

FRIENDS JOURNAL

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*G*EOERGE FOX kept his faith as concrete as possible and avoided, as far as one can, abstract phrases which tend to become mere words. The principle which he named "that of God in man" was first of all for him a personal discovery that something not himself — something beyond himself — was operating in him as an invading spiritual power. He seemed to have found a central stream of life, flowing over the ocean of darkness and death and revealing to him the infinite love of God present here in the world where we live.

—RUFUS M. JONES

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Mystical Religion and Social Action

. by John Yungblut

Sidelights on Community Development in India

. by Julia Abrahamson

Wrong Horse

. by Stanley Hamilton

Some Recent Nonagenarians: A Letter from the Past
Comments by Thomas S. Brown and Helen Blyn

New England Yearly Meeting

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Reassessing Our Peace Testimony

"WHAT we are working for is a new kind of world . . . [but] to build the institutions of peace we must start with the world as we find it, and deal with people as we find them. . . . The choice before us, it would seem, is splendid sterility or active participation in creating the world based on love instead of fear." With this challenge, Cecil Evans, formerly of the Quaker U.N. Program, opened this year's session of the Swanwick Conference, the annual meeting of British Friends for reassessment of the Quaker peace testimony.

Though American Friends do not yet have a counterpart of the annual Swanwick Conference, they have held conferences on world order: one four years ago at Wilmington, Ohio, and a second (sponsored by the Friends World Committee and Pacific Yearly Meeting) this past June at San Francisco on the twentieth anniversary of the United Nations. Among those taking part in this latter conference were representatives from many West Coast Meetings and a group of students about to launch American Friends Service Committee peace caravans in California and Oregon.

The theme of the address by Robert Cory of the Quaker U.N. Program, opening the first session at San Francisco on the evening of June 27th, was "Toward the Peaceful Kingdom: Friends' Testimony and World Order." The next day William Lloyd, editor of *Toward Freedom*, Herbert Hadley of the Friends World Committee, and U.S. District Judge Stanley Weigel each introduced one of the discussion periods. At the public meeting that evening the speaker was S. K. Singh of the Indian Delegation at the U.N., rapporteur of the U.N.'s Committee on International Cooperation Year.

The seventy participants at San Francisco did not seek to give specific recommendations, but there was a strong sense of unity on the need for a continuing review by Friends of ways to express their peace testimony positively. An independent but parallel concern is that of AFSC staff and committee members who have a special interest in the application of the peace testimony to problems of international politics.

Other Quaker groups may have allied interests. For instance, could the Peace and Social Order Committees of our Yearly Meetings make the question of world order a major item on their agendas in this twentieth year of the U.N.? When the Friends World Committee meets in 1967 at Guilford, N. C., might it consider statements resulting from a careful search on the part of Quaker study groups?

Whatever the next steps in the search for world order, the relationships of confidence that Friends have established at the U.N. with diplomats, international civil servants, and scholars of international affairs could open sources of information and advice.

Can Friends find ways of deepening their testimony on behalf of the building of the institutions of peace? Is any time more urgent than 1965, a year when war clouds challenge man's abilities for peacekeeping and peacemaking?

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Editorial Comments

Being in the regrettable position of having many subjects deserving of comment but no time for the writing of such comments, the editor welcomes helpful observations made recently by two Friends: Thomas S. Brown, principal of Friends Boarding School at Barnesville, Ohio (writing in The Olney Current, that school's alumni magazine), and Helen Blyn of Orange Grove (Calif.) Meeting (writing in that Meeting's Record). Both contributions are slightly abridged.

If Quakerism Is to Survive

CAN Quakerism survive an education? What does the evidence in our own Meetings point to? Have men and women who have received advanced education regularly returned to support and sustain Quakerism within the Society? In the case of those who have done so, has their Quakerism had much the same ring and timbre as their forefathers'? When they use the same old words, do they mean the same thing? If they use different words, is the meaning essentially the same? Or does an education somehow make it impossible to be a solid Quaker? Does education corrode the faith and weaken the evangel?

From what I have seen in Quakerism of many kinds I find myself coming to the conclusion that genuine, effective commitment to life lived under the direct guidance of God is not now the over-all characteristic of those who call themselves Quaker. Prophetic ministry is nearly extinct, eldering has fallen upon hard times, the business meeting is no longer the framework within which deeply significant decisions can be made.

This decline, if my observations be true (as, indeed, they may not be) has come at the same time our knowledge of the world we live in has expanded enormously. Every child who walks the street today has a more scientifically accurate notion of the universe than had the best brains a century ago. Most teen-agers now know more about the workings of their emotions, their glands, and their bodies than their parents did at the same age. Such knowledge is literally in the air all about us. Moreover, the spirit of the age is to doubt, to test, to hold only tentatively, to form working hypotheses—not statements of faith, not absolute truths. Everything is subject to change in the light of new evidence. What our young people are subjected to is not so much education as it is environment.

Small wonder, then, that for young people the phrase "Our Father which art in Heaven" carries very little force. Why get excited about "Father"? Where is "Heaven"?

If Quakerism is to survive as a way of understanding ourselves, the universe we live in, and the value judgments that determine decisions—if, in other words, Quakerism is to survive as a genuine religious force, we need more, not less education. We need men and women who can use the knowledge of this age to carry us beyond this knowledge into wisdom, who can, as Fox said, "get a-top of it."

We are like men who have plunged (or fallen) into a river swollen by the spring floods. It is useless to dream of the old life on the banks; it is useless to berate the direction of the currents; it is useless to live in a little world amid the swirling eddies. The hope of survival lies in swimming, using the power of the water itself and whatever buoyant material sweeps our way, to rise "atop" and, by making for a new shore, a different land from that we left, to build anew. And if the affirmations of Quakerism are statements of fact, we shall find that this new land is not essentially different from that we have left, but lies closer to reality. THOMAS S. BROWN

To Care, to Listen

FROM time to time concern over the quality of worship in our Meeting has reared its ugly head. It is widely discussed in Ministry and Counsel. It has been broached and sometimes threshed over at talking sessions. Offenders have been eldered at meeting for worship. Both saint and sinner fidget during meeting and become captious afterwards. Worship period has not met our needs.

I believe this concern is most often precipitated either when vocal ministry is directed to the mundane or when someone expounds emotionally and at length. In each instance, instead of dismissing it as "some else's fault," I wonder if we might not look to ourselves for the answers of improvement.

The communion of silent worship is an onerous one. It bespeaks great self-discipline, a quiet waiting, and a

readiness to hear what comes from both. In its purest form it can be a mystical experience. If we interject the banal when we rise to speak, we lessen the chances of a supranatural experience. We all err in this, for the world is too much with us.

But it is with the second problem that I am most concerned. Friends have affirmed from the beginning that each of us is a potential minister of the Light, and when led to speak we have in silent meeting an open forum and a captive audience. Who most readily takes advantage? Those who are most vocal. We can all admit to errors of verbal indiscretion, but I would here plead for understanding and patience with those . . . who are notable talkers and apt at emotional ministry.

Once having accepted these into membership—and we accept for better or for worse—it seems to me an individual and collective obligation that Meeting *care* for the talkers. Let us admit that they are not discreet

in waiting patiently on the Lord. Are we? How many of us have the moral strength to open our minds and hearts to an emotional outburst? No, it is far easier to criticize the fact. Indeed, most often we close our ears whenever our “pet peeve” rises to speak. . . .

If we are not ready to listen, the fault lies with us. If we are not strong enough as a Meeting to accept another “talker,” we must be honest with ourselves and say so. . . . Having accepted a member, we must care enough to help bear his burden, even though it consists of repeated vocal ministry we have heard before.

I have a hunch that we would speak less of the aridity of worship were we to face up to our own lacks. *To care, to listen* are cardinal prerequisites for any meaningful experience, and out of them comes love. Meetings for worship will become meaningful only when we, as individuals, exercise the virtue of forbearance, inherent in each of us.

HELEN BLYN

Mystical Religion and Social Action

By JOHN YUNGBLUT

WERE one to ask what is Quakerism's major contribution to the ecumenical church, the answer would be clear: the peculiar balance its greater exemplars, at their best, have managed between cultivation of inward religious experience, with its accompanying disciplines of silence and meditation, and their passion for social reform along the lines of the historic testimonies. Because those leaders have known how to walk the razor edge, they have escaped, on the one hand, the void of quietism, and, on the other, the emptiness of spirit occasioned by growing weary in well-doing. Where I think we are really wanting today as a Society is not in social concern and witness, but in a balancing discipline in the cultivation of inwardness, a vigorous and tough-minded exploration, in the corporate body and in solitude, of the mystical approach to religious experience.

We are hypnotized by the fascination of the space age. We need a compensatory inquiry into this strange time capsule that is man—into the relatively unexplored depths of the stream of consciousness and the various levels of the unconscious. We are swiftly becoming biblically illiterate. We are increasingly vague as to what takes place in corporate worship, what or who is encountered in the silence. Less and less characteristic of the Society, if one may judge by such communication as breaks through our reticence, are the solitary practices of adora-

tion, thanksgiving, confession, petition, intercession, waiting upon divine guidance, and the prayer that since its origin has been the lifeblood of the church. Yet one suspects that, always allowing for the rare and radiant “once-born” souls we occasionally encounter, one can come by that “gathered” quality, so authentic and so beautiful when we perceive it, only through sustained discipline in these practices.

