

FRIENDS JOURNAL

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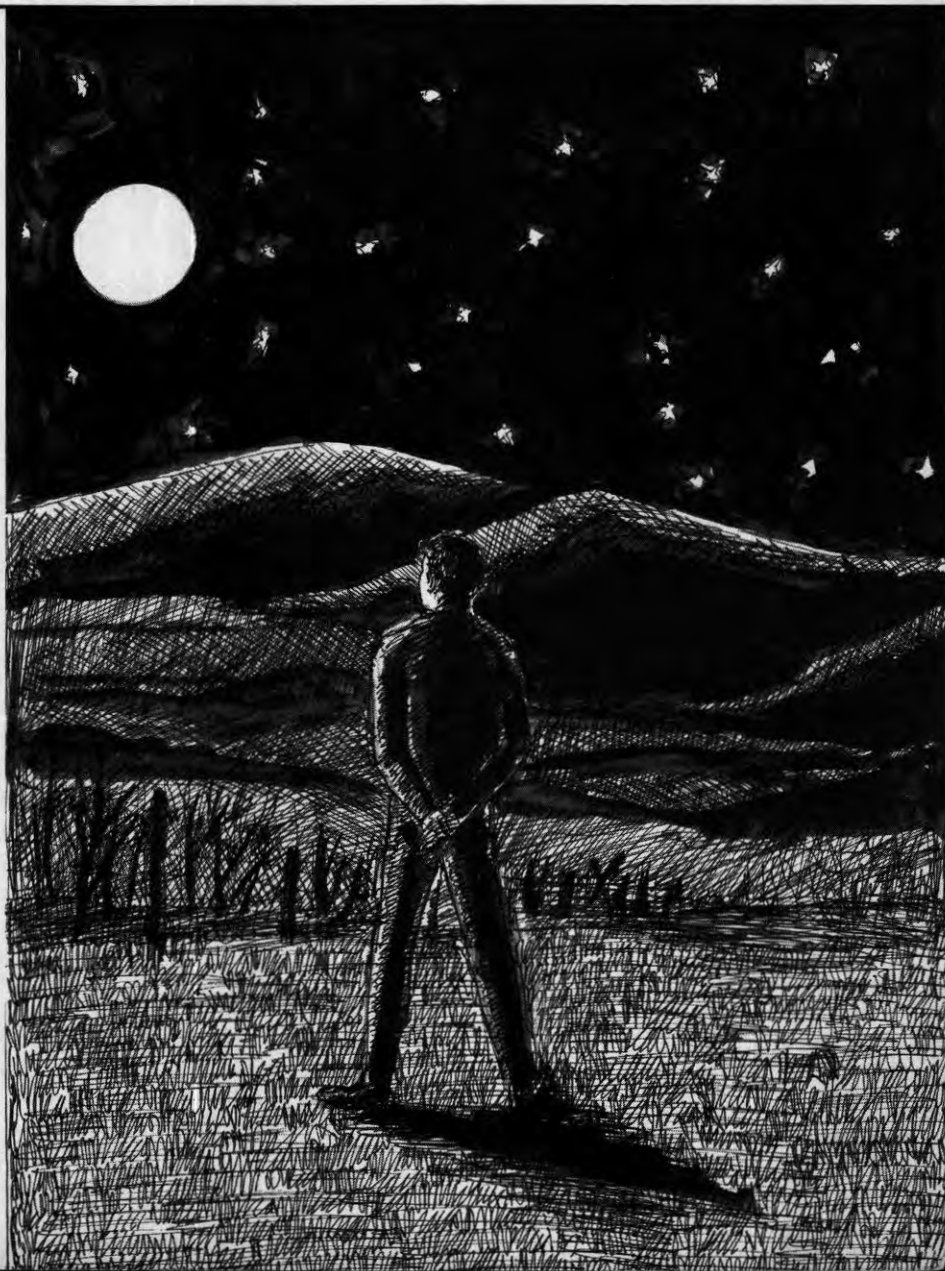
NUMBER 3

*T*HERE is a religion above religions which is in all religions. It recognizes a unity of spirit as certain as the unity of matter. It welcomes spiritual insights from all sources. . . . Meditation is a channel for seekers of all faiths or no faith, a river into which many streams can freely flow . . . and from which the pure water of understanding can be drawn.

—BRADFORD SMITH

Drawing by
J. Geoffrey Jones
for "Poems
to Beginners."
(See review
on page 62)

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Letter from London

Arms and Morals

A BRIEF but acute political crisis over the question of arms for South Africa hit Britain just before Christmas. It raised an age-old issue apt to confront any society where politics are permissible, oppositions express themselves, and public opinion still has a real influence: How far should moral considerations be allowed to affect, and even determine, the political acts of states and governments?

The question was whether Britain—pledged in a United Nations resolution not to sell arms to South Africa and avowedly opposed to the racist policies of that country—must, in the midst of a grave economic crisis, categorically refuse a South African order for approximately two hundred million pounds' worth of British-made frigates, planes, and submarines. The issue was hotly debated. In the end the Prime Minister, confronting a rising storm of opposition to the transaction within his own party, and abiding (it is said) by his own convictions, announced that the ban would stay. South Africa would not get her arms from us, whatever the consequences.

The situation provided a field day for the cynics. The final word on morals, they argued, had surely been said by Alfred Dolittle, who "couldn't afford them." Was it not hypocrisy, or at least a typically amoral British compromise, for us to reject this particular order while resolutely refusing to join in any international action that might seriously jeopardize our one thousand million pounds worth of investments in South Africa and the status of that country as our second best trading partner? If we are going to be so quixotic as to refuse to trade with regimes we abhor, where will the process end? This is not in fact a criterion we apply elsewhere. And as for the alleged sanctity of U.N. resolutions, did we not disregard or reject these in other circumstances, e.g., when the General Assembly solemnly proposed to "take over" South-West Africa, and when it refused self-determination to the Gibraltarians?

This line of argument, it must be said, gained little reputable support. Few responsible persons would make the simple claim that morals and principles are for individuals but not for states. The respectable arguments cited Britain's desperate need to retrieve and not worsen her economic position, if only to avoid drastic cuts in social services at home and in her capacity to help poorer nations abroad. They were epitomized in the dilemma of the Labour M.P. who abstained on the vote to deny arms to South Africa because he was not prepared to see the standard of living of the people he represented (in a shipbuilding constituency) further depressed.

In the end the decisive word, oddly enough, was with Gladstone, who, many decades before even the League of Nations existed, said: "A new law of nations is gradually taking hold of the mind and coming to sway the practice of the world . . . Above all it recognizes, as a tribunal of paramount authority, the general judgment of civilized mankind." This judgment is only too patchily applied inside and outside the United Nations, but it remains, perhaps, the best political—and moral—hope for our world.

GERALD BAILEY

FRIENDS JOURNAL

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Editorial Comments

Graffiti and Patriotism

SOME there are whose favorite source of history and literature is to be found in the field of graffiti, those commentaries so often found scrawled in pencil, paint, or lipstick on fences, walls, and posters. Much as we dislike the defacing of public places, we could not help being impressed the other day by a choice specimen of this literary subdivision on the wall of a subway course.

Dear Ho Chi Minh [it ran]:
Please stop bombing our cities—
Please stop killing our children.

A contemporary situation that, in its philosophical undergirding, is closely related to this oblique expression of concern is to be found in the current plight of the Episcopal Diocese of Pennsylvania, which has been forced to reduce its services because in the past year it has suffered a nearly ten-percent reduction in revenue. The connection? Well, the Bishop of the Diocese, Robert DeWitt, has lost favor with a number of his communicants because he has refused to discharge David Gracie, a young clergyman who feels so strongly the wrongness of American actions in Vietnam that he has continually dared to risk ostracism by expressing frankly his dissent, even to the extent of advising young men of their right to be conscientious objectors. And the Bishop, realizing the risk of losing substantial financial contributions, has stood by him.

If a situation like this were to occur in the Society of Friends (as, indeed, it *has* occurred, in somewhat different guises), the public would probably take it in its stride, figuring that Quakers were pretty crazy, anyway. But because what is involved is the Episcopal Church, traditionally a bulwark of conservatism, the furore in the Philadelphia area has been considerable. It started after Bishop DeWitt last fall joined with twenty-three other clergymen in urging the President and the Congress to cease the bombing of North Vietnam. It became louder when he took a strong stand for Negro equality in a controversial situation. And it swelled to an outraged protest when, in response to the complaint of a group of critical laymen that it was wrong to condone anybody's violating the law just because his conscience told him to, the Bishop reminded them that at the Nuremberg War

Crimes Trials the United States had condemned German citizens for obeying their government's orders rather than their consciences.

What his critics do not seem to understand, Bishop DeWitt told a reporter for the *Philadelphia Bulletin Magazine*, is that "a bishop is not elected a bishop to represent his people, but to represent God to his people. That, of course, doesn't just apply to bishops . . . it's true for all Christians."

And when the reporter reminded him that a number of Episcopalians and others disapproved strongly of the church's interfering in secular matters the Bishop added that "If you care about people you have to care about issues. . . . The church has never counseled disloyalty to country. It has counseled loyalty to God. I can't imagine that loyalty to God can be disloyalty to country."

These, it seems to us, are the words of a man of conscience, to be admired by Friends who profess their belief in the primacy of conscience. Yet ironically enough the very newspapers that published them published almost simultaneously the strongly contrasting words of a nationally known politician, listed in *Who's Who* as a member of the Society of Friends, who hopes to become President of the United States. A strong advocate of massive American intervention in Vietnam, he is quoted as saying the claim that the United States went into Vietnam to insure free elections is "bunk. . . . It has been from the beginning our national interest."

Yes, it is a curious world. We are almost tempted to go into the graffiti-production business ourselves, chalking on the next inviting wall:

Dear American Patriot:
Please stop confusing our national interest with
the bombing of cities and the killing of children.

Among Quakerism's Delights

"The spectacle of a Meeting in full cry after a clerk, asking him to change the second word of the opening phrase in the penultimate sentence of his minute, is one of the peculiar delights of Quakerism," said Duncan Fairn in his 1951 Swarthmore Lecture, *Quakerism: A Faith for Ordinary Men*, happily recalled to our memories by recent quotation in *The Australian Friend*. That

these "delights" are not always unalloyed, however, he admitted when he went on to say of the Quaker method of conducting business: "A meeting must wait for the way forward to be shown. But sometimes . . . no one wants to speak, and there is an awful silence. I knew of one clerk who, after such a period, rose and proposed this minute: 'Friends having no mind on this matter, or, having a mind, not expressing it, the minute is continued.' This had the desired effect, and discussion followed."

Apology for Hypocrisy

By EMERSON LAMB

IT was the seventeenth-century La Rochefoucauld who said, "Hypocrisy is the homage that vice renders to virtue." But what about honesty? Surely virtue includes honesty, to which hypocrisy obviously renders no homage. Herein lies a dilemma that cannot but plague all conscientious persons, particularly Friends, who emphasize so strongly the value of honesty and sincerity.

Perhaps there are among us some present-day saints whose inner lives are so pure, so free from egotism, so infused with love for all mankind, that their actions and their words do but mirror the radiant goodness of their souls. But I suspect that even in the community of Friends, who believe in the perfectibility of all mankind, most of us are painfully aware that in the dark recesses of our souls there are ugly corners where a goodly number of sins lie partially hidden but by no means inactive.

Shall we, then, yielding to the claims of honesty, lay bare our egotism with all it includes of conceit, love of power, and snobbishness; our apathy; our lack of love; our feeble faith? Or shall we, seekers of the Divine as we claim to be, hypocritically keep those ugly corners as deeply hidden as we can?

In large measure the world has answered affirmatively the first question. The cult of honesty, or rather frankness, is rampant, and the ugly corners are blatantly exposed in literature, art, everyday speech, and—alas!—in action as well. To what extent is the crime wave that threatens the very foundations of our civilization and our faith due to the cult of frankness—or are both but twin manifestations of one of those recurrent backward steps in man's age-long ascent from the animal to the Divine?

