

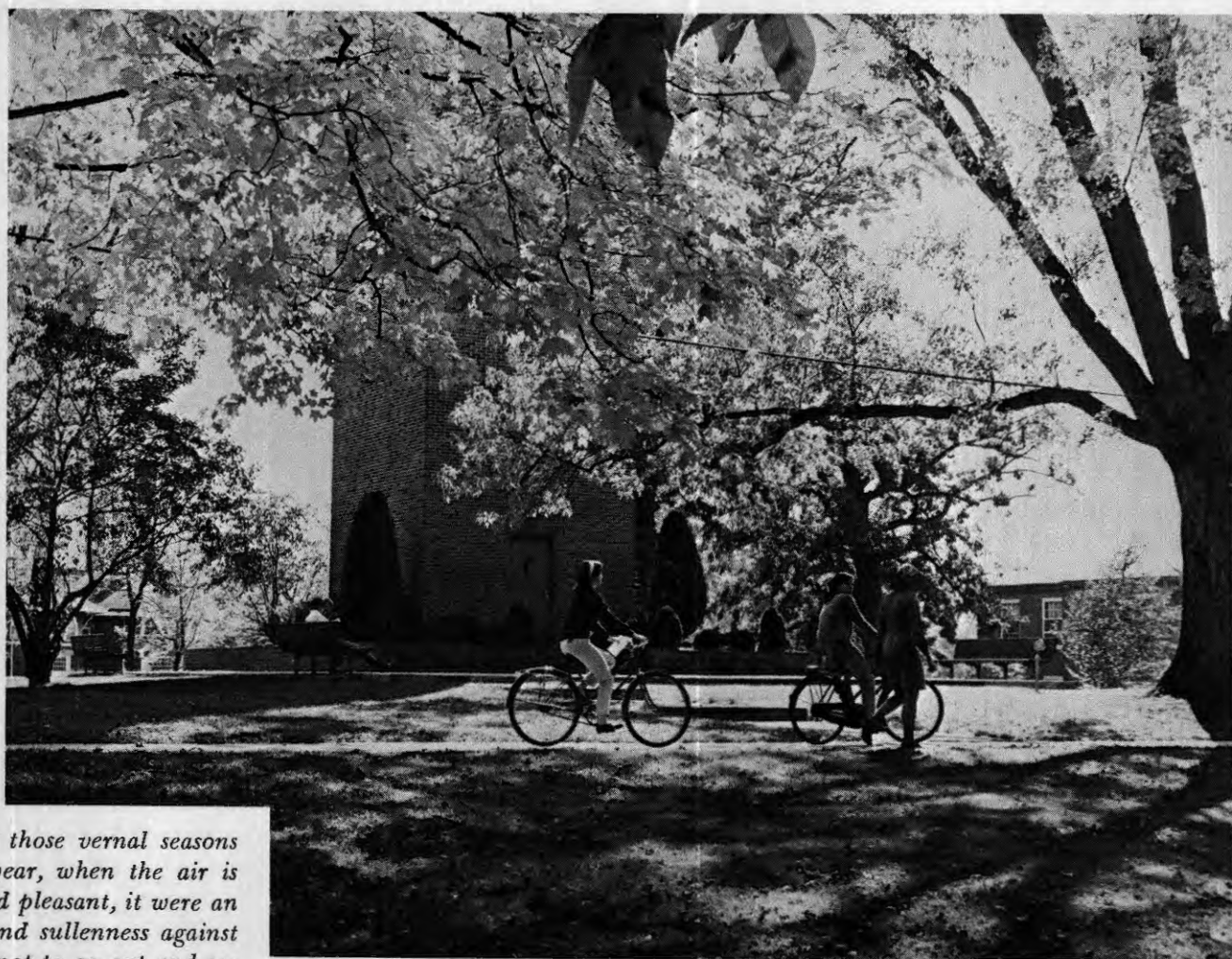
FRIENDS JOURNAL

Quaker Thought and Life Today

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APRIL 1, 1968

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*I*N those vernal seasons of the year, when the air is calm and pleasant, it were an injury and sullenness against Nature not to go out and see her riches, and partake in her rejoicing with heaven and earth.

—JOHN MILTON

Wilmington College campus in spring
(see page 159)

FRIENDS JOURNAL



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Charles Wells's Column

Beyond Vietnam

THE history of our day can be written largely in terms of religious cultures—Buddhist-Shinto, Buddhist-Confucian, Hindu-Buddhist, Moslem-Arabic, Byzantine Christian, Roman Christian. As the industrial-technological revolution has swept over the globe, the scientific spirit implicit in it has been steadily uprooting traditions and disciplines that previously held societies together and gave man character and identity.

Marxism, anticipating these changes fifty years ago, labeled itself, with evil genius, "scientific atheism" and promised to free man from "the crutch" of religious superstition and bring him to a gratifying materialistic fulfillment through "the dictatorship of the proletariat." Before the Christian West became aware of the threat, communism was able to move swiftly into vast areas of the cultural-spiritual vacuum created by the disintegration of old cultures.

True, the Christian missionary movement went with the industrial-technological invasions from the white West, but in sum total it seemed to speed the disintegration of the traditional cultures while failing to replace the old.

Unparalleled opportunity nonetheless faced American Christian churches a generation ago when their prestige was high through association with the scientific miracles—medical as well as industrial—that swept out of the West. Christian teachings were recognized by literate peoples everywhere as more relevant to the era than other religions that had become obscure and laden with superstition. The possibilities were great that the Judaic-Christian concepts of truth and justice would become a prevailing force among the awakening nations.

Then World War II brought the U.S. military presence into the Pacific with overwhelming force. The horrors of Hiroshima and Nagasaki canceled out any moral advantage we held because of the treachery of Pearl Harbor. There is damning evidence that the highest Japanese authorities were struggling to reach official Washington with acceptance of our surrender terms at the time the nuclear bombs were dropped.

In the years that followed, our military presence became all-pervading in almost every capital of the Eastern hemisphere—a build-up of power and pressure that finally focused on Southeast Asia. The image of the United States as the richest and most powerful nation on earth systematically destroying one of the poorest and smallest, without even trying anything else first, has all but completed the erosion of American "Christian" influence in the world.

The following conversation, here greatly abbreviated, took place recently between a Japanese science professor (a third-generation Christian) and the writer. *The professor*: "The Christ preached out here couldn't have been the true Christ." / *Our reply*: "You mean—the Antichrist?" / *A quick, embarrassed laugh from the professor*. "Perhaps so—if you don't mind—yes, the Antichrist." / "What now?" / *The professor*: "Now perhaps the real Christ can come. Perhaps that's what the doctrine of the 'second coming' means—Christ coming again, after the Christians have crucified him."

CHARLES A. WELLS

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FRIENDS JOURNAL

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Editorial Comments

"Standing Tall with Conscience"

TO be a Friend is easy enough if we join the Society simply because it is a comfortable refuge from religious forms and shibboleths that do not square with rational modern thought. It is easier yet if we have merely inherited our membership as a birthright, without any very clear idea as to what that birthright means. But to be a Friend is an awesome responsibility if we are to live up to the concept of Quakers and Quakerism held by someone like the Air Force sergeant whose letter from Southeast Asia is quoted elsewhere in these pages.

Perhaps when we find ourselves tempted to temporize on matters involving conscience we may gain the necessary courage to uphold our principles if we recall that this young man, suffering daily from being forced to play a part in the hideous tragedy of war, is able to endure his present "very painful life" partly because he hopes that some day he can come back "to be around the kind of people that I've known Friends to be."

Is he following what he feels to be a Quaker example or is he, rather, setting an example for titular Quakers to follow when he replies as he does to an inquiry from the JOURNAL's editor as to whether he wants his name to be published in connection with the letter wherein he reveals his distaste for military violence? "I feel very strongly," he writes, "that I want my name to be used. Making a statement of conscience anonymously is not consistent with Quaker tradition. If I cannot stand tall with the voice of my conscience, then I will soon lose the ability to hear my conscience."

Can we all, like Jerry Ellison, who longs to be a Friend, "stand tall with the voice of conscience"?

"A Quaker Fact of Life"

The above question is perhaps germane to the plight of the Meeting for Sufferings of London Yearly Meeting when it was called upon last month to lend its support to a minute of its Race Relations Committee protesting the government's barring entry into Britain for Asians from Kenya. The committee members felt strongly that for Friends to refrain from action would label them "as a religious society not concerned about one of the basic problems of humanity," but despite their heartfelt pleas the Meeting failed to unite in support of the minute.

This failure, which left many in the assembly deeply

troubled, led the editor of *The Friend* to observe that "If a vote had been possible the committee would, I think, have carried the day. This is how the business might have been decided in the central council of some other religious organizations. But that is not Friends' way. . . . It is sometimes impossible with Friends' methods of business to come to a unanimous conclusion. This is a Quaker fact of life which we must all recognize—though it does at times make it difficult for responsible officials of the Society to explain to the representatives of other organizations just where Friends stand on this or that."

Here once again is the old problem of the traditional Quaker "sense-of-the-meeting" method of determining a stand—a method that, admirable though it may seem in principle, sometimes calls for nothing less than magic if it is to be executed fairly.

Remembering Jerry Ellison's belief that Quaker tradition is synonymous with a public statement of conscience, may we be allowed to wonder if "the sense of the meeting" is always a clear statement of Friendly conscience?

Some Major Changes

Two recent developments reported in this issue must come as severe blows to many concerned Friends. One is the announcement that ill health will prevent William Lotspeich from assuming this month the leadership of the American Friends Service Committee for which he had been preparing for more than a year. Those who have met him and have heard him speak have felt him to be so admirably fitted for the role he was slated to play that they can but hope he will yet be able to carry out the important commitment he is now forced to postpone. His present inability to serve is a real loss to the Society. The Service Committee is fortunate, however, in having a Friend as widely known and as well versed in its work as Stephen G. Cary for acting executive secretary until a permanent replacement can be found for Colin Bell, who, in moving on to the directorship of Davis House in Washington, leaves behind him warm memories of his years of devoted leadership.

The other blow, of course, is the cancellation of the traditional "come one, come all" version of the beloved Cape May Conference. There can be no doubt that the sudden elimination of this biennial high spot will be deeply regretted by the several thousand Friends who had

planned to attend. For Conference devotees the week at Cape May has always been an occasion possessing the rare virtue of combining a serious purpose with a lively good time. Friends, like various other religious groups of puritanical background, tend to be conscientious about their recreation, and what could be a better outlet for this desire to mix gaiety with uplift than the tried-and-true Conference formula? Realizing the difficulties which led the executive committee to make its decision, we have no recourse but to trust that the next two years will bring solutions to these difficulties and lead to a 1970 gathering—the most appreciated one in Conference history!