The fact that we are all so patently absorbed in “busyness” does not wholly account for our neglect here. It is truer to say that we no longer believe in those practices in the way and to the degree that earlier generations accepted them. One can almost date a change of attitude by recognizing the transformation of psychological climate in the period since Freud. The inwardness of religious experience has tended to become “all sicklied o’er with the pale cast” of self-analysis. About every belief, about every emotion, one may always ask those devastating, emasculating questions: “Why do I believe this? Why do I feel this way? What psychological needs am I unconsciously projecting in the shape of a God and of my emotional response to Him?” Like a thousand-legged pausing to observe the movement of the locomotor part of his anatomy, we stumble in our tracks, the rhythm lost. Because we have lost confidence in the integrity and purity of our motivation, we become paralyzed, unable to move.

Since Freud, the burden of proof is on the believer rather than on the agnostic or the atheist. No generation of men has been confronted with such profound psy-

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chological barriers to faith. Our self-distrust is further stimulated by the vivid, more than plausible, nearly overpowering portraits contemporary dramatists and literary artists draw of our inward states, our *angst*, a besetting sense of meaninglessness—mirrors in which we all too readily recognize our own image and are drawn to sink still more deeply into the morass of atrophy.

In this predicament a man may experience the greatest relief in the curious catharsis of participation in the picket line or the mass demonstration of nonviolent direct action. Lifted for the moment are the frustrations of the search in sustained "practice of the presence." One is caught up in something that orients for the time to some moral imperative the recalcitrant self whose mysterious and elusive identity, as Emily Dickinson suggested, "all too easily slips its leash." But the march ends, the demonstration disperses, the temporary relief from the burden of self passes, and one must return to what seems so rarely in our time truly welcome company—the ultimately inescapable companionship of one's interior self in the solitude. Sartre has given us a convincing image of hell: to be locked in one room throughout eternity with other persons whom we can't abide. But for many there is a still nearer hell from which there would appear to be "no exit": to be confined inside the prison of one's own person with autonomous complexes that do not know how to live together.

There are freedom schools. There are seminars in civil liberties and civil rights. There are, in abundance, institutions of higher learning and training schools in every form of technology. Where are the effective schools of contemplation? What I am pleading for is such a restatement of the historic faith as will be clearly relevant in our contemporary world and will even now draw men with confidence and joy to new disciplines of prayer and contemplation.

Not long since, an attractive and seasoned itinerant guest preacher at "religious emphasis week" on college campuses asked his restive audience of students and professors: "Is there any apology for theism that can win the respectful attention of intellectuals in our time?" An appalling and not very "covered" silence ensued. He himself did not seem to have any answer, either. Nor do I, save a strong inclination toward the negative. But had he asked what I feel is the more relevant question—"Is there any apology for *religion* which can win the respectful attention of intellectuals in our time?"—I would have been moved to a convinced, exultant reply: "Yes! The immemorial apology of the greatest of the mystics is still relevant. It still commands the respect of some philosophers of repute, some scientists, some psychologists. It is capable of restatement in forms which can win the attention of still more." No one questions that Quaker leader-

ship is making effective witness in relation to such crying social needs of our time as racial justice, world peace, the conquest of poverty, and population control. Here there is much faith and practice. Would that there might be more effective Quaker leadership in the faith and practice of mysticism!

What are some of the authentic marks of the mystical approach to religion? First (and possibly most important for our purposes here), all doctrinal statements are to be understood in their mythological or metaphorical sense, never as literally true. Truth is to be trusted and pursued, wherever it may lead, but should new perspectives be vouchsafed on any front of human research, such doctrines are to be re-examined to see if their metaphorical meaning still holds and if they reflect poetically the realities of human experience and the abiding values capable of attracting and holding man's ultimate concern.

The second most important characteristic is the discipline (through prayer and contemplation) of cultivating the eye of the Spirit that beholds "relatedness," the hidden likenesses and supportive confirmations that lie in the depths of apparently disparate things and experiences. Still more significant is the "yea-saying" inwardly to those intimations that the deeper reality is not our separateness as individuals but our relatedness in the very ground of our being—a relatedness that can be known momentarily and existentially in the recognition that we live in others and they in us. This is not merely the theoretical axiom that there is that of God in every man; it is a practice of looking tirelessly for Him in the infinitely touching pathos of another's striving to be himself, despite the same tyrannic forces we encounter in our hidden struggle to be ourselves. It is the experience of something infinitely lovable within the depths of one's own being (the "me" that is God Himself, as Eckhart had the daring to say), together with the projected identification with all men that produces the sustained motivation for service we rightly call "com-passion," exercised with "passion."

I believe Rufus Jones was right in insisting that, at its best, Quakerism is not one more sect, however valuable or distinctive, but a movement with the singular vocation of witnessing within Christendom to the mystical approach to religious experience. To the degree that genuine mysticism is generated, effective social action will follow, as night follows day. Therefore, Quakerism exists ideally to quicken in its own members and in the members of other churches authentic mystical experience.

How to articulate the vision so as to win men to assay the struggle and how to cultivate the faith and practice that will move men to its realization—are not these our basic quests?

Sidelights on Community Development in India

By JULIA ABRAHAMSON

In November of 1964 the American Friends Service Committee announced that at the invitation of the government of India it was launching a pilot project in urban community development in the city of Baroda, state of Gujarat. Three former AFSC staff members were appointed to lead the project: William Cousins, sociologist and former Peace Corps director; Harry Abrahamson, chemical engineer; and Julia Abrahamson, his wife, lecturer and writer in the field of community development. Julia was one of the founders and executive director of the Hyde-Park-Kenwood Community Conference in Chicago, and is the author of a book on that experiment: A Neighborhood Finds Itself (Harper, 1959). The following informal notes based on the Baroda project's first seven months are drawn from a recent letter to the Service Committee's home office. The purpose of the project is to stimulate local initiative and to train local leadership, rather than to offer specific services.

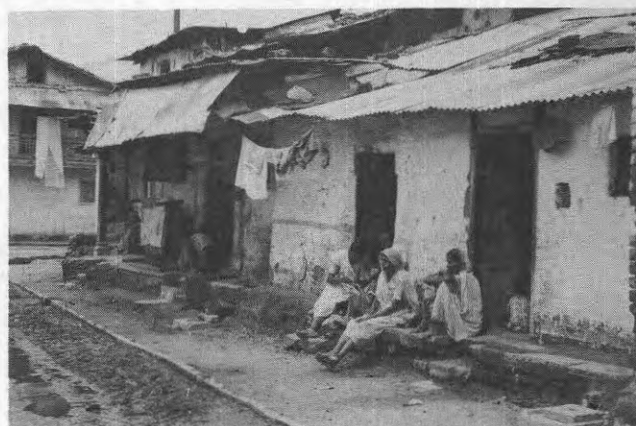
THE older residents of Baroda are saddened by the changes industrialization has brought. "You should have seen the city in the old days," they say. "Now it is becoming ugly because of industrialization, and our problems grow faster than our resources." They point to the once-beautiful Vishwamitri River, now green and foul-smelling with the waste of chemical plants; the squatters' huts on the fringes of fine residential areas; the overcrowding and increase in slums; the sprawl of the city, which now takes in surrounding rural areas; the open drains; the acute shortage of housing and schools (25,000 children of school age are not in school); the lack of adequate water and power; the clogging of the streets with traffic; the din of horns as rickshaw scooters, motorcycles, buses, horse-drawn carriages, and a few private cars compete for road space with cows, goats, dogs, and hundreds of bicycles.

And still the people keep pouring in. They come in search of work in the new industries. They come home to their native state from East Africa because living there has become uncertain. They come as a result of the population explosion. The population has jumped from 298,000 in 1961 to over 400,000 today, and it is continuing to grow at a frightening rate.

Most of the newcomers from the tribal areas and from surrounding villages are unschooled and untrained and have no chance in the new industries. They try to find work in construction, the women carrying heavy loads of bricks and sand on their heads, the men digging foundations under the broiling sun. They pile handmade carts with small items and become hawkers. They take the place of bullocks, with man and wife frequently side by side pulling goods carts. They go to the market and offer to carry the packages of the more affluent. They look for jobs as domestic servants.

For housing many depend on a lean-to put together with rough poles, gunny sacks, and rags; or they spread a cloth on the ground and this becomes home. Some of the newcomers crowd into already overcrowded sections in

the old walled city to live with relatives or friends. With rents skyrocketing and the general cost of living high, many lower-middle-income families find it impossible to make ends meet unless several members work. The middle-class families seem to have an even more difficult time because custom does not encourage wives to work outside the home.



Baroda Slum

Relaxation and recreation take many forms. Cards and carom are played in crowded quarters or outside on the ground. Public parks are crowded on weekends and evenings. Naked children splash merrily in water from the scarce taps in the slums. Others clamor to be taken for a ride on the children's railway, around the park for 25 Paise (5 cents). Movie houses are usually full. Restaurants with juke boxes playing Western music offer gathering places for the young middle-class set. For the elite there are clubs at which members dine, play bridge and rummy, or dance to the music of Baroda's one and only local dance band. Sports clubs are found all over the city, and cricket is as popular here as baseball is at home.

The streets offer a pageant of contrast. An old woman in a simple sari sits serenely on the back of a bicycle pedaled by her elderly husband. The large new tourist bus, complete with guide, announces the approach to the

palace. An elephant is hard at work tearing down a tree. A tribal woman in her red, heavily embroidered skirt, inexpensive jewelry in her nose and covering her arms and ankles, sits by the side of the road nursing a painfully thin child. Another, ragged and worn-looking, squats over an open fire preparing chapattis. Her husband, grimy from a day's work on road-building, his tribal turban slightly askew, arrives with a rose tucked behind his ear. A dirty six-year-old carries her tiny brother, straddling him over her bony hip. (It is not easy to keep clean. Soap is not a necessity and water is scarce.) Lovely women in graceful saris arrive with their servants to shop in a crowded bazaar. Canopied scooters dart in and out of congested traffic with heart-stopping speed. Trucks loaded with building materials make their way to the many construction sites throughout the city where public housing, industrial colonies, cooperative housing, and luxurious homes are going up.

