERKELEY—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. 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, 9:15 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—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

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

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

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 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, 9:00 a.m., June through August; 10:45 a.m., September through May; 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, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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.

Illinois

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

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

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

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

ROCKFORD—Meeting for worship. Abbreviated summer schedule. Call 964-0716.

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 11a.m., 475 W. 2nd St. 278-2011.

Louisiana

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

Maryland

BALTIMORE—Worship, 11 a.m.; classes, 9:45 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—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-6883.

NANTUCKET — In Meeting House on Fair Street, 10:45 a.m., during July and August.

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, Cynthia Kerman, 1222 Woodlawn. phone 662-3301.

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

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

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. 498-4178. 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

DOVER—Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

HANOVER—Meeting for worship, Friends Meeting House, 29 Rope Ferry Road. Summer hours, 9:30 a.m.

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 for worship 10 a.m., May 28-Sept. 24 inclusive.

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—Meeting for worship 10 a.m., June 18th through Sept. 10th, Main Street.

RIDGEWOOD—Meeting for worship 10:30 a.m. and 7:30 p.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 Glard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

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 466-9084.

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.

EASTON—Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan

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Telephone SPRing 7-8866 (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—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.

SCENECTADY—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.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00; church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

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 held jointly with 7-Hills Meeting, 10 a.m., at Quaker House, 1828 Dexter Ave. Horatio Wood, Clerk, 751-6486.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

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, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513-382-3172.

Oregon

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

Pennsylvania

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

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

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

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

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

GWYNEDD — Intersection of Sumneytown Pike and Route 202. Meeting for worship, 11:15 a.m. No First-day School, June to September.

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

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

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.

LANDSDOWNE—Meeting for worship, 10 a.m., First-day school & adult forum resume in September. Lansdowne & Stewart Aves.

LONDON GROVE—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30, Adult class 10:20. Baby-sitting provided from 10:15 to noon.

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

MILLVILLE — Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00 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, 20 South 12th Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 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, 3721 Lancaster Ave., 11 a.m.

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

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

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

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

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

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

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

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

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.

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., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

McLEAN—Langley Hill Meeting, Sunday, 11 a.m., First-day School, 10:30 a.m. Junction off 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 N. Maryland, 275-8167.

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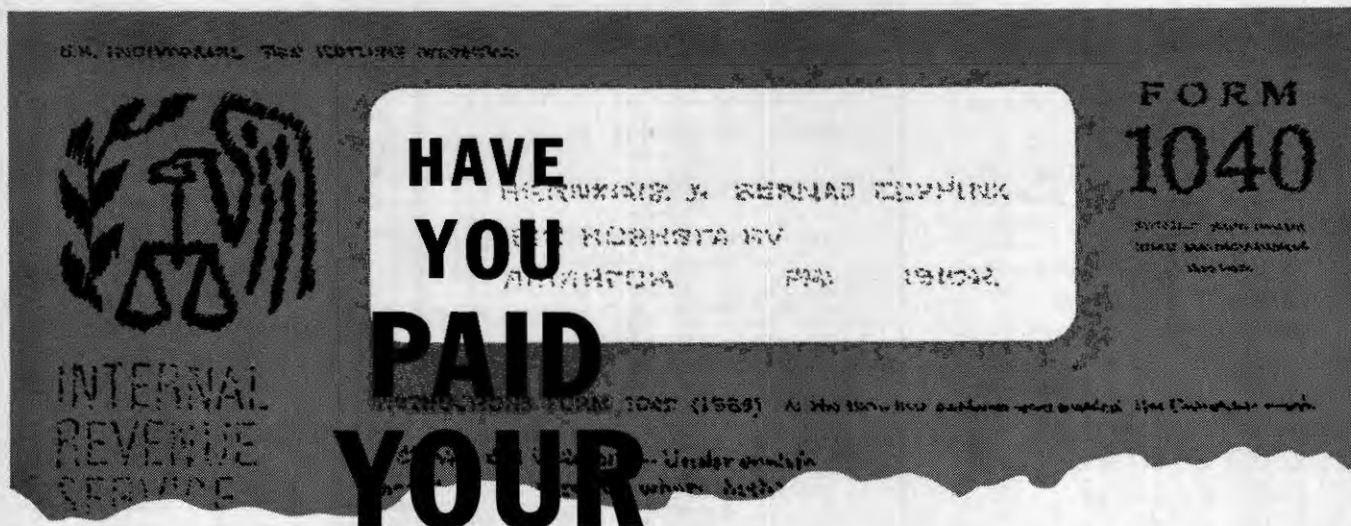
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"It is time now to meet the escalation of the War in Vietnam with an escalation of opposition to that War. I think the time has come for all people of good will to engage in a massive program of organization, of mobilization. This is the purpose of Vietnam Summer. And I'm happy to join as one of the sponsors of what I consider a most necessary program, a program that may well determine the destiny of our nation."