Whatever be the answer to that question, the problem for individual Friends who, I believe, are really striving for the Good, remains the same: How can we reconcile the claims of honesty and virtue? Shall we expose those dark corners out of loyalty to honesty, or, hiding them as best we can, strive to behave as if we were more virtuous than we are? (Another tangential question bothers me at this

point: am I really a lover of the Good, or do I egotistically want to play the role of a good person in life's drama?)

One approach consists of revealing one's sins, one's dark corners, even, with false humility, exaggerating their darkness, in an effort to persuade others that one's judgment at least is good; but this is pure pride, ruled out by the demands of virtue.

The only answer that I can envisage is a mixture of acceptance and hypocrisy, a willingness to accept the darkness, the little sins inherent in the human condition; still loving the striving, seeking, often failing little soul that I am; and at the same time, hypocritically if you will, hiding and if possible ignoring the naughty depths. I said *if possible*; such ignoring is possible only if some impelling cause, something greater than one's self, so takes possession of one's whole life that one's personal qualities, the good and the bad alike, fade away in the beckoning light of a greater goal. Until it is possible to become so dedicated, so passionately involved, we ordinary mortals do well to practice a modicum of hypocrisy, realizing that the often-maligned Queen Victoria may have a message for the too blatantly honest nineteen sixties.

Born Free

By POLLYANNA SEDZIOL

Of course
it would be nice
if every question
and every answer
came
with a roll of drums
and a bugle call,
with wrong undeniably
and always wrong
and right unquestionably
and always right,
with only one side
to every story.
Then
decisions would be
but a breath away.

Of course
one would be right
in wondering
if one had really
had a choice
and made
for good or ill
a real decision.

All of which sounds very apropos
but doesn't tell me what to do today.

Emerson Lamb, a member of Baltimore Meeting at Stony Run, recently has retired from the JOURNAL's Board of Managers.

The Things That Lead to Peace

By DOUGLAS V. STEERE

THERE is a line in the *Imitation of Christ* that says, "All desire peace, but they do not desire the things that lead to true peace." I think that U Thant has not asked Quakers to help kindle the vast desire for peace. What he has asked Quakers to do is to help in relevant ways to quicken the so-largely-absent desire for the costly and often highly painful "things that lead to true peace."

What are examples of these painful things that lead to true peace? Sometimes not only national humiliation but even a serious qualification of national sovereignty may be required; sometimes the dissolving away of centuries of domestic neglect and the reactivating of a whole segment of the population within a country to a fairer share in a life of human dignity. If the peace is going to be a dynamic one, then there is going to be acute pain when this readjustment takes place. When I lie on my arm at night and it grows numb, it is for me a long troublesome business with needlelike pain before I can get it back into vital circulation with my body again, and I am tempted to let it stay numb, especially when I can lie quietly and undisturbed.

The pains of this restoration of the circulation are felt in India where, in spite of laws to the contrary, the caste system still binds, and where ever so little has been done about a redistribution of land. They are found in South Africa, Rhodesia, Angola, and Mozambique, where the legalized support of this numbness in a major part of the population must ultimately be faced. They are found in the United States in our actual treatment of Negroes in defiance of our constitutional provisions.

How, then, may our small body of 200,000 variegated Quakers respond to this challenge to help further the things that lead to true peace?

Most Quakers are called upon to carry out holy seeds of concern. In each generation there have been Quakers who supported themselves and their families by their work in the world but who kept their businesses small, or their professional careers or employment sufficiently limited and flexible, or who retired early at smaller stipends in order to carry out the concerns that came to them.

We have too few within the Society of Friends today offering pieces of their lives for service to begin to meet the crying needs in our time. We continually lack the right men and women under concern.

An English Quaker, William Sewell, in his recent book *I Stayed in China*, tells of two peasants traveling

together and of their sitting at night in an inn. The first asks, "Tell me, Ivan, dost thou love me?" The second peasant says, "I love thee very much indeed." The first says, "Dost thou know what is troubling me?" And the second replies, "How can I know that?" To which the first answers, "Unless thou knowest what troubles me, thou canst not love me."

Almost more urgent today than the meeting of our physical needs is this longing on all sides to be understood. To understand another demands a degree of identification that will not leave us the same again.

To hear a Roman Catholic Irish diplomat and a Yugoslavian economist reach a point in their understanding where each could listen and find a counterpart in his own experience to what the other was saying at a Quaker international gathering for diplomats in Switzerland; or to watch Roland Warren as a Quaker International Affairs Representative in Berlin listening with great patience, for enough hours, to his East Berlin colleagues so that when his West German colleagues held forth, the minds of these East Berliners were active participants in his own mind, making possible a new angle of vision and perhaps enabling a fresh approach to evolve; or to see one of our Negro members, Barrington Dunbar, with his life immersed in the angry bands of young Negroes that he works with in New York, trying to come to know what their troubles are, that love may return—each of these experiences may give some hint of the return of understanding and of compassion that alone can begin to melt the ice in these situations.

New Roles for Quakers

This growing Quaker role of encouraging deeper understanding may have a clue for the new situation in which Quaker peacemakers find themselves. Until now most Quaker conciliation and mediation has been done with Quakers as members of a favored group who were in positions of power approaching their fellow members of that favored group on behalf of less favored or wronged or dispossessed groups or persons. Today when these dispossessed groups in Africa and Asia and the United States are taking matters into their own hands and wish only their own leaders to speak for them, they neither want nor will accept such a service as Quakers have often supplied in the past. Short of total identification with the dispossessed group, which the group itself may well reject and which the group's tactics may make virtually impossible, this role of furnishing auspices for nurturing understanding, if done under concern and in an inconspicuous and quiet way, may become an ap-

The chairman of the Friends World Committee presented this address (here somewhat abridged) in reply to U Thant's speech on July 31 at the Fourth Friends World Conference at Guilford College.

proach that concerned individuals and Quaker groups may feel increasingly drawn to offer.

One further trait that has marked the authentic Quaker witness wherever it has appeared has been a capacity to break ideological situations down into human faces and to quicken our responsibility for each other.

Thirty years ago I brought into my Haverford College class in ethics a problem that our American Friends Service Committee Board was wrestling with. Should we feed the children in Franco Spain as well as in Republican Spain? We were assured that if we did so we would only prolong the war by indirectly assisting this military dictator, Franco. The class was sharply divided in its judgment. Finally a Japanese student, Kagami-san, in his hesitant English, put the Quaker point of view with great pointedness. "If they make war longer, that is *their* responsibility. If we feed or do not feed children in Franco Spain, that is *our* responsibility." And we, of course, made the decision to feed them both.

This is a necessary though at times highly unpopular witness that Quakers have felt drawn to make. Early in 1934, Emma Cadbury, a representative of the American Friends Service Committee who had been long at work in Vienna, undertook to channel very substantial British Trade Union Council funds to the destitute families of the Viennese worker-leaders who were in exile or in hiding after their bitter communal struggle there. Emma Cadbury was accused of being an enemy of the Austrian state, a communist sympathizer, and an ally of traitors and rebels. But all of this abuse did not lead her to bend by one centimeter from her task of lifting this ideological struggle into one where hungry and cold women and children were in focus, and of keeping it there, confident that there was that of God in the critics' hearts that could see and ultimately acknowledge this duty to the living. If considerations of national strategy and cries that in warfare "moderation is lunacy" should ever be permitted to obliterate this deeply hidden layer of our belonging to each other, then we should almost certainly be lost.

An Act of Love

I hope Friends may be deeply enough grounded and regularly renewed in the inward Christ to persevere in peacemaking even when no visible results appear. Heretics though we may be, may God preserve us from the heresy of numbers! A boyhood friend of Stonewall Jackson recalled, "I could throw him four out of five times, but he wouldn't stay throw'd." Only those who won't "stay throw'd" have any place in this struggle.

I saw on a bulletin board in the little Quaker meeting house at Adelaide in Australia a word of Harold Loucks' that ran: "An act of love that fails is just as much a part of the divine life as an act of love that suc-

ceeds. For love is measured by its fullness and not by its reception." The identical note was expressed in one of Tagore's aphorisms in his *Fireflies*, "Let me light my lamp," says the star, "and never debate if it will remove the darkness."

In spite of all the contrary evidence, we are nearer to a breakthrough on the abandonment of massive war as an instrument for settling international conflicts than ever before in history. Henri Bergson, in his *Two Sources of Morality and Religion*, speaks tellingly of the way the basic biological morality that holds society together is always taking over and making its own what centuries before were looked upon as the ruinously dangerous insights of pioneer spiritual moralists. I think that at the present moment something like this is taking place.

War Does Not Settle Issues

There is a growing realization that the United States cannot impose an ultimate settlement upon the internal affairs of Vietnam and that Israel has an even more difficult task than before in convincing her Arab neighbors that with all of her formidable technological and military skills she is capable of coexisting and even of existing as a peaceful nonexpansionist neighbor. Far from settling these issues, the military episodes in each of these instances have for the long pull made then infinitely more difficult to work out.

The Quakers, Mennonites, and Brethren, together with many other Christians and prophetic adherents of the great world religions who have rejected war on inward grounds, begin to see the great powers of our world, on grounds of social survival, groping about like rival sleepwalkers to find the as-yet frail but compelling alternatives to global war as a final recourse in international conflict.

Here are the words of Olive Schreiner, the prophetic South African writer of two generations ago: "Certain men slept on a plain, and the night was chill and dark. And as they slept, at the hour when the night is darkest, one stirred. Far off to the eastwards through his half-closed eyelids, he saw, as it were, one faint line, thin as a hair's width, that edged the hilltops, and he whispered in the darkness to his fellows, 'The dawn is coming.' But they, with fast-closed eyelids, murmured, 'He lies. There is no dawn.' Nevertheless, day broke."

It is in this predawn chill that we must all carry on our work for peace, refusing to be intimidated by either numbness or defeat, refusing to be swept by the hopelessness of the moment, open to be renewed inwardly, to be joined to all the living, to experience constantly that we do not work alone and that the day we work for not only will break but is breaking. You never know, and yet, in God's providence, you always know.

An African Seeks an Apartment in Philadelphia

By RICHARD K. TAYLOR

OUR African guest arrived on the 20th of August. Our children quickly warmed to his friendly ways and were soon holding his hands as we threaded our way through the crowded airport. We were impressed to learn that he was coming from Greece, where he had been attending an international conference on the newest developments in city planning. On his way to the United States he had stopped in Paris to visit a relative working there in his country's diplomatic corps.

Philadelphia's International House had asked us to provide hospitality while he looked for an apartment for himself and his wife and two children, the latter soon to arrive from Ghana. He would be working on a doctorate in city planning and would return to Ghana to teach the subject in a university there.

Three days later my wife, Phyllis, told me elatedly that only a few blocks from our Mount Airy home she had found the perfect apartment and had explained to the superintendent that she was interested in it for a friend and his family. The superintendent had told her that, although at present the apartment was occupied, the tenants had asked to be freed from their lease and that he was sure that they would move soon. He urged Phyllis to come back with her friend and to bring a fifty-dollar deposit.

The possibility of discrimination flickered through our minds, but we reasoned that surely our guest would have no trouble here, for the Mount Airy and Germantown areas of Philadelphia are thoroughly integrated. Community leaders are proud of the way Negroes and whites live and work together. The church across the street from the apartment house is completely integrated, reflecting the racially mixed composition of the blocks immediately around it.

So that afternoon our guest went with Phyllis and two other friends, both of them Africans, to see the apartment. He shared Phyllis' enthusiasm and told the superintendent that he would like to live there. Could he place a deposit now? "No," said the superintendent, "we need a written statement from the present tenants saying just when they will be leaving." Phyllis urged the superintendent to get in touch with the tenants right away, adding that we could easily come down that evening with the deposit. He promised to talk to the tenants and call us.

Not hearing from the superintendent that night,

Phyllis called him and was informed that he had not been able to reach the tenants. She called again the next morning with the same results.

