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Part of the Phoenix crew. From left: Akie Reynolds, Phil Drath (seated), Earle Reynolds, Robert Eaton, Horace Champney, Ivan Masser. (See page 295)

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LET us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.

—ABRAHAM LINCOLN

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Please, No Back Talk to the Radar Beam

THE index of frustration is high here because the day when the United Nations will operate as it is supposed to in international political affairs looks so far away. The mood this spring has been as discouraged about the U.N. as it has about the weather. There has been little sign of either spring or peace.

Sometimes the tall Secretariat Building suggests a control tower—as if it stood waiting to be used in a sort of new Brasilia-type airport. There is a great deal of traffic, but the tower is not functioning as a tower. Only its receiving installations are working. A large staff of technicians, advisers, and policy-makers gathers data about flights and circulates it to information officers, passenger desks, and public address systems. The terminal is busy. But practically nothing goes out from the tower to the aircraft, and if anything does—even an emergency alarm—the pilots ignore it.

Partly this is because the field opened before the transmission equipment was properly installed, and it never has been finished and put in order; partly it is because a tradition has grown among the flight crews that no attention is paid to the tower and that one relies solely on one's own instruments, one's own judgment, one's own will, and one's own good luck to get in and out of the field as best one can. Planes compete for position and advantage like taxicabs in Rome. Small ones have to keep clear of large ones, which land and take off as they please, proclaiming over their radios their concern for safety and regulations and their faith in reliance on the tower as the only means for keeping traffic under control. As the number of flights and the size of planes are both steadily increasing, everyone knows that sooner or later there is going to be a terrible crash.

At one end of the field a whole group of smaller airline craft are kept off a runway by the South African company that insists the strip is for its use alone. They protest, as they have every right to do. The tower promises to straighten this out. The large lines, not wanting anything to disturb the status quo, tell the tower not to try to regulate matters that it obviously cannot handle.

The secretary-general has become more and more outspoken about where the present trends in the Vietnam war are leading. On the eleventh of May he said flatly that the world was already in the first phase of World War III. To the most powerful member nation he repeated his plea to take the bold step it could take without loss of prestige or power: "Stop the bombing of North Vietnam." From his appointed post on the thirty-eighth floor he can see no other immediate maneuver that can lead to getting things under control again. The permanent representative of the United States at the U.N. talks back. He says that we have heard the secretary-general's views clearly, that we as much as any nation want catastrophe to be averted, but that in our opinion we are on a correct course and if there is to be a disastrous collision it will be the fault of other governments.

Is this any way to run an airport?

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Editorial Comments

By CONTRIBUTING EDITOR WILLIAM HUBBEN

The Blurred Spectrum

CHANGE is the hallmark of contemporary Quakerism in the United States and elsewhere. It is the kind of change that eludes the easy trend-spotters who gallop behind or ahead of events in our time. Quakerism would not be true to its genius if it failed to see in the stirrings of the modern mind signs of the ongoing creative spirit of God and adhered instead to tradition alone. A contemporary Protestant leader appeals to us to search for God not only in the burning bush of biblical tradition but in the burning issues of our time. These human dilemmas need the divine-human relationship that is at the core of our aspirations.

The present Protestant and Catholic malaise has its parallel in the spiritual discomfort that characterizes Friends. There are still with us those who take their comfort in absolutes of creeds, as we can see in the April, 1967, issue of the *California Friend*, which contains as dogmatic a statement of creed as the most conservative Catholic could wish for, including a reference to the Virgin Mary.

The FRIENDS JOURNAL on several occasions has discussed some of the differences in Quaker groups that must be taken more seriously than this creedal one. Howard H. Brinton (FRIENDS JOURNAL, November 1, 1966) wrote authentically about problems surrounding the silent meeting versus the programmed or pastoral services which D. Elton Trueblood promotes in his book *The Incendiary Fellowship*. Friends General Conference, with its growing membership of Yearly and Quarterly Meetings (Philadelphia, Baltimore, New York, South Central, New England, Canadian, Illinois, Indiana, and Green Pastures Meetings), never has made a secret of its reservations toward pastoral or programmed Meetings, yet it always has accorded such Meetings the respect due to their tradition. Several of its member Meetings belong to Friends General Conference as well as to the pastoral Friends United Meeting, formerly called Five Years Meeting. They are New York, Baltimore (as of January, 1968), New England, and Canada. Friends General Conference is hopeful that its extended friendly relations with other nonpastoral and unaffiliated Meetings in all sections of

this country may ultimately lead to an organic relationship. Our warm relationship with United Meetings that represent pastoral as well as unprogramed Meetings never has been disturbed by either side side in theological disputes. The sense of spiritual renewal has had unhampered sway in our present search for unity; there is more that binds us than may separate us.

We are therefore all the more surprised to read D. Elton Trueblood's article entitled "The Quaker Spectrum in America" in the April, 1967, *Friends Quarterly* (London). It appeared shortly before *Newsweek*, in its May 8th issue, echoed similar views of Wilmer Cooper of the Earlham School of Religion, the purpose of which is to train Quaker men and women for pastoral or teaching services. (Incidentally, the illustrations printed with *Newsweek's* article hardly enhance its purpose.) Obviously the newly appointed publicity manager of the Earlham School of Religion cannot be accused of inertia, although he may yet have to acquire a broader knowledge of American Friends. Both articles suffer from a narrow focus, if not from a severe lack of information. They will hardly inform Friends or the wider public on the problems of our ministry. The volume *No Time But This Present*, published by the Friends World Committee in preparation for this summer's World Conference, is a much more broad-minded and informed introduction to contemporary Quakerism; its charitable spirit is deplorably absent in Elton Trueblood's article. The material on Friends in the 1964 *Encyclopedia Britannica* is also a reliable and commendable source of information.