The international community is growing with industrialization. Three years ago the city had only a few foreigners. Now the number is well over 400: Russians, Czechs, Italians, Japanese, French, British, African, and a very few Americans. They are to be found in industry, education, medicine, social welfare work, and among the student body.

The city's leaders appear to be eager to improve Baroda and the lot of its people. They are committed to industrialization, but they also want to build upon their tradition of beauty and culture. This is evident in work on a master plan to control and direct the city's physical growth; in a water-filtration plant and tube wells to provide safe drinking water; in a health program which boasts that cholera and malaria have been wiped out; in the interest shown in the development of the university; in the construction of the first public housing units. It is evident in the Family Planning Committee, initiated and supported by prominent citizens on which staff members of our project serve.

It is evident, too, in the cooperation which we have received at every turn. Everyone we have talked with has been friendly, helpful, and cooperative. When we try to express appreciation, the invariable response is "Why should we not cooperate? You are doing our work. You have come all this way to help us."

"Helping" needs clarification. The importance of self-reliance and self-help, the thought that individuals in a democracy have responsibilities—these are abstract ideas hard to grasp by most levels of society. Most of the people concerned with work in the neighborhoods are untrained and still think that social work means doing things for people. Our kind of help takes some understanding, and a good deal of time has been spent explain-

ing the goals of the Baroda pilot project in urban community development.

Interest in the project is keen, especially in educational, social-work, and government circles. This is not an unmixed blessing. The publicity we have received and the premature "inauguration" of the project in March focused attention on the project and may have led people to expect too much too soon. We are frequently asked when the work in the neighborhoods is to begin, and we continue to explain all the steps that must be taken first.



Constructing new housing in Baroda

Some of our early operating difficulties have been overcome. Our offices in the Health Museum in Sayaji Baug, a municipal park, are now equipped with new desks, chairs, and a few typewriters, all provided by the municipality, and we have a telephone. The heat is a burden. (Temperatures during the early summer have gone as high as 111 degrees.) But from our office windows we see the gardens, with their masses of purple bougainvillea against the green trees and shrubs, and this is balm to our spirits.

For six months we were seriously handicapped by inability to find a stenographer. After interviewing scores of candidates, most of whom did not know American English well enough to understand our dictation, we gave up on the State of Gujarat and turned to advertising in other states. Finally we imported two stenographers

from Bombay. Evidently stenography is not a prestige occupation, so stenographers are in short supply and command correspondingly high salaries. A teacher, for example, gets about Rs. 100 (\$21.00) per month; a stenographer-secretary gets about Rs. 400. Also we have just finished the long process of selecting ten community workers from the 450 persons who applied.

The hardest thing to get used to has been being in the public eye so much. The efficiency of the Baroda grapevine continues to be a source of wonder. Everything we do seems to be public knowledge in an astonishingly short time.

Things are done more slowly here. People come into the office at any time, and we have learned to drop whatever we are doing to receive them cordially. The custom of offering water or tea to visitors soon after they arrive is one we have now mastered in the office and at home. (It makes sense here where the danger of dehydration is so great.)

The Indian tradition of hospitality is very strong. Everywhere people receive visitors gladly, no matter how inconvenient the visit. Whether we are given water in the homes of the very poor or a feast in the mansions of the well-to-do, the hospitality represents the very best the people have. Offered with the graciousness and courtesy traditional in India, it is exceptionally warm in Gujarat. To adapt to this tradition means that plans to work or to have a quiet evening alone are changed with the ring of a bell. A business meeting may suddenly become a social gathering as unexpected visitors arrive. Refreshments must always be available.

One Sunday morning early in our stay in Baroda we tried to have a meeting for worship. We had just settled into silence when the sweeper opened the door with a bang and proceeded to whip up dust in the adjoining room. He was still noisily at work when a university couple arrived to pay a call. We abandoned the meeting. One day soon we may try again.

Sharing our accommodations with wild life has been a new experience. We now take for granted the birds that fly in and out of housing and office. Having birds in the dining room taking sugar out of the sugar bowl took a bit of getting used to. And we never quite adjusted to the rat which shared our rooms for two months and kept carting away our soap and toothbrushes. In our present housing we have a shrew as a periodic visitor; and we like our many lizards, called tiki-tiks here. Having a monkey wander into the house is not unusual. Families of monkeys meander through the streets or leap spectacularly from tree to tree, the babies clinging tightly to their mothers.

Adjustment works both ways. At first the members of our staff found democracy in staff relations puzzling

and difficult. The typist-receptionist kept jumping to her feet every time we appeared, almost as a reflex. She now manages to remain seated. Unheard-of were such things (now taken for granted) as our habit of sharing information with the staff—also the staff's participation in discussion concerning their own conditions of service. The excessive deference of the young for older people made me feel very ancient, but this is wearing off, too, as we become colleagues and friends.

Waiting and Longing

By MARSHALL O. SUTTON

MANY of the psalms urge us to "wait on the Lord." Waiting and inward listening are strange words in our time. We are accustomed to movement—going, coming, observing, doing, and various other activities that can take us, if we let them, away from giving our sustained attention to the Inward Teacher or the Christ spirit within us all—what Thomas Kelly called "the inner sanctuary of the soul."

We all know, deep within, a longing. For what do we long? For communication? For meaning in life? For a life-giving relationship? For the Holy Other? For the inward Christ? Why do you suppose the Psalmist asks us to "wait on the Lord"? Could it be that waiting means having and not having at the same time?

It is not easy to live with this kind of waiting. Expectant waiting is not usually satisfied by dogmatic answers to our deepest questions; neither is it satisfied with activity for the sake of keeping busy. It has no room for those cynical thoughts that nudge us into a "prove-it-to-me" attitude. Jesus says: "Seek and ye shall find." One of the things we may find is how to seek. It is the search that makes us free. If we do not in some sense remain "seekers," growth has stopped. We are satisfied. I believe that we are possessed by a longing and a waiting from which there is no escape.

Possibly this is why the author of the fifth chapter of Matthew speaks of "Those who hunger and thirst." Who can stay in flight from hunger and thirst? Who is forever satisfied? The Eternal Now is always freshly born. It cannot be captured and used over and over again. It cannot be owned. It is always freshly risen. In our times of corporate worship or individual meditations or while we work we may know a focus that "passeth all understanding."

"Wait on the Lord," says the Psalmist. Where is the Lord? Closer than your breathing; where two or three are together; not far—near.

Marshall Sutton is associate secretary of the Friends World Committee's American Section, serving in the Midwest Office at Plainfield, Ind. He is a member of Campus Meeting, Wilmington, O.

Wrong Horse

By STANLEY HAMILTON

TIMOTHY FURNAS, Quaker farmer living in the Waynesville settlement of southwestern Ohio, had a problem. He thought his cousin, Seth Furnas, might help him. So, on an evening in early July of 1855, having finished the chores, he set out for Seth's place, a short half-mile east along the Wilmington turnpike.

Some twenty-five years earlier the Quaker community of Waynesville had been split by a bitter quarrel over doctrine. Following a visit by Elias Hicks, noted eastern Friend, a majority of the Meeting found themselves in agreement with his beliefs. When the division came, this larger group kept control of the meeting-house property. The dissenters who broke away built another meeting house nearby. The burial ground was divided; a high board fence was put up between the two sections. There was some feeling that the separation must prevail even into the next world. Those who broke away called themselves Orthodox. The followers of Elias Hicks were called Hicksites.

Families divided. Some members were bitter and un-Quakerly in their behavior toward each other. In the passing years the tension had eased slightly, but unfortunately some of the women seemed bent on keeping things stirred up. The men, most of whom were farmers, generally had been less involved than the women in the disputes following the separation. Timothy and his immediate family were Orthodox. Cousin Seth was a Hicksite. In spite of this, the two men were good friends. They exchanged work and visited back and forth. So did many other men in the two groups.

Now a woman minister had come to the Orthodox Meeting on a religious visit. She was a guest in the home of Timothy. Today, Sarah (Timothy's wife) had told him that the lady had a call to continue her mission with a visit to the Meeting at Pennville, Indiana, some fifty miles north of Richmond. Through Sarah, a request for transportation had been passed along to Timothy, together with an invitation for the couple to accompany the visitor on her mission. He had protested to Sarah that this was a very busy time on the farm and had asked if the trip could not be postponed for a week or more. Sarah had conferred with the visiting minister, who had replied that her call was inspired and urgent. She must go at once to labor with the Friends at Pennville.

Stanley Hamilton, a member of West Richmond (Ind.) Meeting and a former American Friends Service Committee staff worker, is now semiretired, doing volunteer work part of each year for the National Advisory Committee on Farm Labor. He says that the authenticity of the bit of Quaker history related here is vouched for by members of the Furnas family.

After thinking it over at length, Timothy had decided that he could get away now. The boys were able to handle the farm work. However, there was a real hindrance. A good matched team was required to pull the surrey on such a long trip, but only one strong driving horse could be spared from the harvest.

Arriving at Seth's place, Timothy explained his problem to his cousin as they walked out to the barn and the small pasture where the horses were grazing. Seth readily agreed that he could spare a driving horse. He selected a big bay which would match up well with the horse Timothy planned to use, and Timothy returned home with the borrowed horse to tell Sarah that he would be ready to leave on the journey the next morning.

