

FRIENDS JOURNAL

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THE religious life depends not only upon the individual thought processes, but brings to focus on human problems the combined resources of the universe. One might call this the balancing of reason with faith. In the Quaker experience this is essential and has permitted us to enter upon right and creative endeavors when no amount of human reason would have provided enough energy. Without the inspired act no generation resumes the search for love, the source and end of existence.

—NORMAN R. MORRISON

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Three Areas of Concern

. *by Douglas V. Steere*

A Few Kind Words for Uncle Tom

. *by Irving Kristol*

Magna Carta and the Channel

. *by Richard R. Wood*

Korean Friends Find a Home

. *by Yoon Gu Lee*

Concerns of Friends in France

Quakers in Spain: A Letter from the Past

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Plowshares for Southeast Asia?

IN the weeks following President Johnson's Baltimore speech of April 7, U. N. officials have been quietly exploring the implications of the President's pledge of U. S. support for a greatly expanded cooperative effort for the economic and social development of Southeast Asia. Following conversations with the President's emissary, Eugene Black, the Secretary-General's Chef de Cabinet, C. V. Narasimhan, flew to Bangkok for an extraordinary session of the Committee for Coordination of Investigations of the Lower Mekong Basin. This committee, representing Cambodia, Laos, Thailand, and South Vietnam, agreed to reconstitute itself as the "Mekong Development Committee" and to consider ways of enlarging its effort. Though Cambodia had just broken off relations with the United States, it joined in pledging continuing cooperation for the benefit of all the people of the Lower Mekong Basin.

The slow and difficult steps toward an adequate development program under international auspices depend upon both financing and skilled personnel. The groundwork has been laid for the creation within a few months of an Asia Development Bank, to the resources of which several nations, including the U. S. A. and Japan, already have made pledges. The Asian Development Institute, operating as an autonomous organ of the U. N. Economic Commission for Asia and the Far East (ECAFE), is expanding its training and research programs. Twelve U. N. agencies are at work in the Southeast Asia area; among them are the Special Fund, the Technical Assistance Board, the Food and Agriculture Organization, UNESCO, and the World Health Organization.

No sudden miracle can bring effective use of the potentially rich resources of Southeast Asia. We know from the experience of the Alliance for Progress program in Latin America and from the many years of development assistance in India that there are no easy solutions to poverty, ignorance, and disease. Furthermore, the lack of political consensus, both within nations and between them, makes progress in Southeast Asia particularly difficult.

Could North Vietnam become a partner in a U. N.-sponsored plan? There is no constitutional barrier, but the deep gulfs of hatred and suspicion created by continuing warfare need to be bridged. The very fact that the U. S. A. has used the proposal for a development plan as a "carrot" in its effort to force the Hanoi government to the conference table has brought bitter denunciation from both North Vietnam and Mainland China.

Gilbert White, chairman of the AFSC Board and formerly Ford Foundation adviser in the Mekong Valley, asks the question in his widely circulated article from the *Bulletin of Atomic Scientists* (Dec. 1964): "Is it possible that the vision of a majestic river harnessed for the advance of twenty million people by an unprecedented piece of international cooperation would so command the imagination of the nations that the present grueling conflict could give way to a struggle for more abundant life?"

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Editorial Comments

"All Sorts and Conditions of Men"

“AT a time when thousands of people in [Great Britain] are drifting away from the Established Church, why have Friends Meetings failed to grow?” asked Paul Trench in his guest editorial, “An Epistle to the Martians,” in the June 1 JOURNAL. Recent articles in the London *Friend*, he said, provided a possible clue: too narrow an aim in trying to attract inquirers through newspaper advertising. In America, he suggested, a more effective approach might be through epistles, with each Meeting choosing its own way of getting these before the public.

Why are Friends (and other religious sects) anxious to stimulate growth? Is this just a desire for denominational perpetuation, or is it based on a conviction that Christianity can and must speak to “all sorts and conditions of men”?

For Friends, the problem of outreach poses a real dilemma, since (in recent times, at least) they have tried scrupulously to avoid proselytizing. But are mission and ministry incompatible with respect for others’ beliefs? Or is there, indeed, a “people waiting to be gathered”?

Since most Episcopalians have shared with most Friends a distaste for old-fashioned evangelism, it is interesting that one answer to these questions may be found in the example set by the Reverend Michael Allen, rector of St. Mark’s-in-the-Bouwerie, a two-century-old church on New York City’s Lower East Side. Amid the tenements and bistros of its present environment, where the old Tenderloin and the new Bohemia have mingled, this landmark could easily have become an anachronism. Why it has not done so was indicated by Father Allen during a CBS telecast of St. Mark’s Easter-Sunday communion service:

“When you think of the melting pot,” said Father Allen, “I suppose this is it. Here there are Negroes and whites, Puerto Ricans, Italians, Poles, Jews, Ukrainians, Lithuanians—just about every kind of human being you could think of. . . . And then there are all those young people from the Midwest and the West who come streaming into New York—single people, lonely, starting careers. . . . And there are artists . . . and with them all the kids who follow them—the kids whom sometimes we call

‘beatniks’ and Lord knows what else. There are a lot of lost people down here . . . a lot of frightened people—frightened because this much difference is almost too much to take.

“I think maybe that’s what the church is here to help with—to help bring people together, to help them look at each other—*really* look at each other—and see that, sure we’re different! Nobody ever said that the image of God was in one man (except Jesus). The image of God is in all men.

“In my own church we used to be concerned, but never talk about, the problem of integrating whites and Negroes. Suddenly now we can talk about it because we’re all concerned about how you integrate artists. Several times it has been . . . our Negro parishioners who have mediated between the middle-class white and the artist and helped each to understand the other. That’s a kind of vision of the way our world might be one day.”

Father Allen described the “huge and anonymous” housing projects, the side-street tenements (where families of eight and nine live in one room and “the Sanitation Department doesn’t come around very often”), the coffee shops (“where young people find their social life, and maybe just their life. . . . Some of the best evangelism in this church takes place in coffee shops and bars; after all, the Lord went among them, and I think maybe we should, too”), and, finally, the theatres and art galleries (“where life really throbs and surges”).

“In our church here, which I think ought to be a kind of center (that’s what the church is for, . . . to bring people to accept their common humanity), one thing that we can accept,” he said, “is our common fear—and then maybe if a man ever dares to make it all the way up to the altar and holds out his empty hands and sees that his neighbor (who’s a beatnik, or a Negro, or a Puerto Rican, or a white . . .) has his hands empty, too, then he learns that there is another commonness to life: that we all have terrible, terrible needs. And when he receives the same thing his brother receives he discovers that we are all given the same blessings.”

Three hundred years ago Friends had the imagination and the courage to declare that all of life was sac-

ramental. Could Friends today have the imagination and the courage to make a sacrament of placing ads in the popular press or of devising what Paul Trench calls an "Epistle to the Martians"? Epistles cannot be composed in a vacuum. The epistles of the Apostle Paul owe much of their power to the fact that they were written to fellow-laborers in the vineyard. Father Allen's televised epistle seemed to be born of a genuine "apostolic succession" when he said: "Maybe in a church like ours, where all of us are together (oh, we don't get along very well; but at least we're trying) we can say to the community around us, 'Don't be afraid. People really can live together. God meant us to live together. And if he meant us to live together, He'll provide ways for us to live together.' It's up to us to show the community around us that this is not just idle talk, this is not a dream. It's a reality. We know it's a reality because we do it." E. A. N.

Coffeehouse Ministry

Mention in the preceding comments of carrying religious ministry into bars and coffeehouses brings to mind the fact that within the last few years nearly a hundred coffeehouses, primarily for purposes of conversation and communication, have been opened in college and university communities. Some of these owe their inception to student groups, but others are sponsored by local churches. Probably the only Quaker-led venture in the latter category (unless the editors are not fully informed) is The Speckled Ax, described elsewhere in these pages. We are awaiting with interest later reports as to whether, as the Reverend Michael Allen opines, "some of the best evangelism takes place" in such places as these.

A *AGAINST the rush of modern life . . . we must take time for the silent grace of recollection before a meal, for the common daily worship of the family, and for regularity and depth in our private devotions. As A. Neave Brashaw . . . used to remind us, we have as much time as there is, and we spend much of it letting ourselves down lightly. When we say we haven't time we merely mean that we choose to do other things instead. Above all we need to learn more about the practice of prayer, whether by way of petition, intercession, or adoration, cheerfully accepting whatever psychological study has to tell about its mechanism, but having no doubt about its end. . . . If, as we believe, prayer is an opening of the whole of our life to the spirit of God, it is natural that we should bring our needs, that before Him we should hold our friends in mind, and that at the end, we should say, Holy, Holy, Holy.*

—R. DUNCAN FAIRN

Measure of the Man

By DOROTHY M. WILLIAMS

"A way of life free from much entanglement appeared best for me . . ."

