

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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MARCH 15, 1968

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*THE joyful, happy, free collaboration of men working and living for each other — that is the true miracle which can bring about all other specific miracles.*

—PIERRE CERESOLE

*Friends in Paris*  
(see page 141)



## FRIENDS JOURNAL



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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## Terrorism

WHILE concern was growing over the fate of the Pueblo and its crew, an event that might well have saved the lives of thirty-five people occurred, comparatively unnoticed, in the Security Council Chamber. Late in 1965 there began a series of arrests in South-West Africa that were shrouded in secrecy. It is difficult to obtain exact information about the numbers involved, but probably there were hundreds. The prisoners were removed from their home country, taken to South Africa, and there held incommunicado. None of the men detained was brought to court until June 27, 1967. Some of them had been in detention in solitary confinement for 400 days without any charges' having been brought against them.

They were finally charged under the South African Terrorism Act (No. 83 of 1967), which was described as "atrocious" by Ambassador Arthur Goldberg, who said: "it rivals the worst of the [apartheid] legislation and . . . constitutes a self-repudiation of the South African claim to a tradition of respect for the rule of law." Among its most disturbing features are that it is retroactive to cover alleged offenses performed as much as five years before it was passed; in large measure the accused are assumed guilty until they prove their innocence; it denies habeas corpus; the term "terrorism" is defined so widely as to include any act that might "embarrass the administration of the affairs of the State" or that "promote (s), by intimidation, the achievement of any object." Most significantly, the Act is being applied to a territory over which South Africa's jurisdiction is contested by a nearly unanimous decision of the U. N. General Assembly in October, 1966, to revoke South Africa's mandate.

Since last September the Special Committee on Apartheid, the Council for South-West Africa, the General Assembly, and, most recently, the Security Council, have condemned the trial, deplored the sentences, and sought the release and repatriation of the prisoners. Representations also have been made directly to the South African Government by many Western nations. *The New York Times* has voiced its distress in forthright terms, and the New York Bar Association also has spoken out resolutely.

In the corridors of the United Nations it is generally believed that this expression of world opinion has been primarily responsible for the judge's not imposing the death sentences in any single case. For this we must be profoundly grateful. But our thankfulness must not lull us into a false sense of well-being. The sentences announced are harsh, and the prisoners are still being held illegally. Some of them have filed affidavits alleging serious mistreatment by police officers. Many more are still in detention and may yet be tried while the world is preoccupied with issues that seem, in the short term, to be greater threats to peace. Our efforts to see justice done in South-West Africa must continue. The United Nations, given its past resolutions, bears a special responsibility that Quakers, particularly through their representatives at the United Nations, must support.



# FRIENDS JOURNAL

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## Pollyanna and Ecclesiastes

*A Guest Editorial by Alfred Stefferud of the Friends Journal's Board of Managers*

A MONTH of jury duty is one of those reassuring experiences that help you touch base again with the verities that still abide despite war and hate and hunger.

There are other ways to keep perspective. On an ocean freighter you see crewmen doing their appointed jobs, taking the elements as they come and letting each day be enough unto itself. On a mountaintop you are reminded that the earth is the Lord's and the fullness thereof. In a place like Wilmington College you find that people still "gladly lerne and gladly teche," knowing that wisdom is better than weapons of war. In the stillness of worship you come to know again that Love and compassion and decency and hope and faith still *are* and that the sophistication and shibboleths that cumber our lives *are not*.

My jury service was in the United States District Court for the District of Columbia. In the jury lounge, waiting to be called to one or another of the eleven courtrooms, are three hundred citizens of many ages, sizes, colors, backgrounds, foreheads, stations—a good cross-section of the population of a large city. Here there is only one common denominator, the willingness to fulfill a civic duty honestly and fairly. The trappings of life are not apparent, nor its prejudices.

We talk about many things (except, of course, the case we are hearing) in the lounge and in the jury room before a case is given us. One woman who has been a laboratory technician for twenty-seven years and has reared seven children tells us that they all went with her to church every Sunday, with never a spanking; discipline, she says, is all inside one. A British-born citizen mentions the death of a favorite nephew in Vietnam; he feels sorrow but no recrimination. An Italian-born woman says this is her first experience in a court and thanks God she lives in this democracy. Several remark about the total fairness of the judges and their courtesy and thoughtfulness. A young Negro woman, disturbed over our verdict in the case of two Negro youths charged with robbery, says softly, "They never had a chance in life." I thought of the many things she might have said.

And so on; the examples are many—of respect for our laws and institutions; of the reasons for wrongdoing, but

no easy condemnation; of the needs of our society that *we*, not *they*, have to meet; of the everyday joys of life, work, children and grandchildren, reading, friends, religion, home. If we read the distressing headlines before we left home in the morning, we did not carry them with us those days.

Pollyanna and her glad game of always looking at the bright side of things? Maybe, but is it not also likely that we tend to lose perspective by too much reading of newspapers and other purveyors of doom, the substance of news being crisis, tragedy, wrongdoing, and shortcomings, not the ordinary, the lovely, the friendly, the hopeful items that comprise the lives of most people?

\* \* \*

All of this was in my mind one evening when, home from a ten-hour day in the court house, I looked at two weekly magazines that had arrived that day. One had the title, "Wherever we look, something's wrong," over an editorial whose key sentence was, "Everyone has his own favorite evidence that America is in a multiple crisis: military, monetary, social, constitutional, and moral."

The other had a favorable review of a French novel, from which it quoted these words: "No doubts, no fears: man, if you like, is gradually dwindling away, moving towards the vegetable condition en route for the mineral. The rich, fluctuating body of matter which formerly provided his relaxation now wholly eludes him, flows out of and away from his body without his even being aware of it. Once he possessed a halo of mystery, the product of his collisions with the real world; then a dream, a premonitory vision of ruin and destruction enters the picture, and this man at once becomes united with his true self. The gods are sent packing, the void spins around him, and the earth becomes, in his eyes, a deserted planet, a complex place full of signs and booby traps. He no longer sees or hears anything; even his sense of touch betrays him. The earth is mist-bound and sterile. . . ."

No. That is not true. I opt, if not for Pollyanna, then for the words of the Preacher, the son of David, king in Jerusalem: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

## Reflections in a Library

By BRAND BLANSHARD

**W**HY a library of Quaker history? Why should a Quaker of today concern himself with what Fox thought in 1650, or what John Woolman thought in 1750, or John Bright in 1850, or Elton Trueblood in 1950, when the important thing for him is what *he* thinks now? Friends are notable for refusing to take their views from authority; why then pore over the back volumes of tradition—even their own tradition?

The answer is that we learn what we think ourselves only by comparing it, contrasting it, weighing it, with what others have thought on the same themes. The eminent British philosopher, G. E. Moore, once remarked that he would never have become a philosopher by observing and wondering about nature; what led him to philosophize was hearing what other people said and finding that he did not agree with them.

Friends, it is true, are the least dogmatic of Christians; it is sometimes said that they have no dogmas at all. That is not quite true. They have one great dogma, a dogma as to how all other dogmas are to be tested: they are to be submitted to each one's inner light. "The inner light!" It is a fine phrase for a noble thing which has made not a little history. We all believe in it. But when we say that, do we know what it is that we believe in? I strongly suspect that if a committee could be appointed to define it once and for all, consisting of George Fox, Robert Barclay, Elias Hicks, and Rufus Jones, we should discover about these Friends, as someone did of Frenchmen, that when you have four of them together, you have five opinions.

Many years ago, at a Cape May Conference, I tried my own hand at saying what the great phrase meant under the title "Inward Light and Outward Darkness," and was reminded afterward that the darkness I had left behind me was both inward and outward. Even so I was much further along in my thinking as a result of that venture. I had to go back to Fox and Barclay and others to find what they meant and to discover my own meaning in the course of interpreting and questioning theirs.

It is a mistake to consider that a splendid collection of books by and about Quakers is merely a center for antiquarian research, though of course it is that. It is also a means by which Quakerism can be rethought and re-

formulated in the present. It gives to the Friends the chance to go to the fountainheads of Quakerism.

A collection like the Friends Historical Library serves a further purpose: if taken seriously, it helps Quakers to find out not merely what they believe, but what they want to be and to avoid being. Surely any member of the Society who is feeling after the form his witness should take in the world might well acquaint himself with the forms this witness has taken in the past.

\* \* \*

What do libraries mean to the life of the mind? We are so accustomed to having books abound in plenty that we seldom count these blessings or think how starved of books most people have been since human history began. There is a passage in Plato in which Socrates meets his friend Phaedrus and notes that he has a book under his arm. Phaedrus suggests that, if they can walk out to the river bank together and find a shady place, he will read it to him. For that sort of bait, Socrates replies, "you may lead me all round Attica, and over the wide world."

This sounds excessive till we remember how precious and expensive a thing a book was in those days. There were libraries, to be sure, but no printed books—not even any paper in our sense, but either clay tablets, terribly awkward to store, or rolls made of papyrus or animal skins. And of course every letter of every copy of every book had to be laboriously written down by hand. Is it any wonder that books were rarities, and libraries, by our standards, meager?

The great enemy of libraries is not time, but war. The ancient world made two attempts at libraries in the grand style: one at Pergamum, the other at Alexandria, and both were war casualties. The one at Alexandria—the great storehouse of the literature, history, and thought of the ancient world—lasted till 638 A.D., when a Moslem army swarmed in from the desert and over the splendid city, with its hundreds of palaces, baths, and theatres. The commander came to the library and wondered what to do with it. Books? Of what good were they? Legend has it that he consulted the Caliph Omar, who cast his advice in a dilemma which remains a staple of logic classes. If these books agree with our Koran, they are superfluous; if they disagree, they are pernicious; therefore . . . The dreadful conclusion was not only drawn but carried out. For six months afterward, it is said, the accumulated treasures of the ancient world supplied fuel for heating the baths of Alexandria.

It may be that books of those remote times will still come to light, either, like the Dead Sea Scrolls, hidden

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Brand Blanshard is professor emeritus of philosophy at Yale. His membership in Swarthmore (Pa.) Friends Meeting is a souvenir of the years (pre-Yale) when he was professor of philosophy at Swarthmore College. This article is an abridgment of the opening portion of the address he gave at the dedication last December of the new building devoted to the Friends Historical Library at Swarthmore. The latter part of this address appears in the March issue of *Swarthmore Alumni Bulletin*.



away in jars like preserves, or kept in a more cruel preservative. Some of us have visited Pompeii, buried by Vesuvius nineteen hundred years ago, and seen there an actual Roman citizen, caught as he ran from his house and preserved as in amber by the flood of lava. Apparently in neighboring Herculaneum the private library of one of these citizens has been unearthed, eagerly studied, and found to consist mostly of cheap Roman thrillers. It makes one wonder whether some digger of the year of our Lord 3867, curious to find what civilization in America was like before the third world war buried it in ashes, will stumble on one of our own private libraries and find in it nothing by Churchill or Einstein or Shaw, but a remarkably complete collection of Mickey Spillane.