They were up early and off to a good start. The surrey was light enough in weight to permit the team to pull it along at a good clip. The two women sat on the back seat; the luggage and a well-filled lunch basket were stowed up front, on Timothy's left. The team made good time on the level stretches, but Timothy slowed it to a walk up and down the long hills.

The route was through lovely country, with many well-kept farmsteads along the way, as well as welcome patches of shade when thick woods came to the ditches on either side. There was a brief stop in Franklin to water the team at the old stone horse trough, and another stop at noon to eat their lunch at a level, grassy place near the ford of a small stream, where Timothy unhitched the horses, watered them at the creek, and fed them hay and oats which he had brought along.

After staying overnight with Friends near Richmond, they were on their way again bright and early the next morning, driving north along the Quaker Trace. Timothy was thinking of the horses. They were well matched and kept the surrey rolling at a good pace. The women on the back seat talked at a lively rate about the journey, their overnight stay, and the forthcoming visit. Again the visiting minister spoke of the importance of her mission to labor among the Friends at Pennville.

Then there was a lull. They seemed to run out of conversation all at once. After a lengthy period of quiet Timothy glanced back. Just to make talk he remarked aloud about how well the team was doing. "The two horses seem to get along all right together," he said.

Alert and questioning, the minister said, "Aren't both of these thy horses?"

"No," Timothy replied, "I borrowed the bay from Seth."

The lady was aroused and indignant. "What!" she exclaimed. "Going on a religious mission behind a Hicksite horse! *No good will ever come of it!* We'll turn around and go back!"

And so they did.

Some Recent Nonagenarians

Letter from the Past—216

WHEN anniversaries of distant events occur in the same year we take notice of them, like the sesquicentennial in 1953 of the births of Ralph Waldo Emerson and several famous contemporaries (cf. Letter 137). But because the coincidence of living persons of the same age (even an advanced age) rarely catches our attention, I am noting here four who celebrated their ninetieth birthdays in the past year. Two of them, English-speaking statesmen Herbert Hoover and Winston Churchill, have died since their birthdays; the other two, German-speaking theologians Albert Schweitzer and Emil Fuchs, still live.

In this JOURNAL the first and the fourth especially concern us, both being members of the Society of Friends.



How strikingly they represent the extremes possible in our Society, though in both cases with a genuine evidence of Quaker flavor! Hoover has long been considered the embodiment of economic conservatism, while Emil Fuchs of Communist East Germany comes as close to the other extreme as a conscientious Friend can be imagined coming. Whatever our personal place on the Quaker spectrum, we can hardly be expected to disown either of them.

The accompanying portrait of ex-President Hoover, issued (in red!) at West Branch, Iowa, on August 10th, the ninety-first anniversary of his birth there, is now added to this column's album of Quakers on postage stamps. In America this honor happens to a President only after his death. In Great Britain, on the contrary, stamps represent only the reigning and living sovereign, never a mere subject, with the recent exception of William Shakespeare and Winston Churchill. Another difference between the two countries is that British stamps do not even name their country of origin—an omission hardly due to modesty.

As for Professor Emil Fuchs of Leipzig, his ninetieth birthday was observed in typical academic fashion by a *Festschrift* from nearly ninety writers in a volume of 575 pages.

NOW AND THEN

Frugality is good, if liberality be joined with it.

—WILLIAM PENN

New England Yearly Meeting

NEW England Yearly Meeting, held June 22-27 at Pembroke College, Providence, Rhode Island, attracted its largest attendance on record. As always, it was a time for renewal of friendships and strengthening of ties among Monthly Meetings, as well as for discovery of new friends.

The Young Friends and the Junior Yearly Meeting are always an important part of New England Yearly Meeting. This year they assumed starring roles. Their elders were adhering strictly to business when the youngsters burst out of their normal activities with a program to remind everyone that they were aware we live in a world of ferment and change. The Yearly Meeting Epistle recognized this in these words: "... our youth remind us with chafing impatience that the world we hope for tomorrow was already overdue yesterday."

The activities of the young included, in addition to their normal worship sessions, a concerned examination of the diverse problems of housing (they visited whole sections of renewal properties in Providence), civil rights (they talked to leaders in the city), and peace. When they persuaded the Mayor of Providence to speak to them at an evening session they invited their seniors to be with them in the audience.

The Junior Yearly Meeting, after spending much time devising ways to raise money to send to the "Trees for Algeria" project, came up with a stand to sell lemonade to the parched members of the Yearly Meeting on the hot days of the sessions. Clearly these junior groups were seething with deep concern which they translated into productive action to help the needy and downtrodden.

Their elders proceeded along a quieter way, yet it was obvious that their concerns, too, ran deep. The Epistle again correctly characterized this in the words: "... we sense a tolerance, a confidence, a warmth toward one another that melts discord." The loan of Henry J. Cadbury from Philadelphia Yearly Meeting to lead the "Bible half-hours" proved to be an extraordinary blessing. The illuminating and searching sessions that he gave on the Apostle Paul will be lovingly remembered.

Reports from the several Monthly Meetings, while showing little gain in membership, indicated that their worship and work together had developed a deepening of the indwelling spirit. The New England schools under care of the Yearly Meeting, the missionary efforts (including Ramallah, which was originally a foundation of New England Friends), civil rights, the peace testimony, and other forms of outreach or conviction were prayerfully and carefully considered. Committee reports showed an increased awareness among all members of the importance of the Yearly Meeting's work.

The Yearly Meeting also heard from many of the "arms" of Quakerdom. Of these, three deserve special mention. T. Eugene Coffin spoke briefly about the Friends United Meeting (formerly Five Years Meeting) and its plans and activities. James F. Walker, former chairman of Friends World Committee, spoke of world Quakerism and of the Quaker United Nations Program, which serves as an "umbrella group" to several sections of Quakerism now functioning at the U.N.

The third speaker, Lawrence McK. Miller, Jr., gave a detailed and interesting talk on the work of Friends General Conference. His theme was that while the Conference provides spiritual stimulus to the constituent Meetings, it simultaneously derives stimulus from them. The relationship is a two-way street, with each end feeding the other. The heart of such a program is visitation, which received its original stimulus from Barnard Walton, whose loss is still keenly felt but whose activities and ideals continue to provide the example. The Yearly Meeting was most grateful to Lawrence Miller for taking time to come to Providence on the very eve of his departure for service with the AFSC in India.

The Meeting was heartened by a sense of *belonging* as members of the Correspondence Committee read Epistles and reports from other Yearly Meetings in the United States and around the world. These gave the Meeting a standard of comparison for its accomplishments and shortcomings.

The most significant single accomplishment was the completion of the new *Faith and Practice*. This work of more than three years by a devoted committee was appreciated and accepted by the Yearly Meeting, with provision for minor revisions which are to be made between now and 1966, when it will become the formal guide for the conduct of worship and business for all New England Meetings.

This was the final gathering at Providence, for the Yearly Meeting, always peripatetic, moves next year to the University of Massachusetts at Amherst.

HENRY B. WILLIAMS

A Quaker Physician's Tax Stand

"WE doctors have pledged to serve life," says Arthur Evans of Denver, Colorado, a Friend, in a recent letter to the Director of Internal Revenue of his district. "I find no way to finance mass murder—be it called war, defense, or security—and be true to this pledge. I care about life and the dignity of each individual, and desire to serve people everywhere, no matter who they are religiously, nationally, or racially. . . .

"I cannot voluntarily fund that overwhelming part of my nation's budget that finances acts based on retaliation, based on fear and hatred psychology, based on threats of injury and killing—in short, acts based on returning evil for evil. . . .

"If this results in my going to jail for breaking laws that support injustice, slavery, death, and destruction, then in jail, with Martin Luther King, Henry David Thoreau, Peter, and Paul, I will attempt to serve wherein I can. . . .

"Thou shalt not kill" and "Thou shalt love thy neighbor [which includes thy enemy] as thyself" are precious laws of life to doctors and to all who would cooperate with the Christ. . . . Many men still believe . . . that they can deal with the evil acts of men by destroying the men who do these acts. Yet I know no one who believes that conflicts . . . are resolved by mass murder. . . . The majority have not yet discovered that love is the only power that overcomes evil. . . .

"I will continue to pay that percent of my tax liability that goes for nonmilitary acts of my government and enclose \$200 toward same. I am sending double the amount *I am not pay-*

ing for war to Quaker House at the United Nations for transmission to the United Nations Organization for its technical assistance program."

Canadian Yearly Meeting

ATTENDANCE was very good at Canadian Yearly Meeting, held June 18-22 at Pickering College, Newmarket, Ontario. The program was followed in an unhurried manner, allowing Friends ample time for discussion of the various reports. Individual participation by members was extremely rewarding.

The well-chosen subjects for the evening meetings provoked questions which gave the group opportunity to take part. "Bases in Teaching" and "Quaker Initiatives in the World Today" proved stimulating and pertinent.

Douglas V. Steere gave the Sunderland P. Gardiner lecture on the topic "Collected and Uncollected Man." Here again there was active and valuable discussion. David Stanfield of the Five Years Meeting and Dean Freiday of Friends General Conference gave excellent talks on the work of those two organizations.

The Young Friends Yearly Meeting had Marshall O. Sutton of the Friends World Committee as its speaker on "The Meaning and Purpose of the Society of Friends."

Having been in attendance at these Yearly Meeting sessions for a number of years I always look forward to the joy of the week in June when I can once again meet with these dear people.

JOSEPH R. KARSNER

Book Reviews

THE QUAKER CONTRIBUTION. By HAROLD LOUKES. Macmillan, N. Y., 1965. 128 pages. \$2.95

This book, while containing much that is expected in a work of its kind, has several unique features. The writer gives free rein to his sense of humor in describing some incidents in Quaker history and he devotes about six pages to a consideration of the well-known (perhaps *too* well-known) pamphlet entitled *Towards a Quaker View of Sex*. There are frequent flashes of a fresh and original way of stating old and familiar principles.