Trueblood's account speaks of unprogramed Meetings as being on "the far left position" and calls their members "humanists." He says these Friends make "very little reference to Christ and pay little attention to the Bible." They tend to be ignorant of Fox, Penn, Penington, and Barclay. (Does Trueblood know that Dean Freiday, a leading Friends General Conference member, is publishing a new edition of Barclay's *Apology* in contemporary English?) The Bible, Trueblood avers, appears to these Friends outmoded, and Christ is considered a good man and teacher, "but no more." Many hesitate to speak of God "simply and objectively" (!) and consider the so-

called "pastoral Friends" as having departed from Quakerism entirely. Neither the largest organization of Friends from unprogramed Meetings, Friends General Conference, nor the FRIENDS JOURNAL are mentioned in Elton Trueblood's article, which speaks only of Friends United Meeting and its official organ, *Quaker Life*.

In view of the coming World Conference, the timing of the Trueblood article, as well as of the one in *Newsweek*, is most unfortunate. Friends of different traditions have always wished the Earlham School of Religion well; FRIENDS JOURNAL will gladly continue to give it space. The Friends General Conferences at Cape May and elsewhere repeatedly have invited speakers from Friends United Meetings. The successful mergers in New York, Baltimore, New England, and Canada are testimony to the good will existing in both groups. We have not been aware of a condescending attitude among either group, and nowhere do we find pastoral Friends lumped together in the manner in which Friends General Conference members find themselves treated in *The Friends Quarterly*, a publication that until now has represented a distinguished tradition of fair-mindedness. Where does Elton Trueblood get his information about us "left-wing humanists" and our feeble opinions on Christ and the Bible? Did he have any dialogues with Friends General Conference Meetings? Several members of his own family are valued members of our growing and vigorous unprogramed Meetings and are capable of supplying first-hand details about the spirit of these Meetings.

Variety gives us strength. Some among us consider their membership a passport across frontiers of creed and nationality; we need the inner freedom of these Friends. Others adhere more closely to the traditions of Christian and Bible-centered thinking; we need their steadfast conservatism. Others are on an endless search for the roots and fruits of truth; we need their restlessness. All of us are citizens in the kingdom of anxiety. There is no faith without doubt, and nothing is more frightening than a display of total assurance in the realm of the mysteries of faith. Our presence in the waiting rooms of the future will be that of a fellowship of seekers whose Quaker tradition, faith in Christ and reliance on the Bible, together with the aforementioned "humanism" of those of us who think that religion ought to serve God by serving man, will express our best aspirations in mutual appreciation and acceptance, leaving the judging to the only One in authority.

I feel a great nostalgia for the days when there was no such thing as formal membership in the Society of Friends—no terms of admission to haggle about; you either were or were not a Friend, and whether you were or were not depended on what you did.

—HENRY J. CADBURY

Canada and the Draft

By DOUGLAS SANDERS

PERHAPS three thousand young Americans, facing the dilemma of the draft, have chosen to emigrate to Canada. Up until a year ago it was very difficult to obtain reliable information about the Canadian alternative. Now there are individuals and committees in all the major cities of Canada prepared to counsel and aid young Americans. Individual Friends in Toronto and Montreal have been involved in this work. In the fall of 1966 Vancouver Monthly Meeting indicated its support of the Vancouver committee and made a modest financial contribution. At the meeting of Pacific Northwest Quarterly Meeting in Vancouver in April the evening program was devoted to a discussion of what CBS called "the new breed of American expatriates." Both American and Canadian Friends generally indicated support for the young people involved.

Many of the draft dodgers have a sincere moral or religious objection—perhaps just to this specific war or perhaps fuller in nature. Some have sought reasonable alternatives in the United States, applying for service in the Peace Corps or the VISTA program. One couple was accepted by the Peace Corps and given an assignment to India. When the husband's draft board refused to grant a deferment and sent a notice to report for induction he and his wife left for Canada.

Most of the young people emigrating are not highly political. This may be their first move of protest, their first unpopular stand. One gets the impression that most would not have gone to jail. Either they did not feel they could make that sacrifice or they felt that imprisonment, as a form of protest, was futile. As a group they are seeking a positive alternative which will permit them to carry on. Like the historical anabaptist groups, they move in search of a more peaceful land.

Canadian immigration law, in practice, favors immigration from the United States. Immigrants are to have (a) some skill or training, (b) sufficient funds to cover them during the period of settling in, and (c) good health. The leaflet "Immigration to Canada and Its Relationship to the Draft," available from the Committee to Aid American War Objectors (P.O. Box 4231, Vancouver 9, British Columbia), gives detailed information about immigration procedures.

Five members of the Federal Cabinet in Canada have

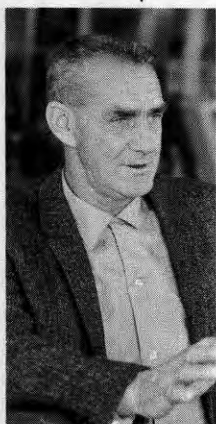
Douglas Sanders of Vancouver (B.C.) Meeting is chairman of the Social Order Committee of Pacific Northwest Quarterly Meeting (an international Quarterly Meeting). He is spokesman for Vancouver's Committee to Aid American War Objectors, which does not advocate emigration to Canada but attempts to give accurate information on the subject.

spoken on the situation, indicating that the draft status of an applicant will not affect the application. External Affairs Minister Paul Martin has stated that Canada feels under no obligation to enforce the draft laws of another country. This policy, consciously or unconsciously, is in line with a strong Canadian (and American) tradition. Paul Goodman recently commented that "immigrants used to flock to the United States to avoid conscription, as some of our best youth now go to Canada." The Menonites who emigrated to the United States and Canada in the late nineteenth and early twentieth centuries were expressly emigrating to avoid military service. Then (as now) Canada wanted immigrants and welcomed the migration, granting special guarantees of freedom from military service and political involvement.

An American who has obtained legal status in Canada cannot be deported or extradited for an offense against the U.S. draft. The United States continues to claim jurisdiction over him so long as he is a citizen; he may be drafted although he is nonresident (unless he is nonresident from the date of registration at age 18 until age 26). If an American commits a breach of selective service law

while in Canada he will have to face the fact that he cannot return to the United States without the possibility of arrest. A small group of Americans have renounced U.S. citizenship after obtaining immigrant status in Canada and before any breach of U.S. draft law has occurred. In this way they sever themselves completely from the jurisdiction of the American draft law. Any American should be well aware of the potential problems of such a move before renouncing citizenship.