\* \* \*

It has been my privilege to work in many fascinating libraries. I remember with particular fondness the smallest and the largest of them. The smallest is a sort of shrine tucked away on an upper floor of the Sterling Library in New Haven. It is the replica of the library of what a member of the staff two hundred and fifty years ago described as "our languishing school." But the little library had one access of unexpected good fortune. Somebody in England talked about it to a man who had been born in Boston, taken to England as a boy, gone to India as a young man, become governor of Madras, and brought back a fortune. The governor became nostalgically interested in the college overseas, and he sent its library three hundred and forty books with a small accompanying sum of money. The college was so overwhelmed that it decided at the next commencement to change its name. While the giver's name has long been forgotten in his homeland, it lives on in the college across the sea that he helped but never saw. His name was Elihu Yale.

At the other end of my spectrum of libraries stands the largest one in the world, the British Museum. Every publisher in Britain is required by law to send this library a copy of every book he publishes, and since no books can be taken out, they are all there on the shelves, waiting patiently to be called for. The heart of the library is the round reading-room under the great dome. If you sit near the middle of this room, you can with one turn of your head take in a hundred thousand volumes.

Bernard Shaw used to work there; Marx wrote *Das Kapital* there; when I fell into conversation with an older reader one day, he told me that he remembered seeing Lenin stroll in and take his seat. (Needless to say, this was before the ten days that shook the world.)

One of the excitements of working in that library is that if your brain or your fingers get numb you are always within two minutes of the display cases where leaves from the "quarto and folio editions of mankind" (as James



Part of the library with (in background) Anna Brinton of Pendle Hill and Dorothy A. Harris, associate director.

called them) are on exhibit. Here you can see the racing scrawl of Macaulay as he dashed down on foolscap a page of his history; or the neat, round, unhurried script of Gibbon; or perhaps a much crossed-out and interlined version of Shelley's *Skylark*; or a page of *Woodstock*, written against time by Scott as he sat in his bathrobe in a freezing Abbotsford dawn. I suppose the librarian of the British Museum could produce on call some bit of manuscript from almost every major figure in English literature. Strangely enough, of that Englishman who stands as the one incomparable lord of language in the history of literature it does not have a line. It has, indeed, a few scraps of paper bearing in faded letters the signature of one "W. Shakspeare." I doubt if those scraps could be bought from England for the amount of the British national debt.

Of course the value attached to them is a sentimental one. Like that of autographed and first editions, it is a touching testimony to man's hunger for some sort of association—even if external only—with the great spirits of the race. What invests those scraps of paper with value, what alone has value in its own right, is the imperial Shakespearian mind, which comes through to us just as well through a battered modern paperback as through the folio edition. What is important about books is their cargo, not the vehicles that carry it.

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*One would like to see an international organization for the detection of young conflict processes. The idea may seem impractical at the moment because people do not think in these terms; they think of conflicts as uncontrollable acts of God like hurricanes, and the idea of conflict control is a new one, even though the practice is as old as political organization. It was only a few years ago, however, that people thought of depressions and the business cycle in similar terms and talked of economic blizzards. . . . One may hope that the idea of conflict control may receive . . . rapid acceptance, in view of the immense crisis of conflict that we face.*

—KENNETH E. BOULDING

## Quakers and Black Empowerment

By MARGARET H. BACON

"BLACK POWER," a slogan coined during James Meredith's famous March Against Fear in 1965, has acquired—with the help of the press—a whole set of negative connotations in the public mind. When we think of black power most of us immediately think of racial hatred, of violence, of separatism. To Friends, who have spent over three hundred years insisting that every man be regarded first as a child of God, then only secondarily as black or white, Vietnamese or American, Christian or Jew, these connotations come as a jolt.

Yet black power has many positive values: the development of a sense of community and a positive self-image for the American Negro; the strength that comes from cooperation and community organization; the self-reliance that grows when a group solves its own problems. Perhaps "black empowerment" might be a better term for the process in which the Negro community develops its inner strengths.

In this sense, black empowerment is a perfectly natural outgrowth of Quaker testimonies. Since the end of the Civil War, when young Friends hurried south to help the freedmen establish their own schools and co-operatives, Quakers have been involved, however haltingly, in the process of helping American Negroes to help themselves, to build their own institutions, and to take charge of them in their own ways.

This is really no different from the work of community development that Quakers undertake overseas. In Kenya and Zambia, in India and Pakistan, in Israel and Jordan, in Cuba and Mexico, Friends—represented by such groups as the American Friends Service Committee—have helped indigenous peoples to organize to solve their own problems. In countries which have experienced the debilitating presence of colonialism a catalyst is often needed to overcome the paralyzing habits of apathy. Sometimes a trained leader, a strategic loan, or the provision of a place to meet is enough to facilitate the formation of a group. Friends count their work done when the local group is taking sufficient initiative to permit them to turn over all responsibility and retire from the field.

A maternity hospital in France, a home for orphans in Poland, a hospital in Russia, a series of village co-operatives in India, a neighborhood center in Pakistan, schools in Cuba—these are among the institutions that have been built with varying degrees of Quaker encouragement and support, then transferred to local people.

Margaret Bacon, a member of Germantown Meeting in Philadelphia, is director of press relations for the American Friends Service Committee.

In many ways the black ghettos of our Northern cities resemble underdeveloped areas occupied by colonial powers, and here too Quakers have a modest record of helping with the organization that leads to empowerment. Though we have not done well enough, or nearly enough, the process itself should not be unfamiliar to us.

In New York City an ad hoc Friends group bought a house in Puerto Rican Harlem on 111th Street to be used as a meeting place for a number of neighborhood activities. Neighborhood women organized an "East Harlem Camp Fund" that was aimed at providing camping experience for as many youngsters as possible. The East Harlem Action Committee worked on housing and school problems. The Miracles, a former fighting gang, used the house to rehearse plays which they presented in the neighborhood.

For a time the American Friends Service Committee provided a staff for the house on 111th Street, but as neighborhood leadership grew stronger Friends withdrew from participation and turned responsibility for the house over to neighborhood groups. The building continues to be owned by Friends.

In Chicago a similar "Quaker House" in East Garfield Park has provided headquarters for several neighborhood projects. One of these, the Union to End Slums, has developed an idea applicable to many urban situations. By uniting to withhold rent and to bargain collectively, tenants have been able to persuade recalcitrant landlords to make badly needed repairs and to sign contracts for future tenant-landlord relations. Two of the biggest slumlords in Chicago recently have signed up with the union.

In Wilmington, Delaware, the Friends Meeting was approached in the summer of 1966 by a neighborhood youth group. Would the Meeting help to provide a headquarters where these boys could get together? Responding to this need, the Meeting rented the second floor of a warehouse for the group's use, and the boys themselves hired a youth worker from the YMCA to supervise their activities. After a successful year, the club joined with the Wilmington Youth Emergency Action Council, which is now a powerful factor in Wilmington urban affairs.

These stories are selected at random from among many. In San Francisco, the AFSC helped to organize and empower several community groups. In Louisville, the Friends Meeting, the AFSC Dayton Regional Office, and the local Office of Economic Opportunity cooperated to establish a community health center. In a rural Mississippi county a revolving loan fund, established with



Quaker help, is used by the community to support those suffering as a result of their civil rights activities.

Perhaps when one has power one has less need for violence. An interesting sidelight on these projects has been the fact that in East Harlem and Chicago and Wilmington, when riots struck, boys connected with the Quaker programs went out on the streets to urge their friends and neighbors to "cool" it. They were not necessarily converts to the philosophy of nonviolence; they simply had learned a better way to work toward their goals.

Because of our background of belief, Quakers cannot condone violence or espouse a philosophy of separatism. We must continue to be true to the goal of inclusiveness, and must still insist on democratic procedures in which a man's vote is not based on the color of his skin. To the extent that we look at the negative side of black power we see a challenge to these long-cherished ideals.

But there remains much that we can do. We can interpret to the white community the intensity of the anguish from which spring the riots. We can keep the goal of a nonracial society before all groups, even those with whom the idea is not currently popular. We can press for the massive governmental programs of housing, jobs, and schools which alone will properly begin to equalize power.

To do these things we must keep in touch with the black community in ways that avoid condescension and increase black empowerment. It is a creative task that demands an acute sensitivity. We cannot react defensively to angry words, leaving in a huff the first time someone suggests that the white liberal ought to pack up and go home. Sometimes when the surface message is "Go!" the deeper message is "Be with us." On the other hand, we must be ready to go when that is the true message. Meanwhile we must be ready to play a subordinate role and at times to accept some of the hurt which our white society so skillfully has inflicted for so long upon others.

It is a time when rules of thumb seem useless, when our best aid is a listening heart.

*Go placidly amid the noise and the haste, and remember what peace there may be in silence . . . Speak your truth quietly and clearly, and listen to others, even to the dull and ignorant; they too have their story . . . If you compare yourself with others, you may become vain or bitter, for always there will be greater and lesser persons than yourself . . . Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself . . . You are a child of the universe no less than the trees and the stars.*

—MAX EHLMANN

## Work Camp at Hlekweni

By RORY SHORT

THE day after we Johannesburgers returned from work camp was Sunday. In meeting for worship my thoughts dwelt on how we had spent the preceding three weeks and crystallized into the following words: "God allows us to participate in the process of creation in a very real way."

And so it had been as a group of us worked to make it possible for Hlekweni to start its life as a rural training center and thus become an agent of uplift among tribal Africans farming at a subsistence level. Hlekweni, it is hoped, will also fill a role as a conference center.

The task laid upon the work camp was that of building an ablution block for future Hlekweni students. Then to make sure there was never any shortage of work we had as background project the digging of a large hole to serve as an underground storm-water catchment and reservoir—very necessary in this dry area. Lining these tanks with plastic and cement can be done very cheaply; the process is to be demonstrated to future course members.

We started from scratch on the ablution block. One of us drew up plans, others marked out and dug the foundations, and others began to dismantle various unwanted buildings that were to provide us with materials. Unfortunately a not-so-unwanted building also got dismantled! Still other work campers began to perform mighty excavations to accommodate the septic tank and the French drain. And we each had two days as cook—and receiver of abuse if the food was poor!

A daily total of some thirty of us managed to complete the major part of the task. At the end the "big hole" awaited lining, and the ablution block—constructed with the aid and guidance of professional builders—awaited plastering, painting, and plumbing. So we returned whence we had come, well satisfied.

We were a group both black and white, come together from far and wide in southern Africa; and some were whiter still, having originally come from Britain and America. They gave the group a welcome intercontinental atmosphere.

Well, it is all over now. No more teasing, toil, tears, fellowship, or laughter. Not until the next work camp, anyway.

Rory Short of Johannesburg wrote this account at the request of Roy and Irene Henson of Rhodesia, British Friends who are directors of the 1800-acre demonstration and training farm at Hlekweni ("The Place of Laughter"). Support for this meeting place for Africans of all races is being sought by the International Quaker Aid Program, an agency through which the American Section of Friends World Committee assists Friends' projects in parts of the world where there is particular need.