The perennial question, so often faced by Friends, which concerns what should be the relation between individual personal experience and corporate authority, institutions, and beliefs, is frequently discussed. This is the best part of the book. Perhaps it is proper that an Englishman should write as if Quakers had been fairly successful in solving this problem, but in America it has created serious separations.

The author emphasizes that whatever religious or moral code one adheres to must be his own, not something imposed from without. This attitude toward objective traditions and institutions is presented as the very essence of Quakerism. In the making of value judgments the central issue is a personal one in which imagination, emotion, and will are involved. But such problems are not solved entirely by this existential face-to-face encounter. Although tradition, corporate judgment, and inherited institutions are necessary to prepare for the

encounter, experimental exploration will lead beyond tradition, which exists as a means of education but must never become static. This doctrine, applied to Quaker traditions regarding sex and war, occasions some interesting conclusions.

The chapter on quietism is correct in showing that later Friends are more dependent on tradition than were the early Quakers. This circumstance, which occurs in every religious movement, is a natural development, as the later members have more tradition to fall back on. But it does not recognize the fact that early Friends were just as quietistic in their beliefs as were later Friends, holding that the human must be quieted if the divine is to be felt. Like most books on Quakerism, this one has a section on the "Period of Quietism," but if quietism means withdrawal from the world to seek that which is purely divine, such a period was more in evidence in England than in America. English Quakers were barred from political office and certain business transactions by the requirement of an oath, while American Quakers were very active in politics and social concerns, especially in the five colonies which they controlled at one time or another.

The author's excellent description of Quaker worship contains much that is characteristic of quietism, as for example when he says that "the worshipping attitude was expectant and receptive rather than deliberate and intentional." Harold Loukes makes the important observation that "the right to sit in silence was the costliest of their (the Quakers') testimonies. But it was the dearest of them." This historic fact is sometimes overlooked today.

HOWARD H. BRINTON

THE SHEEPSKIN PSYCHOSIS. By JOHN KEATS. J. B. Lippincott Company, Philadelphia, 1965. 190 pages. \$3.95

If the title of this book has misled you into thinking that John Keats is writing in the jargon of psychology for specialists in the field, I urge you to put the thought aside. *The Sheepskin Psychosis* is for all parents contemplating the college scene for teenagers. It will also be challenging reading for business and personnel men and even a salutary exercise for the college administrator, although its revelations may not come as a complete surprise to the parent actually engaged in guiding college matriculants through the academic booby traps.

The Sheepskin Psychosis does battle with the idea that the only road to an education for the adolescent lies in a close time-sequence from high school through college to professional training. In passing, it refutes various romantic fallacies, such as "everybody who is capable of doing college work should go to college" or "the best education is to be had from prestige colleges." It will give parents some insight into why six out of every ten students want to escape from the college of their choice in their sophomore year.

Perhaps the book's most interesting educational ideas come in the final chapter concerning the timing for a college education and possible alternatives to the present lemming rush of the adolescent from high school to college. *The Sheepskin Psychosis* provides an opportunity for parents to do some consumers' research on the spending of the educational dollar.

DOROTHY M. WILLIAMS

RUSSIAN AMERICA, THE GREAT ALASKAN VENTURE—1741-1867. By HECTOR CHEVIGNY. Viking, N. Y., 1965. 274 pages. \$5.95

That readability need not be sacrificed for documentation, nor imagination for fact, is competently demonstrated by Hector Chevigny, recently-deceased New York City Friend, in his history of the Russian settlement of Alaska. The book is a skillful combination of accuracy and artistry. The author manages to include background material concerning events leading to the colonization and the story of the colonization itself, plus notes on sources and a bibliography. There is no sense of compression in his presentation, however; its wealth of interesting human detail is assimilated as rapidly as any suspense story.

Master of a subject he clearly enjoyed, Chevigny has shed fresh light on such disparate subjects as King Kamehameha of Hawaii and Russian Orthodoxy. This is an immensely engrossing book for professional or layman.

MARY ANN H. K. KEGLER

TANGLED WORLD. By ROGER L. SHINN. Charles Scribner's Sons, New York, 1965. 158 pages. \$3.00

Dr. Roger Lincoln Shinn is professor of applied Christianity at Union Theological Seminary, New York, and adjunct professor of religion at Columbia University. He has published several thoughtful books of a middle-of-the-road Protestant orientation. His latest work aims at diagnosing a number of basic problems of our contemporary world in order to help the reader to make more responsible decisions and apply his skill at finding solutions.

Modern decision-makers do not usually listen to clergymen, first of all because of the hard-won separation of church and state, and, secondly, because the major Christian denominations have been compromised in social and scientific issues. Tragically enough, the ethics and morality of Christianity which, in principle, could have and should have provided a working basis for many solutions, have been, with a few exceptions, neglected, if not cynically disregarded. Therefore one reaches eagerly for a book that promises to untangle our tangled world.

Dr. Shinn keeps faithfully to the injunction of his Foreword: "I have no startling discoveries to announce." His descriptions of issues and problems, such as *The Scientific Transformation of Life*, *The Affluent Society*, *Revolution in Sexual Ethics*, and others, are conventional, at best. The conclusions, aimed at helping us to make decisions, consist of small quotations from great men, such as Einstein, Drucker, and Toynbee. There are also occasional excerpts from the Gospels which up to now, unfortunately, have not moved society to action. Evidently he is no Niebuhr, Tillich, or Berdyaeff.

This collection of essays is based upon a series of TV programs sponsored by the United Church of Christ. Since this material was adapted to be understood by millions, and already has been diffused so widely, we do not see the advantage of having it presented again in book form. This is a slim book.

PETER FINGESTEN

BEHIND BARS: *What a Chaplain Saw in Alcatraz, Folsom, and San Quentin.* By JULIUS A. LEIBERT with EMILY KINGSBERRY. Doubleday, Garden City, N. Y., 1965. 223 pages. \$4.50

Recidivism is one of the most basic problems in penology. Convicts usually are abnormal to start with; prisons condition them to the further abnormalities of prison life; then they are abruptly released into a world that is hostile to them. It is easy for them to return to criminality, hard not to.

Rabbi Leibert has generated a good deal of support for his attack on this problem. He proposes halfway houses and a step-by-step program of release, coupled with psychiatric help and vocational counseling. Unfortunately, he does little more with his proposal than propose it. The rest of the book says things that have been said many times before, usually better documented and said more profoundly, in other exposés of the prison system: rehabilitation is a myth; prisons are schools for crime and perversion; criminality is a disease and should be treated as one; many of our laws are wrong-headed relics of an outdated morality; society shares the blame for crime; we use the prisons as a way of not thinking about certain problems that we all share.

Let us hope that this book will be read by people to whom its ideas are new, and that it will influence them. For Friends, if we are what we ought to be, this should be an unnecessary purchase.

R. W. TUCKER

THE JUNIOR BIBLE ENCYCLOPEDIA. By GEOFFREY PALMER. World Publishing Co., Cleveland, 1965. 140 pages. \$2.95

This small encyclopedia is intended to provide a factual reference book "to meet the needs of children, students, and teachers" as a Bible-study companion. Based on the King James Version, it includes also material from the Apocrypha and a few related, nonbiblical terms. It lists the books of the Old Testament, New Testament, and Apocrypha, with three good full-page maps. The text is interspersed with numerous black-and-white illustrations and instructive photographs of Mt. Hermon, Mt. Horeb, and other landmarks, though the small insert maps are often difficult to follow. Most biblical names are allotted a brief monograph, as are many other words occurring in the scriptures.

The fact that this encyclopedia is much abbreviated sets one to wrestling anew with the dilemma confronting the person undertaking biblical studies with children: Is the unexpurgated Bible to be used, or are Bible stories retold for the "protected" child just as good, or better? For the latter, the student does not require an encyclopedia; for a young person reading the actual Bible himself, one wonders how far he will get with the aid of an encyclopedia which leaves out commonly occurring words like *blasphemy*, *harlot*, *whore*, *adultery*, *sacrifice*, *miracle*, *oath*, *blessed*, and *beget* in their Biblical usage. (Missing also is the all-important word *covenant*, occurring in the Bible about a hundred times in its various forms!) *The Junior Bible Encyclopedia* will probably find its most useful function as a quick "Who's Who and Where's Where" in the scriptures, with verse references provided.

CANDIDA PALMER

A MANUAL FOR DIRECT ACTION: *Strategy and Tactics for Civil Rights and All Other Nonviolent Protest Movements.* By MARTIN OPPENHEIMER and GEORGE LAKEY. Foreword by BAYARD RUSTIN. Drawings by ELSA BAILEY. Quadrangle Books, Chicago, 1965. 139 pages. \$1.65

It was long believed that any significant change in the social or political field was only very rarely, if ever, made without violence. Now, and none too soon, we have seen that the facts can be otherwise.

The contents of this book (published originally as a pamphlet) are largely composed of the lessons learned in India with Gandhi and in the nonviolent struggle for civil rights in America. There is a very illuminating chapter on the history of the latter.

Not very much is generally known about the education and training needed before direct action begins. The *mores* of the community and the intergroup relations within it need to be understood. Leaders should have clear knowledge about how to set up a specialized organization to work on the particular change that is being sought. The theory and tactics of how to react without violence when brutality is used by either police or counter-demonstrators must be learned through discussion, workshops, role-playing, or in other ways.