Friends and members of other historic peace churches are in a somewhat privileged position in relation to the draft. The religious-pacifist position is recognized by the law, though historically it is a minority position. Those who adhere to the majority Christian view that there are just wars and unjust wars are given no special alternative, though they may conclude that this is a war which in conscience they cannot support. Friends, paradoxically, are favored by a law which they must fundamentally oppose. Friends should be sympathetic with those who must find a different alternative than the one particularly appropriate for them. We should rejoice that many find an honest solution in emigration.



"Some Can't Get Back Up by Themselves"

John Henry Wade (continuing member of Pacific Yearly Meeting) regularly visits criminally insane at Atascadero State Hospital and prisoners at the California Men's Colony. The Mental Health Association estimates his activity as five thousand hours over six years. The patients he visits are usually shy, withdrawn, rejected people who could not be reached through hospital group activities. A senior staff member comments: "Somehow men gather from him that they are important not only to him but to themselves. He has a realistic motivation to help others. This man is practical."

Henry says, "Working with people is like listening to good music. . . . You don't listen to the melody; you listen to the background. . . . All of a sudden, after months, . . . I find I have a key."

The above information from the Bulletin of Pacific Yearly Meeting prompted the FRIENDS JOURNAL to request further information about Henry Wade's work. The result is this article (reprinted by permission and with appreciation) from PG and E Life, house organ of the Pacific Gas and Electric Company, Wade's employer, who also supplied the photographs.

"I'M GOING to kill you."

Henry Wade reacted quickly but calmly. In a tone that masked his fear (the speaker was a mental patient who knew judo) he told the man: "Well, I'd just as soon you wouldn't. Look at it this way: if you kill me, you'll be doing me a favor in a way. You'll be solving a lot of my difficulties. On the other hand, you're just twenty-three. You'll be eligible for release in six months. But if you kill me you'll probably have to stay here the rest of your life."

After a moment the patient leaned back in the visiting-room chair. "Henry," he said, "I think you're right."

Being "right" has bailed Wade out of one or two nervous situations like this, but it has had a far more important effect. It has won him the friendship of an unusual assortment of men: murderers, psychopaths, sex

offenders, all inmates of Atascadero State Hospital or of the California Men's Colony, a minimum-security prison close to San Luis Obispo.

Henry Wade is a switching-center operator at Morro Bay Power Plant. In his off hours he spends at least four hours a week at the hospital. Once or twice a month, often with his wife, he visits the Men's Colony.

Between visits the Wades write letters to inmates and parolees. On occasion, they entertain patients in their home on weekends. Once the doors swing open for a former inmate, they are there with help in lining up a job; often they arrange for the men to stay in Quaker-run "halfway houses."

It was largely through the efforts of the Wades that an eighty-six-year-old Men's Colony inmate won his parole after forty-four years behind bars. Wade's letters in his

behalf helped win the parole, after which Henry got the elderly parolee into a halfway house and helped him find a job.

Wade is reluctant to publicize his role in helping society's outcasts, but he tolerates publicity in the hope it will encourage others to volunteer time or materials to mental hospitals and prisons. "It isn't so grim or depressing as the mind's eye first pictures it," he says.

It can even be amusing, as Wade's experiences with "Tommy" show. A born con man, this Atascadero inmate wrote to Nevada gambling houses and talked them out of dozens of packs of used playing cards, which he then sold to his fellow patients. He worked the same racket on greeting-card companies, except that he *gave* these cards away, but only after the recipients bought postage stamps which Tommy had conned from a fraternal club. Then he would use the money for products or projects benefitting the men—a friendship-buying technique he had used on the outside. Tommy tried for almost six years to buy Wade's friendship before finally becoming convinced there really was no price tag attached. (Today Tommy is making a satisfactory adjustment as a Florida resort-hotel employee.)

The Wades began befriending inmates after joining the Society of Friends twelve years ago. "I decided my life had a purpose—decided to try giving something in a little larger measure than I received," Wade says.

Yet the couple are far from being the type of do-gooders of whom one prison official says, "Some of them need more help than the men inside."

Wade doesn't "preach" at the men he visits; in fact, when the occasion seems appropriate, his speech can be as rugged as that of a miner, which he once was. "My friends generally thank me for not throwing the Bible at them," he smiles, "yet they always seem to get around to questions of life's purpose, and I find they get some insight from Christ's ideas, even if I do put them into my own words."

Mrs. Wade's compassion for the inmates is in one way more remarkable than her husband's. "He has absolute confidence and trust in them after becoming their friend," she says, "but I still have some qualms about being alone with them here at home."

The two of them are a community asset for the institutions, too. When townspeople pose questions or express fears about living near a prison or asylum, the Wades' firsthand knowledge gives their answers much weight.

But their greatest value is, of course, to the individuals inside. "The Wades give a man resiliency with which he can go ahead to shape his own life," observes the deputy superintendent at the Men's Colony.

Henry Wade sums it up this way: "These men are like skiers who lose their balance and fall. They can



use help to regain their footing. Some of them can't get back up by themselves."

But, helped by the Wades, many of these men now stand on their own.

Dichotomy

By POLLYANNA SEDZIOL

If I do not remember
to seek direction
with careful, prayerful
humility,
the selfishness
of my Mary-mind
will so nullify
my selfless Martha-hands
that I will be neither
and will stumble through my days
taunted by one
and goaded by the other,
my vine producing withered mutations
instead of the double fruits
of Spirit-guided service
in His Name.

Te Deum

By ANN DIMMOCK

I think of those whose work is underground,
Who do not wear the livery of the sun,
Toilers in mines and subways, where are found
No lovely shadows as the hours run,
Who cannot watch the cloud-shapes in the sky
That challenge one's imaginative bent,
Or feel the merry breezes whisking by,
Or in a field of clover catch the scent
Of perfume on the fragrant summer air;
Who cannot glimpse the flash of sudden wings
And know by all these signs the world is fair . . .
O who am I to have these precious things?