—John Woolman's Journal

For sixteen years John Woolman kept a shop
In Mill Street in Mount Holly. Over his counter
Passed gay ribbands, coffee, counsel, banter
When farmer and his lass, lady or fop
Brushed elbows with tools of tailoring and trade.
True balance was the function of his scale
In whose brass trays he sundry items laid;
A five-pound weight to hold one down; on the other
Sugar scooped in muslin sack to reckon
Careful and precarious equality.
His fingers hovered at a distance as he weighed;
Fair measure is prerequisite to sale,
Brother now to brother.

Always a shopkeeper must evaluate
His profit on salable commodity
Until second nature is to estimate.

John Woolman's habit was to acquire a trade
With diligence, storing the craft he learned
To use again. So weighing butter led
To weighing words; pence and shillings paid
He set against lost leisure. Then he turned
His meter stick from tablecloths to time,
And inward on desire for wealth's increase.

The ladies bought their calico and holland
By the yard-length, or linens by the piece.
Though business called for profit, its demand
Was made subordinate to prudence, the crime
Of extravagance outweighed by the simple life
In those identical brass weighing trays
Which shimmered as extensions of his mind,
Rendering now a wise equivalence —
Cost against need—for the pondering customer.

One day business became his burden, and days
Mere dancing dustbeams, caught by gossamer
In a web of spider gain.
Used for dividing cheese, the butcher knife
Hung handy in its rack by cutting board,
A handy tool for service to the Lord,
As easy to sever indecision with it
As bacon from a strip, or chocolate.
So he might make his daily living plain
And free from cumber, he sliced off his shop,
Finding no way to stop except to stop.

For whosoever shall listen for the Lord
Must lop off cumber, as clean as slicing butter.

Three Areas of Concern

By DOUGLAS V. STEERE

MANY Friends are concerned about the future of our meetings for worship and about the role of the Society of Friends in meeting the religious needs of our own members and perhaps of that mysteriously large company of men and women who, we suspect, are waiting to be gathered and yet are not at present in any connection with us.

There are three areas of concern that come to me when I face this problem. First, can we not be freer with each other in speaking of the place of Christ in our faith? I think that the Religious Society of Friends will meet the religious needs of its present and its future members only when it lives in the Christian stream of life, and when it crosses the Society's accent upon the personal experience of the Inward Teacher and upon the guidance of our lives that is each instant available to us, with an equally important accent upon what is going on in the universe in terms of the costly redemptive process of God's love as windowed definitively in Jesus Christ's life and death: a self-giving love which lies like a great poultice over the world for its healing.

Unless Friends in their meetings come into an inner awareness of this drawing which is going on, unless they know something of what Pascal meant when he said that "Jesus shall be in agony until the end of the world," unless they have some sense of the cosmic character of this yearning for the inward release into creative love of the soul of every man, woman, and child who ever has come into the world, and unless they are aware that every sentient cell is under continual siege from a love that is at the ground of all being, their worship is likely to degenerate into subjectivism, introspection, and moralism, and the ministry of the meeting will rarely rise above this plane.

When John Woolman speaks of his heart being made tender and often contrite, and of universal love to his fellow creatures increasing in him, he is witnessing both to his response to this siege and to his being inwardly joined to all and made responsible for all. Teilhard de Chardin has been trying, in his fascinating way, to indicate some clues to the way such a universe might have been loved into an awareness of this goal and to focus on the figure of Jesus Christ as not only the enabler but also as the clue to the universal man that yearns to be born in each of us. But no philosophy or theology can do more than to point, to kindle expectancy, and to suggest.

I do not see how Friends can escape turning into an ethical culture society met together for thinking about their highest ideals unless they enter a meeting for worship with the expectation that something tremendous is going on and that in the silence they may be baptized inwardly into this very redemptive process and enlisted into the ranks of those who are ready to face their families, their communities, and their world as emissaries of this overwhelming love that was revealed in Jesus Christ and that is actively present amongst us today. For it is this redemptive love that wakes the sleepers and that judges down the triviality, and infidelity, and the slumbering complacency of our lives. And it is the presence in the meeting of this transforming one that gives us a new angle of vision and that braces the cowardly will to make us alter our life stance to match the new awareness.

The Substance and the Shadow

It must be confessed, however, that both of these accents have their shadow side and that I have mainly focused on the shadow side of our Quaker accent on experience when it is not crossed with the great Christian expectation: the bidding which comes when we are confronted by one who exemplified what men or women might be like and who can speak to their condition and enable them to move in that direction. There is, of course, the shadow side of this accent on the cosmic redemptive scene when it gets solidified and codified and creedalized and imposed as an abstract formula. Our Society is full of refugees from this kind of overarticulate formulation in the conventional churches of our time. We now have, and I predict that we shall have increasingly in the future, many men and women in our ranks who treasure our tenderness with those who, out of inner honesty, dare not formulate the cosmic redemptive scene in even as rigid a way as I may seem to have done in this swift statement. I should be the last one who would want to crowd or to compel these precious seekers whom God may have called into our company to go beyond what their integrity or their experience up to now has disclosed to them as valid. But I would not want these persons to be deprived of facing the fact that the Quaker experience of the centuries, joined with that of other Christians over the years, has found this windowing of God's own nature in Jesus Christ of compelling significance.

Our meetings for worship are held in an effort to be open, to be gathered into the company of those who are trying to discover and to be brought inwardly into the full realization of what that significance is for our lives and our times and then to live by it and to get strength in

Douglas V. Steere, chairman of the Friends World Committee and T. Wistar Brown professor emeritus of philosophy at Haverford College, made this statement at Philadelphia Yearly Meeting on Worship and Ministry on March 25.

those meetings for worship to do just this. If this is not done, then those who may not as yet be prepared to accept this full dimension of the Quaker experience will be robbed, and they may readily assume that they have come into another form of theosophical society or new-thought group who gather weekly for helpful private or corporate meditation. There will be no encouragement to them to read the Bible, no encouragement to probe the experience of the saints, no encounter with the experientially vindicated promises of the New Testament and our Quaker forbears that the Holy Spirit is continually besieging the hearts of men, bidding them to become companions of the way. It has become almost a standard theme of London Yearly Meeting's recent Swarthmore lectures to emphasize that Quakerism is truly alive only when it crosses the heart message of the Christian revelation with our inward accent on first-hand experience, and that whenever the ingredient of the historical Christian disclosure is neglected, the result is an ultimate collapse of the very experience itself.

Recruiting, as we do increasingly, such a large share of our membership from contemporary sympathizers who do not know the full thrust of the Society's witness, we have a special responsibility in sharing this full Christian dimension within which our fierce personal respect for individual experience may fruitfully operate.

Is Silence Its Own Teacher?

The second point which I have felt keenly in experiences with newer Meetings, many of which contain a good number of convinced Friends, is that we have been guilty of gross neglect in helping new members and attenders to learn how to use our corporate exercise of waiting on God in the silence. It is too facile an excuse to suggest that you cannot learn to swim or to ski from books or lectures but only by actually swimming and skiing, and that silence is its own teacher. If this is true, it must be a bad teacher, for there are too many in our midst who find the exercise of silence largely vegetative and so scattered that they emerge from it without ever having come into focus unless someone by vocal ministry has arrested their inner wanderings.

What so many of our members need is help with how to use the inevitable distractions of our dispersed minds: help with preparation for meeting before coming; help with Bible reading and the kind of reading that raises the sense of expectancy in the meeting for worship; help with typically Quaker retreats where there are long unhurried meetings of waiting and sharing with each other out of the listening experiences; help with some use of private prayer; help with storing the mind with some of the great Quaker journals; help with using the dozen times a day when we pass or fail an "examination" in the course of our regular occupation, and the learning from this about

what is required of us. It might be helpful to have experiences of walking alone and some opportunities for talking out these problems of the use of the silence in the meeting for worship in groups somewhat similar to those gathered for group therapy, with one or two seasoned members among them. We dare not neglect these things if we expect that members will come into a full and rich experience of this waiting on God which is such a precious part of our Quaker heritage.

The Meeting as a Beloved Community

The third point is less easy to formulate. It refers to the future of our Society and to whether it has something special to offer to the Christian community and to men and women in our time who live in our highly impersonal world and who long to be part of a fellowship of people who truly cherish each other. I felt this problem very acutely in East Africa, where that large Yearly Meeting of 32,000 members, which continues to grow and which has none of our inhibitions about inviting others to join, has nevertheless some terrific problems before it. As East African Friends put the matter to me, they face the problem of many of their educated members who do not find the worship services that were designed for simple rural living adequate for their needs. They also face the fact that they have not yet learned how to reach out and attract and hold the city dweller, and they are as staggered by the problems of swift urban change in African life as are the other religious groups of their time.

As I have thought about this, it seems to me that the unique thing the East African Friends can extend and develop which may enable them to meet their problem is to make of the Meeting a truly religious fellowship of a costly and satisfying kind. This would mean that when you belonged to the Society of Friends you were joining an order of Christians who know one another in that which is eternal. In the life of the Meeting you would know that you were cared for and that you would be among those who knew you and cherished you but who also expected much of you and were holding you up to your best. Here were people who would stand by you and go with you through anything that happened to you. "See how those Christians love each other!" would not be a quotation from first-century Christianity, but a daily observation.