Cape May Conference Cancelled

THERE will be no Friends General Conference of the traditional type this year. In its place there will be a "working Conference" of only five hundred representatives, appointed at large and by Monthly Meetings, assembling at Cape May in New Jersey to discuss, in pre-assigned groups, the response of Friends—and of the FGC membership in particular—to the moral and social crises of our times.

The 1968 gathering as originally planned was expected to attract the largest crowd of any conference ever held by Friends. Announcement of the change in plans came on the heels of a series of setbacks, including a sharp reduction in available space in Cape May; agitation by civil rights workers and others against the rental of Congress Hall from the controversial Dr. Carl McIntire, its new owner; and inability to find a High School Conference chairman.

Monthly Meeting clerks will receive complete instructions regarding the working conference, and representatives (including high school and college-age young Friends) must be appointed by May 9. There will be no Junior Conference or High School Conference. Vacationing Friends and the families of representatives will be encouraged to come to Cape May and will be welcome at major evening addresses.

Although the Conference's executive committee realizes that this cancellation will cause keen disappointment to great numbers of Friends, the adverse circumstances seem to provide no alternative to its decision.

Two Definitions and a Concern

By JOHN A. BARLOW

Pacifism can take several forms. It can involve complete withdrawal; it can involve coercion by nonviolent techniques. If pacifism is the result of faith in that of God in every man, it leads neither to withdrawal nor to coercion. Friends need to take care to hold (and never to withdraw) loving concern for, and involvement with, those with whom they disagree.

Consensus means agreement in opinion. Taken simply, this would not seem to characterize Friends. Yet Friends attempt to conduct business by gathering the sense of the Meeting, by arriving at a consensus of all those participating. Consensus in a Friends Meeting, however, does not necessarily mean that the decision is one which each individual would prefer if he were acting entirely independently of the Meeting. It does mean that the decision is one which each Friend accepts as best for the Meeting as a whole under the circumstances and in consideration of the interests and feelings of each individual member. Consensus does not mean that each one present agrees as an individual; it does mean that each is willing to accept the decision as a member of the Meeting.

If any individual can not accept the decision as best for the Meeting, then he *must* object. No decision can validly be recorded as the sense of the Meeting unless every individual member gives his consent. If a decision is recorded to which any individual objects as a true sense of the Meeting, then the clerk has, in effect, excluded this individual from the Meeting.

If we are to advocate pacifism in some or all of our activities outside of our own Monthly Meeting and Meeting Committees, we should take care to avoid coercion and withdrawal within our own Meeting and should strive to act in all matters with true respect for that of God in each other.

Journal to Change Editors in Fall

Announcement was made at the March 23rd annual meeting of Friends Journal Associates and the Friends Publishing Corporation that Frances Williams Brown is hoping to retire in September as the JOURNAL's editor and manager. In her place the board of managers has appointed Alfred Stefferud of the Friends Meeting of Washington and the JOURNAL's board. Chairman of publicity for the 1967 Friends World Conference, he was formerly an editor for the Associated Press and the U.S. Department of Agriculture. He is also (like Frances Brown) the author of a number of books.

Meanwhile another change in the magazine's staff must be reported. This is the last issue in which the name of Ruth Miner will appear on the masthead as assistant editor. On April 1 she returns to her former position as children's book editor with Macrae Smith, Philadelphia publishers. She will be much missed at the JOURNAL, where she has served for a little over a year. Her successor had not been chosen at the time of this note's writing.

Emily Conlon is continuing as part-time assistant editor.

Some Modest Proposals

By GARDINER STILLWELL

WHAT laws should Friends be breaking—lovingly, and with respect for the law, after the manner of Jesus or Gandhi? (I ask the question especially of those who are not eligible for the draft.) Many are already refusing to pay taxes willingly or are violating the Trading with the Enemy Act by contributing to A Quaker Action Group or to funds for medical supplies for all parts of Vietnam.

The Selective Service Act of 1967 declares that anyone "who knowingly counsels, aids or abets another to refuse or evade registration or service in the armed forces" is liable to imprisonment for five years and/or a fine of \$10,000. Many of our forefathers came to this country to evade European conscription; shouldn't we now, recalling the nineteenth-century Underground Railroad for runaway slaves, come to the aid of our new breed of slaves?

Present-day Quaker writings sound a trumpet-call. "Friends are called . . . to be obedient to Divine leading for participation in civil disobedience as one way of working for peace, as has been repeatedly evidenced by the historic witness of Friends," says the leaflet on Friends' peace testimony issued by the Friends Coordinating Committee on Peace. Does it seem reasonable that Friends should be divinely led to make a big verbal to-do about freedom of conscience while leaving to the 18-25 age group the whole burden of action?

Again the sound of Quaker trumpets (from the FCCP leaflet): "Friends are called ' . . . to search for specific opportunities for peace action, being generous with time and resources in supporting peace efforts by Monthly and Yearly Meetings and by other Friends' organizations. A corporate, as well as an individual, witness must be maintained."

Monthly Meetings, it would seem, should not let themselves off the hook by gently remonstrating, "Of course, that's the sort of thing best undertaken by individuals; we should perhaps not bother the Meeting." Meetings as such ought to cope with these problems. Therefore the following very modest proposals—suggested minutes for adoption at monthly meetings for business—may seem relevant.

"I. A member of the [name of town] Draft Resistance Union has advised [] Meeting of the possibility that one or more draft resisters may wish help in making it known that their acts of civil disobedience result from

their putting the demands of conscience above the demands of the state. [] Meeting will therefore open its house to any draft resister who anticipates arrest and wishes his arrest to occur here. The understanding is that in no sense is a hiding place being provided; rather, the resister would notify the F.B.I. of his whereabouts, and the point would be that the arrest would have such added significance as might result from its occurring in a place of worship. Further, a meeting for worship could be arranged to coincide with the arrest, if this proved practicable, and if the resister desired it."

(Here we have the "sanctuary" idea with the word "sanctuary" left out because some Friends, I find, object to using it when no real protection or refuge is being offered. One draft-resister has found this proposal too modest by far, saying that the hosts should bar the entrances to the building so that the arresting officers have to chop down the doors to get in and the hosts are carted off in the paddy wagon with the resister. The value of the proposal would seem to depend upon the resister himself—upon his desire to be a prophet with a message to deliver, and upon the kind of help that he wants in delivering that message.)

"II. By no means all draft resisters feel led to make their witness by going to prison. For some consciences, emigration to Canada or elsewhere seems the only solution. [] Meeting, therefore, will establish a fund for helping emigrants.

- A. The fund will come partly from the Peace Committee budget, partly from a special fund drive, and partly from general Meeting funds.
- B. It is understood that a considerable sum might be needed just for one or two emigrants because (1) Canadian law requires that an unmarried immigrant have at least \$300 in his possession, and that a couple have \$500; and (2) some noncooperators are practically penniless.
- C. To take care of situations requiring speedy action, a committee of three members, together with such helpers as they may have, will confer with the person or persons to be helped and will make the necessary decisions. If possible, the meeting for business will be consulted as to the particulars in a given case."

"III. Requests for help may come to the Meeting on behalf of young men who are confronting the draft and the war. These requests will ordinarily be brought to the monthly meeting for business. If a request is made for immediate action, a committee of five will be called to consider the request. Attendance by at least three

Gardiner Stillwell, chairman of the Peace and Service Committee of Urbana-Champaign Meeting, teaches English at the University of Illinois.

committee members will be necessary if the committee is to take action on behalf of the Meeting. We [the Peace Committee or other group] suggest that the five be [names of five persons]. The committee is authorized to disburse Meeting funds in response to needs presented. Individual contributions will be invited."

This minute, though vague, has advantages. Its breadth enables the Meeting to cope with a variety of situations as they arise.

Consideration of such proposals, however modest they may be, is bound to stimulate discussion—so much of it that special meetings for business are sure to be needed. Even if no consensus is reached, the Meeting will have put itself through the wringer, as it ought to do, by discussion of questions that the present-day Quaker conscience cannot escape. If a Meeting is studying the FCCP leaflet or any other expression of the peace testimony, the study will relate to particular proposals; and by the time the Meeting has finished with both study sessions and meetings for business, it will know better just where it stands—just what, concretely, it can honestly say the peace testimony means.

The Great Link

By MARGARET CHARMAN

WHAT is it that above all else links us together? It is not race, nor color, nor similarity of customs, nor sex, nor parenthood. These are only outward things, and very often they divide us.

The great link is the Spirit of God, which flows like a river through all of us, whatever and wherever we may be. Quakers express it by the saying "There is that of God in every man."

The art of harmonious living is consciously to develop the inner eye of our soul so that we can see and be in contact with this spirit of God which is in those around us.

In our everyday lives, when we go about our business, whenever we meet people, it is a wonderful help if we can consciously seek for this God link in others. The more we become able to see it, in spite of surface obstacles, the happier will be our contacts.

When meeting strangers I try to make my first thought a conscious desire to link up with the spirit of God, which I know is in them and which, but for my blindness of soul, I could not fail to see. This desire to link up becomes an unspoken prayer that makes for harmony. At such times I have noticed again and again a reciprocal outflowing of good will between complete strangers and myself.

Margaret Charman's home is at Fordingbridge, Hants, England. This is a paraphrase of a talk she gave some months ago at a Friends meeting in Zurich, Switzerland.

This good will becomes, as it were, a wave of God's love that is able to spread far beyond ourselves and to contribute to that spirit which eventually will do away with all wars.

From a Sergeant in Southeast Asia

This letter came recently to the American Friends Service Committee, which (according to its draft counselors) often receives messages of similar import.

I AM very much interested in joining a group of Friends when I return to the United States. Since I am in the military, it may seem odd that I am writing. But this is a decision that has been developing for the past year.

Last year while at Dover, Delaware, I organized a group to discuss vital subjects. Some of those who joined the group were Quakers from Camden, Delaware, and I was much impressed with the quality and intensity of their beliefs and feelings. Later, when I decided to get married, one of the Friends described the Friends' marriage ceremony. After we understood the thoughts behind the Friends' ceremony, we felt that no other form of wedding could be acceptable. In October, 1967, my wife and I married each other at the Friends Meeting House in Camden, Delaware.

The contacts we made at Camden Meeting resulted in our becoming more sensitive and more honest about our thoughts and feelings. No longer can we be unconcerned or uncommitted about what is happening in the world and about the attitudes of people.

Right now I am in the Air Force, a sergeant, and my job is historian for this base, which flies combat missions to North Vietnam. I must interview all the pilots and write reports. Daily, one or more of the pilots I've talked with will not come back. Films from the aircraft constantly show farmhouses and houses in cities hit by bombs that miss the military target.