## Dilemma of an American Teacher in Japan

By BOB BLOOD

TEACHING at a Japanese university is likely to be frustrating at best—and teaching at International Christian University in Tokyo is clearly “at best.” ICU students are noted for their English proficiency. All of them have spent their Freshman year intensively polishing their six years of high-school English. Most of them already have taken English-language courses from other foreign professors (more than a fourth of the total faculty). They all have innumerable opportunities to practice their English on the nearly two hundred foreign students who make up almost one-sixth of the student body. Among these, Americans predominate.

With all that preparation and practice in English, why the frustration? The answer is that to study any subject in a foreign language is inevitably difficult, so the teacher's pace must be geared down to the average student's. I expected some reduction, but did not expect to have to throw away three-fourths of my customary reading assignments. The average ICU student, I discovered, reads only five pages an hour, whereas twenty pages is a modest expectation for American students.

In some ways, though, it is as hard to get English books into the students' hands as it is to get them to read them. The library budget in this perennially broke university does not allow for the purchase of multiple copies for assigned reading, so textbooks owned by the students are the logical alternative. So far, however, it seems to be impossible for the ICU bookstore to persuade Tokyo dealers to order textbooks all the way from the United States. If this barrier is ever broken, it will present a new hazard in the form of overstocked books in a country that has no provision for returning unsold books to the publisher. Ordering, supposed to be conservative, leaves unexpectedly large classes shorthanded, because the term would be over before a new order could arrive.

I have found that I can slow down my lectures without too much difficulty. However, many of the familiar illustrations drawn from American experience leave my audience cold and must be elaborately interpreted for successful communication. Worse yet, I have discovered that I am something of a ham actor. I always have gotten some of the fun of lecturing out of a smart turn of phrase, a play on words, or an exaggerated parody. These create a merry ripple in an American audience, but they leave a foreign classroom deathly silent. Basic English leaves little room for repartee.

Silence falls also when I ask a question. In an Ameri-

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Bob Blood is teaching at International Christian University in Tokyo while on a two-year leave of absence from the University of Michigan's sociology faculty. He is a member of Ann Arbor Meeting.

can classroom, one normally must choose among the wavering hands of those who respond to a provocative question. Here a question must be pondered awhile before its meaning penetrates. Then, usually, the response is whispered to a neighbor rather than offered to the class. For one thing, one might make a fool of oneself trying to speak English in front of one's peers. For another, in Japanese classrooms it is the teacher who traditionally has had all the answers, and to offer an opinion in his presence is rather frightening. Only once last fall, in a class of forty, did the kind of lively discussion erupt that normally takes place almost every day in an American classroom twice as big. For one who cherishes the experience of dialogue between teacher and student and between student and student, that is the biggest frustration of all.

To study or teach at a bilingual university is an arduous undertaking, richly rewarding in the insight it gives into another culture. But I have a new and sobering awareness of the cost: the loss of that facility and sophistication of understanding that can come only when one is truly familiar with a language. Few ICU students achieve that familiarity in their four years here—much less a visiting professor in his two!

### “Unless He Lights His Soul”

The tripod-lamp stands on my desk  
Like a translucent pagoda,  
And its shade of parchment, bamboo-ringed,  
Mellows the light.  
Outside the window  
The lamp's reflection—  
More luminous yet, with a metallic sheen—  
Hangs in mid-air,  
Cresting the veils of nightfall.  
Loud blows the wind,  
But the lamp's image trembles not.

Beyond his life's narrow circle  
Man has sensed the existence of powers  
Hidden from him.  
In his likeness he formed them and called them  
Gods, his God, the one and only God,  
Prime mover of everything that is.  
Before Him the mighty Olympians perished,  
But now is God dead also?

As the lamp unlit throws no image in the darkness,  
So man will not sense God's being  
Unless he lights his soul  
And, in the darkness of our times,  
Dares to see the spark of God in every man  
And takes the risk to believe it.

WALTER JAHRREISS



# Quaker Crostic

By JUDY VAUGHEN

	1C	2Y	3D	4U	5B	6Z	7L	8C		9E	10W	11A		12J	13I
14F	15A	16H	17N	18Q		19Y	20B	21Q		22Z	23F	24B	25F		26P
27R	28U	29W	30L		31L	32D		33F	34K	35M	36Y	37B	38M	39S	40T
	41D	42H	43I		44I	45A	46C	47I	48S	49Q		50J	51R		52P
53Y	54U	55C	56B	57H	58M	59N	60K	61Z	62Q	63A	64F		65R	66A	67L
68Z		69S	70Y	71E		72L	73H	74B	75J	76N	77V	78E	79D	80R	
81S	82V		83S	84E	85U	86F	87O		88N	89X		90H	91C	92N	
93O	94P	95Q	96L	97F	98I	99J	100C		101B	102F	103O	104X		105B	106V
107F	108W		109U	110T	111G	112B	113F		114C	115R		116Z	117Q	118T	119I
	120Q	121H	122E	123S		124C	125S	126T		127A	128F	129C	130W	131L	132O
133Z	134T		135Q	136B	137Q		138Z	139C	140Y	141L		142F	143B	144W	145S
146L	147H	148Q	149A	150B	151I	152Y		153Y	154U	155N		156F	157W	158P	159D
	160O	161C	162R	163N	164D	165T	166J	167P	168Q	169A	170Q	171D		172T	173H
174G	175I		176P	177J	178O	179M		180Y	181B	182L	183W		184M	185H	186R
187P	188Y	189B	190Z	191E		192Y	193Z	194B		195L	196Y	197N	198A		199T
200Z	201J	202		203C	204J	205Y	206Q	207L	208X	209Q	210B	211K	212J		213H
214W		215H	216T	217O	218F	219B	220Q	221Z		222X	223I		224Z	225E	226F
227C	228V	229H	230D	231F	232A	233O	234U		235K	236N		237B	238H	239L	240D

## DIRECTIONS

The object of this puzzle is to spell out the words of a quotation from the February 1, 1968 FRIENDS JOURNAL. These fill the numbered spaces in the diagram; the black squares mark the ends of words. Where a line ends with a white space the word continues onto the next line. Words in the diagram read only from left to right; they do not form words from top to bottom as in a crossword puzzle.

To solve the crostic guess the words defined in the DEFINITION column, fill them in (one letter on each numbered dash) in the WORDS column, and enter each letter on the diagram in the space with the corresponding number.

If there are some words you cannot guess, go on to complete as much of the diagram as you can. This should give you some letters of the missing words and help you to finish the puzzle.

When you guess correctly all the defined words and fill the letters in the diagram, you will have the complete quotation. Also, the initial letters of the words in the WORDS column, when read downward, will spell out both the first part of the title of the article from which the quotation is taken and the last name of the author.

Solution will appear in April 1st issue

### DEFINITIONS

- Creative \_\_\_\_\_ with members of other groups provide possibilities for conflict resolution.
- "Include the kids." (4 words. Read second column of page 59 for ideas.)
- "A religion above religions which is in all religions" recognizes this. (Bradford Smith—3 words.)
- Can a Quaker be one of these and a "joiner" too? (2 words.)
- Capital city of Greek heroes mentioned by James Ayars.
- The first problems to tackle are \_\_\_\_\_ ones. (2 words.)
- Why isn't there more of this in Friends' schools? Why should this problem appear in the area of Mt. Airy? Why has this been so successful in Bluefields, Nicaragua?
- A long exclamation. (Don't take this one too seriously!)
- In order to satisfy crying \_\_\_\_\_ it is often necessary to \_\_\_\_\_ like a read. (2 words.)
- As mentioned by author on page 57, a dilemma-producing attribute of teaching.
- A national council working toward better understanding between employers and workers. (Initials.)
- He wrote an article on peace. (2 words.)
- A pulled candy made usually of molasses and brown sugar boiled down.
- "Most Quakers are called upon to carry out \_\_\_\_\_ of concern." (See L.)

### WORDS

149 63 15 198 45 232 169 11 66 127  
 194 189 5 101 112 150 210 20 219  
 191 74 24 143 36 37 237 181 136 105  
 129 161 35 114 8 139 203 100 1 227 46 91 124  
 171 3 240 139 32 164 230 87 79  
 122 9 84 78 225 71  
 128 23 97 156 107 218 64  
 142 25 86 231 113 33 102 14 226  
 117 49 120 137 111 18 174 148 170 21 209  
 185 16 42 37 73 90 121 147 173 213 215 229 238  
 175 151 43 47 223 44 13 98 119  
 201 75 99 177 50 204 166 12 212  
 60 211 34 235  
 96 67 207 146 7 195 72 30 31 141 239 182 131  
 38 33 184 38 179  
 163 88 76 236 197 59 17 135 92

### DEFINITIONS

- In the area of interracial living, Bluefields, Nicaragua, has an \_\_\_\_\_ (add "s") of sophistication for surpassing other places.
- Bishop Robert DeWitt said: "If you care about people you have to care about issues." Is this interference in secular \_\_\_\_\_?
- If Quakers and all people truly believed that we are all \_\_\_\_\_ would we have the type of problems mentioned in G and I?
- Sometimes everything seems to fail in spite of our best \_\_\_\_\_.
- A recommended standard of giving from time immemorial, says Elizabeth Lehmann. (Use article.)
- Birdwatching, camping, square-dancing, folk-singing—all these are found among the \_\_\_\_\_ of Quakers.
- Beyond the pale for Quakers. (Adjective describing an incapacitated race horse.)
- Emerson Lamb asks whether we actually try to attain this abstract quality or merely want to play a role?
- The Prime Minister had this with regard to his convictions in the political crisis between South Africa and Britain. ("Sharp grasp" \_\_\_\_\_ 2 words.)
- Quaker Thought and \_\_\_\_\_ Today.
- Coupled with A, part of the hope for the future mentioned in conclusion of L. (2 words.)
- All abbreviations! Sometimes when a Meeting discovers it has no funds, it finds it difficult to fathom the situation. In order to climb a spiritual mountain, a Bachelor of Theology is not needed.
- Dutch \_\_\_\_\_ disease.

### WORDS

160 103 233 217 178 132 41 93  
 187 167 176 94 52 158 26  
 62 206 95 135 220 168  
 27 31 65 115 186 162 80  
 81 39 48 83 145 123 125 39  
 216 118 172 110 40 126 165 199 134  
 154 85 4 109 54 28 234  
 228 106 82 77  
 29 183 214 108 10 157 144 130  
 104 222 89 208  
 70 36 180 192 140 132 2 188 33 205 19 133 196  
 193 221 116 133 200 138 68 314 6 22  
 224 190 61

## A Renewed Meeting - A Case Study

**M**ONTEREY PENINSULA (Calif.) Meeting's chief contribution to the John Woolman School when it was established in 1964 was not money but one of the Meeting's most highly valued families. To Monterey Friends this was perhaps the worst blow in an exodus of the sort that sometimes hits small groups unpredictably. There were left chiefly persons in their sixties, seventies and eighties, and most of these (because of their well-known propensity to outlive men) were women.

Alarm grew among "the old ladies" (as they called themselves) as some foresaw the Meeting's imminent demise. The clerk maintained that we should "let our lives speak" and not worry so much about the survival of the Meeting itself. However, he did point out that a group of old ladies could very well own a house, if that was their preference, and he suggested practical ways for them to do it. Finally, in the fall of 1967, after a long series of hectic and amusing clashes of personality, we held the first meeting in our new meeting house. This represented a victory over many ups and downs.