Now this is easy to say but anything but easy to do. I read of someone saying that in Selma, Alabama, when people who were fellow freedom-marchers stepped on your feet you did not mind at all. But when this happens not on the great day of a civil rights march but week after week, can a Meeting carry the trampler and make a difference to that person? I had a letter from a friend who told of going far away to do a heroic fill-in for what she expected could not possibly last more than a month and

went on to confess how very "unheroic" she felt as her fill-in went on into the fourth month. It is most dramatic to make the thousand-mile historical trek, but walking the same mile a thousand times may well seem another matter. This is not what one reckoned for in the caring required to bring some person in the Meeting through to a point where he or she discovers and learns to live on another level.

I have a strong suspicion that, not only in East Africa but anywhere in the world, when the Meeting community begins to penetrate into this area of caring for each other something happens that affects all of its life. I think of old Miguel Unamuno's phrase which referred somewhat disparagingly to Goethe's dying words of "Light, light, more light." "What we need," insisted Unamuno, "is not light, light, more light, but warmth, warmth, more warmth, for we die not of the darkness but of the frost." It is in the atmosphere of this kind of warmth that men and women are prepared for life in public, are prepared for undertaking the costly tasks in the wider community to which their Quaker witness calls them. This kind of Meeting is not only a social group. It is a spiritual group, with the spiritual implications for relationships to each other actually put into practice. It is a kind of spiritual atomic pile into which the cobalt lode of our own hard-driven lives can be plunged regularly to be recharged and to return us to the task of radiation in the world. *Such a Meeting could be called a laboratory of the Holy Spirit.*

If it is authentic and its members are willing to pay the price, I believe that this transformation of the Quaker Meeting into a caring community where each member knows that he is being continually upheld would provide a religious dimension that would speak to our time.

Quakers in Spain

Letter from the Past—215

IF these letters were arranged logically this one would naturally follow No. 2 on "Friends in Lisbon" (*Friends Intelligencer*, 4-5-1941). It is written now, many years after that was, because only as recently as 1956 has there been established a definite Quaker group in Spain and in 1965 the presence of an American Quaker family in Barcelona provides first-hand contact with them.

The difficulties of the situation remind one of early Quakerism. As the Conventicle Act in England in 1664 forbade more than four adults to meet "under color of religion," so in Spain a law forbids a gathering of more than four persons. But, as I read in a report given lately at Lisburn (not Lisbon): "because of the importance of tourism to the Spanish economy, a Friends Meeting on the premises of a foreigner has given some protection which was impossible in the homes of nationals." This

report adds that "the group has grown from about eight to twenty, apart from perhaps another twenty attenders."

As we wish these brethren well in 1965 we may hark back more than three centuries to another fortunate Quaker in Spain. His name was Daniel Baker. His eventful career (as a captain in Cromwell's Navy, a Quaker, and a cripple from war wounds until cured by George Fox) I have long wanted to see written up, at least in summary. In 1662, after intervening, at great risk, in Malta on behalf of two married Quaker women detained there by the Inquisition, he was sailing home with letters to their husbands, only to be held up for some weeks by unfavorable weather at the Straits of Gibraltar with other English ships. He had had a vision back in England of his duty to bear testimony to the people and governor of Gibraltar "in the Kingdom of Spain." So, like Jonah, he had himself cast overboard, entered the Catholic Church of the town (it was Holy Thursday), spoke out against their superstitions, and distributed in the streets papers written in Spanish or Latin. Thus having fulfilled his duty, he returned unharmed to the ship on which he was passenger, and next day the whole fleet enjoyed favoring winds and passage homeward.

NOW AND THEN

A Few Kind Words for Uncle Tom

By IRVING KRISTOL

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POOOR Uncle Tom: his posthumous destiny has been even more cruel and unjust than his fictional one. Over the years his very name has become a synonym for servility and cowardice, so that for any Negro now to be branded "an Uncle Tom" is to suffer a public humiliation of the most devastating kind. In fact, this process has gone so far—and the new orthodoxy is now so firmly established—that no one any longer seems aware of the enormous irony of it all.

For ironic it most certainly is. In his own fictional lifetime, when people really read *Uncle Tom's Cabin* and responded to it as to no other novel in our history, Uncle Tom was regarded (one might even say worshiped) as a symbol of human nobility. He was meant, of course, to be such a symbol by his creator, and was celebrated as such by the antislavery movement. Concededly, Uncle Tom was no abolitionist rebel. But he was, for his contemporaries, something a little more important than that: he was a Christian. He was, indeed—and still remains—the only

Irving Kristol, executive vice president of Basic Books and a former editor with *The Reporter and Commentary*, is co-editor of the forthcoming quarterly, *The Public Interest*. This is an excerpt from an article published in *Harper's Magazine* for February.

true and most perfect Christian in all American literature.

If none reproached him for not demanding his freedom, it was because he evidently already possessed it—that inner transcendent freedom which all noble souls possess, and which the human race will never cease to venerate so long as it venerates anything beyond its material self. *Uncle Tom*—like the Negro spiritual—testifies to the fact that, even while they were in slavery, *the Negroes never really were slaves*. That is why the proslavery apologists insisted that Uncle Tom was a phantasm of Harriet Beecher Stowe's fevered imagination; and that is why Mrs. Stowe was triumphant to be able to report, as she did, that more correspondents verified the authenticity of Uncle Tom than of any other character in the novel.

But that was yesterday—and, as it were, in another country. Though sociologists inform us that Americans still go to church as regularly as ever they did, it is obvious that we are today far less a Christian nation than ever we were. Turning the other cheek is so far out of fashion as to be utterly out of mind. We are all activists now, and cannot imagine any other appropriate response to oppression and injustice than militant protest. Witness the agonizing discussion among Jews of Hitler's slaughter of the innocents—so many people seem to think it less than human, rather than more, for a man to go to his death calmly praying rather than kicking and cursing.

There is no better testimony to the strength and depth of this feeling than the fact that most American history textbooks are now being frantically revised—and, if necessary, the truth a little stretched—in the perspective of the Negro's current struggle for equality and equal rights. From having been a passive element in American history, the Negro is being transformed into an active agent in the struggle for democracy, liberty, and—most important—his own emancipation. The handful of Negro slave revolts is now receiving solicitous and emphatic attention; the role of Negroes in the Reconstruction era is given every possible positive emphasis. That practically all previous historians did not see American Negro history in this light is blandly attributed to racist prejudice. At the same time, much of what was traditionally thought to be Negro history is now being ruthlessly slighted—witness the fate not only of the fictional Uncle Tom, but of the very real Booker T. Washington.

Only a little while ago, Booker T. Washington was generally recognized as a great leader of his people. Now he is dismissed as a marginal and rather contemptible figure in American Negro history—that is, when he is not derided as a kind of Quisling. Much of this animus derives . . . from a highly imperfect appreciation of both the historical situation in which he worked (not anticipating the Jim Crow legislation of the 1890's, he had no reason

to doubt that the doors to equality were open, once the Negroes were ready and able to pass through them) and his own intentions vis-à-vis this situation (his emphasis on vocational training was aimed at preparing the Southern rural Negroes, who constituted an overwhelming majority, to move up the socioeconomic ladder toward equality). But there can be no doubt that much of our current disrespect for Booker T. Washington flows from the simple and incontrovertible fact that he was not, by today's standards, a "militant."

But is "militancy" everything? Once upon a time, Booker T. Washington was being visited by a white lady philanthropist. When she left, he accompanied her to the railroad station. As they made to enter, she suddenly stopped in horrified embarrassment. There, before them, were two doors: "Whites Only" and "Colored Only." Washington glanced at them, laughed contemptuously, picked up the lady's luggage and accompanied her, as her porter, into the white section. There, he continued their conversation as if nothing had happened.

A servile action or a noble one? We hear it said that racial discrimination is a white, not a Negro problem—Booker T. Washington really believed it. He thought it prudent to accommodate himself, temporarily, to white idiocy. But in his very act of accommodation, he spiritually transcended all the barriers that hemmed him, and his people, in. One wonders: does he really merit the fate of being, along with Uncle Tom, retrospectively lynched in effigy? . . .

I believe the Negro's struggle for civic equality to be absolutely just, and the use of militant methods in this struggle to be perfectly legitimate. What does worry me is the kind of self-defeating fanaticism that this kind of struggle almost inevitably generates. It is right that the Negro should wish to be equal, in all respects, to the white man. But something has gone wrong if Negroes—and their white liberal allies—seem unable to realize that the Uncle Toms and Booker T. Washingtons were not equal to their white contemporaries only because they were superior to them.