For participants in direct action this makes a very useful beginners' book. It is full of suggestions for these training activities; it contains also chapters on arrests and courts, and helps for those who are in jail.

Now, when some nations, including our own, are seriously threatened with virtual or actual annihilation, our chief hope may be in the principles on which this book is predicated: the exercise of love and justice toward all men; and in the methods which it outlines.

WILMER J. YOUNG

UNDERSTANDING AND HELPING THE NARCOTIC ADDICT. By TOMMIE L. DUNCAN. Prentice-Hall, Englewood Cliffs, N. J., 1965. 138 pages. \$2.95

This new book (one of a series called *Successful Pastoral Counseling*) is written to be of particular use to Christian ministers. It is, however, a useful guide to anyone who finds himself involved with counseling a narcotic addict. The author, chaplain in one of two U. S. Public Health Service Hospitals which treat addicted persons, suggests to the counselor what common sense, prompted by a bit of experience, would also suggest. Still, it is of real value to the serious counselor to have advice from one who has had an opportunity to test his methods against results.

Duncan brands the psychological need for drugs as more significant and more difficult of cure than the physical. He offers a helpful analysis of those psychological conditions which can lead to addiction, making this analysis lucid by brief narrative accounts that arise from his conversations with patients at the hospital.

Much of the book involves a practical description of services offered by U. S. Public Health Service Hospitals and other treatment agencies such as Narcotics Anonymous, Synanon, Teen-Challenge, and the Narcotics Committee of the East Harlem Protestant Parish.

ROY HANSON

Friends and Their Friends

"The chair that Longfellow did not sit in," says a recent communication from Henry J. Cadbury, "is what a cousin of mine used to call a chair by his living-room hearth. He explained that, when at Harvard, he and some of his fellow students had entertained in their 'diggings' their English professor, Henry W. Longfellow, and that the poet had been offered this chair. Instead of taking it he stood for a while and finally sat down in another vacant place."

"At the Quaker college called Woodbrooke near Birmingham, England, is a guest room, No. 6, with twin beds, where my wife and I have often stayed. They occasionally remind visitors that when Mahatma Gandhi was a guest at the college this was his room. I have been told that a more recent guest, who was so informed after she had spent a night there, at once asked if she might spend another, as she was afraid she had slept in the bed that Gandhi had not slept in. She seemed satisfied to leave when she was told that Gandhi had slept on the floor."

McNabb Water Shortage. Anyone who ever has been a resident attender at Illinois Yearly Meeting at McNabb (scheduled this year for August 18-22) will recall the manifold problems involved in inadequate water supply. In an effort to overcome this difficulty a new cistern has just been constructed there. But the newsletter of Illinois Yearly Meeting injects a note of caution by pointing out that "This does not mean that there is sufficient water for laundry" and that "While there are showers available, Friends should exercise extreme self-restraint in the amount of water used and the time spent in them. Early arrivals should save some water for the rest."

Escalation of the war in Vietnam has been paralleled by escalation of attempts by the Committee for Nonviolent Action to convert the Oakland (Calif.) Army Terminal to a shipping base for peace supplies and to immobilize the shipment of war materials from this major port of embarkation to Vietnam. For several months CNVA representatives have been appearing at the base once a week (according to an account in the *CNVA Bulletin*), carrying such peace supplies as medical equipment, food, and clothing, and announcing their intention to substitute these supplies for the war materials already loaded. Not surprisingly, their requests for entry have been denied, and when they have entered without permission, a number of them have been arrested and jailed for trespassing. Their rejected peace supplies have been turned over to a charitable institution in Oakland.

A Catholic Edition of the Revised Standard Version of the New Testament was published in July. This marks (according to its publishers) a major achievement of cooperation between Catholic and Protestant biblical scholars in both Great Britain and the United States.

"**Friends Around the World**," a new leaflet of the Friends World Committee, provides in compact form much interesting and useful information about the Society of Friends: geographical distribution, languages spoken, forms of worship, etc. Included also are a brief history of the Friends World Committee and an announcement of the Fourth World Conference of Friends, to be held in the summer of 1967 at Guilford College, Greensboro, North Carolina. The leaflet is available from either of the FWC's U. S. offices: 152-A North Fifteenth Street, Philadelphia 19102; or 203 South East Street, Plainfield, Indiana 46168.

The first fall meeting of Philadelphia Yearly Meeting's Committee on Race Relations will be held on Sunday, September 12, at London Grove Meeting House near Toughkenamon, Pa. Meeting for worship will be held at 10 a.m., followed by discussion with the Conference Class of the Meeting. At 12:45 there will be a luncheon at Lincoln University, followed by a brief business meeting and a talk by Dr. Marvin Wachman, president of the university. Anyone wishing to have lunch with the Committee on Race Relations on this occasion should make a reservation by calling its office (LO3-7705) before September 8. Friends are cordially invited to participate in all of the day's program or any part of it.

Warren Kliever, Quaker writer whose poems have occasionally appeared in the *FRIENDS JOURNAL*, is the author of *Seventy Times Seven*, a play dealing with problems of guilt and forgiveness in postwar Germany which recently received its first performances at the Eaglesmere (Pa.) Playhouse and is scheduled for Broadway production during the coming season. The Eaglesmere Playhouse, writes Warren Kliever, was formerly a Friends' meeting house.

The National Council of Churches' General Board has unanimously approved a resolution calling on this country to "declare as a matter of high policy that the United States is prepared to make the elimination of world hunger a major objective of our nation, working with other governments and organizations to this end." According to E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation, such a fundamental program of food production and distribution should be coupled with a program of birth control. It would mean shifting U.S. emphasis in domestic farm policy from restriction and surplus disposal to one of utilization of agricultural productive capacity, increasingly directed toward world nutritional needs.

An "International Food and Nutrition Bill" embodying these principles has been introduced by Senator George S. McGovern of South Dakota. Copies of the Senator's speech in proposing this bill (S. 2157) and the full text of the National Council's resolution are available from the FCNL at 245 Second Street, N.E., Washington 2, D. C.

"The Light Within," the series of Sunday-morning television programs about the Society of Friends that began on the 4th of July, is continuing weekly from 7:30 to 8 a.m. throughout the month of August, as early-rising TV-viewers may already have discovered. All of the August programs (presented over WCAU-TV, Philadelphia) deal with the varied and far-flung projects of the American Friends Service Committee.

A member of this fall's freshman class at Haverford College, Haverford, Pa., possesses the rare distinction of having a mother who holds a degree from that traditionally all-male college. The mother in question, Annette Jones Reynolds of Evanston, Illinois, is one of the small number of women who (mostly in the years immediately after World War II) received master-of-arts degrees from Haverford. The unprecedented son of a Haverford alumna is Hadley Reynolds, whose father, Welden Reynolds, is secretary of Evanston Meeting.

William L. Howenstine, associate professor of conservation and human ecology at Chicago Teachers College, has gone to Lima, Peru, with his wife and three children on a one-year assignment with the American Friends Service Committee as director of an urban community-development project. The Howenstines are members of Evanston (Ill.) Meeting. Begun in the fall of 1963, this project has centered about the establishment of a sewing and a bedmaking cooperative among the residents of a *barriada* (slum) group which was moved from the center of Lima after a disastrous fire. Alan Walker, who has served as director of the enterprise for the past two years, is returning this fall to the faculty of Goddard College in Plainfield, Vermont.

For relief and rehabilitation work in Vietnam the World Council of Churches has appealed to its member churches for \$100,000. Aid will be given in northern as well as southern Vietnam through special contacts established with churches there.

The concern for "prayer for the President" voiced by Margaret Snyder in a letter to the editor in the JOURNAL of July 1 has led members of New York Preparative Meeting to hold several twenty-minute prayer meetings for this purpose prior to regular Sunday morning meetings for worship at the meeting house at Fifteenth Street and Rutherford Place in New York City. Attendance at these has been fairly good. (Margaret Snyder's suggestion, it may be recalled, was that the power of corporate prayer should be enlisted to aid in guiding President Johnson, particularly in the making of far-reaching decisions pertaining to war and peace.)

Malcolm R. Lovell of New York Preparative Meeting is revealed in the *News* of the Columbia (S. C.) Museum of Art as an outstanding benefactor of that museum, having given it recently a number of art works and rare pieces of furniture.

William Penn Charter School of Philadelphia launched its own private "headstart" program for seventeen neighborhood children this summer, continuing a nursery program held during the winter in a nearby Baptist church under the sponsorship of the Philadelphia Board of Education and the West Side Neighborhood Council. Convinced that the winter session was not enough to prepare underprivileged children for school, the group's teacher, Peggy Perlmutter, brought her entire class to Penn Charter's special kindergarten building for the summer with the approval of the overseers and headmaster of the Quaker school, which provided funds for the teacher's salary and expenses.

The principal objective of Mrs. Perlmutter's class has been to give children an idea of what will be expected in school. They have been learning to sit quietly and listen to a story, to control their emotions, to correct poor speech habits, and to recognize alphabet letters. A part of her plan is regular help and participation by the children's mothers, with whom she schedules regular conferences. Field trips are an important aspect of the children's training.

Compulsory universal military service for all able-bodied men, a tradition in France for sixty years, was suspended in that country shortly before American citizens were notified by their President that in the United States the number of men drafted into military service would be doubled. According to France's new legislation, at least half of the eligible draftees will be exempted, one of the reasons for this change being that much less manpower than formerly is needed for the kind of armed forces France is now building, based on nuclear mechanization.