Beginning in the McCulley barn in Pacific Grove in 1951 and moving to a studio in Carmel a year later, the Meeting was full of vitality for its first six or seven years, but then it began to go slowly downhill. Many of the strongest members moved away; others lost heart and just stayed away. The rest of us were like J. B. Priestley's Ernest who was "a railway clerk and steady, so steady that sometimes he hardly seemed alive at all." New people attended once or twice and never came again. The discussion period was a study in irrelevant talk, with certain persons sure to make the same observations they had made the previous week. We failed to support each other's concerns. Some weathered this; some did not.

We talked a good deal about our deadness and tried from time to time to change. Some felt we should not move from the studio until we had become strong. Others said that we would never become strong in the studio environment, with its dusty nineteenth-century bric-a-brac. Those who had been there for fifteen years did not see this, but to a newcomer the clutter, typical of many houses in Carmel, was repelling, as were the silent bodies sitting about. We even had a house offered to us as a Friends Center, complete with an American Friends Service Committee man-and-wife team to run it, but we turned it down as too expensive. One member wanted this, another that. However, we all agreed that a First-day School, to attract young parents, was an absolute essential.

In 1960 Alice and Norman Longaker were so convinced that we would never grow until we had a meeting

house of our own that they contributed a sizable amount of money to start a Buy or Build Fund.

Years passed. Occasionally committees were formed to consider possibilities for a home for the Meeting, but all suggestions proved impractical.

At about the time that the Meeting experienced a renewed spurt of interest in a new home, there came up for sale the property of the Cherry Foundation, a cultural center known for its explorations of the frontier between religion and psychology. Because it offered a large area so that lots could be sold off to form an interracial enclave within lily-white Carmel, the Cherry property seemed an opportunity to satisfy both those who wanted a house and those who wanted to "do." Availability of substantial amounts of money from outside the Meeting for the interracial feature was assured.



Photo by Stephen Bridge

The Monthly Meeting at which the question of submitting a bid was considered was on a day that (for Carmel) was uncommonly hot, and the flies buzzed with unwonted ferocity. Some members arrived with a grim determination that the Meeting nest egg should not be squandered on so madcap an enterprise. Milder ones just said, "It scares me." The clerk, though he had cautiously recommended against purchase, indicated willingness to go along with the Meeting's desires provided the interracial-settlement feature was included. Now he found himself saddled with the "blame" for such a crazy idea. He said nothing, but secretly wanted to resign. Then someone saved the day by thinking to thank him for the work he had done at their request.

On the next serious try—a house on Lighthouse Avenue in the town of Pacific Grove—the clerk was not present at Monthly Meeting. Remembering the Cherry property fiasco, he had fled to the extremism of a New Politics conference in Los Angeles. There were sighs of relief from some members when the Pacific Grove Planning



Commission did their nay-saying for them by denying a use permit on the basis of no room for parking. This venture came very near to wrecking the Meeting. The details had best be buried.

Now the Meeting was advised: "You should decide first exactly what you want and *then* go looking for it." It became apparent that the requirements drawn up by various members were contradictory, but this represented real progress. No longer were they doubting that they could carry out the project, and no longer was each convinced that his picture was the correct one. Instead, they saw the problem as one of how to get unity. The only way to achieve unity was for the new house to serve the many-faceted interests of the Meeting. Money had begun to come out of hiding. With renewed energy and enthusiasm we all started to discuss our problem and to drive all over the Monterey Peninsula in a flurry of house-hunting.

Finally one member suggested that we place an advertisement in the paper, mentioning Quakers and saying that we wanted a place cheap. For a while replies bore out the belief of the clerk that this was a silly idea, but finally a call came from a real estate dealer who is a retired social worker. She had opposed California's infamous Proposition 14 (anti-open-housing law, since declared unconstitutional), so heavily favored by the real estate interests. She belonged to the Wider Quaker Fellowship and had been to Pendle Hill. After questioning us closely, she showed us a house in Seaside, the area's multiracial town. It is a dormitory town for civilian employees of Fort Ord and for colored maids of Carmel; it is also a town where urban renewal has worked well, where active interest in the Model Cities program exists, and where all races are found on the city council.

The house at 1057 Mescal Street in Seaside—now our meeting house—is large and airy, with beautiful views, and its half-acre grounds are, in a minor way, a botanical garden. It is located in perhaps the only part of the town that would satisfy those in the Meeting accustomed to the refined seclusion of Carmel. Others in the Meeting, looking at the summer's race riots and the snobbish exclusiveness of Pebble Beach, Carmel, and other nearby areas, could hardly have been satisfied anywhere else than in Seaside. Because of the slow real estate market, the owner of the house had drastically reduced the price.

The Seaside Planning Commission, when first presented with the case, turned us down by a tie vote. The following month some confusing parliamentary proceedings made it look for a while as though we would be turned down again, but a switch in vote by one member of the Commission finally saved the day. (Several of us present confessed to near heart failure before it was all over.)

We hope to make our meeting house a true Friends

Center, alive with doing, being, and becoming. We can offer hospitality to visiting Friends. Some new persons, including six children, have already begun to attend. We are sharing our building with the Women's International League for Peace and Freedom, whose members, with their vigor and industry, make up for our lack of youth. In conjunction with them we have inaugurated a draft-counseling service. Plans are in the air for use of the house by other groups.

Each could draw his own moral from this story, but the one the clerk would like a draw is that the achievements of a Meeting are a mosaic of the contributions of many members. Nor can one predict in advance just what a particular person's contribution will be. Those who present the biggest problems in some ways bring forth the greatest contributions in other ways. Through commitment to something better than oneself, the result tends to be the highest common denominator of the group.

ROGER S. LORENZ, CHARMION COTTON, and

ELIZABETH FAWCETT

### Sharing the Light

A GOD who inspires action is a living God. For many of us today it may appear that our everyday actions are inspired either by habitual conformity with the laws and habits of our country and our associates or by fear of the consequences of nonconformity.

A Friends meeting is a way of making sure that personal mental illness or pompous piousness does not set itself up as the will of God. There are always others whose Inner Light and reason can serve as a check on misguided words and actions. But a Friends meeting can also become an excuse for the loss of the personal sense of dedication that Fox discovered in himself and helped others to find in themselves. As early as 1685 Fox was writing to the Friends in Pennsylvania and New Jersey:

I was glad to hear from you; but you gave me no account of the increase of Truth amongst you . . . nor of your travels and labors in the Gospel . . . I desire that you may all improve your gifts and talents, and not hide them in a napkin, lest they be taken from you; and not put your candle under a bushel lest it go out . . .

My desires are that you all be diligent, serving the Lord . . . travel in the life of the universal Truth, that would have all men to be saved, and come to the knowledge of the Truth . . . Let them know it and where it is to be found. So I desire that you be valiant for it upon the earth . . . take heed lest your minds run into your outward business, about outward things, and therein be lifted up above the good and just spirit, and so leave the service of the Lord and his business, in minding your own.

Fox's theology may not satisfy the intellects of some of us, but his truth still speaks to our condition. There

is no Fox among us, but we have his example and his method, which was to share what seemed Light to him with all who would hear. Few Friends in recent years have done this except through impersonal organizations like the American Friends Service Committee. Many of us have tended to talk to each other but have withdrawn from speaking of our religious experience to the outsider. The Backbenchers have challenged us to do something different.

KENNETH E. BURNHAM

## Varieties of Pacifist Witness

By RICHARD R. WOOD

I SUPPOSE there is no doubt that a man must do what he has to do. When the compulsion is from his own conscience, or he believes it to be, his action deserves respectful and sympathetic appreciation from all who profess awareness of moral standards, however much they may disagree with a judgment about what is the appropriate action in a particular situation. Therefore we can agree that a Friend should have the affectionate sympathy of his Meeting when he follows his conscience—into the armed forces, to conscientious objection, to prison. The sympathy should express itself in unbroken affection and, when needed, in aid in obtaining legal assistance, in meeting needs of his family arising from his action, and in explaining his position to the community.

But Friends should remember that "we have many members in one body, and all members have not the same office." In a matter as complicated as the prevention of war there may be a variety of ways of testifying to one's commitment to the cause of peace. It may be a disservice to the cause to attempt to seek unity by establishing a single approach for all members to follow.

It is not clear, for instance, that simple refusal to cooperate with Selective Service is now, in the United States, the only or the most effective way to work for peace. War is wrong. It is horrible. To refuse to cooperate with Selective Service is one way of showing one's awareness of the horror and wrongness of war. But the concerned person who registers as a conscientious objector, makes his case, and performs the alternative service to which he is assigned is also showing his awareness of the horror and wrongness of war. He may also be able to do something toward finding a solution of the problem of preventing war. Pacifism involves more than condemning war; it at least implies effort to make peace.

The Quaker peace testimony flows from the doctrine of the Inward Light. A Quaker's opposition to war is not because it is horrible, but because it involves treating people—friends as well as foes—in ways incompatible with the respect and consideration which we are obligated to show toward all human beings (even to leaders of Government) because they potentially have the God-given treasure of the Inward Light.

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Richard R. Wood of Moorestown (N. J.) Meeting, a contributing editor of the JOURNAL and formerly editor of *The Friend* (Philadelphia), was for twenty-seven years secretary of the Peace Committee of Philadelphia Yearly Meeting.

This respect and considerateness make it possible to treat the inevitable conflicts within communities or between nations as problems to be solved rather than as combats to be won and lost. For as awareness of the dignity and worth of the human person increases, so does the possibility of working out mutually acceptable solutions of conflicts that might otherwise lead to settlements involving victory and defeat.

Within communities much progress has been made in developing methods of reaching mutually acceptable solutions. Between nations much less has been accomplished. In the teeth of the evidence of centuries, nations still place their primary reliance on national armed forces for supporting their policies and providing defense—this in spite of the fact that national armed forces are essentially competitive and that, therefore, the effort to achieve defense by national armed force is inherently self-defeating and policies carried out with the support of national armed forces are essentially invitations to retaliation.

Nevertheless, the plain fact is that very few, if any, governments can rely on an adequate body of public opinion to support them in seeking and using alternatives to national armed force as the chief instrument of policy and the ultimate means of defense.

However eloquent, vivid, and self-sacrificing the protest against war, it will continue to be inadequate until and unless it is accompanied by adequate awareness of the possibility of developing alternatives to war as the method of dealing with international conflicts. Therefore I hope that Friends' work for peace will include devoted efforts to find and develop ideas for orderly methods of maintaining order and peaceful means of keeping peace; will share in the persistent search for alternatives to military methods of dealing with international conflicts; and will labor to develop informed and reliable public opinion to support our Government in the unrelenting effort to find workable solutions of the problems of preventing war.

If we concentrate our efforts only on encouraging resistance to war and on refusal to cooperate with Selective Service, I fear that we may find our pacifism becoming an obstacle to peace and find ourselves failing to aid the constructive efforts to develop the methods and institutions of peace. We may frustrate our own most cherished hopes.