By now we were beginning to have some questions about the situation. When we told our experience to Sue, a white friend who, like us, had worked with many Negro home-seekers, she was even more suspicious. She said that she would inquire about the apartment and see what kind of reception she received. So she dropped in to see it. After expressing interest, she asked about the present tenants. How could she be sure, she inquired, that they would be out by the time she wanted occupancy? The superintendent assured her that he had received *written* notice from the tenants and that he was certain he could promise occupancy by October 1. He even said there would be time to refinish the floors and paint the walls.

Sue asked if anyone else had expressed interest in the unit. The superintendent said there was an interesting story about that. A very nice white lady, he told her, had come by the previous day, but when she returned she had three colored men with her. Sue said she thought that was not so strange, considering the integrated nature of the community. Weren't there already Negroes in the building? "No," was the reply.

All Clear for Sue

Sue then filled out a complete application for the unit and was urged to come back that night with her husband and a fifty-dollar deposit. Again she asked if she could expect to move in by October 1, and again she was assured that there would be no problem.

On receiving this information, Phyllis phoned the Philadelphia Commission on Human Relations. The compliance supervisor told her that there were already two discrimination complaints pending at that apartment house. He was surprised that the managing agent would allow the same thing to happen a third time. He immediately called the agent's lawyer and the agent himself, who has an office in New York. The agent blamed the situation on the superintendent and said he would be glad to sign a lease with our visitor, subject only to the proviso that the present tenants give written notice of their intention to move out.

That evening I telephoned one of the present tenants at the apartment, for we felt we needed to know whether or not he had made clear his intention of moving out. Luckily, he was sympathetic to our guest's plight. He told me that he had not given anything in writing to the agent or the superintendent, but that he had called the agent in New York to tell him of his and his roommate's intention to vacate by October 1. In addition, and more im-

Richard K. Taylor, a member of Germantown (Philadelphia) Meeting and former executive director of the Fair Housing Council of Delaware Valley, is now on the Development Staff of the North City Congress, a North Philadelphia community organization working for the improvement of housing, schools, employment opportunities, and police-community relations.

portantly, he said that the agent already had replied in writing to his phone call, telling him that he would use his best efforts to locate a new tenant and that when one was found the present tenants would be released from their lease.

Now Phyllis, Sue, and I were beginning to feel some un-Quakerly indignation. To top everything off, the following morning the superintendent called Phyllis and told her that he had finally reached one of the tenants in Atlantic City, and that he said he would not be moving until October 31. Sorry.

The Mysterious Tenant

At noon we met with the tenant and were assured that neither he nor his roommate had been in Atlantic City recently and that, as a matter of fact, he had talked with the superintendent at the apartment that very morning. He agreed to close every loophole by informing the agent, in writing, of his intention to vacate by October 1.

Our African visitor and I delivered the letter personally to the agent in his New York office that afternoon. After giving us a long talk on the liberality of his views ("My office used to be in the same building as the Ghanaian embassy"), he again blamed the situation on his so-called "racist" superintendent. He said that he had been advertising for a new person, since the present job-holder was hurting his relationships in the community. I responded by inquiring why he didn't fire the superintendent if he was opposed to his behavior. He replied (rather lamely, I thought) that he would be glad to accept the superintendent's resignation.

We finally walked out with a signed lease, and our friend moved into the apartment quite peacefully on the weekend of October 1. Since then, several neighbors in the building have dropped by to welcome him and his family. Thus the story has a happy ending. But once again racial fears and antagonisms have caused ordinary men to use evasion and deceit in their relations with other men. And once again the ripples will spread out as the story of our friend's first week in Philadelphia is told and retold—at the university in Ghana where he will be teaching, in conversations with persons from other African countries, at the diplomatic corps in Paris. Will this experience be coming back to haunt us?

Each one of us possesses far greater capabilities than he has ever imagined or developed. In an emergency, or spurred on by some great desire, we sometimes permit more of this inward power to come forth into outward expression, and the result may be so wonderful as to appear miraculous. A true friend helps to improve our character, for he has faith in our inward perfection and tactfully helps us to continue working toward our highest ideals.

—CLIFFORD NORTH MERRY

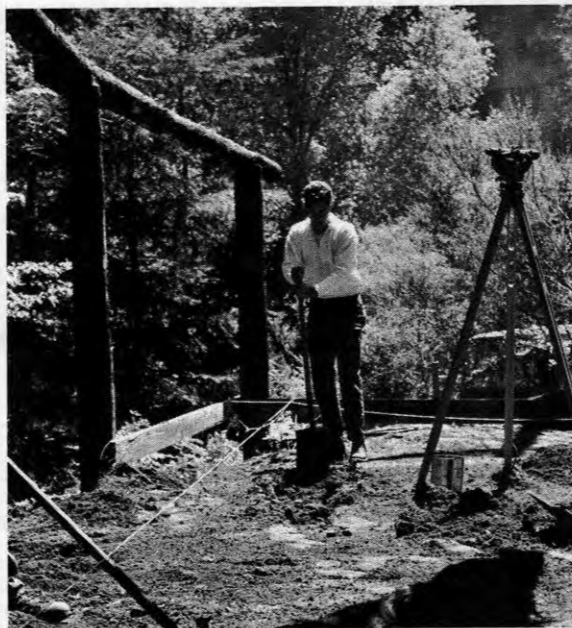
"Pendle Hill West"

By VIRGINIA BRINK

FIFTY acres of majestic redwoods, giant firs, and woodland ferns along California mountain streams were given some years ago to the American Friends Service Committee by Lucile Manley as a memorial to her husband, Clyde W. Manley. The wooded acres are at Ben Lomond in the Santa Cruz Mountains about ten miles from the Pacific Ocean.

The Manleys bought the property in 1919 during a summer vacation in California at a time when they were living and working in Honolulu. They were so enchanted with the beauty of the forest and the surrounding mountains that they immediately had dreams about the site's future use. In later years they returned to Ben Lomond to live and eventually to share their home and its forests with many and varied groups.

Clyde Manley died in 1948. Because he had felt that people have a deep need to find release in the quiet and beauty of nature, his wife deeded the mountain retreat in his memory to the American Friends Service Committee to "be perpetually dedicated and used for conference grounds, summer camps, and other purposes for the enjoyment, betterment, education, and welfare of mankind."



The Ben Lomond Committee of the AFSC is now going ahead with plans for full development of the property's use. To fulfill the spirit of the deed, West Coast Friends hope to build a "Pendle Hill West," for which

Virginia Brink of Palo Alto Meeting is a member of the executive committee of the American Friends Service Committee's Northern Regional Office. She is active in the work and planning of the AFSC's Ben Lomond Committee. The photograph is by Robert Newick.

a master plan has been drawn up. To bring this project to fruition will take dedicated service, but the magic of the mountain paradise will be a powerful impetus to inspire the needed effort.

A camping facility used for a boys' camp some years ago is being remodeled and expanded to serve as a hostel for thirty campers. A large multipurpose room has been added to a modern kitchen, and concrete has been poured for a bunkhouse nearby to be used at times when it is uncomfortable for campers to sleep under the stars.

The plan calls for use of the other half of the property for more formal conferences and retreats. A large dining hall and kitchen that will serve up to sixty people will be available in June. This building—used for some years by the Sequoia Seminar Foundation—will be given to the AFSC in exchange for use of roads and some land. Construction will soon begin on two lodges near the dining hall to accommodate thirty people each; these year-round facilities will be used by Friends' and other groups as an adult study center and for organized conferences and retreats.

To permit two programs to go on at one time the eastern half of the property will be used primarily for camping and the western half for serious programs. For

anyone who wants to get away by himself there are countless spots along the trails for private reverie and retreat.

A group of Bay Area Friends at Ben Lomond last summer on a family camp discussed the ever-present problem of raising money to develop the property. One Friend suggested that a "Quaker country club" be formed, with members paying monthly "dues." This idea caught on, and some have found it a convenient and amusing way to contribute to the AFSC Ben Lomond Committee.

With few exceptions, all the work at Ben Lomond has been voluntary. One Stanford graduate student spent many hours drawing plans and learning how to rewire the old camping facility; he did the work so well that it passed inspection the first time. Some have hammered, sawed, and painted; others have cleared trails and campsites. Major work on the hostel has now been completed and the first program of the year will be held on the property in early June.

We welcome volunteer workers and contributions, but Friends everywhere are invited just to visit and to enjoy the new Quaker center at Ben Lomond. Inquiries should be addressed to the Ben Lomond Committee, American Friends Service Committee, 2160 Lake Street, San Francisco.

Education and the Meeting in a Friends School

By PETER KLINE

IT is all too easy to produce a dichotomy of experience in a Friends school. On the one hand, students attend meeting for worship, at which they may experience an Inner Light without which other facets of their life may not become fully meaningful. On the other hand, they may attend classes at which they are given information and (either directly or by implication) told how to evaluate it and what to think about it.

Theoretically the experience of meeting for worship provides a source from which all of life may be illumined, including that portion of life occurring within the classroom. In practice, students may need instruction in how to make their learning experiences relevant to life itself. And, just as Friends instruct one another not by preaching from the pulpit but by sharing with one another their best thoughts when the spirit moves them, so students may instruct one another in the classroom as to how to make learning a part of their total life experience. Such instruction is unlikely to take place, however, so long as the teacher maintains an authoritarian position.

But here we have a dilemma: how is the teacher to

provide the information his students need for disciplined learning unless he maintains a position of authority? Overreliance on the Inner Light may lead to a self-indulgent rejection of the wisdom of the past. That is not the goal of Quakerism. The goal is, rather, that the wisdom of the past should be interpreted through the Inner Light.

Somehow the teacher must establish a relationship with students that allows him to provide the information they need and at the same time to stimulate their own evaluation of that information.

If he will begin by assuming that the *information* his students need can be provided through assigned reading, then he can address the task of helping them to interpret that information through their own experience. In this task he may be able to transfer the authority from himself to the class as a whole. All have access to the same body of information, the literal nature of which each is able to check for himself, interpreting it in the light of his own experience. The teacher presumably has had more experience than his students, but it is not all-embracing, and its quality is not necessarily better than theirs. He may guide through asking questions, but he need not necessarily legislate, since any member of the class may spot an error of fact when it is stated by some classmate and may bring it to the attention of the class.

Peter Kline, head of the English department at Sandy Spring (Md.) Friends School, has produced a number of school plays and is the author of two of them. He is an attender at Sandy Spring Meeting.

Let the teacher change his approach from "No, that's wrong," or "But the book says . . ." to "Do all of you agree on that? Well, then, how am I to interpret this particular passage?"

Probably the teacher who thus seeks to transfer the burden of enlightenment from his shoulders to those of his students will soon begin to find that the students are more enlightened and more enthusiastic than they were formerly and also that frequently he himself is enlightened by them. Modern students, who have access to more information than any of their predecessors ever had, are often capable of extremely valuable contributions from their own experience.

In *The Sheepskin Psychosis* John Keats suggests that the primary value of college is to be found not so much in the classroom as in the chance to live with one's intelligent contemporaries. The teacher, if skillful, may be able to provide in the classroom the chance for his students to get to know one another. If they can do this in the light of their common experience of a Shakespeare play or a contemporary problem, they may find each other even more interesting than they do when they can gain mutual knowledge only through dormitory bull sessions.

At any rate, though he never will achieve perfection in his classes, the good teacher might ask himself, as he would if he were going to speak in meeting, "Do I and my students speak because the occasion demands it, or because of a desire to impress someone else, or do we, rather, speak because we feel so moved?"

Song of the Streets

Down a back alley
Where catfights and garbage
Mingle sounds and smells,
Through old washing hanging on a line,
Echoing with endless echoes,
Comes faintly the sound of a trumpet,
Wafted thin, like smoke,
From Charlie's place,
All garish lights and beer-smells
On the corner of Fifth and Main.

Child of the streets,
Catch it, hold its golden tinkle,
Follow it like a string down back alleys,
Through a maze of little brick streets;
Never let it go,
Child of the streets;
Keep looking, keep it in your heart,
Listen hard for it, never give up:
Catch the brass ring.