No man can achieve an authentic equality—no man can even achieve an authentic identity—if, in the effort to do so, he denies his forefathers. That there were Negroes who, in some degree or another, approximated Uncle Tom, strikes me as something that could be a source of immense pride to Negroes—and of continual envy to whites. That today's "Negro liberation movement," in its single-minded emphasis on militant action, fails to perceive this, represents a grave weakness of that movement. It is denying to itself a historical and psychological dimension that is essential for Negro self-understanding—and for Negro self-respect.

Korean Friends Find a Home

By YOON GU LEE

DECEMBER 20, 1964 was a bright Sunday for our group after seven years of rainy, cloudy, and dark wandering. This was the day on which we met to bid adieu to the small library for the blind which we had been allowed to use for worship gatherings and that led us to a new, cozy, bright, and quiet house.

I remembered the places where we had been meeting. In six years and ten months we had moved ten times: from houses of individual members to a hospital, typewriter manufacturing shop, Congress Building, Korea-China Association, etc. More than once there were about one hundred people at the meeting, but there were times when we had only two members worshipping. We have a long way to go before we can identify ourselves as Quakers.



Korean Friends outside their new meeting house. Yoon Gu Lee, author of this article, is standing at extreme right, just in front of Keith Watson (with beard) of Australia. The other bearded man is Sok Hon Hahm, sometimes called "the Gandhi of Korea."

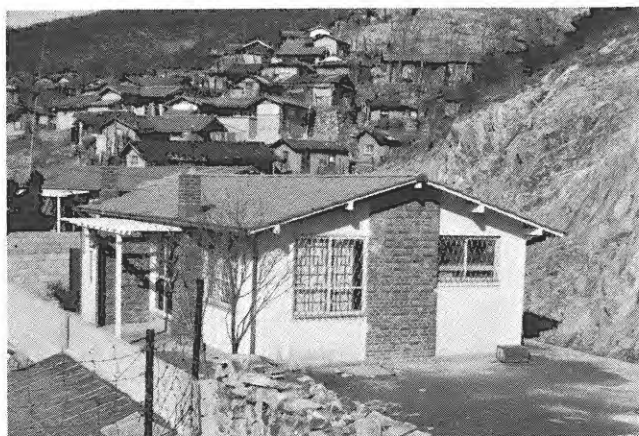
We are moved when we think of the many individual Friends and Friends' groups that have recognized our small group and have helped it. Despite our helplessness, we are forced by the divine wave of grace to move along and see what life we can invite to be with us to make this small group burn with a living religion in this land of weapons and warfare. We have long been wondering whether the seed of Quakerism could ever be planted in Korea. Now we feel that the seed is there in the soil of our souls. The question is whether we can let it grow.

We moved to the new meeting house that we were

Yoon Gu Lee, clerk of Seoul Meeting, has been serving as executive secretary of Church World Service in Korea. This article is excerpted from a report published in the April *Friends World News*.

able to buy with financial help from the Friends World Committee, American Section. Our annual report began with a cold self-criticism and the confession of the weak life of 1964. Regular worship meetings, study group, occasional workcamp get-togethers continued, yet we have not felt a fire burning amongst us. We had quite a few visiting Friends from Japan, the U.S.A., Australia, and England that have strengthened us very much. A.F.S.C.'s return to Korea with the International Work Camp was an overwhelming experience.

The group was united that we should concentrate our activities at the new meeting house toward our inner growth. (1) We ought to continue the week's study group with better preparation and more enthusiasm. (2) The youth group should start a separate weekly study meeting which might later take the initiative for the service projects, including AFSC work camps. (3) A children's First-day School ought to be initiated, so that the members could bring children to meeting and young ones could grow in the atmosphere of Friends meeting and in Quaker tradition. (4) Since the largest part of the purchase price of the house was covered by contributions of outside Friends' groups, we ought to offer our utmost services in maintaining the house in good shape.



New Friends meeting house at Seoul, Korea

Other tasks for 1965 are: The original members of Seoul Meeting should apply for official membership in the Society of Friends through Japan Yearly Meeting; advancement or extension work will continue with the help of Madison Meeting; the service to TB patients at the rest-house built by us will continue with contributions from Australia. Our Meeting will do all in its power to assist AFSC for its second work camp in the summer of 1965. With close contact with and under the

auspices of F.W.C.C., we should request Friends everywhere to include Korea when ways open for visits.

Particular efforts must be made for closer contact with Japanese Friends through an intervisitation program. Regular visits on a monthly or at least a quarterly basis should be possible. At almost any time during the year we would welcome Friends traveling in the ministry. We shall register at the Ministry of Education and Cultural Affairs as a religious group and seek official recognition and participate in Christian efforts. We hope to be ready soon to have Seoul Meeting become a regularly constituted meeting of the Religious Society of Friends under the care of a Yearly Meeting or F.W.C.C.

If I ask myself again the basic question "Can Quakerism Grow in Korea?" my immediate answer would be "No." The soil, the conditions, the weather—every factor seems to be against it, and the tiny group of Quakers are simply helpless. However, my real answer is "Yes." Quakerism has a message for this land of tragedy, and this is enough reason and need to believe that Quakerism can grow. It *has* to grow if Korea is to be saved from nuclear weapons, and God will not desert this peninsula, I know.

Quakerism has a glorious opportunity to speak to the whole world through Korea because of the very fact that it is so isolated from His Kingdom and His Will. My prayer is that I myself and this Meeting become absolutely convinced that human misery today is nothing but a sour lesson to prepare us for a better world tomorrow, and therefore we cannot be conquered by it.

Magna Carta and the Channel

By RICHARD R. WOOD

SEVEN hundred and fifty years ago (June 15, 1215), on Runnymede—or Council Meadow—on the Thames between Windsor and Staines, the barons and bishops of England extracted from King John a document recognizing their rights and privileges. This document was called by them (and is still called) Magna Carta—the Great Charter.

The barons on Runnymede were busily safeguarding their own interests, though Stephen Langton, Archbishop of Canterbury, may have had a broader concern for the general welfare. King John, by his unscrupulous exactions, had managed to unite against the crown the barons and people. Usually, in the long struggle to build the English Constitution, any two of these three could dominate the third. Often the crown and the people joined

forces against the barons. Less often, crown and barons joined to overawe the people; such alliances were brief, for jealousies easily sprang up between crown and great barons. On Runnymede the interests of the barons ran parallel with the interests of the people against a grasping king.

The document signed on Runnymede primarily defended the rights and privileges of the barons as against those of the crown. No new payments were to be demanded by the crown except with consent of the Common Council of the realm. No freeman was to be fined, imprisoned, or banished except by lawful judgment of his peers. "To none will we sell or deny or delay right or justice." These assertions were to become foundations of freedom and order.

To advance from these privileges of the barons to the fully developed English Constitution, with its tradition of respect for law that respects the rights of persons, took centuries of bitter struggles, including (to mention some) the Peasants' Revolt, the Wars of the Roses, the Pilgrimage of Grace, the Civil Wars, and the Revolution of 1688. There were times when any one of several states on the Continent might have seemed to be serving humanity and mercy by intervening and imposing order on England. But the Channel prevented such civilizing service. The English were free to fight, quarrel, dispute, and struggle to work out gradually what is probably the best combination yet achieved of order, human freedom, and national effectiveness in a government of human beings.

One shudders at the possible consequences if France or Spain, in the thirteenth, fourteenth or fifteenth century, had succeeded in imposing its better developed government on England. England in 1215 had no parliament—only the germ of it in the Common Council of the realm. The more advanced parliaments of France and Spain withered under the blight of royal totalitarianism. Though France recovered freedom at the end of the eighteenth century, it has not yet recovered reliable order. Spain has not regained either freedom or order.

The English-speaking world owes a great deal to the English Channel. It sometimes seems that the world today needs a political equivalent of that Channel.

The United States is experiencing the heartbreaking frustration of trying to establish freedom and order in Vietnam. Not only does the effort seem expensively futile; the collision between rival efforts of the United States and China to impose rival systems involves danger of far-reaching disaster.

It may be that freedom and order have to be worked out by laborious experience, without foreign assistance. It may be that the best help that can be given to a painfully developing nation is to keep it free to make its own mistakes, to learn by its own experience and, at last, to

Richard Wood of Moorestown (N.J.) Meeting, a contributing editor of the *FRIENDS JOURNAL*, has long been active in efforts for international peace through work with such groups as the National Peace Conference and the Commission to Study the Organization of Peace.

devise its own forms congenial to its own tradition and environment—forms not molded by or on the pattern of some presently powerful state.

We are told that communist interference would make such freedom impossible. Probably the same assertion is made in the communist world about capitalist imperialism. But there seem to be advantages in such an arrangement (if it could be accepted) for both capitalist and communist states, as well as for the developing nations. At least its proposal would be intellectually respectable, being mutually advantageous to everybody concerned. With such a self-denying ordinance in effect, it would be possible under United Nations auspices to arrange aid in such economic development as is proposed for the Mekong Valley, to encourage trade and productive investment, and to reduce to a minimum the danger of military attack. With the U.N. as chaperon, it might even be possible to devise means of helping the new states to maintain order; incitement to disorder would be greatly reduced by the absence of competitive interference by the great powers.