## Star-struck

The deeps of night  
are frightening  
only to those  
safe-sepulchered  
within the dubious security  
of their frail houses.

We who venture out  
to seek the far-flung stars  
hear symphonies  
concealed by day  
and meet God  
in His home.

POLLYANNA SEDZIOL



## Book Reviews

**JOURNEY INWARD, JOURNEY OUTWARD.** By ELIZABETH O'CONNOR. Harper & Row, N. Y. 175 pages. \$4.95

*Journey Inward, Journey Outward*, sequel to *Call to Commitment* (the story of Washington's Church of the Saviour), is in one sense easy reading. Elizabeth O'Connor is honest and unassuming, wholeheartedly committed and contagiously enthusiastic. She writes with simplicity and candor.

In another sense, her book is uncomfortable reading since the reader envies her and her friends engaged, as a group, on pilgrimage: fearlessly discovering themselves and each other through disciplined, Christ-centered prayer life, abetted by depth psychology; eliciting and delighting in each others' intrinsic gifts; finding their vocation in the world. The vocations are carried out in "mission groups," undergirded by prayer, worship and study—such missions as The Potter's House (coffeehouse), Dayspring (retreat center), and labor among the city's poor.

Elizabeth O'Connor does not pretend that the journeys are smooth or that cooperative enterprises create friendship painlessly. She may cause the reader to long to be similarly on pilgrimage; to wish Quaker standing committees were as truly "grasped by God" as "mission groups"; to wonder if Friends would dare speak truth even in depth relationships. She transmits the vigor and joy of hard-won and rigorous membership.

ANNE Z. FORSYTHE

**A YEAR IN PARADISE.** By FLOYD SCHMOE. Charles E. Tuttle Co., Rutland, Vt. 248 pages. Hardcover \$3.75; paper \$1.95

The "year in paradise" of Floyd Schmoë's title was almost fifty years ago, but the passage of time has destroyed none of its freshness and unique charm. It happened when the newlywed Schmoes, needing a source of income to enable Floyd to continue forestry studies interrupted by World War I service in France for the brand-new American Friends Service Committee, were hired as "winter keepers" for the otherwise deserted Paradise Inn on Mount Rainier.

Two eager youngsters with a huge inn all to themselves and the whole world outside buried under about twenty feet of snow! Is it any wonder that, given such sources of inspiration, Floyd moved on from forestry to become a philosophical naturalist whose books and lectures (including a series last year at Pendle Hill) have kindled in generations of students and readers a pervasive wonderment about our world's endless marvels?

The introductory winter in the nearly buried inn was followed by other years when the young Schmoes came to feel more and more at home on Rainier, with Floyd as a guide, ranger, and park naturalist, and Ruth as a young mother who took in her stride such misadventures as getting lost long after dark in the frigid mountain's upper reaches and seeing her 3-year-old son carried away by a wildly bucking horse driven berserk by yellowjackets. This loving memoir of that vivid period, written almost forty years later, is a fairly unorthodox mixture of adventure, personal history, botanizing, zoology, and various other scientific by-paths, all generously illustrated

with photographs and engaging drawings by the author.

Originally published by Harper's in 1959, the book has been out of print, but luckily the Tuttle edition now makes it possible for a new audience to become acquainted with the world of nature's grandeurs and caprices in which this wide-ranging Friend from Seattle is so much at home. F.W.B.

**A LIFE I DID NOT PLAN.** By ROY J. CLAMPITT. Wallace-Homestead Co., Des Moines, Iowa. 273 pages. \$2

After reading *A Life I Did Not Plan* this reviewer is reminded of Robert Louis Stevenson, who said of his own life, "I came about like a well-handled ship: there stood at the wheel . . . a steersman whom we call God." It has been charged that "American Quakerism has not produced a single known saint since 1772, when John Woolman died." But if we use the word in its general meaning of "one extraordinarily charitable, patient, self-denying," it may well apply to many a life, such as the one here described, though the author would be the last to allow it.

The story originates in the New Providence-Honeycreek community in north-central Iowa, a predominantly Quaker area. With deft simplicity the author sketches the life of this swiftly changing era from the 1880's until now. Through it there runs the thread of a growing, religiously motivated social concern. This finds rewarding outlet in service through the American Friends Service Committee.

A high point is the thrilling account of the families and individuals (refugees and displaced persons) who were given aid in getting visas, a warm personal welcome, hospitality, and job-placement help through the tireless efforts of Roy and Pauline Clampitt and the AFSC.

In 1961, Roy Clampitt's alma mater, Grinnell College, awarded him its highest honor for distinguished service. He also has been recognized by the Iowa Press Association in "Who's Who In Iowa." Profits from sale of his book go to the AFSC. Both pleasure and profit will go, also, to the reader.

L. WILLARD REYNOLDS

**WHITTIER: Independent College in California.** By CHARLES W. COOPER. Preface by JESSAMYN WEST. Ward Richie Press, Los Angeles. 394 pages. \$7.25

Charles Cooper's history of Whittier College is far more revealing of American frontier Friends than its subject might imply. The author understands the Quaker development (almost a mutation) within the heady expansion era of American history, and his story of the early Whittier community and college reflects a period of pioneering enterprise, boom and bust. It depicts the undulating course of events that changed the Friends of the area and thereby changed the course of the college in its church-related position.

There is candor in this report on the test of the Quaker peace testimony, the tensions between college and community and between college and church, and the successes and failures of plans within the curriculum development. Though these are common to all Quaker colleges in varying measure, they are pronounced in the history of Whittier.

Through this range of growing pains the college has emerged with its own unique contribution by which Friends have ministered to the community and the world. There is every evidence that the administration of the college has been and continues to be deeply concerned by the values that flow from the Quaker heritage and is implementing them by choices of faculty and in world service. There is more than "independence" in the spirit of Whittier. In some respects it probably has outraced Friends in the Quaker accent. Read this book for an inside view of Western Friends, as well as of the college.

The preface by Jessamyn West is a literary gem.

ERROL T. ELLIOTT

SAM. By ANN HERBERT SCOTT. Illustrated by SYMEON SHIMIN. McGraw-Hill, N. Y. 28 pages. \$3.95

Sam, aged about five, was at loose ends. What to do with himself? His mother was in the kitchen paring apples. When he picked up a knife she screamed at him to put it down; he might cut himself. Why didn't he go outside and play? Outside he found his big brother, just home from school. Sam started to leaf through one of his brother's books and was scolded; he might damage it. Said big brother: "Why don't you go inside and play?"

Back inside, Sam found his sister playing with paper dolls. He picked one up and was promptly screamed at again and told to go find Daddy. Daddy was sitting at his desk reading the newspaper. On the desk was a typewriter. Naturally Sam punched down a key. Once again he was severely scolded. This was one time too many, and he started to cry loudly. All the family gathered around him, each one saying "I think I know what is the matter." It was Mother who thought of a remedy. She took him back in the kitchen, gave him some dough, a rolling pin, and a small pie pan, and let him make a tart.

The beautiful pictures depict a Negro family. Some childhood problems are the same, no matter what the color of the skin.

The author, a member of Reno (Nevada) Friends Meeting, is chairman of the Religious Education Committee of College Park Quarterly Meeting and a former teacher at Newtown (Pa.) Friends School.

SUSAN V. WORRELL

#### WORLD EDUCATION—REVOLUTIONARY CONCEPT.

By MORRIS R. MITCHELL, Pageant Press, N. Y. 315 pages. \$4.00

This book by the director of Friends World Institute provokes both admiration and puzzlement. One admires the high Quaker goal and the ingenious blueprint of WFI, but questions the looseness of program.

Morris Mitchell sets forth a Quaker-based philosophy of world citizenship and world education; presents the history and program of FWI since 1965; and catalogues schools, agencies and associations in international education, as well as embryo projects. His personality and charisma shine through. He breathes the idealism and good humor into Friends World Institute that he breathed earlier into the Putney Graduate School of Teacher Education.

Following the pattern developed thirty years ago at the

New College of Columbia and later at Putney, FWI has no formal admission standards. A good part of its program is a study tour. The Quaker way of life colors the program. Students are invited to participate in Friends' meetings for worship. They are evaluated on journals that they write over the course of study, inspired by the journals of early Friends. Faculty judge students by the spiritual and intellectual journey in their journals.

FWI undoubtedly stimulates the idealistic student who cannot adjust to a standardized college environment, who needs intellectual *lebensraum*. Such a student—if motivated to *work*—should profit from FWI.

Traditionalist educators will sympathize with Morris Mitchell's proposals but will ask questions. Can 5600 students (the ultimate goal), recruited without clear-cut admission standards, fit into a viable program? Can one adequately prepare college students for world leadership in a program that sounds more like a mobile coffee house than a school? Are all students persuaded to *finish* what they undertake?

Morris Mitchell's statement does not clearly indicate how students learn scientific method, systematic research-report writing, statistics, and modern language. All are essential to students centering on world social problems. Certainly if they are to dig beneath the surface during their six semesters in Europe, Africa, Asia, and Latin America they should have a solid grounding in Spanish, Russian and other languages.

Some of the staff work in *World Education* is poor. Documents and programs are thrown at the reader with scant introduction as to context, time, or place. One program mixes 1966 dates into the 1967 calendar. The preface states that "The book has been written in such moments as could be snatched from the effort of helping to bring into being such a school." Morris Mitchell feels that the volume should at once be rewritten. The present reviewer can only concur.

FWI's program has started with *éclat* under powerful religious force. Yet bold imagination must be backed with system. One suspects that FWI will have to go through an adjustment and that there will have to be more administrative cohesion and more organization of study. If such changes fail, FWI may develop into a tourist attraction rather than into a solid program training citizen leaders for a new world.

T. NOEL STERN

AN EASTER STORY. By ELIZABETH YATES. Illustrated by NORA S. UNWIN, Dutton, N. Y. 127 pages. \$3.50

Anyone who reads Elizabeth Yates' book will find that Easter means rebirth each day in the year.

For the five days of the religious observance (Wednesday through Sunday) the story carries the reader along with the sorrows and hopes of Debra and Cousin Con, weaving ancient pagan customs concerning rabbits, eggs, and hats in a most natural and plausible way right into the cloth of present-day living and beliefs.

A few selected poems for Good Friday and Easter morning are included at the end of the story.

Everyone from pre-teens to grandparents should enjoy this Quaker author's new book. KATHERINE HUNN KARSNER



## Friends and Their Friends

The author of the Quaker Crostic on page 133, Judy Vaughn of Oak Ridge, Tennessee, who based her acrostic almost entirely on the contents of the February 1st FRIENDS JOURNAL, writes: "I found that I read the JOURNAL much more carefully this time, so I recommend this enlightening puzzle-making activity to everyone, even though there are all those awkward leftover letters." She is a member of the Southern Appalachian Association of Friends.

One hundred and ninety-seven Friends, most of them in the Philadelphia area, have signed a statement declaring that they will stand beside Dr. Benjamin Spock, William Sloane Coffin, Jr., Michael Ferber, Mitchell Goodman, and Marcus Raskin in supporting draft resistance, according to an announcement issued by A Quaker Action Group on the eve of the indicted men's arraignment. "If they are imprisoned," the signatories declare, "we will take their places in counseling noncooperation with military conscription where men are led by their conscience to resist that evil."