Cargoes for the "Phoenix"

As most readers of the Friends Journal know, the yacht Phoenix, sponsored by A Quaker Action Group, returned on April 10th to Hong Kong after sailing for Vietnam from Hiroshima on March 1st to carry medical supplies to victims of bombing in the north. Horace Champney of Yellow Springs, Ohio, former child psychologist at Fels Institute, who retired from his work as printer for the Antioch Press in order to share in the Phoenix's voyage of mercy, resolved, like others of the crew, to tell his story to all Americans who would listen. This is part of the story he told in an interview with a Journal staff member.

NEWS of the voyage had gone around the world: that the *Phoenix of Hiroshima* (so named to symbolize the rebirth of human hope from the ashes of war) was on its way to deliver \$10,000 worth of medical supplies to the northern area of Vietnam, the war-weary country that, ironically enough, had been divided for purposes of demilitarization back in 1954.

At Hiroshima eighty-three cartons of medical supplies were procured and packed in the most economical way by Hiroshima doctors. But even before the *Phoenix's* crew left the fishing port of Misaki (near Tokyo) for Hiroshima, on the first lap of their voyage, they began to realize that another (and intangible) cargo was going to be the most precious one carried by the small craft. The unseen cargo was a load of loving concern from people of all sorts whose imagination was stirred by the idea of the voyage.

The small daughter of a Misaki fisherman had come to the boat to contribute a bagful of bandages she and a friend had bought at a pharmacy with their own money. There was a package of letters sent by classes of Unitarian and Quaker children who attend Sunday School at Yellow Springs Friends Meeting, while from all over Japan came expressions of sympathy that opened doors closed to other travelers.

At Hiroshima the doctors said that they were planning to assemble the medical supplies in kits for more convenient distribution in scattered Vietnamese villages, but unfortunately the problem of stowing the bulky metal boxes on the little yacht made that plan unfeasible. After twenty-five such kits had been put aboard, the rest of the supplies were left in packing cases. Orizurukai, the Japanese paper crane club at Hiroshima, presented the crew with a North Vietnamese flag to fly as they sailed into Haiphong harbor (an international courtesy custom), as well as with leis of paper cranes for themselves and a box of 10,000 of these symbols of life made by Japanese school children for the children of Vietnam.

While at Hong Kong, the crew visited the American consul-general, who, although he gave official warnings of the penalties involved in civil disobedience, also gave the crew much of his own and his staff's time and urged care.

Emblazoned on both sides and on the top of the



Secretary-general of Red Cross Society of the Democratic Republic of Vietnam (left) and chairman of the Haiphong Red Cross Society (right) receive medical supplies from Horace Champney

wheelhouse with the red and black Quaker service star, and flying the same emblem at the masthead, the little boat sailed on to Haiphong. When it was still 150 miles from its destination, a helicopter from the U.S. Seventh Fleet flew to meet and identify it from the air. Although the crew members saw no vessels en route that they could positively identify as part of the Seventh Fleet, they did see a number of freighters, mostly Russian and Polish, waiting outside the shallow harbor, or inside, at the docks.

Outside the harbor, a harbor pilot, Vietnamese harbor police, and a shipping agent, who for two days had been waiting for the *Phoenix* on a Russian freighter, came aboard and counseled patience. For security reasons the narrow, tortuous channel into the port could not be traversed until dark. By that time an air raid was in progress. When the American ship sailed into Haiphong's port, just as the air raid ended, white-clad Vietnamese girls were waiting with bouquets of flowers for each member of the crew. Thus began eight days of formal festivities in honor of the voyagers.

The first day they spent at Haiphong, six days in and out of Hanoi, and the last day back in Haiphong. In all official communications the crew had indicated that the medical supplies were intended to be used for civilian

casualties, but no attempt was made—indeed, none could be—to enforce a restriction. Not only was the crew unwilling to deny succor to any suffering person, but obviously, even if aid were strictly earmarked for civilians, there could be no assurance that other medical supplies would not be diverted for military personnel. However, at the Hanoi surgical hospital and at another hospital visited on their tour, crew members did see the supplies they had brought being distributed.

Evidence was overwhelming that American bombing raids were not being limited—intentionally or not—to military targets. The 230-population hamlet of Phu-Xa had lost twenty-three citizens, including ten children, and had twenty-four other casualties as the result of a U.S. air attack. *Phoenix* crew members inspected the remains



Betty Boardman of the *Phoenix* crew visits the new Phu-Xa kindergarten

of a U.S. canister bomb containing "lazy dog" antipersonnel missiles that spin outward and explode on contact. Eight bombs, including four of that type, had fallen on Phu-Xa. The villagers, who raise silkworms and bananas for their living, had buried their dead in the mulberry groves. A new village kindergarten, built to replace the one destroyed in last summer's bombing raid, has a two-foot-deep trench running down the middle of the room between the rows of girls and the rows of boys. When bombers come, the children jump into the trench and crawl out of the building into an underground shelter.

While in a hospital presenting to patients paper leis from the children of Hiroshima, crew members visited a young Vietnamese mother who had been struck by a

bomb fragment in her eighth month of pregnancy. Vietnamese doctors proudly explained that because of their decentralized medical care both the mother and the baby (who had been cut in the face) had been saved. Not so fortunate was a little boy—struck in the upper back by a piece of shrapnel—who would probably be paralyzed for life.

Leaving Vietnam, their minds and hearts occupied with memories of the quiet sufferers there, members of the *Phoenix* crew felt they now had a new mission: to tell the story of what they had seen; to tell the people of America, and of Washington in particular, that the bombing would have to stop.

R. A. M.

Helping to End an Era

Letter from the Past—229

Boston, March 2 (AP)—The Massachusetts Supreme Court, in a unanimous decision, ruled today that the state's teacher oath law was invalid.

THUS begins a recent dispatch that brings back memories over several decades. It has led me to review a mass of printed material, correspondence, and clippings accumulated long ago and already brown with age. The law referred to was enacted in 1935 and caused considerable exercise to a few Friends who were teaching in the Bay State.