Three quarters of a millennium after Magna Carta, much of the world is still as primitive, governmentally, as England was in 1215. Big and little, primitive and well-developed, capitalist and communist, all the nations have a common interest in devising an equivalent of the English Channel so that each may be free to work its own way to freedom and order without stultifying interference.

"The Speckled Ax"

By DAVID CASTLE

THE Speckled Ax" is a conversation coffeehouse opened recently in Indianapolis to serve young people of the area (although adults are invited). It was inspired by members of Valley Mills Friends Meeting, but its sponsorship has been expanded to include several churches and community groups. Some sixty adult volunteers staff the conversation house on the four afternoons and evenings that it is open—Thursday through Sunday.

The conversation house grew out of a belief that most social and human-relations problems today stem from a breakdown in communication. We know that alcoholism may be a way of escape, that stealing often is an attempt of the thief to get recognition, that the root of frustration and aloneness is separation, and that mental illness grows out of a need for meaningful relationships. The conversation house can be one facet in helping society in its need for relatedness.

Until recently coffeehouses have been found in Europe but not in this country. In 1700 there were in London some 2000 coffeehouses, sometimes referred to as "penny universities" because a poor man could meet with the educated over a cup of coffee. In America the barroom has been the closest approach to the coffeehouse.

The name "Speckled Ax" was taken from Benjamin Franklin's autobiography, where, in describing his difficulty in arriving at perfection, he told of a man who, in buying an ax of a smith, desired to have the head as bright as the cutting edge. The smith consented if the man himself would turn the wheel. He agreed, but the turning was so fatiguing that at length he said he would take his ax without further grinding. "No," said the smith, "turn on, turn on; as yet it is only speckled." "Yes," said the man, "but I think I like the speckled ax best."

Our statement of purpose (stemming from this story) is based on the hope

that we may be aware that our growing edge needs continually to be resharpened and polished;

that we will come to know our own flaws and needs; that our living will move toward perfection and wholeness with the realization that we never completely arrive;

that our own movement toward wholeness will be grounded in our interaction with one another; that this interaction may help us discover another who is within, yet greater than, each or all of us.

The Ax is an experiment. Conversation is stimulated in two ways—by volunteers who wait on the clientele and by floor-show entertainment. Both are keys to its success. The question we keep raising is: Will the conversation house be just another meeting place or will it have a ministry?

A waiter may get to know another person's name, which may be enough to help that person feel related. Significant questions are raised in confrontation with what needs to be talked about in our living. Adults are experimenting with the validity of their faith to see if they can get it across without being "preachy" about it.

The entertainment on Friday and Saturday evenings makes use of drama, music, and varied art media. Some of it is entertaining and enjoyable, while other portions are provocative. Folk singing and "spontaneous" drama have been very popular. Varied table games keep people occupied at other times.

Since the idea is novel and experimental it is hard to know what directions it will take. All we can hope for at the moment is to establish an image and create a personality for the conversation coffeehouse in the hope that it will fill a need in society that will make renewal possible.

David Castle, minister of Valley Mills Friends Meeting in Indianapolis, has been active in promotion of The Speckled Ax coffeehouse, which was opened early this year.

Concerns of Friends in France

By FRANCK REVOYRE

THE French Yearly Meeting is held in June in the rural Château de Charbonnière. Everybody is looking forward to it, as, besides being a time for spiritual refreshment, it is the only occasion to meet one another, to share one another's preoccupations and concerns, and to take stock of our progress as a movement or as a group.

We are so few that such gatherings are not without analogy with the meetings of the early Christians or early Friends when everybody knew everybody as a personal friend, took everybody's interests and problems to heart, and thus made up a society of friends in the spiritual and human sense, with all its beauties and failings.

For a long time France Yearly Meeting has been nothing more than a somewhat enlarged Paris Monthly Meeting which met together with individual Friends scattered through the whole country. Now, however, it has become the reunion of different *groupes régionaux* or small monthly meetings: Alpes-Maritimes et Var, Languedoc-Provence, Nord, Bretagne, and Normandie. It is possible that very shortly we may have in the northeast another group, Nancy-Strasbourg, to be composed of old and new members living in that part of the country. In addition we take great interest in the newly-born Spanish group, where our American Friends the Negespachs have just arrived. We are inviting two Spanish Friends, Mariano Leonat and José Gomez, to attend Yearly Meeting.

Our only links are private correspondence and our *Lettre Fraternelle*, so you can understand the interest that our gathering raises among such groups and among Friends who are left to themselves all through the year. Though the distances separating the different groups are nothing compared with yours in the States, they have represented so far such almost overwhelming difficulties to us in Paris as to prevent us from visiting terribly far-off and scattered Meetings. Yet everybody in France feels how strengthening and helpful intervisitation could be to the spiritual growth of the Society.

We have thought that our Yearly Meeting could be the right time for sharing all the personal concerns which exist among Friends and which are carried out individually and often so discreetly that they are shared by only a few privileged Friends. It could be a very enriching experience to all if we could bring those Friends to tell not only what they are doing but how their concerns were born, how they grew, and what they have become—"the

mechanism of a concern," if I can use such a barbaric expression for such a tender and delicate birth. It may well be that this undertaking can become the starting-point for sharing such undertakings more deeply.

For this is perhaps one of the originalities of French Friends: that we have as many individual concerns carried out as there are Friends to carry them! And by concerns I do not mean only personal preoccupations and hobbies for which one gives a glancing thought and an occasional support, but the real thing born out of the Divine Calling and for which lifelong interest and support are given, often entailing important personal sacrifices. It is very seldom that these concerns are shared, financially, by the Society as a whole.

But it would be wrong if I gave you the impression that we have not at least one general concern as a Society. It is now some years since we decided to share in a European concern, born in Norway, to bring relief to devastated areas in Algeria (more precisely, in Kabylia) through reconstructing villages, schools, and hospitals. Is it not a sign of our time to have a European concern, supported by five Yearly Meetings in as many different countries? Surely the first time in Quaker history? We are doing nothing like as much as our Norwegian Friends, who have undertaken a momentous work of national importance.

Whatever we are able to do has been made possible because (also for the first time in our history) we have discovered that Quaker-born concerns can be shared by people outside the Society; we have received far more help from non-Friends than we have been able to give as Friends. You see, we are finding out what you have yourselves found out, years (if not centuries) ago!

French Friends are witnessing the birth of a new personal concern, to be shared by the whole Society through the sheer obstinacy and doggedness of its "father," Jean Driay. There are in France, and more particularly in Paris, a large number of Africans from the former French colonies, arriving to earn their living and that of their families, left behind in Africa. They are generally working and earning fair salaries, sending back home as much money as they can afford. These black people are living in atrocious conditions—up to twenty people in one room in disused houses, to be shortly destroyed. They are all illiterates, therefore exploited to the last degree by those whose job it is to live by the misery of others. Moved by their plight, Jean Driay wants to provide them with adequate housing. He also is organizing lessons three times weekly to teach them how to read and write.

Thus it is likely that we are going to have a very busy time at Yearly Meeting!

Neuilly, France, May 13, 1965

Franck Revoyre of Neuilly, France, is co-clerk of France Yearly Meeting and a member of the Friends World Committee. Though now a business executive, he previously worked for many years on assignments for the Friends Service Council of England, as well as with the United Nations and the AFSC.

Book Reviews

HYMN OF THE UNIVERSE. By PIERRE TEILHARD DE CHARDIN. Harper and Row, New York, 1965. 158 pages. \$3.00

Very few have enjoyed the privilege of seeing the entire cosmos as a harmonious, intelligible whole in which man has a meaningful place and future. Mystics like Plotinus, St. Augustine, and Jacob Boehme have had such all-encompassing visions. In our time the French Jesuit Pierre Teilhard de Chardin has constructed a vast system which, although based upon a thorough knowledge of science (paleontology), is intensely mystical in scope. He has divined an inner harmony and logic in the cosmos through a breathtaking evolutionary and teleological scheme which will sweep everything into the Godhead, or his so-called Omega.

Chardin's books, although couched in Roman Catholic terminology, do not exactly conform to the canonical views of Rome, which remains cool toward his work. Liberal Catholic intellectuals, however, have adopted him for his breadth of scope and depth of perception. His views come very close to those of Eckhardt and Boehme and, as a matter of fact, the epithet of "pantheist" which the church hurled at them has also been applied to Teilhard de Chardin. He spent almost twenty years in China and obviously has drunk deeply of Hindu mysticism, Buddhism, Gnosticism, and Theosophy.

This book, posthumously edited, is more devotional than his famous *The Phenomenon of Man*. It contains three prose poems, paeans of a spiritual nature to the Mass, to Christ, and to Matter. The largest part, entitled "Thoughts," is a collection of his most beautiful and mystical thoughts culled from all his writings. This part alone gives one an adequate insight into his system. *Hymn of the Universe* is an excellent introduction to one of the more important spiritual writers the twentieth century has produced.