Changes in Friends Peace Committee Personnel

Robert A. Clark, M.D., chairman of the Peace Committee of Philadelphia Yearly Meeting, has announced changes in the committee's staff and executive board, effective September 1st. George C. Hardin, executive secretary for a number of years, will return to active duty following a two-year leave of absence. George R. Lakey, secretary during George Hardin's absence, will return to his doctoral studies in sociology at the University of Pennsylvania, serving also on the teaching staff of the new Upland Institute for training in social change. Michael N. Yarrow, who has served as youth worker during his two years of alternative civilian service, will go to Cornell University for graduate studies; he will be succeeded by Robert Eaton, a 1965 graduate of Swarthmore College (also on an alternative-civilian-service basis).

Robert Clark, the Peace Committee's chairman for the past four years, will withdraw from that post to devote himself more specifically to the political phases of peace work. The new chairman will be Lyle Tatum, a long-time member of the committee well known to Friends through his work with the Central Committee for Conscientious Objectors and the American Friends Service Committee. Lyle Tatum is executive secretary of Farmers and World Affairs, an organization having its national office in Philadelphia.

Letters to the Editor

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

Quaker Author Seeks Material

I am undertaking the writing of *The Westward Movement of Friends in America*. The Five Years Meeting has commissioned me to do this; I am also appointed as a research associate of the Earlham School of Religion.

I should welcome help in finding source materials. I realize that in the main I shall find such materials in the Midwest and West, yet there may be important letters in the hands of Friends both East and West which would reveal the outward and inward life of that movement.

At present I am reading in the Earlham Library, but about October 1st I shall go to Haverford College for several weeks to do research under a grant from the T. Wistar Brown Fund. Edwin Bronner, who is on my committee of advisors, will help to direct my research there. Other members of the committee are Dorothy Gilbert Thorne, Opal Thornburg, Wilmer Cooper, and Charles Thomas. After Haverford I shall visit Friends' colleges and libraries westward to the Pacific Coast, as well as certain state historical societies and other groups.

I am greatly concerned to avoid "sectionalism," and I want to have a deep sense of the continuity of the Society of Friends as a stream in history.

Friends everywhere who may have suggestions are invited to write me at 27½ N.W. 7th Street, Richmond, 47375.

Richmond, Ind.

ERROL T. ELLIOTT

Should Meetings Have Money?

There are two viewpoints on money which you express (JOURNAL, Editorial Comments, July 1): "There is too much money" and "Let us be very careful to keep what we have."

There is no doubt, I would suggest, that religious people should have no money at all. There is ample New Testament material on this point. The one per cent of us I have known who are religious and/or Christian have had no money. The "want-to-be religious people" never are going to find out about giving at all unless they give from what they use or earn, not from savings, inheritances, etc.

Should Meetings ever accumulate savings or trust funds? I think the AFSC might, or a Home. But a Meeting? Never!

The 15 per cent income tax deduction has amoritized the U.S. to a point where there really is no giving, personally—just a second-hand dole, paid mostly out of taxes the U.S. government would otherwise have. Should any religious person ever deduct his gift from his income tax?

Menlo Park, Calif.

CHARLES SCHWIESO

Old Jordans Hostel and Its Needs

Many American Friends know Jordans, its ancient meeting house and beautiful burial ground with the graves of William Penn, Isaac Penington, and Thomas Ellwood. Many have stayed at the Old Jordans Hostel, originally a farmhouse where Friends of the first Quaker generation met before the meeting house was built.

In 1912 it was made into a boarding house and conference centre. After a fire had destroyed part of its refectory, the hostel had to be closed for a while so that repairs and refurnishing could be carried out. A few months ago it was reopened, with some older Friends in permanent residence and with rooms for guests who come for a weekend or longer periods to find refreshment of body and soul, as well as with facilities for small conferences. Again Friends from many parts of the world are meeting here, and many non-Friends receive a first impression of the Quaker way of life by attending meeting for worship in the meeting house.

Funds are required to complete the modernization of the hostel, to provide for repairs to the Mayflower Barn and, to rebuild the refectory. The Hostel Management Committee has issued an appeal for £15,000 (c. \$45,000) with the approval of Meeting for Sufferings, which commends this cause to the generosity of Friends.

Those who would like to contribute should send a donation to the Treasurer, Old Jordans, Beaconsfield, Bucks. But whether you are able to help in this way or not, you will be warmly welcomed if you visit Jordans.

Jordans, Bucks, England

KONRAD BRAUN

Unity Through Forbearance

Douglas Steere, in his "Three Quaker Concerns" (FRIENDS JOURNAL, June 15), ably presented an analysis of problems in Meetings. I would emphasize his point on the need for "care" for each other. Caring and forbearance toward those Friends with whom we disagree preserves unity in the Meeting and the Society until agreement can be reached. It gives exercise to an attitude and to actions that help create a climate which can bridge chasms of misunderstanding and disagreement. It is the *warmth* of the Light which will bring life to our Meetings, prevent "separations," preserve the spirit of the Quaker community, and enable that degree of Light available to each to manifest itself and to keep us truly a Religious Society of Friends.

Bedford, O.

LUCY S. CLARK

An Italian Friend of the Friends

In your July 1st report from Friends of the Friends in Italy the name of the man who translated the life of George Fox into Italian has been misspelled: it is Giovanni Pioli, not *Piloi*. Knowing this man personally, I wish to say that he was high in the hierarchy of the Roman Church when he decided he could no more go along with its dogmas. During the Fascist regime he was banished from Italy, went to London for several years, and there got acquainted with Friends.

One of the most brilliant scholars of Italy, he has written several books on the Reformation and lately a thick volume on the Roman Church, also many articles and pamphlets, including one on *George Fox and the Lay Religion of the Friends*, which he printed at his own expense and distributes gratis to anyone requesting it. This pamphlet of forty-eight finely printed pages (in Italian, of course) can be had from Dr. Pioli at Via S. Vincenzo 8, Milano, Italy. He is now eighty-nine years old but still active in the religious reform movement.

Great Barrington, Mass.

ADELE WEHMEYER

Imaginative Approach to the Bible

There is concern about the lack of Biblical literacy among some Friends, but not a corresponding felt need on the part of those who lack such knowledge. Many factors contribute to this indifference and even distaste. An important one is the interpretation which has been given much biblical material in the past.

One example is the book of Jonah, which seems quite ridiculous to some modern readers. Howard Alexander's excellent article, "The Practice of the Absence of God" (FRIENDS JOURNAL, July 15), shows what a valuable book this old legend is and how much it has to say to present-day Friends, who can learn to read it with interest and imagination. Perhaps our concern should be not with literacy, which implies a surface literal understanding, but with the development of an imaginative approach which can open to us the wisdom of much biblical literature. More articles like Howard Alexander's should stimulate Friends to make future discoveries for themselves.

Newtown, Pa.

AMELIA W. SWAYNE

"Publish or Perish"

"Publish or Perish?" by Dorothy M. Williams in your July 15th issue presents an unfortunate one-sided view of what to Friends in the academic field is a much more complex problem. Perhaps Dorothy Williams has had the experiences she describes, but they don't fit my experience in colleges and universities over twenty-six years. I don't know of any decisions on promotion or tenure which counted publication lists of "potboilers." Quality—not quantity—is what counts both in teaching and in research. The point is that they are not conflicting goals.

As Dr. Henry W. Wriston, former president of Brown University, wrote in the *Saturday Review* for July 17 under the same title, "Publish or Perish": "An experienced teacher should have something to say to others who are committed to the endeavor to advance learning in his discipline. It is the only way in which others of equal age, experience, and training can form a judgment regarding his competence. As a general rule, so far as effective instruction is concerned, those who do not publish do perish. That is the forgotten significance of the current catch phrase."

Waban, Mass.

CHARLES A. MYERS

Friends, Communists, and Agnostics

In a letter in the (Philadelphia) *Bulletin* of July 25, James L. Thorpe, Jr., who prides himself on being a birthright Friend, considers it likely that our Society has been infiltrated by Communist sympathizers, believes valid the Senate Internal Security Subcommittee's report that Communists have utilized the American Friends Service Committee for their nefarious ends, is concerned about "questionable sociopolitical activities within the Society of Friends," and looks askance at a new Quaker who admits he is an agnostic.

As one who has been a convinced member of the Society of Friends for over thirty years, I have the temerity to answer Friend Thorpe. For nearly forty years I have fought, with

some success, the infiltration of Communists in journalism, labor unions, and the professions—having been, in succession, a newspaperman, a union organizer, and a pharmacist. I know how Communists operate, how simple it is to spot their phony humanitarianism and "concern" for social "reforms," and how unrewarding a field of action the Society of Friends and the American Friends Service Committee would seem to a Communist's perverted sense of duty.

If the Society of Friends has to fight a tendency toward stagnation (which it does, like every other organized religion), it is due not to "questionable sociopolitical activities" exemplified by numerous Friends, but to the advice and attitude of members like Friend Thorpe.

As for a charge of agnosticism in a context of disapproval: some Friends are deists like Thomas Paine and Thomas Jefferson; some are unbelievers like Mark Twain and Luther Burhank; some, I suspect, are atheists like Albert Einstein and Sigmund Freud. Finally, some Friends are agnostics like John Dewey and Robert Ingersoll.

In this, as in so many other matters, Ingersoll had the unanswerable answer and the courage to give it. To one who preferred the certainty of belief to the certainty of uncertainty, he said: "I know that you know that I know *you don't know*."

Pennsburg, Pa.

R. LESLIE CHRISMER

Making Life Meaningful

It was with considerable interest that I read the JOURNAL's recent annual report, along with the account of some of the problems encountered in the magazine's publication.* Reading of these, I wondered if the publishers are also aware of the benefits which their efforts produce, and if perhaps on occasion an expression of appreciation might not be in order.