The late Earle M. Winslow, head of the department of economics at Tufts University, resigned and finally accepted an appointment with the Tariff Commission in Washington. The requirement was generally resented by educators and teachers throughout the state, and some twenty-five teachers altered the wording to express their reservations before signing. This was disallowed. Finally all signed except a very few who succeeded in filing with the oath a statement of their reservations. One of these was the late Seal Thompson of Wellesley College, and there were perhaps two others, both Friends. Their objection was not the old Quaker objection to the oaths as such, for affirmation was permitted, but to the religious implications of such a promise.

Considerable attention was given the matter, and not merely locally. For by the end of 1935 twenty-one other states had passed similar laws, and they were being proposed in other states at the same time. The wording of the Massachusetts law made no provision for enforcement or penalty for noncompliance, but it has been generally observed. Within a year the majority of its supporters in the legislature were out of office, and the legislature passed an act of repeal. The governor, however, vetoed the repeal.

Now after over thirty years the State Supreme Court, without passing on the constitutionality of the oath of

allegiance itself, has decided that the further promise in the oath that the teacher will perform his teaching job to the best of his ability is "altogether too vague a standard to enforce judicially."

In an earlier Letter in 1953 (No. 134, "Eras of Oaths") I referred to this rash of loyalty oaths as follows:

Beginning about twenty years ago and unconsciously following the example of Mussolini and Hitler, our state legislatures have had an epidemic of enacting ever stricter and more inclusive demands for loyalty tests. At first teachers were the target. Now government employees in all fields are being included. The characteristic thing for Quaker history is that in so many cases those who have balked at the legislation turn out to be Friends, and not Communists or subversive persons at all.

As the Massachusetts law was characteristic of that era, so its voidance seems to be characteristic of the end of that era. An accelerated elimination of such tests can be observed in more recent years. The process has taken place more in the courts than by legislation. In the interval Friends have continued to play a modest part.

When Maryland's Ober Law was passed fifteen years ago, two or three of the most conspicuous victims were Friends, in various forms of public employment. When California required churches, if they wished to enjoy tax exemption, to certify their members as not members of subversive organizations, one of the few noncooperating congregations was a Friends Meeting. When in 1958 the National Defense Education Act was passed by Congress providing Federal scholarships for college students, two of the first colleges to decline participation on account of the so-called disclaimer affidavit requirement were Quaker colleges, and in the final list of thirty such colleges before this feature was amended out of the act in 1962, four were Quaker colleges.

Teachers' oaths in several states, whether positive affirmations of loyalty or disclaimers of disloyalty, have been struck down—among them the Feinberg Law of New York, by the U.S. Supreme Court in 1966 (where one challenging professor was a Friend) and the Washington State loyalty oath in 1964 — or are being challenged, often with the help of the American Civil Liberties Union. Laws in Oregon, Idaho, and Georgia requiring loyalty oaths for teachers in those states have been lately voided by Federal courts. In April, 1966, when the Arizona law was declared unconstitutional by the U.S. Supreme Court, the case tried was of two Quaker junior high school teachers at Tucson, who continued teaching for five years without pay rather than sign the state loyalty oath. I understand their arrears in salary will now be forthcoming.

In connection with the annulment recently of the Massachusetts law in the state court of last resort, a

Friend teaching at M.I.T. was one of the little group there who had refused to sign the loyalty oath, intending to make a test case thereby, though the litigation was actually carried through in the name of one of his colleagues.

The Subversive Activities Act of Maryland (Ober Law) is now being tested in the Federal District Court of Baltimore in the person of a Friend who refused to sign the oath handed to him with a contract offer to teach in the English Department at the Maryland State University. Most recently the Pennsylvania Loyalty Oath, passed in 1931, is being tested again in the U.S. District Court in Philadelphia because a petition for nomination to a minor office was refused when the applicant declined to execute the loyalty oath, which is required for all state employees and candidates for public office. The petitioner in this case is a Friend and the executive director of the [Philadelphia] American Civil Liberties Union.

To suppose the era is already near its end may be too optimistic. There has been some change of climate since the McCarthy era, but anti-communism is still a widespread preoccupation, as the war in Vietnam shows. The U.S. Supreme Court decisions have not been unanimous, and the lower courts may not act uniformly on the issue. Meanwhile, the role of Friends continues to be an interesting phenomenon not identical with early Friends' scruples against swearing: a sensitiveness—if not with uniformity or psychological clarity—to the implications of the objectionable legislation, and a tendency to act accordingly and not merely to voice dissent.

NOW AND THEN

P.S. On March 24, 1967, the New Hampshire State Supreme Court replied to an inquiry that in the light of the recent U.S. Supreme Court decisions about similar state laws, the loyalty-oath law in New Hampshire if challenged would be adjudged unconstitutional.

Quiet Moment

By LISL AUF DER HEIDE

I thank you, Lord, for this my daily silence,
When I can listen to your voice in me,
When I may look at leaves and slowly marvel
At tiny miracles I rarely wait to see.

I thank you, Lord, for this my daily loneliness,
When every touch is tender as a dream,
When every sound falls singly, like slow music—
Another note in your melodious theme.

I thank you, Lord, for this my waking moment,
Minute eternity—uniquely mine,
To be and blend into whatever color
Will complement your infinite design.

Are Quaker Hopes for Growth Mistaken?

By ERLING SKORPEN

THE yearning of Friends for new members is natural to most religious societies. Like others, Friends wish to communicate their religious thought and practice and to enlarge their community. Truth-seekers instinctively desire companions with whom to strike sparks in joyous pursuit and discovery of truth. Communication and community go together, and their common tendency is to broaden.

From the start Friends have been a small minority of religious truth-seekers. The original hopes of George Fox and others that Quakerism might spread rapidly to gain universal following did not appreciably materialize in seventeenth-century England. Nor was there much greater success for the efforts then and later by passionately committed Friends to carry their vision and practice abroad.

Although such efforts were not altogether unrewarding and have earned Friends recognition and respect, it is clear that, relative to the growth of population in this country and elsewhere, Friends are less numerous than ever before. Consequently there is much discussion as to whether they should actively seek out new members. This is of concern to most Friends, but smaller Meetings, especially, seem to be wrestling with the problem. Actually, whether the attitude that Friends adopt in courting new members should be aggressive, as it was early in their history, or reserved, as later, may make little difference; perhaps there is not much chance of increase either way.