PETER FINGESTEN

RELIGION CAN CONQUER COMMUNISM. By O. K. and MARJORIE ARMSTRONG. Nelson, New York, 1964. 258 pages, \$4.95

The husband-and-wife team which has produced this book assumes the responsibility of showing, first, that "the steadfast purpose of worldwide Communism is to eradicate religion from the lives of present and future generations" and, second, that "religion can conquer Communism." The writing through which the authors develop this dual theme is reminiscent of some of the Communists' own propaganda techniques: a style replete with italics, capital letters, exclamation marks, and nouns often accompanied by adjectives of an extravagant nature. Shored up by quotations from J. Edgar Hoover, veterans' publications, and leaders of several religious groups (including two Friends), the Armstrongs pursue their crusade with the zeal of a pianist who is very heavy on the loud pedal or a Khrushchev who pounds the desk with his shoe.

The book is not a philosophical work. About three quarters of its length is taken up with a history of Communist repressions: the rest of the volume is an ardent plea for counter-action on the part of people who wish to preserve religious heritage

as it existed, say, before the nuclear age. The writers do point out, toward the end, that "Marxism is itself a religion"; this statement is not developed, however, nor is it made clear how the title of the volume is to be regarded if one kind of religion conquers another.

There can be no doubt of the authors' sincerity, and in the world's present state of confusion it might be helpful for Friends who do not always sympathize with frenzied approaches to complicated problems to acquaint themselves with viewpoints such as that of *Religion Can Conquer Communism*.

ADA C. ROSE

OBADIAH THE BOLD. Story and pictures by BRINTON TURKLE. Viking, New York, 1965. Unpaged. \$3.50

This is a delightful storybook for young boys and girls. Obadiah Starbuck of Nantucket discovers in First-day meeting that he knows just what he wants to be when he is grown up—a bold, brave pirate. But when playing with his older brothers and sister one day he begins to wonder if that really is his greatest desire. A discussion with Father helps him discover other possibilities for being bold and brave when he becomes a man.

The author-illustrator is a New York Friend who has captured Nantucket and the Friendly way of life of a century and a half ago in his soft-toned pictures and story.

ANNE TAYLOR BRONNER

ALBERT SCHWEITZER, *An Anthology*. Edited by CHARLES R. JOY. The Beacon Press, Boston. Harper & Row, N. Y., 1965. 367 pages. \$5.95

Dr. Albert Schweitzer, musician, poet, doctor, philosopher, religious leader, is presented here with profound perception. This is the book to put into the hands of youth: teen-ager, college student, musician, whether agnostic, religious, atheist, or "just plain angry." Only Schweitzer can revive the spirit of troubled youth. He asks and answers: What is man? What is truth? What is reality? Urgently and skillfully he demands thought and ethics in an age indifferent to both. He believes that the young minds that accept him will enlighten the dark into which materialism has plunged us.

Although a man of our time, an emancipated thinker, he has eyes that *can* see, a heart that *can* understand, and he gently reminds us (p. 288): "In the hope of reaching the moon, men fail to see the flowers that blossom at their feet."

The great healer of suffering, the great respecter of life never deviates from the spirit which inspired his childhood prayer: "Oh, Heavenly Father, protect and bless all things that have breath, guard them from evil, and let them sleep in peace."

Today, ninety years old, he still struggles to awaken man's conscience, to make him live in universal brotherhood, at peace and with reverence for all creatures.

Charles Joy, through his own deep spiritual and intellectual qualities, has given us an invaluable and remarkable book inspired by love for his dear friend and the modern world's best friend, Albert Schweitzer.

MARY LOUISE O'HARA

A MAN AND A SCHOOL. *A Collection of Papers About George A. Walton and George School.* George School, Pa., 1965. 76 pages. \$1, paperback

This review is the joint effort of a father-and-son team, of whom one was born the year George Walton retired as head of George School and the other knew the man at the height of his charm and power as that school's principal, so that the reader should be warned of a built-in bias.

Six of the authors of these short essays share the bias of love and admiration for the man and the school he did so much to shape; they discuss from different points of view the many aspects of George Walton's educational philosophy. The seventh encyclical by "the Pope" himself reflects in a pleasant, rambling way on George School life over two score years, with particular emphasis on the synthesis of religion and education.

The Pope was the head of the school; of that there was no doubt, and he put the stamp of his character on it, but his leadership was of the John XXIII variety which evoked a team spirit on the part of all who worked with him in his educational endeavors. This appreciative theme runs through the articles of Jack Hollister, Walter Mohr, William Eves, C. B. Mendenhall, Richard McFeely, and Paul Blanshard Jr. One of the greatest tributes to George Walton is that he could evoke this kind of esprit de corps from these strong-minded personalities. Willingness to try new approaches without forgetting sound fundamentals (in the Pope John tradition) is another aspect of George Walton's administration that most of the writers found praiseworthy.

Any Georgian who attended school from 1908 to 1948, reading these delightful essays, will find his mind flooded with a hundred pleasant pictures of this Lincolnesque man and his school. As the younger reviewer puts it: "The booklet inspires a terrific sense of pride and dedication in those attending nearly two decades later."

T. SIDNEY CADWALLADER, 2ND
THOMAS S. CADWALLADER, III

LOVE AND MARRIAGE IN THE SPIRIT: *Talks and Writings of Eberhard Arnold.* Plough Publishing House, Farmington, Pa., 1965. 237 pages. \$4.00

Most of the seventeen chapters in this book are translations (from the German) of typed manuscripts of shorthand records made at meetings in Bruderhof communities in Germany. Eberhard Arnold (1883-1935) was "word leader" in the Bruderhof communities which sprang up after World War I under the inspiration of the Arnolds in the Christian tradition. This book (dedicated to Emmy Arnold, Eberhard's widow, on her eightieth birthday) constitutes an important part of the record of the religious faith and practice of the Society of Brothers from the time of its founding to 1935, two years before the group was driven from Germany. In his extemporaneous talks, many of which were given in connection with marriages, Eberhard Arnold shares his faith and that of the brothers and sisters. The talks and essays reflect his experiences in evangelical Christian movements and the German Youth Movement and his study of the Bible and the books of the Hutterite Brothers (dating from 1545), as well as in years of living in Bruderhof communities.

FRANCIS D. HOLE

Friends and Their Friends

A number of Monthly and Yearly Meetings regularly send to the FRIENDS JOURNAL their newsletters and membership lists (or directories), for which the JOURNAL's editors are grateful. Both the newsletters and the membership lists are invaluable sources of information—the former in providing sustenance for "Friends and Their Friends," the latter in saving hours of editorial time spent in tracking down precise names and addresses.

Contributions of a similar nature from Meetings which hitherto have not had the FRIENDS JOURNAL on their mailing lists will be more than welcome.

Friends General Conference is anxious to find a Quaker couple or family able to spend a year in Little Rock, Arkansas, working to develop the growing Friends Meeting there in collaboration with Friends of South Central Yearly Meeting. Applicants will be expected to meet their own living expenses, but for a suitable family a comfortable country home on the edge of the city is available rent free for a year, beginning this coming August. The Conference address is 1520 Race Street, Philadelphia 2.

The latest issue of *Quaker Religious Thought*, published semiannually by the Quaker Theological Discussion Group, features an article, "What Is Theology?" by Christine R. Downing, Summit (N.J.) Friend and faculty member of the Department of Religion at Rutgers University's Douglass College who is editor of the Theological Discussion Group's *Newsnotes*. The issue also contains comments on Christine Downing's article by Frederic R. Crownfield, Verlin O. Hinshaw, and Melvin Keiser, with an introductory note by the publication's editor, T. Canby Jones.

Single copies of this issue (Volume VI, Number 2) may be obtained for 75 cents each from *Quaker Religious Thought*, 379 Yale Station, New Haven, Connecticut. Subscription prices are \$1.50 per year and \$2.75 for two years, while an annual contribution of \$2.00 or more enables the donor to receive all mailings of the group, including *Quaker Religious Thought* and *Newsnotes*.

At recent meetings of the Evangelical Friends Alliance the way was prepared for official unified action of Kansas, Ohio, Oregon, and Rocky Mountain Yearly Meetings. Among the cooperative efforts planned are unified programs and projects, sharing of materials, joint publications, and exchange of speakers.

Bradford S. Abernethy, chaplain and Hill Professor of Bible and Ethics at Rutgers University, will leave late in June to serve for six months as director of the Seminars Program of the American Friends Service Committee in West Africa, with headquarters in Lome, Togo. He will replace Robert Byrd of North Park College, Chicago, who is returning to the United States after eighteen months as director of this program.

The Quaker Theological Discussion Group, publisher of *Quaker Religious Thought*, will hold its biennial conference at Earlham College July 2-4. Papers on "Quaker Contribution to Reshaping Christianity" will be read and discussed by Burns Chalmers, Francis Hall, Calvin Keene, Paul Lacey, Arthur Roberts, and Lawrence Scott. Discussion will follow.