I see this and I hurt, as if a knife were ripping through my own flesh. I would like to be numb so that I wouldn't hurt so much—but that would be a form of dying. It is as if I am constantly placed in front of a cosmic mirror and am actually facing my own soul and having to account to it as to how I feel and how I think and where I stand. It is very awesome to stand naked and in silence before one's own soul and to be aware of the degree of honesty in the way one sees himself and the image he presents to others.

In a year or so I will be discharged from the military. Right now I live a very painful life; pride as a human being prevents me from shutting my eyes. It would be comforting to be around the kind of people that I've known Friends to be.

JERRY ELLISON

Quaker Simplicity: A Dialogue

Clarke Taylor, a graduate of Wilmington (Ohio) College now teaching at Baltimore Friends School, not long ago addressed a concern to the office of the college president, James Read. Printed below are excerpts from his letters and from the response written by Henrietta Read, wife of the president, who also made the sketch of the student lounge.

(From Clarke Taylor)

I ASSUME that it is the responsibility of a concerned graduate to comment when it seems appropriate that the growth of his college should be considered in light of Quaker faith and practice.

It has given me great satisfaction to observe during the past year or two the partial fulfillment of a building program begun soon after I entered Wilmington. In the light of this, I am now distressed over a direction which could become a trend. I refer to the physical appearance of our new buildings, particularly that of Pyle Center. The structures themselves seem to me tasteful and in keeping with Wilmington's carefully planned campus. However, each of the three visits made by me during this past year has suggested increasing ornamentation. The rather lavish faculty lounge—brass and velvet appointments and furnishings in general—reflects something contrary to the quotations I have enclosed, not as rigid standards to which we must adhere, but as directives which seem consonant with Quaker life. I recall Senator Fulbright's remark when he saw the brilliantly lighted showcase of Hermann Court. He had just finished praise for what he knew to be Quaker concern for simplicity. He thought it a tremendous waste of electricity when money could be used in other areas of college life.

I am as much concerned with comfort, beauty, and good taste as anyone at Wilmington. I know that the President and his wife consistently exemplify good taste for the entire campus. I am certain, therefore, that other sources have been employed in decorating the "new" campus. These persons fail to recognize the difference between simple beauty and ostentatious ornament. Continued emphasis upon decoration and luxury may lead to dependence upon them, and this would run contrary to Wilmington's stated purpose.

(The quotations enclosed by Clarke Taylor)

The justification of our schools must be that they commend the way of life for which we believe our Society stands, commend it directly and also indirectly, explicitly and also inexplicitly.

John W. Harvey, *Christian Faith and Practice*, London Yearly Meeting, 1959

Friends are watchful to keep themselves free from self-indulgent habits, luxurious ways of living, and the bondage of fashion. This freedom is the first condition of vigor in all kinds of effort, whether spiritual, intellectual, or phys-



ical. Undue luxury often creates a false sense of superiority, causes unnecessary burdens upon both ourselves and others, and leads to the neglect of the spiritual life. By observing and encouraging simple tastes in apparel, furniture, buildings, and manner of living, we help to do away with rivalry and we learn to value self-denial.

Faith and Practice
Philadelphia Yearly Meeting, 1955

(From Henrietta Read)

You have opened a debate that I have often had within my own mind. "Simplicity" is a hard word to define. As you know, the "simple" Quaker dress of former times was abandoned, largely because it became too complicated and expensive to continue, therefore not simple any longer. Simplicity is also relative; for example, baroque may be simple compared to rococo. Simplicity must not be confused with drabness; neither must it be confused with inexpensiveness.

Psychological tests have proved that surroundings create moods and influence human attitudes and behavior. People are happier, more productive, and more creative in beautiful surroundings.

The furniture in the student lounge is not ornate in line and design. I would call it modern and simple. The colors are bright but harmonious. The wall-to-wall carpeting is washable and practically indestructible.

The faculty lounge was designed with our approval. The velvet used these days on furniture is spot-proof and long-lasting. Brass I don't consider at all lavish or luxurious; milk cans used to be made of brass. As for the lights on Hermann Court, I must admit that they have given me concern also, but we have been assured that they are a safeguard against vandals; in other words, they cut down expenses in the long run.

Last year the Friends World Conference put emphasis for the first time on art. I am glad. Caroline E. Stephen wrote in 1908 in *Christian Faith and Practice* of London Yearly Meeting:

Friends, in former times, have no doubt erred—a very noble error—in too sternly refusing to give any place to the seductive delights of the eye and the ear; and in too rigidly excluding from their children's lives much that was innocent and beautiful.

Perhaps none of this is relevant to your concern; perhaps you just plain don't think Pyle is beautiful, simple or not. Would you have liked it better or thought it more Quakerly if we had used gray linoleum floors, beige walls, and burlap curtains? I would have to disagree. I think, as Quakers, we want to lift the spirits of

our students. Color, light, form, design, arrangement can all help do this. God does this with the beauty of the outdoors. Should we not try to do it inside the walls of a Quaker college?

In closing, I want to call your attention to another passage from *Christian Faith and Practice* (London). Caroline C. Graveson, writing in 1937, says:

There is a daily round for beauty as well as for goodness, a world of flowers and books and cinemas and clothes and manners as well as of mountains and masterpieces. . . . God is in *all* beauty, not only in the natural beauty of earth and sky, but in all fitness of language and rhythm, whether it describe a heavenly vision or a street fight, a Hamlet or a Falstaff, a philosophy or a joke: in all fitness of line and color and shade, whether seen in the Sistine Madonna or a child's knitted frock; in all fitness of sound and beat and measure, whether the result be Bach's "Passion" music or a nursery jingle. The quantity of God, so to speak, varies in the different examples, but His quality of beauty in fitness remains the same.

(From Clarke Taylor)

I am all for beauty, art in life, etc. I simply intended a warning that Wilmington not get swallowed up by materialism; there are so many things to be done.

Libya Plans for the Future

By JACK B. URNER

FEW governments in developing countries have embraced urban planning to the extent that Libya has in these last two years. That country, which gained its independence sixteen years ago, is now able to finance a relatively large urban development program and acutely needs advice on where and when to spend its new-found oil wealth. Seventy per cent of all oil revenues are now poured into the building of schools, clinics, government centers, roads, and the thousands of new houses desperately needed to bring the country's one-and-a-half-million people up from extremely low levels of living.

The Ministry of Planning and Development has asked teams of planners from four different international firms to help improve living conditions in virtually every town, city, and remote desert oasis. Since July of 1966 it has been my privilege—and often my headache—to direct the largest of these four teams. We have been asked first to undertake an extensive inventory of existing conditions throughout two very different regions of the country, and then to prepare thirty-five urban plans for settlements ranging in size from tiny desert oases to the country's largest city and co-capital, Tripoli.

Jack Urner, a member of Multnomah Meeting (Portland, Oregon) and of the American Institute of Planners, directs the project described in this article, which has been undertaken at the request of the Libyan Government.

The "Fezzan," a portion of the vast Sahara, comprises the extensive southwestern third of the country. A few ribbon-like strips of green lie in the wadies, or valleys, where water is sufficiently close to the surface to yield oases and permit wells for agricultural and domestic purposes. Clustered here and there amongst the palm trees lie groupings of traditional Arab houses, usually called "haushes." The people here are often darker than the northern Libyans—a mixture of races with a strong Negroid strain left from the not-so-distant days of local slavery. The government sensibly realizes that many families in the southern oases will now begin to want the benefits of medical care, education, and better housing. We seek, in our plans, to bring these new benefits to the villages without needlessly disrupting centuries-old patterns of life. Otherwise, this vast area may be virtually depopulated as improved roads make migration possible.

To reach most of these villages now requires an arduous journey by four-wheel-drive truck over washboard tracks or the harder types of desert sand. (The desert, one soon learns, takes many forms and has many textures. It includes far more variety than the usual image of sand dunes.)

Our teams of data-collector, architect-planner, and interpreter have been met with generous hospitality in

these isolated settlements. In our two regions they have interviewed well over two hundred sheikhs (and the next-higher level of "mudir") collecting information on existing facilities and activities: their present adequacy and future needs. Nearly all of this information has been entered into forms given the government, published in "inventory reports," and put into land-use maps.

Seldom has urban planning been applied to such small, remote places as these villages in the Fezzan. What can a planner possibly offer by way of advice? We can demonstrate the need for a school—or for a larger school; for a new and deeper well to improve the water supply, or for a storage tank; for an abandonment of badly deteriorated housing and rebuilding on a new site; for improved clinic services, etc. Some needs appreciated previously by local leaders have now been documented for the first time and laid before officials at the highest level of government. Thus trained professionals from outside the country serve as communications channels, introducing a note of objective reporting and enabling a more just assessment of needs among the hundreds of villages and towns.

Sometimes, too, we can—we hope with sufficient humility and gentleness—point out areas where present development efforts are unnecessarily destroying traditional ways. For example, the usual mud-block house in the desert is vulnerable to the infrequent rains (the last significant rainfall was in 1963), and it literally melts away. A new method of building roofs and walls is obviously needed, but present government house designs have failed to preserve the commodious layout and privacy of the traditional interior-court dwelling. Such concrete-block houses are too small and too closely crowded together and fail to accommodate the social patterns of Arab family life in these desert villages.

* * *

The planning problems we face in Tripoli and its surrounding communities are naturally quite different from those we encounter in the Fezzan. Tripoli, a city of 370,000, built around a busy Mediterranean harbor, already has many modern aspects. Some of its problems are those faced by planners in any American or European city: traffic congestion, location of new industries, building for a rapidly expanding population that may reach a million by 1990, and providing for adequate community services. The hardest problems, however, are those related to the impact of twentieth-century technological and sociological development on this traditionally poor and profoundly Arab culture.

In Tripoli and in the towns surrounding it, the traditional open-air markets, held once or twice a week, are a vital economic activity—and a major social outlet for the

Libyan male. (Women are still largely restricted to the home and seldom appear in the marketplace.) Country and village men from miles around come in wagons pulled by donkeys or camels, or in Peugeot pickup trucks. Should we struggle to maintain these markets, with plans for more modern stalls, sanitary facilities, and larger parking areas for the incongruous mixture of camels, donkeys and trucks? Can they be maintained in the face of growing automobile ownership and freer travel, new values promoted by movies, the increasing use of television with its potential for advertising and the mass marketing of goods, or the attraction of modern supermarkets?

There are the severe problems of finding work and housing for thousands of migrants from distant small towns and rural areas who have come to Tripoli, attracted by modern city life. Many of them live in crowded communities of makeshift shacks, with neither rudimentary facilities for sanitation nor electricity, sufficient water, or protection from the broiling summer sun and damp winter cold.