The reason is found in the nature of Quaker thought and practice. Quaker concepts of the Seed and the Light and the practices of silent worship and spoken ministry are remote from the religious experience of most people, who feel a need for religious conceptualization and involvement that is usually satisfied by the more orthodox and conventional forms of worship.

Any Friend whose own religious consciousness has been steadily developing finds that the ideas and activities suitable to his religious life as a child no longer suit him as a man; he foresees continuing evolution of his religious thinking and conduct. He is unable to say now what his thought and action will be like in the future; he cannot even be certain that the Society of Friends will always constitute his religious community. The Society itself grew out of early Christianity and later mysticism, and an individual's religious experience may similarly manifest novelty and advance to a higher level than before. Thus for Quakerism the problem is not only how to

attract newcomers but also how to hold on to its own farseeing members.

In their general development men dwell on different levels of awareness tantamount to various worlds. Growing as a human being is like moving from one world to another, and religious experience can be a major factor in the moving process. But since it, too, is stratified, it can lock people in at a certain point of growth, and something like a powerful existential shock or upheaval is often necessary to help them break out of their present universe into the next one.

If this is true it is futile to try to interest people in a religion much beyond their immediate experience. The religion of Friends will leave cold those "marching to a different drummer" or those to whom God appears in greatly different ways. But Quakerism is a religion that some people can and do grow into, whether through the bent of the mind, the wisdom of the heart, or the hunger of the will. It is there for people to discover, just as it was for Fox and other early Quakers. Perhaps something like it has always been there for men to find and explore when they have come to a certain point in their spiritual seeking; in this sense it is not unlike a station along a route of many stations.

From this it seems to follow that it would be wrong to wrest someone from his present religious situation and inject him into another if he is not at the point of abandoning the one and nearing the other. The stages of spiritual progression possibly resemble the biological stages, which obviously cannot be short-circuited. In psychological development it is plain what happens to a person who attempts to skip an intellectual and emotional stage for premature entry into a later one. It cannot be done; the person's neuroses only call him back. Can we suppose religious development to be different?

Some of those attending Friends' meetings have difficulty in using Quaker forms of worship and grasping the meaning of Quakerism without traditional theological guidelines. This is not surprising, for the outer simplicity of Quaker practice and thought is deceptive. Indeed, for some, silent worship may never amount to more than a short respite from outward activity or some brief moments of self-absorption, either of which could be found outside of worship.

When in silent worship the ego acquiesces to allow God quietly to enter in and open up communion with fellow worshipers—and when the inner Seed grows in response to all the leadings of the Light to change a man from what he has been into what he is now and is yet

Erling Skorpén, who teaches philosophy at the University of Nevada, is a member of Reno Meeting.

to be—only then is there actual Quaker experience. But for how many Quakers themselves is all this really happening, and for how many is there far less than this?

Being a Quaker has to do with the happening, not with the appearance. True Quakerism is a happening along the spirit's way, and those found there probably are not going to be very numerous, whether they call themselves "Quakers" or not. Those few may call to those behind to come along, but they will be heard and followed only if they have something to say and if the others are open. The power of Friends' speech and the openness of others will reflect the degree to which all genuinely

exist on their respective religious levels. Thus while calling to others Friends must deepen their own search for truth. Otherwise they will risk slipping back, standing still, or sacrificing their more venturesome souls.

The principles of spiritual awakening and journeying, then, discourage Quaker recruitment and hopes for marked growth in membership, while at the same time they demand serious attention by Friends to their own spiritual needs and opportunities. Here, as well as in service to mankind, there is certainly a vast area, educational and otherwise, in which Friends have labored and can conscientiously continue to labor.

Quakerism in the Sun

By CAROLINE N. JACOB

A LOOK at individual Meetings of the Southeast may give some idea of the Quaker "presence" there and may even encourage migrating northern Friends to make their homes near one of these Meetings. Nor need all such Friends be over sixty-five. About a third of those present at 1967 Southeastern Yearly Meeting sessions (held over Easter weekend) were under twenty—a statistic that indicates a goodly number of young parents actively earning their living in the expanding Florida economy.

This was the fifth birthday of Southeastern Yearly Meeting, which began existence in 1949 as a Conference. For fifteen years before that, scattered Friends had met once a year somewhere in central Florida. (Orlando Meeting was established in 1900, and St. Petersburg during the winter of 1917-18.)

By the time the Yearly Meeting was formed there were seven Monthly Meetings—Gainesville, Jacksonville, Miami, Orlando, St. Petersburg, West Palm Beach, and Augusta (Georgia)—in addition to some unorganized groups and, of course, many isolated Friends. By 1967 three new Monthly Meetings—Daytona Beach, Clearwater, and Sarasota—had been added, and there is an active worship group at Sebring.

Of these Meetings Orlando is the most central. Hence it is in Orlando's beautiful new meeting house that the Representative Board convenes two or three times a year. Orlando Friends have purchased an adjacent house which they have adapted for First-day School use, reserving space for an occasional guest who doesn't mind sleeping in the midst of books and crayons.

Orlando's most recent and most ambitious purchase is a twelve-unit apartment house adjoining the Meeting. To this Friends are welcomed as vacancies occur, and one unit is reserved for guests. Every spring an invitation is extended to a Friend (or to Friends) who can spend a few weeks in Florida sunshine and can also contribute to the life of Orlando Meeting and perhaps to other nearby ones. Among these guests (who often render valuable service to Yearly Meeting sessions) have been Douglas and Dorothy Steere, Howard and Anna

Brinton, and most recently Alexander and Jeannette Purdy.

Some members of Orlando Meeting have been active in the local Office of Economic Opportunity, in a Head Start program, in a Negro kindergarten, and in hospital-aid work, as well as in diligent sewing for the American Friends Service Committee. Orlando, with its large and active Meeting, its setting in the midst of an incredible number of lakes, the advantages of Rollins College in adjoining Winter Park, and the prospect (if this is an advantage!) of a new Disneyland almost on its doorstep, could well have a strong attraction for Friends coming to Florida.