Having been a birthright member of a rather dogmatic church, I am not surprised that one would pass through a period of skepticism wherein rejection of part frequently ended with rejection of all. A chance discovery of Quaker writings enabled me to regain much that was of value, and the stimulation derived from your JOURNAL has been of the utmost assistance in once again making life meaningful.

Malibu, Calif.

NEIL K. TILTON

* EDITOR'S NOTE. For the information of readers who are not members of Friends Journal Associates (see inside of front cover) it should be explained that these reports are mailed to all Associates.

Off to College?

Many families and Meetings give eight-month subscriptions to the FRIENDS JOURNAL as tokens of their continued interest in the spiritual life of the students among their members. Now is the time to send to the JOURNAL lists of names for this purpose. The special student subscription rate is

\$3.50 for eight months.

FRIENDS JOURNAL

152-A North Fifteenth Street, Philadelphia 19102

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

SILVER—On June 20, at Oberlin, Ohio, a daughter, **EDITH STOKES SILVER**, to Philip and Catherine Silver. The father is a member of Deer Creek Meeting, Darlington, Md.

WEBSTER—On June 20, a daughter, **STEPHANIE JEAN WEBSTER**, to Douglass Prosser and Alma Ringewald Webster, of Cupertino, Calif. The parents and grandparents are members of Westbury (N.Y.) Monthly Meeting.

MARRIAGES

SHORTLIDGE-KESLICK—On June 26, at the West Chester (Pa.) Baptist Church, **DORIS RUTH KESLICK**, daughter of Mr. and Mrs. Frank J. Keslick, and **JUSTICE SPENCER SHORTLIDGE**, son of Elizabeth Justice and the late Raymond S. Shortlidge. The groom and his mother are members of Merion (Pa.) Monthly Meeting.

WEBSTER-JOHNSON—On June 30, at Central Methodist Church, Oskaloosa, Iowa, **SANDRA YVONNE JOHNSON**, daughter of Mr. and Mrs. Ray B. Johnson, and **JOHN SHOTWELL WEBSTER**, son of Merritt and Margaret Wildman Webster. The groom and his parents are members of Lafayette (Ind.) Meeting.

DEATHS

BUZBY—On July 9, in the Salem County Memorial Hospital, Woodstown, N. J., **ANNA C. BUZBY**, aged 82, wife of the late Maxwell W. Buzby. A lifelong member of Woodstown Meeting, she is survived by eleven children, twenty-nine grandchildren, and thirty-two great-grandchildren.

LEWIS—On July 5, in Bethlehem, Pa., **MARIAN CARTER LEWIS**, aged 51, wife of W. Deming Lewis. Although not a Friend, she had been interested in activities of Richland Meeting, Quakertown, Pa., and Lehigh Valley Meeting, Bethlehem, as well as of Meetings in New England, New Jersey, and Washington, D. C.

Carl H. Voss

Carl Henry Voss, widely known among Friends, died suddenly on June 7th at Altadena, California, where he had gone only a few months before to undertake the directorship of a new Friends' retirement center under the care of Orange Grove Meeting. He was sixty-five years old.

Although Carl Voss was an ordained Methodist minister, he and his wife, Lillian Shaw Voss, joined the Society of Friends in 1935 in Montclair, New Jersey. From 1925 to 1963 he served as pastor in many churches (mostly Universalist) in New York, New Jersey, and Ohio. (Among these was the Friends Church at Clinton Corners, New York.) For many years the Vosses operated an international camp for high school and early college students in New York.

Lillian Voss has left California and is now living in St. Petersburg, Florida (5646 Sixteenth Avenue, North).

Coming Events

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

AUGUST

15—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the AFSC.

15—Meeting for worship, 11 a.m., Brick Meeting House, corner Routes 272 and 273, Calvert, Md. Visitors welcome.

15-19—Pacific Yearly Meeting, St. Mary's College, Moraga, Calif.

18-22—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill.

19-22—Indiana Yearly Meeting, Pendleton, Indiana.

19-22—Lake Erie Yearly Meeting and Association, Malone College, Canton, Ohio.

20-26—"Tensions and Tyrannies," institute of world affairs for high school students, sponsored by American Friends Service Committee, at Congregational Conference Center, Framingham, Mass. Faculty includes Amiya Chakravarty, Frank Gordon, Donald Groom, Joseph Havens, Barney D. G. Orango, J. B. Phillips, Robert Smith, Mayid Tehranian. Dean: George Bliss, headmaster of the Meeting School, Rindge, N. H. Lectures, discussion groups, workshops, drama, softball, swimming, guitars, folk dancing, movies, Caravan Theatre, etc. Cost: \$40, including room, board, insurance, registration fee. Partial scholarships available. For details and registration forms address Rosella Hill, AFSC, P.O. Box 247, Cambridge, Mass. 02138.

22—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the AFSC.

22—Potomac Quarterly Meeting, Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Worship, 11 a.m. Lunch served by host Meeting. Business and conference session, 1:45 p.m. All meetings DST.

22—Warrington Quarterly Meeting, Warrington Meeting House, Route 74 near Wellsville, Pa. Worship, 11 a.m. Lunch, followed by business and conference session.

24-29—Ohio Yearly Meeting, Malone College, Canton, Ohio. Correspondent: Harold B. Winn, 355 West 7th Street, Salem, Ohio.

25-29—East Africa Yearly Meeting, Chwele, Bungoma County, Kenya. Correspondent: Hezekiah Ngoya, E.A.Y.M., P.O. Tiriki, Kisumu, Kenya, East Africa.

27-29—Abington Quarterly Meeting Family Weekend, Camp Hilltop, Downingtown, Pa., 7:30 p.m. Friday through 2 p.m. Sunday. Topic: "Friends—The Next 300 Days." Speaker: George Corwin, new executive secretary of Friends General Conference. Discussion leaders: Allen Bacon and Paul Wehr. For reservations: Royce Beatty, 132 West Gravers Lane, Philadelphia, or Marjorie Seeley, 8609 Tiona Street, Philadelphia.

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

29—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Work of the American Friends Service Committee.

Note: Rancocas (N.J.) meeting for worship, 10 a.m. (DST), until September 12.

Note: Powelton Preparative Meeting, Philadelphia, has discontinued regular meetings until September 12.

Note: Special meetings for worship in summer, 8 a.m., Woodbury (N.J.) Meeting house, Broad Street south of the creek, Woodbury. Regular meetings for worship continue to be held at 10 a.m.

Note: Huntington Meeting is holding meetings for worship at York Springs, Adams County, Pa., on the first and third Sundays of each month at 2 p.m. as long as weather permits. For further information write to Francis Worley, Rt. 1, York Springs.

SEPTEMBER

11—Salem Quarterly Meeting, Mullica Hill Meeting House, Route 45, Mullica Hill, N. J., 10:30 a.m.

11—New Garden Meeting, 250th Anniversary, Toughkenamon (near Avondale), Pa., 2 p.m. Speaker: William Hubben. Supper available.

19—Haverford (Pa.) Quarterly Meeting, Willistown Meeting House, Goshen Road, north of Route 3, 11 a.m.

19—Haddonfield (N.J.) Quarterly Meeting, Medford, N. J., 3 p.m. (Until end of August weekly meetings for worship at Haddonfield are held at 10 a.m. on Sundays instead of at 11.)

Subscribers are asked not to enclose money in their letters. In a number of cases such letters have not reached us. The FRIENDS JOURNAL regrets that it cannot assume responsibility for lost letters or money.

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 Elnora, 624-3024.

California

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

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th 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. Meeting for worship Sunday, 9:30 a.m. Clerk: GA 8-1522.

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.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

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 a.m. Sadie Walton, 442-5468.

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.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: 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. George S. Hastings, Clerk; phone 655-0481.

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—Call Harry Porter at 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 Toepel, Clerk. TU 8-6629.

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

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

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.

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.

Maine

CAMDEN—Meeting for worship, 9:30 a.m., at the studio of Ruth Bunker in Rockport. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m. Tel. ID 5-3773.

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 488-4178.

Nevada

RENO — Meeting Sunday, 11:00 a.m., 1127 Evans Avenue. 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, D.C.U. Lounge, College Hall, 9:30 a.m., June 20 to September 12. 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.

RIDGEWOOD — Summer schedule through July and August. Meeting for worship at 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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

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. Meeting, 10 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. Duaneburg, Schenectady County.

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

SCARSDALE—Meeting for worship and First-day School, 10:30 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—Meeting for worship only, 10 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 Halliday, 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.

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

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford Meetings held jointly at Penn and Orthodox Sts.—11 a.m.
Germantown Meeting (held jointly with Green Street Meeting at 45 W. School House Lane).
Green Street Meeting, 45 W. School House Lane (held jointly with Germantown Meeting at 45 W. School House Lane).
Powelton, not meeting until September 12th.

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.

Rhode Island

JAMESTOWN—Conanicut Meeting, First-days July, August, and on Sept. 5, 10:30 a.m.

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.

Texas

AUSTIN — Worship, Sunday, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

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.

Vermont

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

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

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

Wisconsin

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

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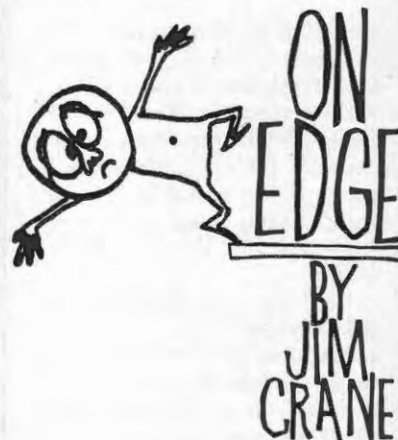
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