ROBERT SEELEY

"Whiter Than Snow" in Nicaragua

A recurrent theme expressed by Philip Myers, Jr., in letters written to his parents from Bluefields, Nicaragua (where he has organized a timber-products company) is the opportunity he sees there for different cultures to cooperate in business enterprises that benefit everyone concerned. He and his family are members of Stony Run Meeting, Baltimore, Maryland. Excerpts from some of his letters appear below.

THE family is adjusting well to Bluefields. There are problems, of course, but none insurmountable. Moreover, they are handled in a sort of community way. It is a small, interracial town, into which we fit well. The Moravian minister's wife called Sunday afternoon. We see the Christian Brothers and the Baptists often, and our kids go with the Christian Brothers on expeditions. It is amazingly peaceful.

I was talking with George Brown, the Negro tower operator at the airport (whose wife is my secretary and whose sister is the wife of our doctor), about the riots in the States. He couldn't understand them, nor can most of the racially mixed community here. They live so easily together, work hard, have their separate beliefs, but don't antagonize. The important thing is "doing," and because I'm doing something of substance, I believe I have an unusual kind of acceptance. So does the family. They would be many times safer on the streets at 2 A.M. in Bluefields than in Baltimore at 2 P.M.

This is a place that has come to grips with the reality of social integration and has settled it without violence. There is no problem. Our southern neighbor is Chinese; our northern, Negro. Across the street are Indians and Negroes; behind us are Negroes and Indians. Roger (four years old) is the most gregarious, and he's welcome everywhere. Quite a contrast with Detroit, et cetera, and he's safe any place, any time.

* * * * *

There are no sinks here, just a shelf out the kitchen window on which to wash dishes. Previously you had to bring water from the tank that collects rainwater from the roof. It has about 3,000-gallon capacity—and mosquito larvae! We filter the water and purify it with iodine for drinking. It is both tasty and healthful, very good for the thyroid. City water starts at about 5 A.M. when the pump goes on, and stops at 8:30 P.M. City water is neither sanitary nor consistent, but it is wet and responds well to soap. In many ways Bluefields is primitive and is recognized as such by a number of the inhabitants. But in other regards it is much more sophisticated than many of the western centers of art, economics, and culture.

This place was sort of "frontiered" east and west, the Spanish from the west and the English from the east. It

is poor but not without pride, and people send their children here from Managua so they can learn English (but this is no place to learn English unless you choose your companions carefully). Many Moravians speak understandably, though with strange vocabulary, accent, and syntax, and with translated English constructions.

This is a peaceful, quiet Sunday, with people coming and talking about work—which they need—and grievances and hopes. The Negroes speak the strangely accented English; the Indians a musical Spanish, much easier to understand. One visitor is a lean colored man, to talk about carpenter work. The thing that interests me most about him (as it does about a number of other people here) is that he is unaware that he is a Negro. I think there is an element of sophistication in the area of interracial living here that far surpasses any place I've been in, and I'm curious as to why.

I can remember spending some time in British Guiana and being on the fringe of the violent racial problem between the East Indians and the Negroes there. The whites were almost out of this. The physical conditions here and there are quite similar—rain, mosquitoes, lush vegetation, a racially mixed population—but there is quite a difference in the tension. I've seen the bitterness of the Negroes in Brazil, especially at the docks, and in the Caribbean Islands of Martinique and Antigua. In the latter place—because I was working with them, doing something difficult—I was accepted. In other areas I was tolerated only because they hoped I might be bringing money.

I listen to Radio Cuba and their insistence on violence as the only way of giving the people here a fair shake. I acknowledge some of their accusations as just. They hit hard on facts of exploitation—Limeys and Yankees in these countries organizing activities so that they get rich, while the characters who do the work are "savages, without feeling or concept, and not worthy of consideration." We, humble as we may think we are, pay a price for this arrogance.

The Baptist church is right across the street. One hymn at a service we attended there was "Lord Jesus, Make Me Whole and Pure, Whiter than Snow, Whiter than Snow." It was so incongruous that real concentration was required. Probably the minister, who is jet black, was the only person there besides us who had seen snow. The prayer and the sermon were rational and well spoken. The theme was that the lucky people of Bluefields should pray for less fortunate parts of the world where there is so much strife and rioting. He mentioned Vietnam. Detroit was obvious but omitted perhaps out of courtesy for us. It was most interesting, considering how little these people have.

PHILIP MYERS, JR.

Family Fellowship and Meeting Growth

By PEARL HALL

BECAUSE the growing Meetings of New York Yearly Meeting are those that are making room for their children, it was one of the concerns of that Yearly Meeting's Religious Curriculum Committee last year to learn how the successful ones draw young people into their fellowship. The resulting list of experiences suggests ideas for enlarging this important area of religious education.

1. Tree-planting around the meeting house, with families taking responsibility for certain trees or areas, or with everyone working together. (Some Meetings have annual clean-ups of meeting house and grounds, with useful projects, including painting, for all.)
2. Observing holidays with special meetings: Thanksgiving Day, Arbor Day, Hiroshima Day. Christmas parties with food, music and folk dancing. New Year's Eve festival, with fun and worship. Harvest Festival Dinner. Valentine's Day box supper, games, and auction.
3. Collecting and packaging of clothing. (This can be made into a family evening, preceded by a supper, when everybody comes and helps with the processing.)
4. Celebrating special Meeting anniversaries, either with programs presented by the young people (a pageant, for example), or with family units preparing special numbers.
5. Folk festivals and international dinners.
6. Service projects with the whole Meeting participating—hospital visiting, social centers, etc. Frugal dinners together, with money sent to worthy recipients.
7. Covered-dish suppers preceding Monthly Meeting, with a children's program. (One Meeting has its junior-high-school young people serving coffee and cookies before business meetings.) Coffee hours after meeting for worship, with play for small children and discussion for adults and those of high-school age.
8. Family hikes, gathering at the meeting house for a meal before or after. An annual Meeting hike, starting with a meeting for worship out of doors. An annual bird-watching expedition followed by a pancake breakfast. Annual Meeting picnics, with games, food, and hikes.
9. Fund-raising projects: selling paper for the building fund; car-washing for scholarship funds; a fair in the fall.
10. Family housewarmings for new members, or special affairs for older Friends who cannot participate in Meeting life. Weddings and birthday celebrations. Parties honoring elderly or new members.

Pearl Hall is a codirector of Powell House, New York Yearly Meeting's conference and retreat center at Old Chatham, N.Y. This article is adapted from one in *New York Yearly Meeting News*.

Today's Abrahams and Jephthahs

By JAMES S. AYARS

IN the past few months I have found the undeclared war in Vietnam giving new meaning to two stories from the Old Testament.

Last year a University of Illinois student who was facing the draft came to me for information and counseling about Selective Service. He had religious scruples against killing and did not see how in good conscience he could serve in the Army. We discussed the Selective Service Law and the legal alternatives to military service. When he left my home he had decided to apply for conscientious objector status.

About a week later he called me on the telephone to say he had changed his mind. His father and mother had been in town, he told me, and had pointed out that he owed a duty to his country. They had reminded him that he planned to become a high school teacher and said that with a record as a C.O. he might have a hard time getting a job. And besides—what would the neighbors think? He had given in to the wishes of his parents, although he told me he would not enjoy killing. Clearly, his parents were more interested in what the neighbors would think than in their son's conscience or welfare.

The parents of that student are not alone. The parents of most of the young men who come to me for counseling on Selective Service are opposed to their sons' becoming conscientious objectors or resisting the draft in any way. Why?

In our society, adroitly *evading* the draft seems to be an accepted expedient. Get a student deferment, whether or not you really want an education. Get a job deferment, even if you don't want to work. Use your family influence with the draft board. Dodge the draft in any socially acceptable way, even if it is basically dishonest. But don't meet the draft head on, courageously and with conscience intact.

One university student of my acquaintance who let his parents know he considered applying for C.O. status lost his student deferment because his parents—mother as well as father—withdrew all financial support, and the student had to leave the university and find a job, thus becoming vulnerable to the draft.

Many young men who, motivated by the highest ethical standards, refuse to cooperate with the war machine, must face the government and the prospect of prison without the understanding, sympathy, or financial help

of parents. One mother is reported as having said she would rather see her son dead in Vietnam than alive in prison.

What is the explanation of this strange phenomenon—this failure of many parents and of the public to stand behind their young men in an important matter of conscience? This is where my two stories from the Old Testament come in.

The first is the story of Jephthah in his war against the Ammonites. "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering."

We know the rest of the story. When Jephthah returned home from his victory, his daughter came to meet him with timbrels and with dancing. Jephthah kept his vow and gave his daughter, his only child, as a human sacrifice.

The second story is the one of Abraham and Isaac and the ram caught in a thicket. Failure to sacrifice Isaac was not the fault of Abraham. Abraham was willing.

In the years of Abraham and Isaac, in the years of the Greek heroes, in the years of our own Civil War, the First World War, the Second World War, men—and women too—have been willing to lay their sons and their neighbors' sons upon the altar of the god of war. Men have always promised more to the god of war or the god of superstition than to the god of righteousness. And they have kept their war promises better than their peace promises.

In most wars, some of the bloody burdens have been borne by civilian populations, by people of all ages and classes, although never equally. But in the present war our civilian population is not being sacrificed. It is hardly inconvenienced. The war is being fought by men too young to vote—too young to have a voice in their government. It is being fought by men who have been inadequately informed about alternatives under the Selective Service Act.

These are the men we are sending to Vietnam to be burnt offerings, to kill and be killed. And in the process of sending them we are undoing through training most of the concepts of justice and mercy we have tried to give them in their formative years. These are the human sacrifices of our age.

How can we rid ourselves of this archaic and barbaric notion of human sacrifice?

James Ayars, clerk of Urbana-Champaign (Ill.) Meeting, is now retired after twenty-eight years as technical editor of the Illinois State Natural History Survey. Recently he has been counseling young men (most of them not Friends) who are considering taking the C.O. position. This article is excerpted from a radio talk he gave last fall over station WILL.

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"Where Two or Three Are Gathered . . ."

By ROSEMARY M. ELLIOTT

THE qualities of the spirit that profoundly affect life-as-it-is-lived are not dependent on any external political or economic system. In fact, spiritual quality is often improved by an adverse environment, and it often deteriorates in a "favorable" one.

In South Africa the liberal-humanitarian elements are totally incapacitated politically, yet they are far from inactive, although their real value as potential leaders is so restricted as to be almost nil. The one opening left (a very small one) for legitimate expression of human contact and mutual regard across the barriers of race and culture is in the church. Up until now the church has been slow to take a lead, but this enforced compression is beginning to have the effect of uniting certain spiritually perceptive people of all races, and there is a definite movement for them to enter into a dynamic new relationship with one another.

So what? So I think if we can become sufficiently conscious of this process and begin to try to evaluate just what it implies, we may find we have a new tool for reaching out to people where politically and ideologically there is a complete impasse.

We will find this "tool" is not in fact so new. It was one that Jesus gave his followers and that has been used to a greater or lesser degree from time immemorial. Friends, with their spiritual life coupled to an intensely practical expression of it, have pioneered a new conception of how to bridge the gap between precept and action.

Yet I believe we have much further to go. As yet we are only mistily aware of "something." If I can describe what my view of it has been, it may encourage and help others to do the same.

I am conscious that love alters the relationships between people. Where people—just two or three—dedicate themselves to coming together and seeking ways of expressing this love, not only amongst themselves but to those around them, things happen.

If we could consciously assist this process of "creative encounter" between seriously opposed sections of any

given community it would gradually educate more and more people into the realization that no situation where men are in conflict is hopeless except that thinking makes it so.

It is among the spiritually mature in any situation that one must seek the leaders of this new approach. Through their example we may show those who have accepted the traditional reactions of withdrawal and conflict that there is another way, and that this way demands the use of all that is most noble in a man's nature.

On Giving

By ELIZABETH G. LEHMANN

RECURRENTLY we are made aware of the work that our Yearly Meetings and their committees are doing in our behalf—yes, in our behalf, for whatever action they undertake is done under the Yearly Meeting's concern, in which we have had (or could have had) a part. None of their work could be carried on without the active participation, personal or financial, of Meeting members. How well are we carrying our share of this responsibility?