St. Petersburg, which for long was where the Friends Conference met, has close neighbors in Clearwater and Sarasota Meetings, and together they constitute a strong Tampa Bay area of Friends. Recently they met at St. Petersburg and made plans for gatherings in November at Clearwater and in February at Sarasota. Not exactly a Quarterly Meeting, it might be called a Thirdly Meeting if it continues as a three-times-a-year affair.

A successful project of St. Petersburg Meeting, taken over by the Tampa Bay Friends Service Committee, has been the Friends Forum, which has brought speakers of prominence to discuss current social problems from a liberal Quaker point of view and has drawn audiences of 300 to 400 from all over the city. (Two of this last year's speakers were Norman Whitney and Dorothy Hutchinson.)

Sarasota Monthly Meeting (formerly Bradenton Preparative Meeting) meets in a room of "new" New College right on the shore of Sarasota Bay, with some of the students in attendance. (John Elmendorf, president of the college, is a Friend who has worked with American Friends Service Committee projects; and John Allen, president of the University of South Florida in Tampa, is a graduate of Earlham College and sometimes attends the Meeting in St. Petersburg.) Some Sarasota Friends have been especially active in interracial contacts and projects.

Clearwater, just north of St. Petersburg, is a smaller, very attractive town, even more accessible than its larger neighbor to the Gulf beaches. Friends there now meet in the YWCA,

Caroline N. Jacob, a member of West Chester (Pa.) Meeting, is presiding clerk of Southeastern Yearly Meeting.

but they have some hopes of a meeting house. Clearwater Meeting nearly doubles in attendance in the winter, for here one finds largely a "resort" population, although Friends can share in the projects of the whole Tampa Bay area.

Tampa itself is a large commercial city; the few Friends there travel twenty miles over the bridges to attend St. Petersburg Meeting.

At Gainesville, farther north and inland, the Meeting is almost exclusively tied up with the University of Florida. The meeting house, a converted dwelling, lies very near the university, and most of the members are on the faculty. They are very busy with social-service projects, especially work camps and the support of a community center in a Negro poverty area of the city. A day-care center for working mothers' children is located in the meeting house.

Friends at Jacksonville, about seventy-five miles away, occasionally meet with Gainesville Friends. The meeting at Jacksonville has continued to be small, but it has given invaluable leadership to the Yearly Meeting through Bill and Sue Greenleaf, who have served Friends in almost every possible capacity since long before the Conference turned into a Yearly Meeting. Jacksonville, a large commercial city, may be colder than most winter tourists like, but Friends from the North have found pleasure on the nearby Atlantic beaches. It is a community where new Friends would be especially welcome and where there would be opportunity for service.

Going down the East Coast about a hundred miles one comes to Daytona, which again has its own meeting house, small but attractive. Here is truly a resort area, but it presents also an opportunity to work on the special problems of the South and to influence students. Bethune-Cookman College at Daytona, one of the leading Negro colleges of the South, is now becoming an integrated institution. Daytona Friends value especially their oldest member, Mary Stevens, now in her ninety-third year; through her leadership they have opened the meeting house for a "quiet day" once a month for non-Friends as well as for Friends.

Still farther south along the east coast comes Palm Beach, with its larger meeting house. Some members here have been joining in a weekly peace vigil, and they have good speakers for peace in the meeting house itself. An AFSC migrant project in this area has stirred interest in this urgent problem.

Miami, too, has its own meeting house, with a good First-day School, for the city is not only a famous resort area, where grandparents take refuge from the cold, but a thriving metropolis with a large university. The Meeting profits from and helps with the AFSC-directed Peace Center. It also has an interest in migrant work and in Cuban refugees.

Augusta, the one Meeting not in Florida, has been going through a period of decline. It was always a small meeting, and families have moved away, but there is hope of a revival. Augusta Friends have continued to sponsor a small interracial kindergarten; they also have an interest in the Friends' project (Penn Community Projects) at Frogmore on St. Helena's Island, South Carolina.

Besides the worship group at Sebring there are similar groups at Jupiter and Fort Lauderdale, and a few Friends meet

now and then at Melbourne. At Highland Park a goodly number of Friends gather during the winter, and Lake-Walk-In-Water near Lake Wales, a brand-new Quaker community, is growing, though it does not yet call itself a Meeting. There Dwight and Ardis Michener, who bought land and built on a lovely, secluded lake, have been joined by the Replogles, the Comforts, the Barretts, the Pineos and several other families. They are already a great addition to our Yearly Meeting sessions, held only a few miles away.

These sessions can now be described briefly.

When first started, Yearly Meeting began Friday afternoon and ended on Sunday. Then a Worship and Ministry meeting was added on Friday morning; then a "retreat" for those who could come on Thursday. All these are held at Byrd Lodge, a church conference center on a small lake near Avon Park.

At this year's retreat Rachel Davis Dubois used her "dialogue" method to bring people together in a discussion of meetings for worship and business and the outreach of the Meeting into the community. In a Friday-evening address she told something of the success of this method of dialogue in areas of tension over civil rights.

Alexander Purdy addressed the Worship and Ministry Committee and also gave the annual Barnard Walton Lecture, a presentation of "The Quaker Approach to the Death-of-God Controversy."

The short Yearly Meeting sessions are fairly evenly divided between consideration of the spiritual life of the Meetings and of their social outreach. Relatively little business is transacted. This year there was special concern for Vietnam, and plans were made for one Friend to try to carry in person funds to Canada to be used for relief in North Vietnam. An important decision was approval of appointment of a part-time secretary, to ease the increasingly burdensome work of volunteers and to reach out to isolated Friends and small groups. Elisabeth C. Trimmer of Gainesville Meeting was appointed to this post.

Some business is necessary, of course, but so far Yearly Meeting is chiefly a time when these rather isolated Meetings are fed by the richer streams of Quaker thought and concern. At Byrd Lodge who can say what is more important: the addresses, the reports from representatives of such organizations as the World Committee and Friends General Conference and Friends United Meeting, the discussion groups, the singing together before meals and after dinner, the worship groups by the lake in the early morning, or the work-project approach to the meaning of Quakerism for children and Young Friends who come fresh from swimming to sit down and question some leader on conscientious objection to war or on racial integration?