And there is the difficult question of the future role of women in this orthodox Moslem culture. Now women seldom leave the home. When they do, it is under cover of a white robe, with only two feet and one dark eye revealed. How soon will new economic and social demands bring them into public life, and girls into the schools? The planning implications of such a revolution are overwhelming.

We must seek to build flexibility into our plans, so that when future changing conditions prove them sometimes wrong, Libyan officials will know how to make the necessary adjustments.

* * *

Areas are now mapped in detail for the first time since the Roman period two thousand years ago. Myriads of maps show current locations of every store, every public building, and every piece of cultivated land within those parts of our regions not merely wasteland. Other maps are being precisely drawn according to scientific methods, with half-meter contour lines, the exact alignment of all streets, elevations, geographic coordinates, and so forth. In addition, thousands of photographs have been taken from the air. These aids are indispensable to the government for many types of future engineering, planning, and architectural purposes.

Libya's ambitious urban-planning program, if successful, can serve as a prototype for other less developed areas—at least for those with sufficient capital. Cities in developing countries often produce needlessly deprived, chaotic, unhealthful environments for their residents. Out of such unnecessarily crowded urban areas can come grave economic and social crises and extremism.

One sees in Libya the undeniably crucial role of capital. The rich nations have it within their power, if they so decide, to give disadvantaged millions now rapidly crowding into the metropolises of Asia, Africa, and South America similar opportunities to create more healthful, productive, efficient, and even more attractive cities. A massive movement of capital to these countries must occur if, following Libya's pioneering example, they are to afford either the initial planning or the much more costly implementation. Until some combination of self-interest, power politics, and moral concern leads rich nations to begin aiding the urbanites of these countries, their overpopulated cities will remain tragic conglomerations of human suffering and deprivation. That decision has not yet been made by the wealthy of this world.

Vietnam: Two Cities Under Siege

By RUSSELL JOHNSON

Russell Johnson, peace education secretary of the American Friends Service Committee's New England Region and a former Quaker International Affairs Representative in Southeast Asia, returned recently from a six-week trip to that area, his tenth since 1961. He was in South Vietnam during the first ten days of the National Liberation Front's Tet offensive.

IN Hue, the ancient imperial city and stronghold of Buddhism, I had extensive talks with university students, who came in small groups to my hotel to tell of their bewilderment and despair and to criticize the Saigon government of President Thieu and Vice President Ky, which they feel is corrupt. "We know that this is really a struggle between the United States and China," one student told me. "Our country has become the battlefield, but we have no stake in the war and do not want to fight other Vietnamese."

The suffering caused by the war is so immediate for all the people that the destruction by American bombing and shelling of national treasures in Hue is not of primary concern. I am sure, however, that this loss will cause much future bitterness toward the United States.

In Saigon I met with important nationalist leaders who since then have been arrested by the Saigon government. Although these men criticize the present government, they are anticommunist and do not want the NLF to form a government. They believe the war could be ended quickly if there were a civilian government that could unite the South. It is clear to me that Thieu and Ky could not have arrested these leaders without the implicit approval of General Westmoreland. Some thirty-five anticommunist nationalists were authors of "How to End the War in Vietnam," a six-page statement published in January, but the document was not signed because it is treason to talk of "coalition" or "neutralism."

The statement makes concrete proposals for step-by-step ending of the war and the conducting of an ensuing election, but, for this to be possible, U.S. policy would have to withdraw support from the present military junta.

The Tet offensive brought the war home vividly to the three-million-odd people of Saigon and showed clearly that the present government could not provide security. The administration was disorganized, the police and the military were trigger-happy, and no one was safe in the streets. To get at the NLF forces the Saigon government set large areas in the city on fire with rockets and strafing, forcing several hundred thousand residents to flee their homes and take shelter where they could. At night from my rooftop I looked around the horizon to see great fires caused not by the NLF but by the government that had promised to protect the people's lives and property. In the refugee camps there was understandably much bitterness toward that government and toward the United States, which stands behind it.

I did hear criticism of the NLF for using the Tet period for this offensive and for the deaths of wives and children of some ARVN officers, who were apparently sought out and slain, but I have the impression that much greater blame is placed on the Saigon government. "NLF recruiting will now be easier," said an experienced American reporter. I do not see how the Saigon government can recover general support, nor do I believe the U.S.-sponsored "pacification" program can ever be revived.

NLF and North Vietnamese representatives in Cambodia told me of their determination to continue the resistance, even at the cost of many lives and the destruction of Hanoi and Haiphong. They see themselves as patriots defending their soil against an intruder. They assure me that they want the war ended; they do not want their country further destroyed, and they do not want Russia or China to become further involved. They are intensely nationalistic and self-reliant.

I am convinced that if they could be given assurance that the United States is prepared to leave their soil—not immediately but on a step-by-step basis—they would sit down at once to negotiate this withdrawal (including an international presence to minimize reprisal) and all other details of mutual de-escalation. Today, no matter what is said by President Johnson or Secretary Rusk, the Vietnamese believe our government intends to maintain a military foothold on their soil as long as it can. If the bombing stops without conditions, there will be talks at once, as U Thant repeatedly has stated.

As I left Southeast Asia, having seen the extension of the war ever more widely into Laos, Thailand, and Cambodia, I was convinced that today the United States is creating more communists in Asia than can possibly be destroyed by its military action.

What the Germans Believe

LAST October, when Protestantism all over the world celebrated the 450th anniversary of Luther's proclamation of his ninety-five theses, the West German weekly *Der Spiegel* conducted a religious-opinion poll among Germans west of the wall. (Both the Protestant and the Catholic churches are receiving very substantial state subsidies, and church taxes for both denominations are collected by the state authorities.)

The 1918 upheaval and the more violent Nazi revolution of 1933-1945 left the structural traditions of organized Christianity in Germany virtually unharmed, yet last fall's poll revealed serious deficiencies in the internal substance of organized faith. The churches had taken a similar poll themselves in 1960, but the results were never published and are still not accessible to the average citizen or church member.

The outcome of the *Spiegel* poll were far from reassuring for those accustomed to looking upon Germany as the mighty castle of faith and seedbed of theology that she has been in past generations. It was shocking to learn that God has died for every third West German. Only half of the Germans believe in life after death, and most German Catholics no longer consider the Pope infallible. In the area of ethics and morality the majority of Protestants and Catholics (70 per cent) agree that virginity before marriage is "not necessary."

In the past, Catholics and Protestants displayed a mutually critical, not to say hostile, attitude toward one another. Although there has been a change in this deplorable attitude, a large number of Protestants still consider Catholics hypocritical, narrow-minded and backward, although they also recognize their higher sexual ethics and their militancy in defending their faith. Some Catholics, on the other hand, look upon their Protestant compatriots as modern, open-minded, and harmonious, but also as superficial and backward.

The general impression conveyed by the *Spiegel* poll is that widespread vagueness and insecurity as to the content of faith prevail among the faithful, and that doubt and atheism are rampant. Karl Rahner, the leading German Jesuit theologian, has summed up the situation in his statement that we "live in a pagan country with a Christian past and with Christian remnants." Yet about 40 per cent of Germans still maintain that they attend church services every Sunday. More than half of the Catholics but only 7 per cent of the Protestants questioned say that they attend every Sunday or at least regularly. Most Catholics want the Pope to be the presiding bishop among all bishops and to have no more than equal voting power. Protestants rate Martin Luther and Albert Schweitzer highest in Christian leadership. (Surprisingly, Catholics admire Schweitzer more than Pope Pius XII, the wartime pontiff who has been accused of remaining too often passive and silent during the years of the Nazi persecution of the Jews.) A high percentage of Catholics (69 per cent) admire Pope John XXIII more than other outstanding prelates.

The outcome of the poll disturbs Protestant and Catholic lay leaders alike. Some ask themselves whether it indicates that actual faith in Christ has been seriously shaken by wars and other world events or that the Church as an institution has lost its former high moral rating. Is the blame to be placed on

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conventional sermons, which one theologian considers nothing but "institutionally safe platitudes"? The war, with its resultant miseries, is by no means the only cause for the decline of faith. Reasoning of the scientific or pseudo-scientific kind and the personal experiences of individuals play a great part in the general decline of conventional faith. Almost 40 per cent of all persons questioned speak of having outgrown their former naive beliefs because they now think "realistically."

Most disturbing are the many persons who do not even care to explain why they no longer believe. This attitude of indifference has been called the most radical form of atheism, representing the total absence of God in their thinking. Scientific considerations in an elementary form are fostering agnosticism or indifference, and the level of education makes a difference, as indicated by those who still accept literally the creation myth of Adam and Eve. The largest number of believers (62 per cent) have had only elementary-school education, whereas the smallest group (26 per cent) have been to college. About nineteen million Germans do not believe in life after death, and every third Protestant believes in God but not in a life hereafter. Age differences, formerly considered significant, are now being discounted. The percentage of those who pray daily ranges between 52 and 39 per cent among Catholics, and between 44 and 19 per cent among Protestants. These and many other indications of doubt, agnosticism, and loss of traditional faith suggest radical changes. The churches are losing innumerable followers; increasingly they are considered indispensable only at baptisms, weddings, and funeral services.

Millions of Germans, according to *Der Spiegel*, "are not against God but also not for God." Many for whom God has died have hardly noticed His demise; at any rate, they do not mourn Him. Furthermore, they do not care to know what others believe. About half of the Germans polled have settled down in the inhospitable border regions between faith and atheism. Atheism of the traditionally militant type has almost ceased to exist, although the intellectually respectable atheism of a small but vocal group of publicists has led to stimulating theological debates. But, as far as large numbers of others are concerned, says *Der Spiegel*, no enemy of the church could ever scare them—nor do the churches seem to be able to attract them back into their fold.

WILLIAM HUBBEN

April Reawakening

Lord of recurrent Aprils,
Bless all the sensitives
Who find faith reawakened
In every flower that lives,
In every songbird soaring
Beyond all mortal sight,
Its pulsing, outpouring
Brave challenge to the night.

ALICE MACKENZIE SWAIM

Book Reviews

THE LIMITS OF POWER. By SENATOR EUGENE J. MCCARTHY, Holt, Rinehart, and Winston, N.Y. 246 pages. \$5.95

Senator McCarthy presents an intelligent and clear statement on American foreign policy, calling for controls on the executive in foreign affairs and for a reversal of the open-ended interventionist policy developed by Foster Dulles under Eisenhower and pursued by the Johnson administration.