Time was when an annual gift of ten dollars to an organization was considered generous, a hundred dollars munificent. Those were the days when butter and hamburger could be purchased for seventeen cents a pound and a Ford car for about five hundred dollars—the days when a secretary took a job at seven dollars a week and was overjoyed at an offer of fifteen, when teachers gladly accepted positions at from six hundred to twelve hundred dollars a year.

Man is a creature of habit. When an appeal for funds arrives, we tend to recall what we have given the previous year and to repeat the gift. Some of us have been doing this for years and even decades, though the sum which when we first gave it might have paid the salary of a good secretary for a week may not now secure the services of a mediocre typist for a single day.

From time immemorial tithing has been set as the standard of giving. While few people today would suggest that a young couple with children to educate should tithe, others who have passed beyond the stage of heavy family obligations could well make up for earlier financial constrictions. Is it not perhaps time for each of us to re-examine our financial contributions to the causes (both within and outside the Society of Friends) to which we give lip interest—to re-evaluate our giving in relation to the homes we live in, the cars we drive, and the various indulgences we allow ourselves? Might we not even choose to deprive ourselves a little for the benefit of those who, without the luxury of choice, are deprived of almost everything?

Rosemary M. Elliott, a member of Cape Eastern Monthly Meeting in South Africa and former editor of the *South African Quaker*, is the organizer of a local multiracial, interdenominational group in the area of Hermiston, Cape Province, South Africa, where she lives. She visited the United States last summer as a delegate to the Friends World Conference.

Elizabeth Lehmann is a member of Westtown (Pa.) Meeting.

Book Reviews

LIFE IN BIBLE TIMES. By ROBERT HENDERSON and IAN GOULD. Consultant Editor, MARY ALICE JONES. Rand McNally, Chicago. 48 pages. \$1.95

Elementary school children and their teachers will find this illustrated book a helpful supplement for Bible study. By the careful choice of people and incidents in both Old and New Testaments, the reader is made aware of the interrelation of the Bible's two parts and is led to understanding of the people of Palestine and their customs. As in other such Bible resources, we get acquainted with the experiences of shepherds, fishermen, farmers, and workers in olive groves and vineyards, as well as merchants and craftsmen. Clothes, homes, family life, and money-weights and measures are described in informal narrative style—briefly but in vivid detail.

Of special value are the sections about worship and religious customs, tracing their development from the Ark of the Covenant to the Temple, the synagogue, and the religious festivals of the harvest and Passover, concluding with Jesus' overturning of the money-changers' tables.

Occasionally the literal interpretation may raise questions for some Friends, but these may be used as the basis for fruitful discussion. A major disadvantage of the book stems from its effort to save money. Only half of the pictures are in color, and the difference is striking.

Although *Life in Bible Times* is not a substitute for a Bible encyclopedia, it is an interesting and valuable introduction to the subject.

CAROLINE PINEO

ILLUSTRATED DICTIONARY OF BIBLE MANNERS AND CUSTOMS. By A. VAN DEURSEN. Philosophical Library, N. Y. 125 plus XVII pages. \$4.75

A terebinth tree and an outdoor barber shop of ancient times are among the unusual and familiar things pictured in this collection, grouped alphabetically by subject. Black and white illustrations from historical sources face descriptions of usages and customs characteristic of Biblical times but strange to Christians today. This modest-looking small book should be useful in First-day School classes.

THE BRIDGE OF LIFE: FROM MATTER TO SPIRIT. By EDMUND SINNOTT. Simon and Schuster, N.Y. 255 pages. \$4.95

The search for philosophical consistency may be especially acute for the Friend who is a scientist. An inclusive view from the heights, gained after a lifetime of study in biology and of active Christian participation, is presented in this volume of the "Credo" series written by the former director of the Sheffield Scientific School at Yale, now dean emeritus of the Yale Graduate School.

Building upon "the physical basis of materialism," Edmund Sinnott develops from contemporary scientific theories in many disciplines an integrative view of the nature of man and of his place on the vast continuum that is the bridge of life.

The author argues that a combination of creativity and ordering (as opposed to randomness) increasingly characterizes the forms of life as they move along the evolutionary scale. At

the human level these processes are turned upon the self; in combination they produce the behavior we call "aspiration." From this framework, Sinnott defines "mind," "soul," and "God" in terms which speak particularly to those who seek "that of God in every man." Friends who see the Spirit moving in all creation will welcome this scientific affirmation of the Ground of Being permeating all the natural world.

CHARLOTTE TAYLOR

IF THIS BE HERESY. By JAMES A. PIKE. Harper and Row, N.Y. 205 pages. \$4.95

With rapid theological changes surrounding us everywhere, even this provocative-sounding title appears outdated at a moment when Bishop Pike's church has solemnly declared heresy trials anachronistic. His book is, nevertheless, a timely exposition of the controversial author's faith. Many a seeker will find in these pages guidance or the kind of assurance that even the "seasoned" seeker needs to obtain a sense of fellowship. The nontheological reader will find many a page enlightening him on biblical criticism and the story of dogma. Bishop Pike's range of information and his acute sense of modern man's spiritual needs are well balanced. The chapter dealing with life after death is especially topical in view of recent press notices concerning the author's spiritualistic beliefs.

Friends will find the book a rewarding study. This reviewer felt especially attracted by the final chapter on God, which will supply Quaker readers with some of the thinking we often find missing in our own literature.

W. H.

POEMS TO BEGINNERS. By J. GEOFFREY JONES. Privately printed. Obtainable from Friends Book Store, 302 Arch Street, Philadelphia 19106. 39 pages (art paper). \$2.75

This is a hooklet of first poems in the tradition of William Blake. It is illustrated by sensitive full-page drawings (one of which appears on the JOURNAL's cover) by its young Quaker author, already known in the New York and Vermont area as an artist with extraordinary potential who has had several interesting one-man shows and who runs the annual art show at White Creek, New York.

The title takes its cue from Walt Whitman's poem "Beginners," the term being used as a synonym for "creators." The poems themselves, in the casual tones of everyday speech, point up the artist's zest in the discovery of the thin veil between miracle and matter. "Now Before This Brightness Passes" (the title of one poem) characterizes the mood of all. In "To Ann Frank" the author isolates all the poignance of young idealism flaring like a match-flame in a world of malevolence and decay. Eternity, the author notes, not only resides in a grain of sand but has a repertory full of tricks.

This little volume of poetic insights wears its simplicity with humor and awareness of the ocean of darkness. Printed with loving care in a limited edition, it may one day become a collector's item in the vast sea of today's printed word.

DOROTHY M. WILLIAMS

OBJECTION OVERRULED. By DAVID BOULTON. MacGibbon & Kee, London. Obtainable on order from Friends Book Store, 302 Arch St., Philadelphia. 319 pages. \$8

This documented account of the persecution of British conscientious objectors in World War I is like Fox's *Journal* in imparting a sense of guilt to any reader whose pacifist stand has brought little sacrifice. Each chapter puts another pebble in the mattress.

The names of seventy-three men who died during their ordeal (or soon after) are recorded. Prison physicians contributed to many of these deaths. In addition, by the British Government's own admission, at least twenty objectors (none of whom had automatic exemption) became insane. They were religious or political pacifists of many shades.

Physical torture, so intense and so barbaric that it makes almost unbearable reading, was practiced widely. Anyone who thinks of extreme cruelty to prisoners of war as distinctively Asiatic will learn that Englishmen could be equally ruthless, and not to an enemy but to their fellow countrymen.

Just as George Fox and his followers were subjected to repeated imprisonment for the same offense, so were these war resisters sentenced time and again for refusing to be conscripted. (The same kind of double jeopardy, made legal by a technicality, exists in America today.)

It is disappointing to find that the author has left his story dangling. For the benefit of American readers especially, it should be stated that, in World War II, both Friends and members of the Independent Labour Party (the pacifist arm of the Socialist Party) were exempt. The pioneers had not suffered and died in vain.

PAUL TRENCH

DEEDS AND RULES IN CHRISTIAN ETHICS. By PAUL RAMSEY. Scribner's, N. Y. 245 pages. \$5.95

Paul Ramsey organizes his book into a series of arguments with other Protestant theologians. This formula adds spice and permits him to indulge in a great deal of academic one-upmanship; the book is lively reading for anyone who approaches it out of an informed interest in current Protestant theologizing. Most Friends, of course, couldn't care less, and what's more, shouldn't. Still, there is some curiosity value in Ramsey's first section, an attack on "Towards a Quaker View of Sex." It is instructive as a specimen of dogmatic mentality in sophisticated modern guise.

The British Quaker tract opposes lechery but is permissive about premarital sex when it is an open-end expression of the desire to discover mutual love. Ramsey points out that Christianity has always defined the sacrament of marriage as consisting of the sexual expression of mutual love by the partners thereto. The marriage ceremony blesses it and makes it social, but is not itself the sacrament. He concludes that the Quaker essay condones premarital sex only when theologically it is already marital sex. Then he attacks the essay's authors for not following their own logic, for refusing to generalize a moral rule, namely, that sex requires marriage.

However deserving of attack "Towards a Quaker View of Sex" may be, this particular attack is possible only to someone who is locked into an either-or doctrine of sacraments. Friends

have always maintained that, in all departments of life, spirituality can be present or absent in all possible degrees, and that the Christian life is one in which it keeps on becoming more and more present. This view underlies the tract. Ramsey cannot recognize it when he sees it; it is too alien. His unconscious narrowness helps illustrate why traditional Christendom seems so meaningless to the modern mind—therefore why mainstream Christian efforts toward relevance turn desperate and run out into death-of-God type extremism—and why all of this seems silly and unnecessary from a Quaker perspective.

R. W. TUCKER

DICTIONARY OF CHRISTIAN ETHICS. Edited by JOHN MACQUARRIE. Westminster Press, Philadelphia. 366 pages. \$7.50

The articles in this volume, all signed by one of seventy-six distinguished contributors, deal with the subject matter of Christian ethics—not in the sense of finding out what is right or what is wrong but in the sense of discovering what the problems are and what leading Christian moralists are thinking about them. The average reader may well find the dictionary better for browsing than as a reference book, for while it is filled with interesting and useful information, who would think to look up in a dictionary on ethics terms such as "accident," "enthusiasm," "household codes," or "poverty"? E.L.C.

FAMINE—1975! *America's Decision: Who Will Survive?* By WILLIAM and PAUL PADDOCK. Little, Brown, Boston. 276 pages. \$6.50

Paul Paddock has served in the U. S. Foreign Service and his brother William has had experience as a director of tropical agricultural-research centers. Their prediction of vast famine in much of the world is documented with sophistication, as Joseph's prediction to Pharaoh was not. Writing in a clear, fast, almost chatty style, they foresee that in and after 1975 there will be hundreds of millions more mouths to feed, and not enough food for them. Measures for stopping population growth will not be applied, they contend, and the many systems of increasing food production will not be implemented on adequate scales, or soon enough, to prevent a "time of famines" lasting perhaps decades.

The authors propose that we classify whole nations (as military doctors do wounded soldiers) into three categories: (1) "can't-be-saved," (2) "walking wounded," and (3) "should receive food." The wealth and power of the United States, inadequate to sustain all peoples, would be used to force compliance with our government's policies. Food would be denied to nations that refused to cooperate in population control, local agricultural development, and supplying our economy with strategic materials and positions. The Paddocks utilize the world food crisis to make a case for U.S. nationalism and world domination whose intent is to usher in "an era of greatness not for the U.S. alone but also for the hungry nations." The scale of death and of programs of assistance envisioned is so large that one wonders if there is any place left for Quaker service programs.

This provocative book raises many questions for Friends.

FRANCIS D. HOLE

Friends and Their Friends

An English holiday pilgrimage has been planned for the week of August 10-17, 1968, by the North-West 1652 Committee (a subcommittee of Friends Home Service Committee) for "Friends, Attenders, and Enquirers" who would like "to visit places of historic interest associated with the birth of Quakerism, to rededicate themselves to God's service, and to have a recreative holiday in one of the most beautiful parts of England." Historic spots to be seen on the pilgrimage will include Firbank Fell, Swarthmore Hall, Sedburgh, Brigflats, Lancaster, and Yealand. There will be optional coach rides to Pendle Hill and the Lake District, and adventurous visitors may cross the sands of Morecambe Bay.