Dr. Martin Luther King, Jr.,
at press conference announcing
VIETNAM SUMMER,
Cambridge, Mass., April 23, 1967

In 1964, the Mississippi Freedom Summer Project mobilized thousands of students, clergymen and concerned citizens in the struggle against racial injustice.

The time has come for an even more massive effort to arouse the conscience of the nation — this time against the brutal and unjust war in Vietnam.

VIETNAM SUMMER is a call for 10,000 volunteers, including 2,000 full-time workers, to spend the summer in 500 communities organizing and educating against the War. During the next four weeks speakers and field organizers will visit campuses and cities around the country recruiting participants for VIETNAM SUMMER. All peace, civil rights and civic groups and all concerned citizens are invited to join in this nationwide effort and to begin preparation in local communities for a VIETNAM SUMMER project.

VIETNAM SUMMER is a project to reach the millions of citizens in communities across the nation who oppose the war in Vietnam but whose voices have not yet been heard. The goal is to create a new, independent force in America which will undertake a broad range of concrete actions to end the war. In many communities, VIETNAM SUMMER will focus on establishing a powerful political base of anti-war sentiment capable of electing candidates in 1968 who call for an immediate

peaceful settlement of the war. VIETNAM SUMMER will support and organize opposition to the war in ghetto areas of the nation and among young men of draft age who in ever greater numbers are refusing to fight.

VIETNAM SUMMER is an unprecedented attempt to bring together the hundreds of thousands who marched against the war on April 15, who voted against the war in 1964 and again in 1966, and the millions of Americans who want peace.

Dr. King's call for VIETNAM SUMMER is supported by Dr. Albert Szent-Gyorgi, Dr. Benjamin Spock, Robert Scheer, Dr. John C. Bennett, Rabbi Abraham Heschel, Carl Oglesby, William Pepper, Carey McWilliams, and many others.

VIETNAM SUMMER urgently needs your support (a minimum budget of \$350,000 is required). Let us hear from you right away.

Rev. Robert Holtzapfel, Treasurer

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- ☐ I want to work for VIETNAM SUMMER
- ☐ I want to organize a local VIETNAM SUMMER project in my community
- ☐ I enclose a contribution of \$_____ for VIETNAM SUMMER (please make checks payable to Vietnam Summer)
- ☐ I am interested in making a substantial contribution to VIETNAM SUMMER and would like to talk further to one of your representatives
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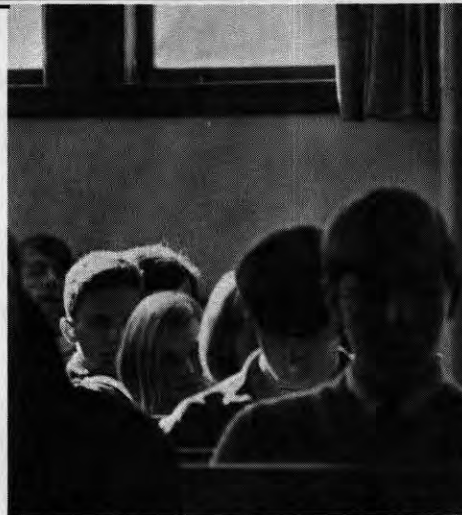
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