The conference will begin with dinner on Friday evening, July 2, and run through Sunday night, July 4. The cost per person is \$20.00, including board, room, and registration fee. Requests for program announcements and conference reservations should be addressed to Wilmer Cooper, Earlham College, Richmond, Indiana.

The Young Friend, official organ of The Young Friends of North America, publishes the disturbing intelligence that the former honorary chairman of its subsidiary, the Bachelors' Mutual Aid Society, (a young man who, out of compassion, will be nameless here) has been stripped of all rights and responsibilities as head of the organization. He has been charged with individualism, exhibitionism, and deviating from the rules of the Society. In short, he got married.

Under the head "Editor's Erratic Errata" there was an item in the Stamford-Greenwich (Conn.) Meeting *News Letter* which appeals strongly to FRIENDS JOURNAL editors who all too often are forced to hang their heads in shame and publish paragraphs labeled "Correction." The item in question is gratefully reprinted here, with the proper names altered in order to avoid undue publicity for the persons concerned:

"The Mary Smith mentioned in the January *News Letter* as having moved to Indiana is not the Mary Smith who attends our Meeting. The editor's viewing of Jane Johnson's Christmas cards revealed a Mary Smith move to Indiana. Our Mary Smith, who still lives in Connecticut and has a husband named George, can well regard our earlier report about her having moved to Indiana, and having acquired a husband named Peter, as somewhat exaggerated."

Baltimore Monthly Meeting (Stony Run) has established within the last year or so a "personal vital statistics" service, which involves keeping at the meeting house a file of basic identification material about members, to be used in notifying others in case of accident or emergency. This would seem to be a plan of particular value for those who live alone.

The latest Pendle Hill Pamphlet (No. 140) is *A Joint and Visible Fellowship*, a series of essays on worship by Beatrice Saxon Snell, an English Friend whose frequent contributions to British Quaker magazines have won an enthusiastic audience. Though concerned largely with group worship, the author makes a special point of the importance of individual preparation, balancing a keen awareness of modern obstacles to worship with a knowledge of how Friends in the past met the same problems. The pamphlet, which has an introduction by Henry J. Cadbury, is obtainable at 45 cents from Pendle Hill, Wallingford, Pennsylvania.

The magazine named *Christianity and Crisis* recently had to have its telephone number changed, and during this process a friend who tried to reach the old number was forced to call the telephone company's information service in search of the new one. There was silence for several minutes after the operator was asked to look up *Christianity and Crisis*; then, in a baffled tone, she inquired: "How is that first word spelled?"

In a recent letter published in *Look* taking issue with a statement by a contributor to that magazine that most people no longer believe in the natural goodness of man, Margret Hofmann, a German-born member of Austin (Texas) Meeting who spent her childhood in Nazi Germany, observes that "As a woman whose closest relatives perished in concentration camps, but also as a mother of five young children and as a Quaker, I still *do* believe in the natural goodness of man."

The organization known as Protestants and Other Americans United for Separation of Church and State has announced plans for initiating a court test on the constitutionality of the Federal Aid to Education bill recently signed into law by President Johnson.

Increasingly of late the FRIENDS JOURNAL office has been receiving notes from elderly, long-time subscribers to the magazine saying that because of rising costs and the dwindling purchasing power of their pensions or other income they are financially unable to continue their subscriptions. The JOURNAL would like to be able to keep these subscriptions active without charge, but, being in a financially stringent situation itself, it is publishing this notice in the hope that someone among its readers may wish to contribute modest sums of money specifically earmarked to prevent any of these correspondents (whose names and addresses are being placed on a special list) from having to give up the JOURNAL merely because of inability to pay five dollars a year.

Those who received mimeographed copies of the minutes of a recent business session of State College (Pa.) Meeting may have been rather startled to find appended to the time-honored "The Meeting approved of the minutes and suggested that the Peace and Social Order Committee implement the details" the words: "'I was sick and you took me in,' . . . 'I was in prison and you visited me.' *Not* 'I was in need and you formed a committee.'"

An experiment in the holding of annual meetings is being inaugurated this year by the Disciples of Christ, who, instead of holding their usual large national convention, are planning to send the annual assembly to the people, holding twelve identical regional conventions in twelve cities during October. Each of three teams of speakers and discussion leaders will appear at four conventions. The theory behind this innovation is that it may lead to far greater total attendance at important church gatherings.

"Quaker Ambassadors" is the name of a new program for high-school graduates of seventeen or older who are willing to spend from a summer up to two years working with local Meetings or other groups in such activities as vacation Bible schools, pastoral assistance, work-camp or summer-camp programs, ministry to migrant workers, etc.

Developed by James Higgins, executive secretary of the Five Years Meeting's Board on Christian Vocation, and William Griggs, associate secretary of that Meeting's Board on Christian Education, the program is designed not only to fill immediate needs but also to create a reservoir of Quaker leadership. Conscientious objectors may fulfill their alternative-service obligations by participating. Further information about the program is available from Quaker Ambassadors, 101 Quaker Hill Drive, Richmond, Indiana.

A smile appeared on the normally stern visages of the FRIENDS JOURNAL's editors when they came on a note in *The New England Friend* referring to the possible formation of a group of "New England College Young Friends, or Younger Old Friends, or Older Young Friends." (The JOURNAL's opinion has not been asked, but if it were it would favor the second of these three names.)

At Cambridge, Massachusetts, letters from members and friends in far-off places are turned over to the Meeting's librarian, who keeps them in a folder where they may be read and enjoyed by all. This strikes the JOURNAL's editors as an idea which may interest other Meetings with far-away members. That the available-to-all folder may be a two-way benefit is indicated by a brief excerpt from one of the Cambridge letters: "Because of the swiftness of flight from New York . . . it is hard to realize how far Africa really is from the USA. Only in the slowness of mail it becomes clearer that I am 17,000 miles away (so hurry up and write!)"

"All material is edited in line with a policy of publicizing constructive alternatives to militarism." So says an announcement in *Bulletin Board*, a new cooperative intergroup newsletter sponsored by the Oregon Peace Action Coordinating Committee and published by the Portland office of the American Friends Service Committee. This promising addition to the growing roster of peace publications is seeking subscribers at the rate of a dollar a year for nine issues. (The AFSC address is 4312 S. E. Stark Street, Portland, Oregon.)

Copies of the 1965 edition of *Register Christian Opinion*, which contains a Congressional directory and a guide to political action, are available from the Friends Committee on National Legislation, 245 Second Street, N.E., Washington, D. C. 20002, at 15 cents a copy, \$1.50 a dozen, and \$10 a hundred, with shipping charges added to quantity orders.

Upon request, single copies of this pamphlet will be sent free of charge to subscribers to the FCNL's monthly *Washington Newsletter*.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

No Corporate Peace Testimony?

I have been distressed that our Society no longer has a corporate peace testimony, only a "historic peace testimony." If anyone disputes this, I only ask if he knows of a single young Friend who has been in the armed forces and who has been "labored" with, in love, to bring him to see the inconsistency of his action, or to suggest that he discontinue his membership with us?

And how few Friends have refrained from payment of income taxes, knowing that a large portion goes for past wars and preparation for future ones!

It seems that Friends' over-all concern for individual liberty of conscience eclipses any corporate testimony, in regard not only to war, but to many other "testimonies" as well.

John Woolman wrote: "If I would be his faithful servant, I must attend to *his wisdom*, and be teachable; and cease from all customs contrary thereto, however used among religious people." Friends of Woolman's time suffered "distrain" of goods, rather than willing payment for war.

Mount Holly, N. J.

SAMUEL COOPER

Artists' Contributions Welcomed

The FRIENDS JOURNAL is not pretentious in its clothing. I am glad of this.

Nor is it made so by including illustrations such as those by Eileen Brinton Waring for "Four Friends Drop in on Lincoln" in the May 15 issue. This simply makes the JOURNAL better.

The JOURNAL is enhanced by these masterful and charming sketches and also by those of Francis McCarthy, Geoffrey Jones, and Fritz Eichenberg which have appeared in other and earlier issues.

I hope for more drawing!

Lansdowne, Pa.

CARL E. ANDREWS

Ruby Dowsett

It does not seem possible that Ruby Dowsett, creator and first editor of the "Round the World Quaker Letters," has been gathered into the company of the immortals. She has always been so alive, with that deep inner radiance of spirit that flowed from her to the healing of those among whom she moved so quietly. Traveling as she and her husband Edward did, under the auspices of the Friends World Committee, their influence has left a lasting impression all over the English-speaking world and elsewhere as well.