McCarthy wants the United States to work through the United Nations, to reduce the sale of arms, and to restrict the influence of the CIA. He asks for more control of foreign affairs by the Senate in accord with its constitutional mandate. He also suggests guarantees for Israel and better treatment of Arab refugees. The book labels Vietnam a "dubious battle" and asks that we either encourage the United Nations to take an active role in the settlement of the Vietnam war or that we retreat to the "enclaves" plan of General Gavin.

Most of the chapters contain factual information supplied by the staff of the Senate Foreign Affairs Committee. Documentation on the high-pressure sale of arms by the Pentagon to underdeveloped nations is informative and disquieting.

Peace-minded Friends will sympathize with most of the Senator's proposals and with his plea for moderation.

T. NOEL STERN

MOUNT JOY. By DAISY NEWMAN. Atheneum, N.Y. 279 pages. \$5.75

In this one year two Quaker authors—Elizabeth Gray Vining with *I, Roberta* and Daisy Newman with *Mount Joy*—have given readers books that for all their divergence have a basic similarity: the quiet inward search that is assuredly rewarding.

Maris, in *Mount Joy*, is a college freshman who has long been in love with the Middle Ages. Events make it possible and imperative for her to go on an old pilgrimage—the Way of Saint James. Starting in Paris, the thousand-mile journey ends at Santiago on the coast of Spain. By foot, by bus, with friendly lifts, Maris pursues her brave, determined way, not entirely like earlier pilgrims for meditation, penance, and pardon, but because of her intense desire to find meaning for her life. Pressured as only eighteen can be, yet possessor of a dream, she keeps on even when shadowed by loneliness or tempted to slip back into what she was running away from. When she reaches Mount Joy she finds not only herself but the courage to be that self, and she knows what she must do with her life.

Daisy Newman writes in a distinctive way, with frequent short paragraphs and sentences, much easy conversation, and tender descriptive passages. She has a quick ear for the talk of young people and a heart responsive to their needs and problems. The book's format is dignified and beautiful. It has an excellent map and photographs that bespeak the medieval period. One longs for the music of the songs that the pilgrims sang and Maris echoed, but the words sing and their meaning is clear for readers of any age: a true pilgrimage culminates in joyous discovery.

ELIZABETH YATES MCGREAL

Quaker Pamphlets

"The Prophets and Their Message," J. Calvin Keene's 1966 Shrewsbury Lecture, recently published by Manasquan and Shrewsbury (N. J.) Meetings, expounds an interesting evolutionary concept of religion, beginning as a mystical, direct experience, sometimes (especially among primitive peoples) in terrifying form; developing a sense of social responsibility under the surveillance of a supernatural power; and at length evolving into an almost purely ethical system devoted to good works. George Fox and his followers are seen as receivers of the prophetic fire. Ideally, Calvin Keene believes, our lives also should touch the reality of God to make us his willing instruments in the world, but at least we have the testimony of the prophets for guidance. Copies (25 cents each) are available from Quaker Book Service, 328 Fisk Avenue, Brielle, New Jersey. (Parts of this lecture appeared in the *FRIENDS JOURNAL* of September 15, 1966.)

"John Woolman, Conscientious Affirmer," a 19-page booklet by Beatrice Saxon Snell, is the latest in the Quaker Biographies series published by the Friends Home Service Committee of Great Britain. Here, in gratifyingly brief capsule form, is a summary of the activities and the qualities inspiring Reginald Reynolds' comment (in *The Wisdom of John Woolman*) that in his eyes the life of the Jersey saint represented the greatest peak of Quaker enlightenment. The booklet is available for 30 cents at Friends Book Store, 302 Arch Street, Philadelphia.

"In the Spirit of the Family," Australia Yearly Meeting's James Backhouse Lecture for 1968, is the work of William N. Oats, headmaster of The Friends School, Hobart, Tasmania. Published as a 44-page pamphlet with copious references, the lecture describes individual development from self-centeredness to self-knowledge and social usefulness, and how the family, the school, and the mass media can aid or impede this process. It may be obtained for \$1 through Friends Book Store, 302 Arch Street, Philadelphia.

"An Uncommon Controversy" is a 200-page report prepared for the American Friends Service Committee and recently published by the National Congress of American Indians. The result of eighteen months of research by a special study group, this history of tribal fishing rights in the Pacific coastal area (subtitled *An Inquiry into the Treaty-Protected Fishing Rights of the Muckleshoot, Puyallup, and Nisqually Tribes of the Puget Sound*) is intended to supply information on various sides of the controversy between U.S. conservation interests and Indians who claim that century-old treaties are being violated by Government restrictions. The AFSC National Office plans to issue a briefer version of the report for nonspecialists.

"Thoughts from a Quaker Home" by Emily B. H. Phillips, an attractive booklet published by the Religious Education Committee of Friends General Conference (1520 Race Street, Philadelphia), provides tips for young parents interested in encouraging confidence, creativity, thoughtfulness, and good cheer in their families. Lighthearted illustrations by Lucy Hawkinson enliven the commentary, and there is a bibliography of recommended books and pamphlets on child-rearing. Price: 50 cents.

Friends and Their Friends

Dr. William Lotspeich, executive secretary elect of the American Friends Service Committee, has resigned from that post because of ill health. Appointed in October, 1966, to succeed Colin W. Bell, who retires as the AFSC's chief executive April 1, William Lotspeich has spent many months since his resignation last year from chairmanship of the University of Rochester's Department of Physiology in traveling across the United States and visiting AFSC regional offices. Named to the Service Committee's board of directors in April, 1966, he had been active in Quaker work for seventeen years.

Stephen G. Cary, AFSC associate executive secretary, is assuming the duties of acting director.

A Quaker bulletin in Spanish is published regularly in Barcelona by Gerard and Nancy Negelsbach, members of Central Philadelphia Meeting who, during their several years of living and working in Spain, have been closely connected with the growing group of Friends in Barcelona. They offer to send sample copies to any Spanish-reading American Friends who are interested. (Money is, of course, a problem, as is how to send the necessary postage.) The Negelsbachs' address is C. Muntaner, 440, Atico 1^a, Barcelona 6, Spain.

Friends China Camp, a family-style camp operated by New England Yearly Meeting, will provide four week-long sessions for young Friends this summer at the Old Pond Meeting House, U. S. Route 202, overlooking China Lake between China and South China, Maine—the Rufus Jones country. Accommodating twenty-eight campers at a time (senior high: June 23-28; grade school: July 7-20; junior high: July 21-August 3 and August 4-17), the camp will offer a balanced schedule of worship, work, study, outdoor activities, and social gatherings. For registration (\$5) and further details, write Edwin E. Hinshaw, 44 Oakcrest Road, Needham, Mass. 02192.

From Berkeley (Calif.) Meeting's newsletter comes word that Friends in the South Bay area have formed a new worship group, which meets every Sunday (hour not mentioned) at the home of Herman Yeager, 3762 Lancaster Road, Hayward (phone 582-9632). Attendance has been ranging up to thirty.

In three poverty-emergency counties of Mississippi food stamps are being made available by the Federal Government through the National Association for Advancement of Colored People. According to Ann Arbor and Kalamazoo Meeting newsletters, checks made out to the NAACP Special Contributions Fund and mailed to Mrs. Albert Wheeler, 234 Eighth Street, Ann Arbor, Michigan 48104, not only are income-tax-deductible but provide \$24-worth of food for every dollar—"surely a loaves-and-fishes proposition."

The American Civil Liberties Union of Pennsylvania has announced that it will provide appropriate legal assistance to any student whose draft deferment is threatened because of participation in antiwar demonstrations. Address: 260 S. 15th Street, Philadelphia 19102.

In joining Martin Luther King's April Mobilization as its primary spring activity, A Quaker Action Group, (sponsor of the mercy ship *Phoenix*, which recently completed its third voyage to Vietnam carrying medical supplies for civilian war sufferers) has declared through its cochairman George Lakey that it considers King's Southern Christian Leadership Conference "the greatest force for nonviolent action in America," adding that "the SCLC has never launched a campaign against greater odds than it now faces" in seeking jobs and income for the poor. AQAG's address is 20 South Twelfth Street, Philadelphia 19107.

The 47-member Germantown Friends School Choir of Philadelphia will present about fifteen concerts in France, Denmark, and Great Britain this summer in its fourth "cultural ambassadors" program of this kind in recent years. Included in the itinerary are performances in Chartres Cathedral in Normandy, St. George's Chapel in Windsor, St. Giles Cathedral in Edinburgh, and the Tivoli Gardens in Copenhagen.

William F. Luder of Cambridge (Mass.) Meeting, professor of chemistry at Northeastern University, has just published *The Electron-Repulsion Theory of the Chemical Bond*—his third book in two years. The others are *A New Approach to Sex* and *A Different Approach to Thermodynamics*. All three are available in paperback editions.

A Quaker Economic Development Organization is proposed in a study by David Scull of Langley Hill (Va.) Meeting, chairman of the newly created International Affairs Committee of the Friends World Committee (American Section). After a carefully reasoned discussion of the economic needs of developing countries (chiefly increased productivity for export in order to improve living standards), the author recommends that an international Friends' agency (1) evaluate (with the close collaboration of African Friends) opportunities for economically sound and socially constructive business enterprises in Kenya and (2) provide interim supervision and a share of the risk capital to get some of these enterprises started. The long-term objective would be for the Africans themselves to own, control, and staff all enterprises. Copies of the proposal may be obtained from its author at P. O. Box 170, Annandale, Virginia 22003.

"The 1857 Schoolhouse" at Gwynedd (Pa.) Meeting is being equipped as a center for such activities as committee meetings, high school classes of the First-day school, and Thursday-morning meetings for worship. A committee is engaged in furnishing the two rooms and kitchen in a manner suitable to the structure's age and origin. Built by the Meeting about 1857, the schoolhouse was sold to a neighbor in 1903 when a new frame addition to the meeting house provided all the extra space then needed for school and for Quarterly Meeting lunches. In 1966 the Meeting (its needs having expanded) was glad to be able to buy back the old building.

The "Senior Slump" is being combated by special senior projects in a number of Friends secondary schools. The period for such emphasis extends in general from the time of college acceptance until graduation.

At Friends Central School in Philadelphia each senior has chosen a subject or activity for independent study: write, direct, and produce an original play; test new fuels in a rebuilt car engine; work with the mentally retarded. To allow time for such individual work, Thursdays until Commencement may be spent out of school. Each senior will work under a faculty adviser and may be recommended for honors in his chosen area. All other grades, for the rest of the year, will be on a pass-or-fail basis.