The total cost of the week, including coach tours, worship sessions, lectures, discussions, and accommodations, as well as social activities, will be \$34. For information or reservations write before March 1st to James Dodds Drummond, Friends Meeting House, Lancaster, England.

Publication of an occasional crossword puzzle with Quaker connotations has been inaugurated by *The Friend* of London. If any energetic puzzle-maker should feel inclined to create a similar feature for the JOURNAL, the editors would be delighted to follow the British Quaker weekly's example.

"Princeton Architecture," a new Princeton University Press book, tells of the erection of Princeton Friends Meeting House in 1759 to replace a burned-out structure built in 1724. Included in the account are four pictures of the meeting-house property, including one of the building's seldom-photographed interior. (Price: \$12.50.)

Nicola Geiger of Central Philadelphia Meeting (formerly of the Meeting at Norristown, Pa.) is now in Hiroshima, Japan, where she is hoping to spend three years working as a volunteer at the World Friendship Center, 9-42 2-Chome, Minami Kannonmachi. Soon she will be joined there by her husband, Walton, and their daughters, Andrea and Vanessa. Walton Geiger expects to teach in Hiroshima. Both he and Nicola have served on high school committees of the American Friends Service Committee and as deans of AFSC High School World Affairs Camps.

According to a statement by the Hiroshima Study Group sent by Nicola Geiger, the *Hibakushas* (persons who were affected by the atom bomb in 1945) are misunderstood, discriminated against, and insufficiently supported. The Hiroshima Public Welfare Department (urged on by a petition signed by 4600 citizens) is considering making a survey of the *Hibakushas'* past and present condition. Anyone wishing to help support this project may address the Hiroshima Study Group in care of the YMCA, 7-11 Hashobori, Hiroshima City, Japan.

An overcapacity crowd turned up at the recent Southeast Asia Conference sponsored by the American Friends Service Committee in Los Angeles. Twelve hundred persons attended, and two hundred more were turned away for lack of room.



Catholic Standard-Times photo by Robert Halvey

The largest interfaith gathering in Philadelphia's history—two thousand participants representing all the city's major faiths—assembled in the Roman Catholic Cathedral of SS. Peter and Paul on New Year's Day to pray for peace. The photograph above shows Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, reading William Penn's Prayer for Philadelphia in the cathedral's sanctuary.

"Studytravel," sponsored by Friends World Institute, is a new travel bureau for adults interested in a Quaker-oriented summer trip plus study. Two trips are planned, each for twenty-one travelers each. "Journey to East African Quaker Projects" (July 2-30) will span the length of Africa from Cairo to Johannesburg and (under the experienced leadership of Leslie and Winifred Barrett) will foster an understanding of the significance of people, projects, and scenes. "Around the World in 35 Days" (July 4-August 8; Harold Kuebler, leader) offers an opportunity to feel the wholeness of the world, with an added incentive for parents of present students in Friends World Institute: during the stops in Beirut and Bangalore they will have time to visit with their sons and daughters. A PTA with a difference!

Further information is available from Studytravel, Friends World Institute, East Norwich, N. Y.

"Quakers and the Christian Faith" is the topic of a series of eight discussions on Quakerism for attenders, students, and other seekers to be held at 11 A.M. each Sunday morning, beginning February 4, in the Friends Center Parlor, 5 Longfellow Park, Cambridge, Massachusetts.

Arthur D. Hewlett, chairman of the Friends Peace and International Relations Committee of London Yearly Meeting, is visiting meetings in the Middle West and South Central areas of the U.S.A. after more than a month of serving with the Quaker United Nations Program in New York. On February 16-18 he will attend the Friends World Committee's Executive Committee meeting in Nashville, Tennessee.

Sentenced to five years in prison for failing to complete his alternative service as a conscientious objector is Jeremy Mott of Ridgewood (N.J.) Meeting, coauthor of "Saying No to Mass Murder," a letter to the editor in last December 15th's *FRIENDS JOURNAL* in which four young men express the opinion that cooperation with the draft, even as a recognized C.O., makes a man part of the military power that forces other men into war.

Radnor (Pa.) Meeting's Peace Committee recently has been experimenting with the broadcasting of two-minute peace flashes on the local airwaves (station WFLN). Plans are in progress to cover more stations, using assorted messages aimed at reaching varied levels of understanding, according to Committee Chairman Ethel S. McClellan.

A new weekly peace program sponsored by Philadelphia Yearly Meeting's Peace Committee went on the air from 12:15 to 12:30 P.M. Saturday, January 27th, on the Delaware Valley radio station WKDN. It will continue at the same hour for thirteen Saturdays in all. Gifts (income-tax-deductible) toward financing this and similar future programs may be directed to FPC, 1520 Race Street, Philadelphia, marked "for radio."

A Quaker Action Group is preparing to sue the United States for release of two bank accounts, frozen by government order for more than a year because of the mercy voyages of the yacht *Phoenix* to all sides of the Vietnam conflict. George Willoughby, cochairman of the Philadelphia-based organization (20 S. 12th Street), has announced the filing of an application for release of the accounts as a first step in the contemplated legal action.

Named as defendants in another suit filed in the U.S. District Court by the Friends Meeting of Washington, D.C., were Secretary of State Dean Rusk, Secretary of the Treasury Henry H. Fowler, and Margaret Schwartz, director of the Office of Foreign Assets Control in the Treasury Department. Washington Friends claim that the OFAC infringed on their religious liberty by rejecting their application for a license to send up to \$500 to the International Committee of the Red Cross in Geneva for the purchase of medical supplies to be used to relieve the suffering of all those afflicted by the conflict in Vietnam. Plaintiff David Hartsough of the FCNL, a Quaker resident of Washington, requested as a part of the same suit that Postmaster General Lawrence F. O'Brien and the Postmaster of Washington be directed to permit him to mail relief supplies to all parts of Vietnam through the Canadian Friends Service Committee.

Sixty-nine Sandy Spring, Maryland, Friends—many of them residents of the new Friends House retirement community—have signed an open letter to President Johnson urging an immediate, unconditional halt to all bombing in Vietnam. Claiming violations by the United States of the 1954 Geneva Accords as well as of Article VI, Clause 2 of our Constitution, the signatories declare that "in the nuclear age, war is the real enemy, and . . . it is our mission, because of our strength, to lead mankind toward world community."

Pacific Yearly Meeting is looking for one of its members to serve as a "Friend in the Orient, to keep us constantly aware of what is happening to the people of Vietnam." Expenses of the first year of the mission—estimated at \$5,000 or \$6,000—are being raised by voluntary subscription. The Yearly Meeting's treasurer is Robert Young, 201 South Lake Avenue, Suite 305, Pasadena, California.

Daisy Newman of Cambridge (Mass.) Meeting, author of *Diligence in Love* and a number of other books, has signed a contract to write a history of Friends in the United States for Doubleday's "Religion in America" series. The book will emphasize—to use the author's own words—"the role of Friends in shaping American history, their concerns and outreach." On Atheneum's spring list for 1968 is a Daisy Newman novel for teen-age readers, *Mount Joy*, a Junior Literary Guild selection.

"Intercom," the Foreign Policy Association's bimonthly world-affairs journal, included a special 37-page feature, *Handbook on the Middle East*, in its November-December, 1967, issue. Single copies may be ordered at \$1 each from *Intercom*, 345 E. 46th Street, New York 10017. *India and Pakistan Today* (just issued) is No. 185 of the FPA's *Headline Series* (same address as *Intercom*), available at 85¢ a copy.

George School celebrated "Russian Week" in January, with all classes in the Pennsylvania Quaker school concentrating on contemporary cultural relations between the Soviet Union and the United States. Besides hearing talks by a British M.P. and an attaché of the Soviet Embassy in Washington, students cooked and sampled Russian dishes in faculty homes, heard a balalaika orchestra from a Russian Orthodox church, and viewed three Russian movies. The project was arranged by the school's Student Affiliation Committee, which maintains an affiliation with School #1 in Moscow, as well as with schools in France, Germany, Argentina, and India.

Communications around the John Woolman School at Grass Valley, California, are currently being given a big boost in two ways. A low-power radio station for campus use is being built by seven students in a special advanced electronics class, while a class of twenty-one students of human relations has fanned out into the wider community to help with kindergarten and special classes in the public school system and to assist with care of geriatric patients at a state hospital.

The Friends Journal Index for 1967 is now available and will be mailed free of charge to readers sending a stamped envelope or six cents in stamps.

Correction: Kay Pickering of Harrisburg (Pa.) Meeting writes that the statements in the January 1st *JOURNAL* (page 14) that the Meeting operates the Harrisburg Area Peace Center and has a draft counselor there are incorrect, although the Center (formed in 1965 by members of several religious denominations and community groups) does have backing from some individual Meeting members.

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.

Integration at Friends' Schools

Headmaster John F. Gummere of William Penn Charter School speaks of integration in Friends' schools in a recent letter to the editor (November 1) commenting on an article on Detroit Friends School (October 1st JOURNAL). Friend Gummere, objecting to a passage in the article stating that Friends' schools (along with most other schools) need greater integration, calls the statement "wild and irresponsible."

On the contrary, the sluggishness of Negro integration in our schools is factual and sobering. Data given to me by the Friends Council on Education, based on a 1963 survey by the Race Relations Committee of Philadelphia Yearly Meeting, indicate that 46 Friends' schools (mostly in Greater Philadelphia) had 10,926 students, of whom 321 (slightly less than 3 percent) were Negro. The faculties of the same schools totaled 1390 teachers, of whom 12 (less than 1 percent) were Negro. At the same period William Penn Charter School had 701 students, of whom 18 (2.6 percent) were Negro. Penn Charter had 68 teachers in 1963; none were Negro.

Although Friends' schools continue to make progress in integration, Detroit Friends School is an exception, since 40 percent of its students are Negro. When Detroit Friends School opened its doors in 1965, one out of five teachers was Negro. Today, with a larger faculty, one out of nine is Negro.

Thus far Friends' contribution to a solution of the unpleasant and growing crisis in the cities is only a drop in the bucket. Our religious commitment suggests a stronger effort.

North Dartmouth, Mass.

T. NOEL STERN

"Flower People"

I was struck by the tragedy apparent in the letter condemning the Flower People (January 1st JOURNAL) as "people living worthless lives, without direction or purpose, in a never-never land of desperate self-deception." The Friend who writes these words has no conception or knowledge of the Flower Children. I myself know not enough to relate their way of life to our own, but I do know enough to hold a deep sympathy for a people who have found beauty and true love in this, of all worlds.

They are utopians who renounce our society as a bad scene, just as did early Christians. (Let us not forget that Christians were, once upon a time, looked upon as worthless, self-deceived people.) Their communal societies do little to improve the world, except to show that the teachings of Christ *do* work in a closed society—a sometimes seemingly questionable achievement in our own. We must not confuse them with the teenyboppers and pseudo-hippies who now inhabit the filth of Greenwich Village and Haight-Ashbury. The true Flower Child, viewed in the context of the beauty of his own universe, lives as a ray of hope in a world where hope is almost nil.

We as Friends must give serious—yes, even sympathetic—consideration to the hippies. For if we are unable to incorporate their beauty with our own service, we are lost.

Wilmington, Ohio

DAVID B. PERRY

"More Quakerism for Friends' Schools"

I share T. Noel Stern's concern for true Quakerly emphasis in Friends' schools (FRIENDS JOURNAL, December 1). One worry of mine has been the combination of expensive plant and high tuition rates in many Friends' secondary schools. Surely the money raised by so many hours of hard work could have been better spent on lower tuition rates and greater scholarship aid. Our schools will always be "snobbish" if the published rates continue to frighten off less affluent Friends.

The most important result of this trend is the effect on the students themselves: on their attitude toward life and toward the Society of Friends as well. When I attended a Friends' boarding school twenty-five years ago it was widely suspected by the students that Negroes were not admitted for fear that money would be lost from the fund-raising. This was surely unjust, but the facile cynicism of adolescence does need to be countered by deeds.