They did not preach: their influence was far more subtle than that. They lived among us demonstrating in their most ordinary acts that Friends can truly live their principles, applying them inevitably in every situation that arose. Humor instead of frustration, patience instead of worry, prayer instead of push—above all, loving acceptance which never was blind to needs that had to be corrected. When mind and heart are partnered together, as has been so beautifully demonstrated in the lives of these two blessed people, real creative change inevitably follows after them. They were like two hands on one body,

so much at one that they hardly needed to discuss their problems except for the pleasure of it. The word "death" simply cannot apply to Ruby. The knowledge of her eternal aliveness is no longer a hoped-for state, but a conviction that is inescapable.

Ruby and Edward Dowsett represented the Friends World Committee as they went about doing good. It would be appropriate, I think, for those of us who have been blessed with their concern to send contributions to the World Committee (152-A North Fifteenth Street, Philadelphia 2) that this work may be continued in memory of Ruby and to express our gratitude for having shared in a life like hers.

Larchmont, N. Y.

GLAD SCHWANTES

On Drinking

In a number of letters appearing recently in the FRIENDS JOURNAL, Friends have condoned the practice of using intoxicating liquor. All Friends are not in accord with this practice.

Sixty years ago I was a traveling salesman for an advertising company, making a fair salary. One day I was approached by a representative of a large distillery who offered me a salary nearly double what I was making if I would work as a salesman for his company. I told him they would not want me, as I did not use liquors. He smiled and said: "I have investigated your habits, and that is why my company would like to employ you; they do not hire salesmen who drink." I was stunned, but felt no inclination to accept.

I believe in our Quaker books of discipline that teach us to avoid intoxicating liquor. When I see a drunken man on the street I thank God that I do not drink.

I urge all drinkers and nondrinkers to attend one of the "open meetings" of Alcoholics Anonymous. We should make it part of our education to learn at first hand of the splendid work carried on by that great organization. We are never too old to learn something new, especially when it will add to the happiness of our fellow men.

Cisco, Texas

WILLIAM B. STARR

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

BROCK—On May 13, CHRISTOPHER LYNMAR BROCK, to Lynmar, Jr., and Claudia Juliard Brock of Newtown Square, Pa. The mother and father are members, respectively, of Merion (Pa.) Meeting and Willistown (Pa.) Meeting.

HELMUTH—On May 11, SPENCER EVAN HELMUTH, third child of Milton B. and Caroline Shortlidge Helmuth of Roslyn, West Chester, Pa. The mother is a member of Merion (Pa.) Meeting.

ADOPTION

COLEMAN—By George C. and Rebecca (Nadya) Timbres Coleman of Fresno, Calif., a son, BRIAN JOSEPH COLEMAN, born February 3, 1965. The mother is a member of Providence Meeting, Media, Pa.

MARRIAGE

HART-EVANS—On May 8, at Cropwell Meeting, Marlton, N. J., under the care of Medford (N. J.) United Meeting, JANET JONES EVANS, daughter of Albert C. and Rebecca J. Evans, and LARRY ALLEN HART of Ashley, Ohio. The bride is a member of Cropwell Meeting.

DEATHS

APPLEGATE—On April 28, instantly, as the result of injuries received in a fall, LENA APPELLE, aged 70, wife of A. Ward Applegate, pastor of Hinkle Creek (Ind.) Friends Church and chairman of Friends World Committee, American Section. Surviving, in addition to her husband, are a daughter, Esther Foster of Saudi Arabia, four brothers, three sisters, and two grandchildren.

HALL—On May 16, at Friends Hospital, Philadelphia, FANNY CARPENTER HALL, aged 88, a member of Salem (N. J.) Meeting. She is survived by a daughter, Frances Hall Smith of Palo Alto, Calif., and two grandsons, Jeremy and Daniel.

HANNUM—On April 30, at Chester County Hospital, West Chester, Pa., MAE HAMILL HANNUM, aged 76, wife of the late Paul Hannum of Kennett Square, Pa. She is survived by two sons, Harold, of Kennett Square, and Robert, of El Paso, Texas; five grandchildren; and two great-grandchildren.

Coming Events

Written notice of Yearly, Quarterly, and Monthly Meeting activities, as well as of other events of interest to Friends, must be received at least fifteen days before date of publication.

JUNE

18-22—Canadian Yearly Meeting, Pickering College, Newmarket, Canada. Correspondent: C. LeRoy Jones, 73 Denval Road, Toronto 16, Canada.

19-26—Institute on "China—Awakening Giant," Pocono Crest, Pocono Pines, Pa., sponsored by American Friends Service Committee's Middle Atlantic and New York Metropolitan Regional Offices. For further information: John S. Rounds, AFSC, 1500 Race Street, Philadelphia 2; phone LO 3-9372.

20 (also July 18, August 15)—Meeting for worship, Brick Meeting House, corner Routes 272 and 273, Calvert, Md., 11 a.m. Visitors welcome.

20—Old Shrewsbury Day, Shrewsbury (N. J.) Meeting House, Highway 35 and Sycamore Avenue. Worship, 11 a.m. Lunch, 12:30 (dessert and beverage provided). Arthur O. Roberts of Newberg, Oregon, editor of the Quaker publication *Concern*, will speak at 2 p.m. on "Tares Among the Wheat—An Approach to Christian Relevance."

20—Centre Quarterly Meeting, Dunning Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business session in afternoon.

22-27—New England Yearly Meeting, Pembroke College, Providence, R. I. Correspondent: Thomas R. Bodine, 5 Haynes Street, Hartford 3, Conn.

23-28—Conference for high-school-age young Friends, Westtown (Pa.) School, sponsored by Concord Quarterly Meeting. Leader: Earl G. Harrison, teacher of religion, Brooklyn Friends School. Topic: "Testing Your Convictions." Cost: \$30.00. For further information or reservations: William Stanton, 535 Riverview Road, Swarthmore, Pa.

25-27—Family Institute, Camp Catocin, near Thurmont, Md., sponsored by Religious Education Committee, Baltimore Yearly Meetings. Leader: Robert L. James, Jr. Topic: "Friends for the Next Thirty Years." For registrations: Helen S. Matthews, 703 Cedar-croft Road, Baltimore 12, Md.

26-July 3—General Conference for Friends, Traverse City, Mich. For further information: Friends General Conference, 1520 Race Street, Philadelphia 2; phone LO 7-1965.

27—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa. Also on July 25 and August 29.

27—Meeting of Millville (Pa.) Friends, 2 p.m., at Roaring Creek Meeting House near Numidia, Columbia County, Pa. Visitors welcome. (This historic meeting house is cared for by the Valley Flower Club of Numidia.) For further information: Ava D. Hower, clerk, Millville, Pa. 17846.

Note: Rancocas (N. J.) Meeting for worship will be held at 10 a.m. (DST), June 20—September 12.

MEETING ADVERTISEMENTS

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

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via El Nora, 624-3024.

California

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

CLAREMONT — Meeting for worship and First-day School, 9:30 a.m. 727 Harrison Ave. Leonard Dart, Clerk; 421 W. 84th St.

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.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

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

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

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m.; worship, 11. Clerk: 451-1581.

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA CRUZ — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

SANTA MONICA—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

WHITTIER—218 W. 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, 11:00 a.m. Bob Kuller, 443-2770.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

Delaware

CAMDEN—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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

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

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m. and 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

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

FORT LAUDERDALE AREA—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

JACKSONVILLE—344 W. 17th St., Meeting and Sunday School, 11 a.m. Phone 389-4345.

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

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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

Georgia

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

Illinois

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

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

Iowa

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m.; classes, 11 a.m.

Louisiana

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

Maryland

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

SOUTH YARMOUTH, CAPE COD — Worship and First-day School, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

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—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 662-6083.

DETROIT—Meeting, Sundays, 11 a.m., Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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.; phone PA 1-0915.

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 486-4178.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

HANOVER—Eastern Vermont, Western New Hampshire, Meeting for worship and First-day school, 10:45 a.m., D.C.U. Lounge, College Hall. Summer schedule, 9:30 a.m., Sundays. Avery Harrington, Clerk.

MONADNOCK — Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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 — 289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

New York

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

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

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

CLINTON—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

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

North Carolina

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293 Durham, N. C.

Ohio

E. CINCINNATI—Sunday School, 10:15 a.m. Meeting, 11:15 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

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

N. COLUMBUS—Unprogrammed meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Haliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

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

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

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

LANSDOWNE—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Lansdowne and Stewart Aves.

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

MUNCY at Pennsdales—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th.
Chestnut Hill, 100 E. Mermald La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powelton, 36th and Locust Sts., Christian Association, 11 a.m.

PITTSBURGH — Worship, 10:30 a.m.; adult class, 11:45 a.m. 1353 Shady Avenue.

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.

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

Tennessee

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

MEMPHIS — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

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

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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

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

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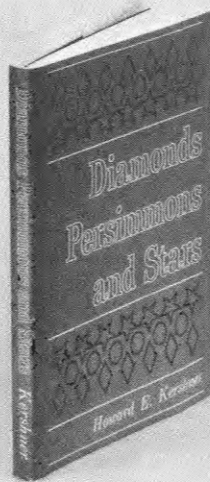
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