At Abington Friends School in Jenkintown, Pennsylvania, the subject of the senior work-study project is "The Family." Following preparatory reading, discussions, and assembly programs throughout the year, classes were suspended for three weeks in March to make possible a concentrated individual approach. This year, the third for this type of project, students were allowed to choose and apply for their own week-long work assignments in family service agencies, hospitals, day-care centers, and youth associations.

Summit (N.J.) Meeting is asking its members to give some thought to a possible change of name, since the Meeting expects "in the foreseeable future" to move its place of assembly to Chatham.

The **Housing and Poverty Involvement Program** of Philadelphia Yearly Meeting has issued a three-page "I.Q." test to help Friends gauge their own personal involvement in these fields. "Although there are few if any Friends who have not made some progress," the leaflet comments, "it seems sadly true that far too few have grown anywhere near enough." Among its forty-three queries are these searching questions: Do you have Negro friends with whom you exchange visits? Do you read publications which speak for the Negro community? Are you willing to watch for and report possible home listings in your area to Suburban Fair Housing or other nondiscriminatory brokers? Are you willing to call (alone/accompanied) on owners of "for sale" homes in your area to talk with them about nondiscriminatory sales listing?

All current aspects of this revolutionary world will be examined by 150 invited participants at a national conference on the role of the United States being held at Princeton University April 2, 3, and 4. Scholars, businessmen, journalists, and clergymen, meeting in a series of plenary sessions interspersed with discussion meetings, will confer on problems of social change at home and abroad under the joint sponsorship of the American Friends Service Committee and the University's Woodrow Wilson School of Public and International Affairs.

"A Voyage to America and Other Poems," a slim volume of the work of Bruce Cutler, whose verse has appeared in JOURNAL pages in years past, has been published in paperback by the University of Nebraska Press. Decorated with black and white drawings by Cecil Howard, the book is priced at \$2.50.

The **Committee for Nonviolent Action** plans an antiwar demonstration at the Philadelphia Navy Yard April 6, when the U.S.S. *New Jersey*, used in World War II and in the Korean War, is scheduled to be the first ship recommissioned for use against Vietnam. Plans, still in progress as the JOURNAL goes to press, include advance vigils at local churches, a Saturday-morning worship service and vigil in Franklin Roosevelt Park near the Navy Yard's entrance, a token attempt to enter the Navy Yard at the time of the ceremony, and a flotilla of small "peace craft" passing the warship on the Delaware River. The U.S.S. *New Jersey* has been refitted to pound Vietnam with shells (including such horrendous possibilities as napalm, white phosphorus, and cluster antipersonnel bombs) from a safe fifty-mile distance offshore.

Olcutt Sanders, former Peace Corps executive, director of the Karamu House Arts Center in Cleveland, and for seven years public relations secretary of the American Friends Service Committee, has become the first executive director of the two-year-old Council for the Arts in wealthy and artistically prolific Westchester County, New York. "The search was long," the Council's director told the *New York Times*. "We were hunting a rare bird—a practical dreamer who would not be put off by the confusing and complex situation." (Olcutt Sanders' "Letter from Bogota" appeared in the JOURNAL a year ago. He is a member of Campus Meeting, Wilmington, Ohio.)

The **three-year-old Delta Ministry** of the National Council of Churches has received since last April more than \$13,000 in contributions for food stamps to help relieve the near-starvation condition of jobless and dispossessed Negroes in the Mississippi Delta. Much more than this is needed, however, for unemployment figures climb steadily through the winter months. The introduction this year of Federal minimum wage requirements has increased to a new high the number of unemployed agricultural workers in the Delta needing food assistance. In the usually busy month of August 13,000 were added to the assistance rolls. The Delta Ministry (475 Riverside Drive, New York 10027) is cooperating with local African Methodist churches in the distribution of food and money.

An exceptionally informative and vivid account of the desperate plight of these Delta Negroes is to be found in "The Black Immigrants," an article that appeared in *The Saturday Evening Post* last July 15 and that is now available without charge in reprint form from National Sharecroppers Fund, 112 East 19th Street, New York 10003.

The latest message to conscientious objectors from *The Reporter for Conscience's* Sake is that a man need not be a member of a so-called "peace church" to win recognition as a C.O. What he *does* need to do is to take every possible step to make his position compellingly clear to his draft board, including appealing its decision, if necessary. "Very few persons who have made timely use of procedures available to them have come to the final extremity of induction or a prison sentence," says the *Reporter*, which is published by the National Service Board for Religious Objectors, Washington Building, 15th and New York Avenue, N.W., Washington, D.C.

The University City Worship Group, which had its start in Philadelphia less than a year ago, has now grown to such an extent as to warrant the renting by the Young Adult Friends Committee of Philadelphia Quarterly Meeting of "storefront" quarters at 3931 Walnut Street. Under the name "The Backbench" these quarters also serve as a Friends' coffee house and activity center.

Peace poems by a member of Flushing (N.Y.) Meeting, writing under the pen name of Sara Ballenberg, have been published in a booklet entitled *Small Peaces*. Proceeds from its sale are to be donated to organizations working for peace; those offering it may keep all of the suggested donation of one dollar per booklet. A free sample copy may be obtained by addressing the author at Box 687, Flushing, N.Y. 11352.

Sara Ballenberg's poems were written as her contribution to Vietnam Summer. Her thoughts range from a "Memo" on napalm, which begins "How now, Mr. Dow?" to a last-page admonition called "Keep Talking":

Talk for peace.
Walk for peace.
Be a pest
For the best
Mankind can be.
Who cares?
You.
Me.
Posterity.

"My Faith in My Work," a pamphlet containing a selection of articles from *Quaker Monthly* (London), illustrates in essay form the Quaker conviction that religion is a seven-day-a-week affair. Each of the thirteen authors—journalist, bus conductor, probation officer, shop steward, to name a few—describes his occupation, outlook, and the impact of Quakerism in his life. Together they help to dispel the notion that Quakers are a rigid sect of middle-class "do-gooders." (Available at 50 cents from Friends Book Store, 302 Arch Street, Philadelphia 19106.)

"Veto in the Security Council" by Sydney D. Bailey, a 66-page paperback on international conciliation published by the Carnegie Endowment for International Peace (345 East 46th Street, N.Y.), is the latest of an impressive series of works on the subject of international organization and the United Nations by this British Friend, who is chairman of the Conference on Christian Approaches to Defense and Disarmament. A foretaste of a book on voting in the Security Council to be published later this year, the pamphlet provides a helpful analysis of the use of the veto, which many have held as culpable as the sin of Adam and Eve for the woes of the world. Actually, Bailey points out, the veto is a built-in fact of life that must be lived with. Despite its misuse by both East and West, he believes such abuse can often be avoided by careful advance consultation.

Elizabeth B. Andrews, author of the "Quaker Crossword" on page 170, is a member of Haverford (Pa.) Meeting.

Promoting Enduring Peace, Inc., a religious and educational nonprofit organization participating in the Council of Organizations of the United Nations Association of the United States, has announced three goodwill travel seminars for the summer of 1968. The tours include (1) Israel, Iran, the Orient, and Hawaii (July 6-August 17); (2) the Soviet Union, with glimpses of East Germany and Finland (July 15-August 14); (3) the Soviet Union, Mongolia, Japan, and Hawaii (July 12-August 22). Tour details are available from PEP, P. O. Box 103, Woodmont, Connecticut 06460.

Dr. Jerome Davis, a founding member of New Haven Friends Meeting who for years was executive director of Promoting Enduring Peace, is now retired and living at Friends House, Sandy Spring, Maryland.

At Sidwell Friends School in Washington the surprise hit of the last Christmas program (word of which has just reached Philadelphia by slow grapevine) was a vocal rendition in Latin of "Rudolph, the Red-nosed Reindeer"!

Wellesley (Mass.) Meeting, which less than three years ago purchased a property for use as a meeting house, now feels the heartening pinch of large attendance and plans to consult an architect on ideas for either an addition to the present building or a new semidetached structure.

London Yearly Meeting's advertising campaign, carried out by the Home Service Committee, has aroused significant response, according to a report made at December Meeting for Sufferings. The Committee emphasized the spiritual basis of its promotional efforts: concern not with prestige or with numbers but with the interested persons who probably are Quakers without knowing it. Once they find that Quakerism is their spiritual home, they bring new life into the fellowship of the Society.

Three hundred inquirers, in groups of approximately twenty-five, have accepted invitations to weekend gatherings at Charney Manor; of these, 170 have now joined the Society of Friends or are attending regularly.

Since a large proportion of inquirers come from an agnostic background, Friends are considered to have a special responsibility to consider the needs of agnostics and humanists. The Committee hopes to present the question of the challenge of humanism at a session of next Yearly Meeting, urging Friends to be prepared with an answer—although not a pat or dogmatic one—to seekers who approach from this point of view.

Correction: Armin Saeger, Jr., the new executive director of the Indian Rights Association, lives in Tahlequah, Oklahoma, not in the Philadelphia area as erroneously reported in the March 1st JOURNAL. He is a member of Green Street Meeting in Philadelphia. It is his father, Armin Saeger, Sr., who lives in Huntingdon Valley and is a member of Abington Meeting. Armin Jr. will continue to make his home in Tahlequah with his wife, Mary Jane, and their four children, visiting the Indian Rights Association's Philadelphia office regularly. The new arrangement is one of several Association developments aimed toward achieving closer contact and working relationships with Indians.

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.

"Conservatives" or "Renegades"?

In the lead editorial for February 1 you have kind words for clergyman David Gracie and Bishop Robert DeWitt of the Episcopal Church in Pennsylvania. It appears that these men are letting Christ-guided conscience be their guide in bearing witness for the Holy One in relation to certain current partisan struggles of gravest import. I would cordially commend you for bringing the "furore" to the attention of JOURNAL readers in just the plain way that you did, and with special reference to a Quaker of record whose words reveal him to be with the hawks on the diabolical side of the Vietnam issue.

But your characterization of the Episcopal Church as "traditionally a bulwark of conservatism" raises a serious question in my mind. What is any Christian group of persons supposed to be conserving? Even merely nominal Christians may be expected to cherish, at minimum, the Bible—the Old Testament in its humane and idealistic parts, and the teachings ascribed to Jesus. How can men who have abandoned the prevailing sense of the Sermon on the Mount, for example, and who have taken their stand in defense of any political state with legalized privileges for the wealthy and enforced privations for the poor, properly be called anything but destroyers of the faith? If Christians do not at least try to conserve the spirit of Christ, and if we do not at least try to resist the wanton arrogance of certain political office-holders, we are renegades, not conservatives.

Burnsville, N. C.

WENDAL BULL

Not Old Fogies?

The letters I read in the February 15th FRIENDS JOURNAL about "old fogies" are indeed heartening. I have no patience with those that call themselves Friends that drink socially and also those that joke about drinking even though they themselves do not drink.