Do today's teen-agers, too, observe that they themselves have to agitate and push to initiate social reforms and projects at their schools, while new gymnasiums appear without having to be asked for? Today's Quaker students don't need (and surprisingly often don't want) expensive athletic programs and acoustically perfect auditoriums. They *do* need dedicated, well-paid teachers, a stimulating environment, and an opportunity to absorb the social and religious values of the Society of Friends by observing them in action.

East Vassalboro, Maine

JOYCE CONOVER SUTHERLAND

Congratulations to Noel Stern [in JOURNAL of December 1, 1967] for a very pertinent and long-awaited challenge to Friends' educators! A recent graduate of a Friends' school, I received superior academic training but was so disappointed with the prevalence of "conspicuous consumption" and the lack of conspicuous Quakerism that I attended a non-Friends' college, where I felt less encumbered by "bourgeois mannerisms" and better able to explore and to practice Friends' testimonies. Although I strongly believe in Friends' emphasis upon education, and desire to try to practice some of Friends' principles in my teaching, I joined a public-school faculty, where I feel more able to put Quakerism into action.

Perhaps the excellent facilities in Friends' schools should be re-evaluated to consider the actual effectiveness of education for responsive and responsible living.

Green Mountain Falls, Colo.

MARTHA DECOUR

The Gospel According to Craveri

Marcello Craveri's *The Life of Jesus* was praised in a front-page review in *The New York Times* and received a noncommittal review in the FRIENDS JOURNAL (October 1). Anyone who has been inspired by contemplation of the life of Jesus will suffer occasional spasms of outrage as he reads this book; some will be continuously outraged.

As the JOURNAL review pointed out, Craveri is in thorough command of the body of evidence; it is what he *does* with the evidence that is outrageous. He distorts, he invents, he excludes, he selects. His lapses are not isolated ones; they represent, on the contrary, his normal style of writing.

Finding an area of sympathy with him is not difficult. In a country where a national byword is "Se non è vero, è ben

trovato" (roughly translated "If it isn't true, it ought to be"), one can sympathize with a writer who wishes to call an end to self-delusion. On a deeper level, there exists—especially but not exclusively in Latin Christendom—a gulf between the educated secular classes and religion. Dogma guards the road to worship, to education, and even to morality; and the intelligent layman unable to accept dogma is left out. Craveri points out, in dealing with St. Thomas Aquinas, that it is not possible to believe just because the force of authority insists on it. The violence of that authority creates an equal and opposite violence in Craveri's rebellion.

It is a tragic situation for which Craveri has not found a solution. Have we as Quakers?

Stamford, Conn.

GEORGE PECK

"On Hunting and Being Hunted"

In your December first issue a letter was carried from New Hampshire deploring deer-hunting—then at the height of its three-week legal season. I sympathize with the writer's viewpoint, as I have felt this way myself; but, as a conservationist with an added interest in wildlife management, I see things now in a different light.

Some years ago there were predators who, fulfilling a definite purpose in nature's scheme, maintained a dynamic equilibrium between the herds of wild animals by eliminating the unfit. In many areas, however, the course of civilization has removed nature's means of population control; hunting, or some limiting means, is necessary for the health of the herd. Without hunting, the deer herd becomes too large for the obtainable browse, animals become weak and sick and die lingering deaths; with hunting, controlled and regulated as it is in New Hampshire, the health of the herd is maintained, its size is kept in balance with its environment, and the economy of the state is benefited.

Controls, the result of farsighted legislation, are strict in this state; they may soon increase to include eye examinations, more proof of proper gun handling, greater respect for property. In many places, far more damage is caused by free-running dogs and high-speed automobiles than by the hunter who has paid well for his license and works hard to obtain his game.

This subject is thoughtfully explained in *A Sand County Almanac* by Aldo Leopold, one of our nation's great conservationists (Oxford University Press). The brief essay in this book, "Thinking Like a Mountain," is memorable reading.

Peterborough, N. H.

ELIZABETH YATES MCGREAL

Jean Putnam's letter in the December 1st issue concerning the barbarity of sport hunting reminded me that my active interest in the Humane Society of the United States dates back to my reading of a letter in the JOURNAL seven or eight years ago, at the time of the debates relating to the then proposed Federal humane-slaughter law.

There are many humane organizations in this country, and all of them are of course opposed to sport hunting. I suggest that Jean Putnam write to Cleveland Amory's "The Fund for Animals," 1 Wall St., New York, 10005, asking which of these groups concentrate the major part of their efforts on eliminating this subhuman activity.

Claremont, Calif.

HUGH J. HAMILTON

"Corporate Witness"—The Legal Reply

It seems to me that [in "Corporate Witness and Individual Conscience," August 15th JOURNAL] Lindsley Noble has made a legal argument, and that a number, including Stephen Cary [October 15th], have made the moral argument in reply. While I happen to concur in this latter view, no one has made the legal reply. I have before me a paperback entitled *Vietnam and International Law: An Analysis of the Legality of the U.S. Military Involvement*. The eight-man committee primarily responsible for the book includes such prestigious names as Hans Morgenthau and Quincy Wright. Their conclusion is that the Vietnam war is illegal not only in international law but in domestic law as well. Considering the miasma of misinformation that is admittedly being deliberately sent out of Washington, it is useful to have such impeccable backing for one's views.

There are no doubt many legal niceties about obeying a representative of law who is acting illegally. If a policeman who is himself guilty of some heinous crime orders me to help save people from a burning house, good sense, morality, and no doubt the law require me to obey him in spite of his criminal conduct otherwise. But if a policeman bids me to cooperate knowingly with him in the commission of the crime itself, then I think that good sense, morality, and no doubt the law itself bid me to refuse.

Carmel, Calif.

ROGER S. LORENZ

"Joiners or Come-Outers?"

Thank you so much for Norman Whitney's "Joiners or Come-Outers" in the December 1st JOURNAL. Perhaps Canada supplies an example of what "joining" can mean when churches with closely aligned doctrines try the experiment.

About 1925 the Methodist, Presbyterian, and Congregational churches formed a union under the name of "The United Church of Canada." However, a number of persons disowned the agreement. In some instances, congregations were divided; in others, whole congregations remained outside the union. There was some confusion, but the rebels soon joined ranks outside the union and produced a solid front.

It does seem that Friends who are bound to the faith that makes them neither Protestant nor Catholic but more closely aligned with the Christians of the first century, if not with the Essenes, will present a final solid front to any attempt to change "Friends' ways" for more materialistic and accepted labels.

Perhaps I should not "interfere" in the affairs of a country where I am a foreigner! However, the boundaries of religious views recognize no political limitations.

Willowdale, Ontario

WILLIAM DOWSON

As a Friend of some experience in Councils of Churches, I gladly endorse the premise of Norman Whitney's (now, alas, posthumously published) concern in the December 1st JOURNAL called "Joiners or Come-Outers." It is important to me, too, that Quakerism is a noncreedal religious movement which might well be called a "third form of Christianity," with certain valued ways and testimonies, such as the peace witness. I am a "come-outer" on these terms. On just these terms, I am also a "joiner" in the ecumenical movement.

Unless we are determined to harden our non-creedalism into a creed, it seems to me we can accept in good faith the Councils' assurance that the preamble is not a creed, and allow the Councils to receive us in membership on the basis of our own interpretation. Nothing I know of in the Council movement rejects "the universalism of the Quaker interpretation of Christianity." Neither in theory or in fact are Councils limited in membership to "Protestant" bodies.

I know of no instance where Friends have had to weaken their individual or corporate peace witness because of membership in Councils. On the contrary, I have found enlarged opportunities to express my peace witness through Council participation and progress.

I have not observed that my Quaker Meeting is less able to respond to seekers, some of whom may previously have attended other Christian bodies, because of its membership in a Council of Churches.

Claremont, Calif.

FERNER NUHN

"Joe's Barber Shop"

Congratulations on "Joe's Barber Shop" [JOURNAL, December 15, 1967]! That hits at the heart of the integration question better than anything I've seen.

Elberon, N. J.

DEAN FREIDAY

Shall We Try the Clear Light of Reason?

Vigils have long been held by people seeking to express their desire for an end to the fighting in Vietnam. Since the 21st of October, vigils have been held by those who support the military action.

Some months ago FRIENDS JOURNAL reported that a Friend was inviting others to follow his example of driving with his car's headlights lit in daylight as a sign of protest against United States military action in Vietnam. Since the weekend of October 21, advocates of the U.S. military action have been driving with their cars' headlights lit in daylight to signify their support of U.S. military policy.

These confusions are probably typical of the general confusion about United States policy in Southeast Asia. One wonders whether the only form of propaganda that cannot be confused and perverted may not be the appeal to reason, based on earnestly sought information and expressed with respect and considerateness for the persons addressed.

Riverton, N. J.

RICHARD R. WOOD

Ties of Mourning?

In the August 1st JOURNAL, Friend Richard Post of Ann Arbor advocated the use of a symbol of personal mourning for victims of war in Asia. He observed that early Quakers were highly visible nonconformists because of their distinctive dress.

It would be a gross affectation for Friends to revive totally the "plain dress" of our ancestors. However, I have resolved to wear in 1968 the black "continental" wing tie that is both traditionally Quaker (see photo page 268 of the last May 15th JOURNAL) and available to contemporary men at most haberdasheries. Perhaps other Friends and Quaker sympathizers may wish to make their testimony more conspicuous in this manner.

Detroit

C. G. DAVIDSON

Composed While Making the Meeting Calendar

Here on this sylvan ridge 'twixt valleys' haze
Old gods still rule the naming of the days:
Behold our meek and gentle sewing daughters
Who honor Tiu, the god of wars and slaughters;
And Ministry and Council, met on Thor's Day
In council deep our thunderers to assay.
Our clerk the business guides with velvet glove,
Blessed by fair Freya, goddess of sweet love:
Our building we improve 'neath Saturn's sway—
Saturn, slow god of time and long delay.

But should I use plain ordinals to date,
With busy fingers Friends must calculate
And meetings miss from errors arithmetical
On every day except the day sabbatical.
Therefore hail First Day, day of peace and joy!
For others, pagan names I'll yet employ.

JOAN BRINTON ERICKSON

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.

FEBRUARY

4—At Cambridge (Mass.) Meeting, 5 Longfellow Park, 11 A.M., first of eight sessions on "Quakers and the Christian Faith," an introduction to Quakerism.

4—Central Philadelphia Meeting Conference Class, 1515 Cherry St., 11:50 A.M. Speakers: Bainbridge and Virginia Davis. Topic: "Intervisitation."

4—Dialogue on Greece and Turkey, first of six discussions on world affairs at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M. Sponsored by Beacon Hill Friends House, American Friends Service Committee, and Cambridge Young Friends Fellowship. Leader: Raymond McNally of Boston College.

4—Frankford Friends Forum at Frankford Meeting, Unity and Waln Sts., Philadelphia, 3 P.M.: "Can World War III Still Be Avoided?" Speakers: Lyle Tatum, Katherine Camp, Ethel Taylor, Mike Sletson.

10—Abington Quarterly Meeting at Gwynedd (Pa.) Meeting House (Sumneytown Pike and Rte. 202), 10:15 A.M. Annual reports from monthly meetings. Lunch served by host Meeting.

10—Pacific Northwest Quarterly Meeting seminar at Friends Center, 4001-9th Ave., N.E., Seattle, Wash. Registration, 1:30 P.M. Address by Douglas Steere at 2 on "The Inward and Outward Journey," followed by group discussion led by Douglas and Dorothy Steere. For dinner (\$3.00) at 5:30 register before Feb. 7 with Frances Wester at Friends Center (ME 2-7006).

11—Baltimore (Stony Run) Meeting Conference Class at the meeting house, 5116 N. Charles St., Baltimore. Discussion of psychedelic drugs. Speaker: Dr. Walter Pahnke.

11—Central Philadelphia Meeting Conference Class, 1515 Cherry St., 11:50 A.M. Speaker: Robert P. Bair. Topic: "The Vienna Conference and Young Friends."