The Self-Image Experience, a new technique for raising the self-esteem and changing the outlook of disturbed patients, is under experimentation at Friends Hospital, Philadelphia. This research program, launched through affiliation with Jefferson Medical College, has alcoholism as its first target of investigation, to be followed by studies of obesity, anorexia, geriatrics, and the adaptive problems of retirement.

The technique involves filming sound-color motion pictures during brief, standardized interviews between patients and their doctors and then showing each patient the film of himself and asking for his reaction to it. Researchers report that many patients at first react adversely to their images, which frequently are not at all in keeping with their self-visualization. Some, especially women, subsequently pay more attention to their appearance; some show improvement in volume and relevance of speech; and after a few sessions many seem to gain in self-esteem—an improvement that can favorably alter their perception of their social environment.

What Goes on Here? Normally Friends think of their Meetings' Property Committees as bodies concerned with the upkeep and preservation of their premises. But doubts arise on this score with the reading of the following calendar item (complete with date and hour) in the February newsletter of a certain New Jersey Meeting: "Property Committee meeting. Bring hatchets."

Then there is another Meeting (in a more westerly state) whose calendar lists under an "Every Sunday" head: "The Society of Gentle Seventh-Day Gluttons (sometimes known as Young Friends) will be chewing over their futures. Bring an extra stomach. Eat food 5 P.M. Sunday." How delicate and serious they are, these young people! But shouldn't someone tell them, perhaps, that "Seventh Day" is traditionally Saturday, not Sunday?

Bellingham (Wash.) Meeting is a new addition to the expanding roster of Friends' Pacific Coast groups. It has evolved from what formerly was called "Skagit-Whatcom Allowed Meeting."

Three committees of New York Yearly Meeting, designating March as "Black Power Month," have recommended to member Meetings that each call in a Negro neighbor to tell what the absence of Black Power means, then visit ghettos, looking and listening for new ways to commit hand and heart. The Race Relations Committee has suggested that Friends outside Washington might help Martin Luther King's Washington campaign by writing to Congress and the President and by sending funds to the Southern Christian Leadership Conference for the 3000 workers who will be brought to the national capital. The SCLC address is 334 Auburn Ave., N. E., Atlanta, Georgia 30303.

"Proposal for an Honorable Peace in Vietnam" by Dorothy Hutchinson of Abington (Pa.) Meeting, international chairman of the Women's International League for Peace and Freedom, presents an alternative to continued escalation of the war on the one hand and to unconditional withdrawal on the other. It lists and explains five imperatives: a prompt end to the war; an international body to help achieve and implement a peace settlement; a settlement based on all the principles of the Geneva agreements; a United States initiative to get negotiations started; and only one United States commitment (economic aid) to postwar Vietnam. This eight-page booklet is available at 35 cents from the W.I.L., 2006 Walnut Street, Philadelphia.

"The Real War—the Struggle Against Poverty, Illiteracy, Disease," will muster American Quakers from near and far in Washington, D. C., April 22-26, for Quaker Leadership Seminar No. 6. Convening at William Penn House, Friends will attend congressional sessions, receive briefings on the Office of Economic Opportunity, on housing and urban development, and on the Citizens' Crusade Against Poverty; interview A. I. D. and World Bank officials, as well as their own congressmen; lunch with Senator George McGovern; confer on the campaign of Martin Luther King; and hear addresses by a Congressman and a Presidential assistant. For information, write William Penn House, 515 E. Capitol Street, Washington, D. C. 20003.

The list of "Summer Fixtures" at Woodbrooke, British Quaker study center, indicates that activities and concerns there are not unlike those at its American Quaker counterpart, the adult study center at Pendle Hill in Wallingford, Pennsylvania. Beginning with a Young Friends Gathering on the theme "More or Less Human," the list includes a Clerks Summer School, a Family Summer School on "The Time of Your Life," and a reunion of former Woodbrooke students. Further information may be obtained from Margaret C. McNeill, Extension Office, Woodbrooke, Selly Oak, Birmingham 29, England.

**Haverford (Pa.) College's new Magill Library**, now being built for the suburban Philadelphia Quaker college for men, will hold over 510,000 volumes and seat 500 persons. Of its 260 carrels (22 of them for students wishing to use typewriters), 230 will be for undergraduates and 30 for faculty members. An extension to the Quaker Collection's Treasure Room, named the Borton Wing in tribute to recently retired Haverford President Hugh Borton's interest in Quaker history, will contain a fireproof and air-controlled vault for rare books and manuscripts and, on its third tier, the Harvey Peace Research Room. "One new-fangled amenity we expect to do without," reports the Haverford librarian with some asperity, "is 'canned' music in the reading rooms."

**Special permission to send the Friends Journal** to four conscientious objects jailed for noncooperation with the draft law has been received from Federal reformatories or prisons by the Meetings providing the subscriptions.

**A growing disaffection for Americans in Thailand**, evidenced by a recent anti-American editorial in the newspaper *Siam Rath*, is just one indication of a reappraisal of Thai policy in the national self-interest, according to Russell Johnson, American Friends Service Committee representative who recently returned from an investigatory visit to Southeast Asia. (Thai newspapers, he noted, are under government control.)

In South Vietnam, which he visited for the tenth time, he found a general feeling of hopelessness among the people and a "widespread acquiescence" to the National Liberation Front offensive. One effect of the worsening situation in the cities, he says, has been that "entrepreneurs who have been making money as a result of the war are caught in the middle." One Catholic Vietnamese priest, appalled by the warfare, told the AFSC visitor that "Communism . . . in its worst form . . . couldn't possibly be as destructive as this."

**"Friends We Know," a new kindergarten course** by Doris E. Brown (a sequel to *Being Friends*), recently published by the Religious Education Committee of Friends General Conference, introduces children to the persons who help them to lead happy lives. Through playing, listening, dramatizing, doing creative handwork, and carrying out service projects, children become acquainted with these friends—both within the Meeting and without—and are helped to discover significant ways of cooperating with adults.

The wide range of persons of whom (and of whose pursuits) children gain knowledge in this way is indicated by a glance through the table of contents: "The Mailman; Doctor, Nurse, and Dentist; Friends Who Work on Our Houses; . . . at the Library; . . . at the Meeting for Worship; . . . at First-day School; . . . with the AFSC; Friends Who Care for the Meeting House and Grounds; . . . Who Make People Feel Welcome at Meeting; . . . Who Help Us When We Travel by Car; . . . by Bus; . . . by Train; . . . by Plane."

The 69-page large-format paperback, with lesson plans for thirteen sessions, is available at \$1.25 from Friends General Conference, 1520 Race Street, Philadelphia 19102.

**In a recent article on conscientious objectors** in the *Philadelphia Sunday Bulletin Magazine*, Joseph Adcock, a member of Powelton Preparative Meeting in Philadelphia (author of the account of Francis Bosworth of the Friends Neighborhood Guild in the *JOURNAL* of October 15, 1967), reminded his readers that in the mid-nineteenth century Henry David Thoreau emphasized his disapproval of his country's militaristic policies by going to jail for refusing to pay taxes, epitomizing his attitude in the oft-quoted statement that "the true place for a just man is . . . prison."

Featured in Adcock's story are two C.O.'s who have adopted contrasting approaches to their problems. One, accepting the government's provision that he may be exempted from the draft as a religious objector, is performing government-approved alternate service by working for the American Friends Service Committee. The other, believing military conscription to be such a great evil that even accepting the government's provisions for exemption is wrong, has chosen the difficult path of complete noncooperation, which means that he has spent seventeen months in prison.

Despite the widely held belief that Quakers are leaders in the field of conscientious objection, a recent nation-wide survey cited by Joe Adcock showed that while 77 percent of C.O.'s doing alternate service were Mennonites and 13 percent were members of the Church of the Brethren, only 4 percent were Friends!

**"The Seeker,"** the small magazine published twice a year by a group of British Friends and likeminded individuals (the Seekers Association) heads its latest issue with papers given at the group's September annual meeting by Joseph and Teresina Havens of Mt. Toby Meeting, North Amherst, Massachusetts.

Among other articles providing food for thought for those Friends who feel most comfortable close to Quakerism's open end is "The Worshipping Community" by H. Dennis Compton, a British Friend, who comments, "In many ways we are further removed from other churches today than were Fox and his friends . . . for they spoke the same language as their contemporaries while we have evolved away from them, in ideas as well as in words. . . . In the world of spiritual truth Christianity is only part of the whole." The Association's secretary is John Yarwood, 1 Swan Fold, Wilmcote, Stratford-upon-Avon, Warwickshire, England. Copies of *The Seeker* (price 28¢ plus postage) may be ordered from him.

**At Coconut Grove, Miami, Florida**, the American Friends Service Committee's Peace Center Office, which has had to move twice because of bombs or threats of bombing, has now (thanks to "The Upstage," a sympathetic "off-Broadway" theater group), leased a larger—and presumably safer—headquarters over the local U. S. Post Office. The address is 3356 Virginia Street.

### **National Friends Conference on Indian Affairs**

The Friends Indian Committee—officially known as the Associated Executive Committee of Friends on Indian Affairs—will meet for its ninety-ninth annual sessions April 19-21 at Collins, New York. Collins Meeting, one of the few in the



eastern United States that are close to large Indian settlements, will be host at some of the sessions, while others will be held at the new Saylor Community Center on the Cattaraugus (Seneca) Reservation, less than two miles away.

Among the program features will be an explanation by Seneca National Council members of the political organizations administering affairs on the Cattaraugus and Allegheny Reservations; an all-Indian panel on the theme "Indians Face the Future," including members of six invited Indian nations or tribes; menus including distinctly Indian dishes; and Indian song and dance troupes. Time will be allowed for visits to the Kinzua Dam, sixty miles to the south, and to the new housing development of the Allegheny Reservation, forty miles south of Collins.

For information and advance reservations, write Grace Han, P.O. Box 66, Collins, N.Y. 14031.

### *Friends in Paris*

Friends who work at headquarters of the United Nations Educational, Scientific, and Cultural Organization in Paris were visited in February by Herbert Hadley, secretary of the Friends World Committee's American Section. Those in the photograph on the cover are (left to right) Garry Fullerton of the Public Liaison Division of Unesco; Kie Fullerton, secretary of the Nongovernmental Organizations/Unesco Conference; Odette Clay, codirector (with her husband, Tony) of the Centre Quaker International in Paris; Herbert Hadley; Marion Glean of the Unesco Social Sciences Department; and Tony Clay. The Clays represent the Friends World Committee at meetings held at Unesco House.

Friends visiting Paris are invited to include Unesco (between the Eiffel Tower and Napoleon's Tomb) in their itinerary; the Visitors' Service is in Garry Fullerton's division. The Clays invite Friends to call at the Quaker International Centre, 114 rue de Vaugirard, Paris 6e, particularly on Wednesday afternoons, when there is an "Accueil Amicale" (at-home) for Friends. The Centre has no overnight accommodations.