I do not call these strong characters "old fogies."

Langhorne, Pa.

HENRY C. PARRY

Questions for Typical Friends

In his article of January 15th, "Is Meeting for Worship Like Going to a Dig?" George Hardin asked the rest of us to answer several questions. If he does not have these answers, after so many years of discussion, does it not suggest that Quakerism and "Friendliness" are not the same thing and that socio-political thought and action are not religion but should be expressive of religion? Is it not just possible that typical Quakers are overanxious to tell everybody what God says about this or that, so they put their words into His mouth—with resultant confusions?

Do not Friendly fellowship and oneness flourish best in small, informal, and unprogrammed (and "untimed") gatherings, with a progressive loss of spiritual depth as meetings become larger and larger and so delegate more that needs personal and informal attention to "standing committees"?

Trenton, N. J.

W. TAYLOR THOM, JR.

The World's Worst Advertisers?

The dictum of the anthropologist [quoted by George Hardin in the January 15th JOURNAL] that Friends are a dying subculture of the Delaware Valley matches the "God is dead" formula very nicely. When Jesus came to Birmingham [England] they would not cause him pain, as we may remember, "so they left him in the rain" but still living, at least. But when he came to Vietnam they were not that much distressed. They towed his little boat to sea and read the Gettysburg Address. And it fitted their little "dig" very neatly.

Our Meeting had a member who used to complain that Friends had the answers but were the world's worst advertisers. Had he lived he might have seen the *Phoenix* steal the show.

West Chester, Pa.

HELEN E. RHOADS

Noncooperation

I would like to comment on Lawrence Scott's article "Nonviolence: Ends and Means" (January 1st JOURNAL). His thesis seems to be that the noncooperation with the law used by some practitioners of nonviolence is a means out of keeping with the ultimate goal of world community. Since, in Gandhian terms, nonviolence derives its power from harmony between ends and means, he feels that noncooperation is ineffective.

I assert that "law" (as the term is used today) is based on violent coercion; the means and ends that we who use noncooperation advocate are in harmony. Our goal is the establishment of a society free from coercive law. The law, the police, the courts, the prisons, the army—they are all there to enforce privilege. To verify this, spend some time in jail or live among the poor for a while.

I never advocate personal or collective hostility toward people. My vision of the "end," however, is such that I cannot willingly accept the violation of human dignity that is involved in most acts of the government. Noncooperation is a last resort, as Lawrence Scott points out. I would much rather devote all my time to positive pursuits of education and community development, but if I am arrested I will not accept it supinely, as I have done before.

I would welcome a dialogue on the subject. My address is 197 North Meyer, Tucson, Arizona 85701. I would also like to suggest Marjorie Swann's leaflet "Why Noncooperation" and Jim Hobson's booklet "Police Protection, a Case of Suspended Reasoning."

Tucson, Arizona

JIM GIDDINGS

For Poverty Problems: Relief or Love?

Hurrah for Don West (FRIENDS JOURNAL, January 15) when he says "the people of Appalachia will be helped through cultural and educational resources, not through relief measures." Also, "Nobody is going to do anything that really counts for the poor." The Bible says, "Bear ye one another's burdens," but is making someone dependent on government care the right way? Turning problems over to an already overly centralized federal government is not the answer but is only saying, "Let George do it."

Brotherly love can create better solutions to poverty problems than the welfare answer.

Cobleskill, N. Y.

DOROTHY K. GARNER

A Statistician Finds Us Wanting

The entire December 1st issue of the JOURNAL left me with a vague sunse of unease. I found four separate uses of the word "topic," compared with one use of "concern" (accompanied by a proposal which would reduce concerns from vital and urgent movings of the spirit to topics on an agenda). One topic [in a letter to the editor] was "Is Quakerism attractive today?" I certainly hope we do not judge any aspect of our faith and practice on that basis.

In "New Horizons for the Handicapped," "Mail from Quang Ngai," and "Doylestown Meeting and the Riley Boys," among others, there is strong evidence that Friends' concerns are alive. These, however, are balanced by T. Noel Stern's feeling that we are neglecting to "stress our testimonies of peace, social democracy, good race relations, and personal honesty," and by Norman Whitney's statement: "The lack of consistency among us weakness the witness of the whole."

I found an ad saying "Aren't you glad you have a meeting house?" (aren't you glad you use Dial?) and stressing the advantages of having one. I wonder if we are not creating a new generation of "steeple-houses" without steeples. I recall (though I made no count) only one mention of the need for the love of one human being for another: [in] Eric Wright's letter from Quang Ngai.

I found nothing actively bad, but a strong sense of secularism, materialism, and institutionalism camouflaged in Quaker gray. I fear we have forgotten our calling to be a "peculiar people, zealous of good works (Titus 2:14)." I pray that we act now for the world.

St. Louis, Mo.

C. BAIRD BROWN

"The Uses of Retirement"

This is just a word of praise for Beulah H. Waring for sending the letter about retirement homes (January 15th issue). I agree with the writer that in these homes for the elderly the emphasis is on physical comfort, convenience, social "fun," and freedom from responsibilities, not to mention stylish furnishings, decorations, and other such baubles. Perhaps some older people are "nice old children," but many of them are not, and they wish for better attractions than those usually given.

Friends House

ADELE WEHMEYER

Sandy Spring, Md.

A Catholic-Quaker Wedding

Early in December Associate Pastor Frederick Collins of St. Paul's Roman Catholic Church of Cambridge asked me (as executive secretary of Friends Meeting at Cambridge) if I would be interested in participating in a marriage service which would unite a young woman Friend and a young man who is a Roman Catholic. Ministry and Counsel heartily encouraged me to share in any way that seemed proper and fitting.

At St. Paul's on December 21 Judith Perry, a member of Haverford (Pa.) Meeting, was married to Arthur McCaffrey, a Roman Catholic doctoral student at Harvard who is from Glasgow, Scotland. [See announcement in the March 1st JOURNAL.] In preparation for this the couple not only had counseling sessions with Father Collins but also spent some time talk-

ing with me about the meaning of marriage in the Religious Society of Friends and the significance of the Quaker vows.

The marriage service itself was a Roman Catholic service including the marriage mass, in which I was asked to share a part. At an appropriate time the couple said their Quaker marriage vows and I read an appropriately altered Quaker marriage certificate, after which Father Collins and I shared jointly in the reading of a Psalm. He then proceeded with the formal part of the mass while I remained seated by him near the altar.

It was clearly understood that this marriage was not under the care of any Friends Meeting, but because of the mixed nature of the couple's religious persuasions it expressed our broadening ecumenical Christian spirit.

Cambridge, Mass.

ELMER H. BROWN

Friends' Interest Appreciated

I have had many kind replies to my letter [in the November 15th FRIENDS JOURNAL, asking for retirement-home suggestions in the United States for Helen Topping, for many years secretary to Toyohiko Kagawa of Japan]. Would you mind thanking everyone who has written? A home was located in a Mennonite community in Oregon, so we need look no further. She hasn't felt "led" as yet [to go there]. She really can't bear to leave her work here.

Tokyo, Japan

DOROTHY FRANKLIN

Military Medics?

Joseph W. Lucas' states in a letter to the FRIENDS JOURNAL (March 1) that "So long as there exists a place in the medics for a soldier who is willing to serve men but not to kill them I shall remain a minority of one, if necessary, in disagreement with conscientious objection to the draft."

Military medics do not exist "to serve men." Army Field Manual FM 8-10 states (page 195) that "The primary duty of medical troops as of all other troops is to contribute their utmost to the success of the command of which the medical service is a part." This Manual, when outlining the work of medics in combat areas, does not even mention saving lives and easing suffering as part of the medic's mission. A medic is an integral part of the war machine.

When I graduate from Wilmington College this year I will become eligible for the draft. I intend to refuse to serve in the Armed Forces in any capacity.

Wilmington, Ohio

WILLIAM S. SAMUEL, III

Joseph W. Lucas' letter [March 1st JOURNAL] implies that some men are C.O.'s because it is too dangerous to be Army Medics. I am of "prime" draft age (24), and I am a conscientious objector to the draft—as well as to war and participation in war. I feel that the men on the front lines cannot fight without a certain number of men backing them up. If there is a shortage of medics, then combat men must be diverted from fighting. Refusing to take sides in a war is not the same thing as ignoring the war: one has only to read the FRIENDS JOURNAL to know that the war, and the suffering caused by it, are not ignored by Friends.

Urbana, Ill.

STEPHEN D. AUERBACH

I must disagree with Joseph Lucas' statement (JOURNAL letter, March 1) that "in the medics there exists a place for a soldier who is willing to serve men but not to kill them. . . ." Changes in the Geneva Convention allow medical personnel to bear and use arms to defend their patients. As recently as 1963, while I was serving in the Medical Service Corps of the Air Force, our yearly training cycle included several hours on the small arms range.

Greensboro, N. C.

ROBERT L. JOHNSON

Poverty for Peace

In six years I've found that people want my publication, *The Friendly World*. Some like the idea of a little magazine to give voluntary support to the United Nations and to build

people-to-people friendships around the world; others like it for the "Gifts for Peace" catalogue that is part of their \$5.00 subscription, as well as for the annual "World Holiday Calendar."

But now, for lack of the price of just a small fraction of one Army bomber in Vietnam, the situation of *The Friendly World* is desperate. As magazines go, its cost of operation is not great. A few thousand dollars, or even less, might make life possible for it.

When I joined the Army during World War II as a WAAC and an Army dietitian it was "for the duration." The commitment, though voluntary, was total. Likewise today, in efforts for peace, I can't opt out!

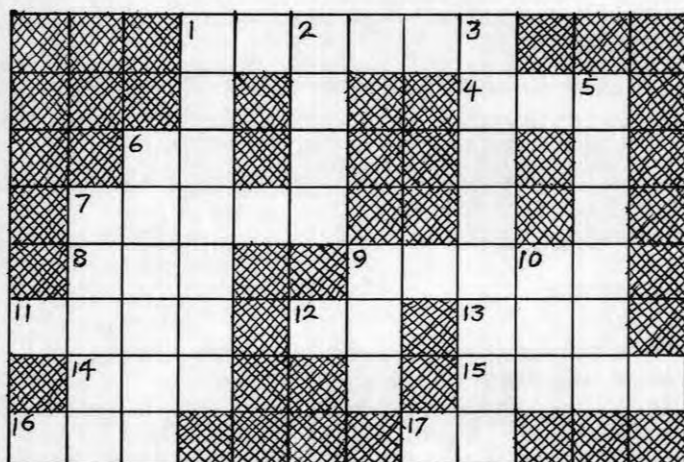
For more information, address The Friendly World, GPO Box 1004, Brooklyn.