11—"Vietnam and the United States," dialogue at Beacon Hill Friends House, 6 Chestnut St., Boston, 3:30 P.M. Leaders: Ngo Vinh Long and Ngo Vinh Chan of Harvard University.

16—Baltimore (Stony Run) Meeting Conference Class discussion on the problems generated by psychedelic drugs, in the evening at the meeting house, 5116 N. Charles St., Baltimore.

16—Bucks Quarterly Meeting for Worship and Ministry at Mid-dletown Meeting, Langhorne, Pa., 6:30 P.M.

17—Bucks Quarterly Meeting at Makefield Meeting House, near Dolington, Pa. (east of Rte. 532), 10 A.M.

17—Cain Quarterly Meeting at Harrisburg (Pa.) Meeting House, 6th and Herr Sts. Meeting for worship and business, 10:30 A.M.; lunch served by host Meeting; Worship and Ministry, 1:30 P.M. Program for children through sixth grade.

17—Chester Monthly Meeting discussion at 631 Parrish Rd., Swarthmore, Pa., 8 P.M. Topic: "Personal Beliefs." Leader: Joseph Hughey.

17—Conference for secondary school teachers, Stony Run (Baltimore, Md.) Meeting House, 5116 N. Charles St., 9 A.M.-4 P.M. Sponsored by American Friends Service Committee and Women's International League. Theme: "Teaching About Controversial Issues." Register with AFSC, 319 E. 25th St. (467-9100).

17—Potomac Quarterly Meeting at Adelphi (Md.) Meeting House, 2303 Metzert Rd. Ministry and Counsel, 10:30 A.M. Lunch served by host Meeting. Afternoon meeting for business and conference session.

23-25—Conference on "Small Groups and the Life of the Meeting" at Powell House, Old Chatham, N. Y., 7 P.M. Friday through Sunday lunch. Leaders: George Corwin, Rachel Wood, and Rachel DuBois. Cost: \$18. For registration, address Powell House.

24—Discussion sponsored by Family Relations Committee of Philadelphia Yearly Meeting, Race St. Meeting House, west of 15th St., 2 P.M. Topic: "Our Quaker Children: Do We Expect Too Much of Them, or Too Little?" Panelists: John Nicholson, Elizabeth Blair Andrews, Austin Wattles, Ingeborg Snipes, H. Frank Young. Refreshments and babysitting provided.

25—Northwest Quarterly Meeting at Goddard College, Plainfield, Vt. Meeting on Ministry and Counsel preceding evening.

25—Warrington Quarterly Meeting at York (Pa.) Meeting House, West Philadelphia St. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Bring box lunch; dessert and beverage provided. Afternoon meeting for business and conference session.

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

CROSSON—On December 6, 1967, in Norristown, Pa., a daughter, MAYLAND MARILLOUSE CROSSON, to Thomas A. and Mayland Darlington Crosson. The maternal grandparents are Mary Louise and David Sharpless Darlington. All are members of Middletown Preparative Meeting, Lima, Pa.

MAGEE—On December 30, 1967, at Grinnell, Iowa, a daughter, CAITLIN MAGEE, to James and Judith J. Magee. The parents and maternal grandparents, Sol and Barbara Jacobson, are members of Wrightstown (Pa.) Meeting.

MARRIAGES

FURNAS-BOARDMAN—On December 30, 1967, at 20 S. 12th Street Meeting House, Philadelphia, under the care of Central Philadelphia Meeting, SARAH BOARDMAN, daughter of Eugene and Betty Boardman of Madison, Wis., and PHILIP FURNAS, son of Elizabeth A. W. Furnas of Richmond, Ind., and the late Paul Furnas.

KNOX-HOFF—On December 25, 1967, at Gwynedd (Pa.) Meeting, ANDREA WUTKE HOFF, daughter of Kurt Wutke and Yetta Wilson Hoff of Orelan, Pa., and JONATHAN EDWARD KNOX, son of Roy Irving and Karin Ingeborg Knox of Philadelphia. The bride and her parents are members of Gwynedd Meeting.

MARSHALL-GALLAGHER—On December 2, in Villanova (Pa.) Chapel, ELIZABETH JANE GALLAGHER, daughter of Mr. and Mrs. Paul Gallagher, and HENRY W. MARSHALL II, son of Robert H. and Ruth Cloud Marshall. The groom and his parents are members of Kennett Meeting, Kennett Square, Pa.

SMITH-JENNINGS—On December 8, 1967, at San Diego, Calif., ARDEANE HEISKELL JENNINGS, daughter of Mr. and Mrs. A. Longstreet Heiskell of Memphis, Tenn., and WARREN LEE SMITH, son of Mr. and Mrs. Warren P. Smith of Saylorsburg, Pa. The groom is a member of Westwood Meeting, West Los Angeles.

WALKER-DURNAN—On November 18, 1967, at Fonthill, Ontario, Canada, SHEILA MARY DURNAN, daughter of Edward and Lillian Durnan, and DR. JONATHAN PEARSON WALKER, son of J. Edward and Barbara Pearson Walker of Newtown, Pa. The groom, a member of Newtown Meeting, as are his parents, is the grandson of the late Lawrence J. and Edna W. Pearson, also of Newtown, and of the late Lewis and Emilie R. Walker, former members of Abington (Pa.) Meeting.

DEATHS

COMLY—On January 7, in Doylestown, Pa., NEWTON M. COMLY, aged 40, of Wycombe, Pa., husband of Louise M. Comly. Surviving, besides his wife, are one daughter, two sons, and his mother, Frances F. Comly, all members of Wrightstown (Pa.) Meeting.

COX—On December 29, 1967, LYDIA H. COX, aged 79, of Kennett Square, Pa., a member of Kennett Meeting. Surviving are three sisters: Ruth, wife of John V. Hollingsworth of Fairville, Del.; Alice, wife of Joseph Hollingsworth of Centreville, Del.; and Mabel, wife of W. Milo Jackson of Kennett Square.

DAVIDSON—On November 17, 1967, EDITH KIRK DAVIDSON, aged 60, of Kennett Square, Pa., a member of Kennett Meeting. She was the daughter of Martha Balderston Kirk Simkins and the wife of Norman L. Davidson. Surviving, besides her husband and her mother, are three daughters, Janet D. Pennell of Devon, Barbara of New York City, and Sarah H. of Bryn Mawr; and a son, Norman Lindsley, Jr.

FORDHAM—On December 24, 1967, at La Jolla, Calif., ROBERT ROSS FORDHAM, aged 83, husband of Bertha Fordham. He had been a member of Worthing Meeting, Sussex, England, and more recently of La Jolla Meeting. Surviving, besides his wife, are two sons, John E. of Rochdale, Lancashire, England, and Paul E. of Nairobi, Kenya; and four grandchildren.

JONES—On December 31, 1967, in Malvern, Pa., MARION RAKE-STRAW JONES, aged 92, wife of the late David Todd Jones. She was a member of Valley Meeting (near King of Prussia, Pa.) and had been a resident of the Friends Boarding Home, Kennett Square, Pa., for several years. Surviving are two daughters, Elizabeth, wife of Norris C. Barnard of Westfield, N. J., and Mary, wife of Eugene C. Gilbert of Black Mountain, N. C.; a son, Henry R. of Wilmington, Del.; three grandchildren; and five great-grandchildren.

LLEWELLYN—On December 26, 1967, EMILY DENNIS FRAME LLEWELLYN, aged 87, of the McCutchen (Friends) Home, North Plainfield, N. J., wife of the late Charles B. Llewellyn. Born in Barnesville, Ohio, she was a member of Rahway and Plainfield Meeting. Surviving are a son, William F. of Upper Saddle River, N. J.; two daughters, Mrs. Franklin E. Satterthwaite of Wellesley, Mass., and Mrs. Wilson Z. Vail of Fanwood, N. J.; seven grandchildren; two great-grandchildren; and a brother, Joseph A. Frame of Pasadena, Calif.

MILLER—On December 31, 1967, BESSIE ANDERSON LAMBERT MILLER, aged 91, of Seaford, Del., formerly of Moylan, Pa., wife of the late Lewis A. Miller. She was a member of Central Philadelphia Meeting. Surviving are a daughter, Esther Miller Crocker, and a grandson, James Crocker.

MOSES—On December 18, 1967, FRED CALLENDER MOSES, aged 84, of Woodbury, N. J., husband of the late Irene Elizabeth Phillips Moses. A mechanical engineer, he was active for many years in New York and Woodbury Meetings. Surviving are a son, Richard P. Moses of Philadelphia; a daughter, Elizabeth M. Thomas of Woodbury; and four grandchildren.

WALMER—On December 7, 1967, at Bendersville, Pa., GERALD WALMER, aged 41, husband of Margaret Tilton Walmer. He was a member of Menallen Meeting. At the time of his death he was serving as District Attorney of Adams County. Surviving, in addition to his wife, are four children: Samuel, Charles, Katherine, and Edythe.

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

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

California

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, 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.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

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, 10:30 a.m.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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. GE 1-1100.

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.

NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

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. Jhan Robins, Clerk; phone 762-8583.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

MILL CREEK—One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—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, 11 a.m., in Sanford House, 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

Hawaii

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

Illinois

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

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

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

LAKE FOREST—Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

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

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

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. Discussion group following. Phone 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

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

Maine

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

Maryland

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 647-0469.

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.

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, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

NORTH DARTMOUTH—265 State Road. Meeting Sunday, 11 a.m.

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

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

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

Minnesota

MINNEAPOLIS — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

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

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

Nebraska

LINCOLN — 3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

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

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

New Hampshire

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

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, N.H.

New Jersey

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

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

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

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

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

MONTCLAIR — Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

PLAINFIELD — First-day School, 9:50 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

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

New Mexico

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

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

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

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

LONG ISLAND — Northern 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 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

ROCKLAND—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 Popnam Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

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, 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 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.

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

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

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

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

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsylvania, reconstructed manor home of William Penn.

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

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

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

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.

LANSLOWNE—Lansdowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

LEHIGH VALLEY-BETHLEHEM—On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, 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 Street, 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.

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Waln 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. University City Worship Group, 106 S. 42nd St., 11 a.m.

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

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

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

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.

South Carolina

COLUMBIA—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

Tennessee

KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton, 588-0876.

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

Texas

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

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

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

Vermont

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

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-3449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

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, 273-8167.

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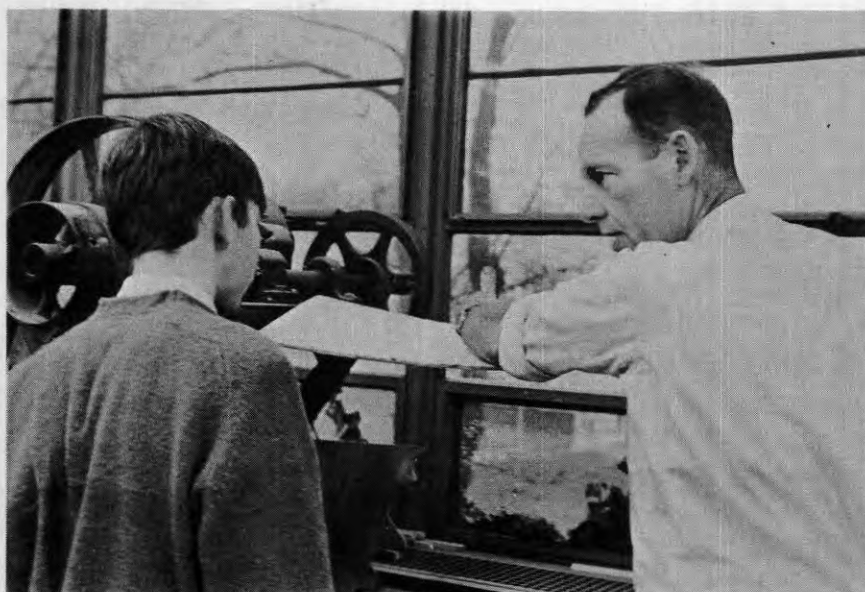
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