A recent letter to the JOURNAL from Kie Fullerton of the Unesco Paris staff, a member of Nashville (Tennessee) Meeting, explains that the Centre is now maintained entirely by the Friends Service Council of London and the Assemblée de France (French Yearly Meeting). "American Friends are never consciously 'free-loaders,' she says, "but in our ignorance we can act like it. Particularly during holidays Friends descend on the Paris Centre like a flock of starlings to be shown around and to have the program and activities described. Individually this takes a half-hour of a director's time; collectively it adds up. It would be a good idea if all those who had enjoyed Centre hospitality or who plan to call there during their holidays would send a check to Tony and Odette Clay to help keep the Centre going. The welcome mat is always out."

### *AFSC Summer Programs*

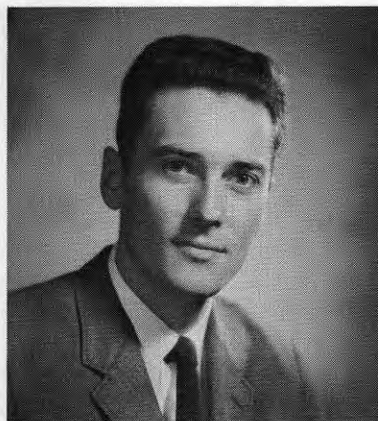
American Friends Service Committee projects around the world will provide work, travel, and service experience this summer for about 520 young people of high school and college age (sixteen and over). Young people over nineteen will be eligible for overseas experience, eighteen-year-olds for units in

Mexico and Guatemala, but all these participants must be at least one year out of high school.

Twenty work camps, providing a variety of experience in neighborhood and institutional service, will be located in the United States. These projects, lasting up to two months, are undertaken at the request of local organizations. Four caravans will visit communities in southern, midwestern, and New England states to discuss peace issues with citizens' groups.

The U.S.S.R. will play host to the Tripartite Work and Study Program, which combines a work camp with a traveling seminar for twenty-four participants aged twenty to thirty representing the United States, Great Britain, and the Soviet Union. Work camps sponsored or cosponsored by the AFSC will also be held in Czechoslovakia, Japan, Yugoslavia, Austria, Tunisia, and Korea. All AFSC camps in Europe will include representatives from East European countries. Additional volunteers will work in camps run by cooperating organizations in other parts of Europe, Asia, and Africa.

Interested young people should write immediately to Projects Personnel, AFSC, 160 North Fifteenth Street, Philadelphia 19102. Costs vary; financial aid is available.



### *Westtown School Appoints New Headmaster*

Westtown, the Friends' coeducational boarding and day school at Westtown in southeastern Pennsylvania, has announced that at the end of the current school year Earl G. Harrison, Jr., (pictured above) will assume the headmastership upon the retirement of Daniel D. Test, Jr., who has been headmaster since 1950.

Earl Harrison, at present director of religious studies at the William Penn Charter School in Philadelphia, is a graduate of Westtown (1950) and of Haverford College (1954). Before joining the Penn Charter staff he taught at Antioch College and Brooklyn Friends School and served as director of the Council for Religion in Independent Schools. A member of Green Street Meeting in Philadelphia, he has participated in a number of American Friends Service Committee work camps and is a trustee of the Friends Neighborhood Guild (also in Philadelphia) and a member of the board of Pendle Hill.

Daniel Test, a member of the FRIENDS JOURNAL's board of managers and currently president of Friends Publishing Corporation (which publishes the JOURNAL), is planning to spend next year in England.

## 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.*

### Words Against War—an Appeal

Radnor (Pa.) Meeting's Peace Committee continues its two-minute spot peace flashes on station WFLN daily. The second outgrowth of our concern for words has moved into a thirteen-week broadcast on WKDN on Saturdays from 12:15 to 12:30 (80.9). This program is undertaken by an ad hoc committee drawn from Haverford, Radnor, Haddonfield, Valley, and other Meetings and moderated by George Hardin.

If, as announced in the JOURNAL of February 15, British Friends have raised a large sum of money to publicize Friends' views on Vietnam in the national press, can't we, who have a greater stake in ending this slaughter, do the same here by asking for \$5 contributions to the Peace Committee, 1520 Race Street, Philadelphia, marked for radio?

Please listen to these broadcasts and form more and more ad hoc committees, possibly made up of economists, lawyers, or sociologists, who could put into convincing words why this war of escalation should be stopped. As Friends we have a real message for the ears of a despairing people "waiting to be gathered."

Newtown Square, Pa.

ETHEL MCCLELLAN  
for the Radnor Peace Committee

### Information Please!

My dissertation in psychology of religion at Boston University is provisionally entitled "Becoming a Member of the Religious Society of Friends." In it I hope to be able to describe some of the general ways in which people move toward conviction or membership.

I would like very much to hear before May 1 from Friends in all parts of the Society about the experiences which led them to join, including such information as religious and educational background, the length of time involved in the experiences described, the aspects of Quakerism which particularly appealed to them, age and occupation at the time they joined, date of acceptance into membership (or conviction, in the case of birthright Friends), Meeting affiliation both then and now, and whether or not they are interested in participating in later stages of this research.

917 Beacon St.  
Boston, Mass. 02215

MARTHA L. DEED

### "Is Meeting for Worship Like Going to a Dig?"

I am grateful to George Hardin for the questions he raises [January 15th JOURNAL]. They make an interesting exercise for any group concerned with worship and ministry.

He has plucked the sacred cow from its altar of untouchability and brought it into the light of positive inquiry. Friends pride themselves on their flexibility, yet their understanding of the occasion called worship is remarkable for its rigidity. The fact of the matter is that the occasion called worship has no important place in the lives of a large percentage of our membership—at least not in the sense in which Ministry and Worship groups discuss the matter.

We must begin to take the disenchanted seriously. To speak to them effectively we must meet them on the ground of their "existence" situation—not on our terms, but on theirs. It may mean experimentation—even with the sacred hour of eleven on Sunday morning. Perhaps this is the real test of our concern. What is at stake is our concern to get at the heart of the spiritual needs of modern man. Do we care enough about him to address him in the terms, and in a setting, which enable him to respond with his whole being?

Langhorne, Pa.

ELWOOD CRONK

### From Friends in Rhodesia

Howard Kershner's letter [January 15th JOURNAL] seems to imply that Friends in Rhodesia agree with his views. Informed Friends have to deny many of his statements.

(1) "In Rhodesia Africans have attained success in business, the professions, and government." African businessmen are allowed to trade only with their own people. They cannot own shops or businesses in any European area. African graduates can find employment as teachers or doctors only to their own people. Any but the lowest civil service jobs are now closed to Africans.

(2) "The Smith government is spending eighteen dollars for the improvement of the natives for every tax dollar received in revenue from them." We would rewrite the above statement to read "Eighteen dollars is collected from the richer members of the community for the improvement of conditions of the poorer members." This boast of tax money spent on development is usually used in describing education. Much of the African education is due to contributions of the missionary societies and the African people themselves. In our local community the Government refused any help whatsoever.

(3) "Restaurants and hotels are not barred to them." This is completely untrue. In Bulawayo all restaurants and hotels are for Europeans only. A visiting African or Indian VIP might be allowed in a European hotel, but he would be served his meals in his room.

(4) There are fourteen, not fifteen, African members sitting in Parliament who represent, not their own people, but the handful of white voters who put them there.

Only a change of heart on the part of the white Rhodesians can save the situation in Rhodesia.

Bulawayo, Rhodesia

ROY HENSON

As two of those present at the meeting [in Salisbury] when Howard Kershner spoke we have read his letter in the January 15th FRIENDS JOURNAL in the same way as we heard his talk—in stunned silence!

We have lived in Rhodesia for thirteen years now and have sensed the downward trends in race relations. Salisbury Meeting has several times come close to serious divisions on the question of what our attitude should be. In view of this I was not anxious to cause further dissension during Howard Kershner's talk. We in our desperately small Meeting sincerely wish to find those things on which we can agree and hope that our differences can be overcome one day.

Several points in Howard Kershner's letter give an



incorrect emphasis. "Modern homes for Africans" must be seen in the light of what they are. Most consist of two or three small rooms, with outside cold water—much better perhaps than the tenant/lease owners have known before, but never "modern."

Great advances and benefits have been bestowed by Europeans upon the African community in Rhodesia, and we are pleased to contribute through our taxes toward this, but please, some Rhodesian Friends do not support apartheid. As Friends we have much that unites us spiritually, but in our daily lives there is much that gives us cause for heart-searching.

Salisbury, Rhodesia

JOHN AND ALMA HARDING

We were interested to read the letter from Howard Kershner in your issue of January 15th. It seems to us that Howard Kershner bases his comments on an extremely superficial reading of the situation. The illegal government is adept at window-dressing for the visitor who is here for only a short while; one needs to look much deeper.

The very few Africans who have attained some degree of success in business are excluded by law from venturing into the "white" areas (which include all the main town centers). As for professional men, to our knowledge the outstanding ones in that category have had to leave Rhodesia because of the present situation.

Housing schemes are always placed at a most inconvenient distance from the main centers and well away from "white" areas. The "very easy payments" are disproportionate to the average wage, as is also the cost of transport to and from work even after the payment of subsidies by employers.

"The Smith government is spending \$18.00 for the improvement of the natives (*sic*) for every dollar received in revenue from them." One wonders how this calculation was achieved. Howard Kershner with his knowledge of economics should surely know how difficult it is to arrive at a true estimate of revenue received from indirect taxation. There is also the imponderable factor of the real value of the labor of 615,000 Africans compared with that of 89,000 Europeans. Quite apart from this, however, is the consideration that civilized countries should consider the welfare of all citizens impartially and not on the basis of how much one section contributes to the national economy.

The thirteen Africans who sit in Parliament have no effective say in the running of the country. The illegal government is continually abrogating to itself further arbitrary powers, and democracy has lost its meaning. In any case, from the point of view of the African, democracy has always appeared like a game played amongst Europeans, with no relevance to the lives of the majority of people in Rhodesia.

Salisbury, Rhodesia

STANLEY and MARGARET MOORE

### Tax Refusal

The two powers that government has over the individual, with respect to war, are the power to conscript and the power to tax. Now that many thousands of young men are refusing to be drafted, would it not be appropriate for the rest of us to refuse to pay voluntarily at least a part of our taxes?

This method is already being used and publicized. A recent advertisement in the *New York Review of Books* contained

about five hundred names of writers and editors who are protesting the war in Vietnam by refusal of taxes. Last year the "No Tax for War Committee" also published five hundred names, and it hopes to double the number this year. The War Resisters League is also collecting signatures for this purpose.

It is probable that this spring at least two thousand persons will take part in this method of informing the government how strongly they feel that this war should be ended speedily. Some Friends are participating. Should not many more do so? Some of those who refuse income tax are giving equivalent sums to such positive measures as Vietnam relief, peace education, or civil rights.

According to polls, there are perhaps thirty million Americans who feel very strongly about ending the war quickly. One per cent of that number would be three hundred thousand. Surely if that number should join in such a tax refusal it would have some effect on government policy. A great many people are feeling deeply discouraged because there seems to be nothing effective they can do. Here is something we *can* do. We should be glad to send details to anyone who is interested.