Brooklyn, N. Y.

ALICE L. WOOD

Quaker Crossword

By ELIZABETH B. ANDREWS



ACROSS

1. "The public must and will be —" (*Fruits of Solitude*)
4. Doctrine
6. Mailing piece without envelope (abbr.)
7. "What — glory?"
8. According to Psalms 116:11, what all men do
9. With Practice, a book of Christian discipline
11. "But many that are first shall be —" (Matt. 19:30)
12. Correlative word
13. American author, 1809-1849
14. Plaything
15. Body of knowledge
16. Homonym for famous Quaker, 1644-1718
17. "— are our epistle written in our hearts." (2 Cor. 3:2)

DOWN

1. — of Friends
2. Adjective Charles II may have used to describe 16 across
3. A professed follower of Jesus during his lifetime
5. "His — was his counsellor." (2 Chr. 22:3)
6. Where some early Quakers spent many months
7. What is passed at many churches and dinner tables
9. Surname of noted early Quakeress
10. Overly

Solution will appear in April 15th Journal

Voluntary Taxes on Meeting Property?

The Social Relations Committee of Minneapolis Monthly Meeting is taking under study the question as to whether or not the Meeting should voluntarily pay municipal taxes on the meeting house property. We would appreciate hearing from any other Friends Meetings who have also considered this question.

For the Social Relations Committee of the Meeting, 44th and York Avenue South,

Minneapolis, Minn. 55410

RONALD E. MATTSOON

Solution to March 15th "Quaker Crostic"

Initial letters of the "Words" columns, read downward, spell out "Education and the Meeting. Kline."

P	R	O	B	A	B	L	Y	T	H	E	T	E
A	C	H	E	R	W	H	O	T	H	U	S	S
E	E	K	S	T	O	T	R	A	N	S	F	E
T	H	E	B	U	R	D	E	N	O	F	E	
N	L	I	G	H	T	E	N	M	E	N	T	F
M	H	I	S	S	H	O	U	L	D	E	R	S
T	O	T	H	O	S	E	O	F	H	I	S	
S	T	U	D	E	N	T	S	W	I	L	L	S
Q	N	B	E	G	I	N	T	O	F	I	N	D
T	H	A	T	T	H	E	S	T	U	D	E	N
T	S	A	R	E	M	O	R	E	E	N	L	I
G	H	T	E	N	E	D	A	N	D	M	O	R
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A	N	T	H	E	Y	W	E	R	E	F	O	R
M	E	R	L	Y	A	N	D	A	L	S	O	T
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E	H	I	M	S	E	L	F	I	S	E	N	L
I	G	H	T	E	N	E	D	B	Y	T	H	E

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

PILBROW—On February 10, in Cincinnati, Ohio, a daughter, **ROBIN BETH**, to David and Elaine Pilbrow. The father and paternal grandparents, Myron and Corinne Pilbrow, are members of Germantown (Philadelphia) Meeting.

WENTZEL—On February 21, a daughter, **TRACEY LYNN**, to Stephen and Mary Louise (Lundgren) Wentzel. The mother is a member of Doylestown (Pa.) Meeting.

MARRIAGES

WIDING-SHUMAN—On February 24, at Sandy Spring (Md.) Meeting, **SUSANNE SHUMAN**, daughter of Lawrence and Elizabeth Shuman (all members of Sandy Spring Meeting), and **THEODORE WIDING, JR.**, son of Theodore and Esther Widing (all members of Swarthmore, Pa., Meeting).

URION-POLLARI—On December 21, 1967, in Walla Walla, Wash., **KATHY LYNN POLLARI** of Walla Walla, and **RICHARD K. URION** of Anchorage, Alaska. The groom and his parents, Howard and Alice Urion, are members of Woodstown (N.J.) Meeting.

DEATHS

BARNARD—On February 24, **JANE W. BARNARD** of Kennett Square, Pa., wife of the late C. Percy Barnard. She was a member of Marlborough Meeting at Unionville, Pa. Surviving are a daughter, Mrs. Robert Chambers, Jr.; three sons, Richard W., Samuel M., and Charles P.; six grandchildren; and two sisters, Mrs. Arthur L. Yoder of New York City and Mrs. J. Earle Barnard of Newark, Del.

KATES—On March 11, **BERTHA HAWKINS KATES** of Doylestown, Pa., aged 87, wife of the late Harry Kates. She was a charter member of Doylestown Meeting. Surviving are three children, Gladys Blair of Roanoke, Va., Harry Kates of Willow Grove, Pa., and William Kates of Alhambra, Calif.; five grandchildren; and seven great-grandchildren.

MILLER—In Hue, South Vietnam, while engaged in village development work, **STEPHEN HARWOOD MILLER**, aged 28, husband of Gay Willson Miller and son of Paul and Ruth Miller. Before volunteering for work in Vietnam as a foreign service officer he had held posts in Frankfurt (Germany) and Windsor (Ontario). Surviving, besides his wife and parents, are three children, John, Ann, and Patricia; a brother, Philip; and a sister, Sarah. A graduate of Scattergood School and Haverford College, he was a member of Cleveland (Ohio) Meeting.

PASSMORE—On February 19, **DOROTHY G. PASSMORE** of Philadelphia, wife of Arthur I. Passmore, who is a member of Goshen (Pa.) Meeting. Surviving, besides her husband, are two daughters, Margaret Trickey and Jeanne Passmore; a grandson; and a sister, Carolyn Sexworth. Her sister-in-law, Helen A. Passmore, formerly of Goshen, is a member of St. Petersburg (Fla.) Meeting.

SHEPPARD—On January 22, **ISAAC J. SHEPPARD**, aged 72, of Plymouth Meeting, Pa., husband of Elizabeth (Markle) Sheppard. A member of Plymouth Monthly Meeting, he was president of the Peerless Paper Company, Oaks, Pa.

STRATTON—On February 24, at Barnesville, Ohio, **EDWARD F. STRATTON**, aged 91, of the Walton Home, husband of the late Clara F. Stratton. Formerly of Salem, Ohio, and long a member of Salem Meeting, he recently had become a member of Stillwater Meeting at Barnesville. Surviving are two daughters, Alice Emmons of Sun Valley, Calif., and Frances Emmons of Media, Pa.; four grandchildren; and five great-grandchildren.

WASS—On December 27, 1967, **ESTHER ANN SHOEMAKER WASS** of Jenkintown, Pa., a member of Abington (Pa.) Meeting. She was public relations director of Abbots Dairies and the originator of the trade name "Jane Logan."

Coming Events

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

APRIL

1 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. All invited.

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. Open to all.

5-7—"A Time for Concern," Baltimore Yearly Meeting Spring Retreat-Conference, Happy Valley Presbyterian Center, Port Deposit, Md. Cost: \$9.75 for the weekend. For information, inquire of Yearly Meeting Office, 5116 N. Charles St., Baltimore.

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.

21—Millville-Muncy Quarterly Meeting at Muncy Meeting (Pennsdale, 3 miles north of Muncy). Meeting for worship, 10:30 A.M.; business meeting, 11:30, lunch, 12:30 (bring own place setting and a covered dish; beverage served by host Meeting); panel of local Meeting representatives, 2 P.M.

26—Philadelphia Quaker Women at Newtown (Pa.) Meeting House, 10:30 A.M. Speaker: Barbara Carnarius of Yearly Meeting Family Relations Committee. Topic: "A Contemporary Concept of Family Life."

26-28—Peace Institute of New York Yearly Meeting at Lake Minnewaska, N.Y. Speakers: Stephen Carey, Ross Flanagan, Dorothy Hutchinson, George Lakey, Staughton Lynd, T. Canby Jones. Subject: "Role of Friends in a Time of Violence." For information, write Elisabeth Leonard, 4 Poplar St., White Plains, N.Y. 10607.

27—New York Westbury Quarterly Meeting at 10 Schermerhorn St., Brooklyn, N.Y. Meeting for worship, 10 A.M.; Ministry and Counsel, 10:30, followed by business meeting. Bring box lunch. Beverage, dessert, and child care provided. Afternoon program.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Einora, 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 Robbins, Clerk; phone 762-8583.

Delaware

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

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

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

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

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

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

District of Columbia

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

Florida

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

DAYTONA BEACH — Meeting for worship, Sunday 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE — Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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

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

SARASOTA — Meeting, 11 a.m., in Sanford House, New College campus. Phone 922-1322.

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

Georgia

ATLANTA— Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

Hawaii

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

Illinois

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

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

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

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

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

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

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

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.

Maine

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

Maryland

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

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

Nevada

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.

RANDCAS—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 8-9894 or 914 WI 1-6996.

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Mallin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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

North Carolina

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

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, 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 6-8648. 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.

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

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

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

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

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

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

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

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

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

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne & 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—125 West Third Street. Meeting for worship, 11 a.m.

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

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

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., 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.

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

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

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

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

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

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

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

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

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

South Carolina

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

Tennessee

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

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

Texas

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

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

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

Vermont

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

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

Virginia

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

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

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

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.

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

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

POSITIONS WANTED

JUNIOR AT WESTTOWN SCHOOL SEEKS SUMMER JOB helping with house, garden, family, tutoring, etc. Write Box W-423, Friends Journal.

CLINIC ADMINISTRATOR, M.H.A., C.R.N.A., seeks position with medical group concerned to implement comprehensive prepayment, O.E.O. and Medicare type programs. Write Box B-422, Friends Journal.

QUAKER, FEMALE, 49, PH.D. CHEMISTRY, wishes teaching position. Primary interest is an opportunity for good teaching to students of varied backgrounds. Would be interested in any effective program for disadvantaged youth. Optimum situation: prep school, permanent staff, tuition discount for faculty children. Fifteen years industrial research, ten years university teaching. Write Box B-424, Friends Journal.

QUAKER MALE, 26, MARRIED, Carleton B.A., one year teaching, desires history or social studies position in Friends' or similar school. Write Box W-420, Friends Journal.

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TRAVEL

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ACCOUNTANT, part or full time, for small Public Accounting firm (Friend). Prefer retired or semi-retired accountant with public accounting experience and knowledge of income-tax preparation, but will consider others. Stanley Cobb, 647 E. Palm St., Altadena, California 91001.

EXECUTIVE SECRETARY, FRIENDS COMMITTEE ON LEGISLATION. Pasadena, California. Fund-raising and legislative activities involved. Contact Ernest Von Seggern, 13870 Sayre St., San Fernando, California, CA 91342.

HELP! Collecting Friends' Disciplines, Queries, Handbooks—different meetings, editions, dates. Any to offer? Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

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