711 Spring Garden Street  
Philadelphia

WILMER J. YOUNG  
MILDRED B. YOUNG

### Season of Hunger in Tan Dong Leper Village

Americans have forgotten the Vietnamese-type war we fought in Korea. Today millions of Korean families live in shacks; 60,000 in Seoul, whose shacks were destroyed by floods, live in tents. In the winter, temperatures often go below zero.

Tan Dong is a leper village of sixteen families who live in ten or twelve very small houses of one or two rooms. There are many children and almost as many old people. Their disease is dormant if they take their shots. The children are whole.

In January, 1966, these people were ragged, freezing, starving beggars. Three years previously Je Chun Oh, a young minister, had sold his birthright to purchase eight acres for them. He had his father's consent and understanding, but his church kicked him out. He was especially concerned for the children, who had been literally clubbed out of the schools, though they had a legal right to be admitted.

Then Hon Sok Ham of Seoul Friends Meeting visited Tan Dong and told his Meeting about this great need. Friends immediately dug down into their all-but-empty pockets and raised enough money to buy rice for two weeks. The secretary wrote to the Joint Korean Committee in Ohio. American Friends responded magnificently.

Just three months later, Seoul Meeting held a workcamp to help Tan Dong level off a knoll to build a community center which would serve as meeting house and school. With their stiff, maimed fingers, the people made bricks and laid walls. (The children carried the bricks.) The center is a large building, 60 by 20 by 12 feet, the second largest in the district.

Last summer the Tokyo office of the American Friends Service Committee held a work camp at Tan Dong Leper Village. Haeng Woo Lee, codirector of the camp, wrote to me: "The workcamp brought in great growth both materially and

mentally in Tan Dong. In the first place, two and a half acres of land were cleared out and terraced. There was a change in the attitude of the neighboring people. Many important personnel, together with the provincial government officials, have come all the way up there to encourage and aid."

Je Chun Oh also wrote me: "I consider it a great honor to have AFSC work camp in a village despised contemptible. On behalf of the lepers living here I wish to thank you. I will work to the end for the date when Tan Dong can stand on her feet. I will do my best to make unfortunate lepers' children useful and wonderful for the Society by earnest teaching."

The village is not yet independent. Though they have sixty hens, each of the sixteen families needs two hundred. They need ten more acres of land and more mountainside terracing. They cannot yet raise enough food to last through the winter. From February to the June barley harvest, the eating is very meager.

Box 61, Rte. 2  
Susanville, Calif.

MARGARET GRANGER UTTERBACK

### "That's All Jive, Man: That's All Jive!"

As a follow-up to David Richie's article in the January 1st JOURNAL, I suggest that the reason Friends' good works have been called "jive" is that they have served primarily as an excuse for our members and Meetings not to become involved in their home communities.

The great majority of our members live in suburban communities, insulated from city ghettos. They do not face the threat of fire and destruction and crime. Few know personally Negroes who can and will explain Black Power; so, not understanding, Friends largely turn their backs on our minorities and even support the violent suppression of Black Power by the old, old White Power which created this new threat.

No Negroes in your Meetings? This is not a problem, but only one sign of the general lack of communication between the races, which certainly is a major problem. (Communication between employers and employees is not real communication.) If any Meeting does find real communication impossible locally, I suggest working on a county or state level. With time, if they search, Friends will find ways to attract Negroes to their isolated communities and to secure the enrichment that this brings; they will also find the way to revolutionize the kind of White Power that has created Black Power.

Our county Human Relations Council met recently with a popular, newly elected sheriff and with the mayor of one of our cities. The sheriff said he had no time to begin to understand Negroes, and the mayor said he could not give one reason for anyone to study Negro history. I would say that these men are probably above average and that you too have elected officials who might make similar statements. It is such men who in their ignorance cause riots. "Understanding Negroes" is, of course, an impossibility, just as is understanding Caucasians, Quakers, or Russians.

Concerned Friends may learn much from the slums of the cities, but unless they get the other members of their Meetings, their neighbors, and their elected representatives involved at home the slumming is just an excuse for avoiding the issue.

Mickleton, N. J.

HENRY W. RIDGWAY

## 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

JOHNSON—On January 7, a son, CRAIG EDWARD HAROLD JOHNSON, to Roger and Joan Johnson of Barney Mews, Newtown School, Waterford, Ireland, who visited Friends in the United States in the summer of 1967 and attended the Friends World Conference and the Greensboro Gathering.

SABIN—On February 10, a daughter, GRETA LOUISE SABIN, to Hilbert and Gretchen Sabin of Carlisle, Pa. The parents are members of Harrisburg (Pa.) Meeting.

SILLMON—On February 13, a son, DAVID WILDE SILLMON, to David and Gertrude Sillmon of Harrisburg, Pa. The parents attend Harrisburg (Pa.) Meeting.

ZIMMERMAN—On February 26, twin sons, REUBEN WILBUR and CHRISTOPHER MILTON ZIMMERMAN, to S. Milton and Alexandra Zimmerman of Rifton, N.Y. Maternal grandparents are Richmond P. and Alice L. Miller of Central Philadelphia Meeting; paternal grandparents are L. Wilbur and Mary L. Zimmerman of Haverford (Pa.) Meeting.

### MARRIAGES

KORNWEIBLE-WALKER—On February 10, at Palo Alto (Calif.) Meeting, CATHERINE WALKER and TED KORNWEIBLE. The bride, a member of Palo Alto Meeting, is a student at Pomona College; the groom is a social worker.

### DEATHS

CORBETT—On February 14, at West Chester, Pa., RUTH WAY CORBETT, aged 92, a member of Kennett Meeting, Kennett Square, Pa. Surviving is a sister, Mrs. Chester D. Brown of Chadds Ford, Pa.

GREEN—On February 28, at Bryn Mawr, Pa., EDITH ATKINSON GREEN, aged 89, of Kennett Square, Pa., wife of the late Samuel P. Green. She was a life-long member of Kennett Meeting. Surviving are two sons, Edward Atkinson of Bronxville, N.Y., and Elwood R. of Kennett Square; a daughter, Kathryn, of Havertown, Pa.; and two grandchildren.

WASS—On December 26, 1967, at her home in Jenkintown, Pa., ESTHER ANN SHOEMAKER WASS, daughter of Henry and Clara (Shoemaker) Wass and granddaughter of Joseph and Esther Ann (Harper) Shoemaker—all members of Abington Meeting, Jenkintown, Pa.

WOLLASTON—On February 9, at Camp Hill, Pa., following a long illness, CLARA BASSETT WOLLASTON, aged 84, wife of the late Warren Wollaston and a life-long member of Woodstown (N.J.) Meeting. Surviving is a daughter, Ruth Wollaston Boyd of Camp Hill.

## Coming Events

*Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.*

### MARCH

17—At Abington Meeting House, Jenkintown, Pa., 7:30 P.M., a report by Dorothy Hutchinson on an interreligious round-the-world trip in January. Topic: "Can the Major Religions Work Together in a Common Drive for Peace?"

20—"Beliefs Into Action," Chester Monthly Meeting discussion at 133 E. 3rd St., Media, Pa., 8 P.M. Leader: Vinton Deming.

22-26 and 29-30—Philadelphia Yearly Meeting, 304 Arch St.

23—Annual meeting of Friends Publishing Corporation and Friends Journal Associates, 4th and Arch Sts. Meeting House, Philadelphia, 7 P.M., followed by a talk on "Background of the Mideast Crisis" by James E. Akins of the U.S. Department of State and Friends Meeting of Washington. All invited.

25—Concert by Guilford College Choir, 8 P.M., Cambridge (Mass.) Meeting House, 5 Longfellow Park (off Brattle St.).



30-31—Iowa Conservative Midyear Meeting, Camp Sunnyside, north of Des Moines. Speaker: William P. Tabor, Jr. Topic: "The Conservative Tradition—Millstone Around Our Necks or a Foundation for the Religion of the Future?"

#### APRIL

1 to May 27—"Quaker Testimonies and Principles, Today and Tomorrow," a series of Monday-evening (8 P.M.) lectures by Henry J. Cadbury at Pendle Hill, Wallingford, Pa. Origins, development, and religious bases of Friends' social testimonies.

3 to May 29—"A South African Pilgrimage," a series of Wednesday evening (8 P.M.) lectures by Edgar H. Brookes at Pendle Hill, Wallingford, Pa., telling the story of his life in Africa as liberal educator, senator (from Natal and Zululand), and writer.

5-7—"A Time for Concern," Baltimore Yearly Meeting Spring Retreat-Conference, Happy Valley Presbyterian Center, Port Deposit,

March 27) or information, write Yearly Meeting Office, 5116 N. Md. Cost: \$9.75 for the weekend. For reservations (mailed before Charles St., Baltimore, Md. 21210.

12-14 (through Easter afternoon)—"Friends Confront the Draft"—conference at San Francisco YMCA Conference Grounds, La Honda, Calif. Cost: \$10.50 for participants over 12. For information or reservations call Alan Strain of Palo Alto Meeting (851-1803).

12-14—Southeastern Yearly Meeting, Lake Byrd Lodge, Avon Park, Fla. For information, write Elizabeth C. Trimmer, 1005 S. W. 8th Ave., Gainesville, Fla. 32601.

12—Annual Good Friday Peace Witness, Tremont St. near Park St., Boston, preceded by meeting for worship at Beacon Hill Friends House, 6 Chestnut St., 10 A.M. Sponsors: American Friends Service Committee and Cambridge, Acton, Lawrence, Lynn, and Wellesley Meetings.

### MEETING ADVERTISEMENTS

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

#### Arizona

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

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

#### 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.

**REDLANDS**—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

**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 288-3672.

**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.

**STORRS**—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

**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.

### 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.

**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.

**ROCKFORD**—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

**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.

### Maryland

**ANNAPOLIS**—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

**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, Edgemoor Lane & Beverly Rd. First-day School, meeting for worship 10:30 a.m., 332-1156.

**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.

**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.

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

### Minnesota

**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

**RENO** — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. 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.

**NEW BRUNSWICK**—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

**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.

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

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

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

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

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

### New Mexico

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

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

**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 8-8894 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 SPRing 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 Popple Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

**SCHEENECTADY**—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, Robert Gwyn, phone 929-3458.

**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, David T. Smith.

**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

**CINCINNATI—COMMUNITY FRIENDS MEETING** (United), FUM & FGC. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. For location of meeting contact Byron M. Branson, Clerk. Phone (513) 221-0868.

**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 8-8648. 371-4277.

**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.

**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 Pennsbury, reconstructed manor home of William Penn.

**GWYNEDD** — Intersection of Sunnyside 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.

**LANSDOWNE**—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.

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

**MIDDELTOWN** — 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., Budd Mitchell, Clerk. Tel. 297-3757.

**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 Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 3931 Walnut St., at the "Back Bench."

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

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

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

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

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

**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.

## Texas

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

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

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

## Vermont

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

**BURLINGTON** — Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

## Virginia

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

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

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**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

**BELOIT**—See Rockford, Illinois.

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