In any event, Quakerism has found more than a foothold in the Southeast. It welcomes new recruits, young and old, to help in its growth.

Lost: Important Letter! About May 21st a subscriber who apologized for procrastination sent a \$10 check for gift subscriptions. Both letter and check mysteriously disappeared before they could be credited or acknowledged. Will this unknown benefactor please reveal his identity as soon as possible to the JOURNAL's Subscription Department?

Diversity Among Friends

STATISTICS are an inevitable part of a conference, particularly a large one. From the headquarters of Friends World Conference at Guilford College, North Carolina, comes word that of the 900 delegates to this summer's conference (representing a total of 200,000 Friends in fifty Yearly Meetings in thirty-eight countries) about 550 are from twenty-six Yearly Meetings in the United States. The largest number is from Friends United Meeting.

London Yearly Meeting will have 100 representatives, Europe and the Near East another 100. Fifty to 100 will come from Asia, Africa, New Zealand, and Australia, and approximately fifty from Canada, Mexico, Costa Rica, Cuba, Guatemala, and Jamaica.

Of the 447 men and 423 women, 270 are under the age of thirty and 207 are over sixty. About 200 will be accompanied by husbands and wives attending the parallel Greensboro Gathering.

And so on. But it seems more refreshing to dig out of the file Sydney Bailey's greeting to the 1955 sessions of the Friends World Committee and to ponder its applicability in 1967. He said, in part:

There are farmers and lawyers and teachers and bakers,
There are nurses and salesmen and furniture-makers,
There are artists and dentists—yet they're all of them
Quakers.

Some worship on benches, some worship on pews;
Some fight for their country while others refuse.
Some feel that their job is to clean up disasters,
And some serve their meetings as elders or pastors.

There are those who believe in Original Sin;
There are others who value the Light Within.
Some Quakers are urban, some Quakers are tribal,
And most of them reckon to study the Bible.

Some Quakers dress simply while others dress finer,
In Kenya and Oregon, Holland and China.
Some Friends live in towns, while some farm the acres,
Yet in spite of it all they are all of them Quakers.

New York Friends' Peace Institute

"Why have we so little faith in the truth that we hesitate to bring our differences into the open where we can face them together in the expectation that we will grow together?"

ELIZABETH MOAK SKORPEN in FRIENDS
JOURNAL, June 1, 1966

TO consider these problems 180 Friends representing forty Meetings gathered in April at Lake Mohonk, New Paltz, New York, for New York Yearly Meeting's Peace Institute, designed to provide an opportunity for Friends to discuss some of the conflicts that occasionally block communion among them. Anonymous statements written by participants upon arrival showed a great sense of release at the opportunity to admit such conflict.

We divided into "threshing groups" to labor over the topics suggested below:

1. How are Friends to determine and fulfill their relative obligations to God and country?

2. Is it ever appropriate for a corporate body of Friends to take a stand in defense of conscience and in violation of law?
3. How should Friends respond to the interest of government agencies, mass media, and various cause organizations in the conduct of our relief program?
4. To what extent should Friends endeavor to maintain an objective and impartial attitude toward situations of violent conflict?
5. How much effort should Friends expend on the relief of suffering as compared with other proposals for ending the war in Vietnam?
6. How does one recognize a leading in the area of social action? What attitudes and procedures are essential in carrying out such an action in the "good order" of Friends, and what relative burden of responsibility does such order require on the part of Friends with varying views?

After considering Friends' response to conflict in the world, specifically in Vietnam, we turned our attention to conflicts within the local Meeting, touching on such questions as whether we actually have confrontations that face tensions, whether we should be active or quiet about our social testimonies, whether Meetings should act corporately or only as individuals, what to do about a member of a Meeting who is out of sympathy with other members and holds the Meeting back, how much a Meeting should be guided by tradition and how much by the new spirit, and what to do about stay-at-homes who do not participate in the meetings for business.

With this elaborate program, did we communicate? Did we grow? Did we find any light to carry back to our Meetings?

The weekend was too short, and our goals were too large. We had other exciting and stimulating business of the Institute to attend to, and Friends wished to have some time to enjoy each other's company in the beauty of Lake Mohonk. But with the patient and loving help of George Corwin as clerk, we made a start. We experienced (as Joan Espenschied put it) "unity within disunity." Our discussions about conflict were visibly translated into action. MARGERY HARING

Book Reviews

WHERE'S GOD? *Thoughts for Young Worshipers*. By KATHERINE HUNN KARSNER. Illustrated by LYDIA SHARPLESS HUNN. Printed by The Turnpike Press, Annandale, Va. 26 + vi pages. Order from the author at Westtown, Pa. 60¢

The many readers of the FRIENDS JOURNAL who remember with pleasure the delightful poems and short stories on preponderantly Quaker themes that Katherine Karsner has contributed to these pages over a number of years will be glad to learn that these "fragments" (the author's word) for children have now been gathered together into a most attractive booklet, charmingly illustrated by Kitty's niece and beautifully printed by Quaker printers.

For those who missed these tidbits on their first appearance, it may be explained that they deal with such subjects as Rufus, the cat, who for years "was janitor at the Quaker

Quadrangle in Philadelphia" and "kept the backs of the benches at the Race Street Meeting House dusted with his tail," "tried to keep the window shades the same height from the window sills," and "occasionally would wander in during meeting for worship and purr and purr till the children looked up to see if by any chance it was some aged Friend breathing heavily." And there is the little field mouse who, expecting a family and needing some soft lining for her nest, made a long succession of trips into Birmingham Meeting House, so intent on nibbling strands from the carpet to serve her purposes that she ignored the Friends who were gathered in silence.

Sandwiched between stories are a few poems, such as:

Whisper, leaves!
Breathe softly, grasses!
God in His gentlest humor passes.

Sigh, tall cedars!
Aspens, bow!
God is on purposeful errand now.

Tremble, forests!
Genuflect, grain!
God is riding a hurricane!

Altogether this is a most welcome addition to Quakeriana.
F.W.B.

MUSIC FROM INSIDE OUT. By NED ROREM. Braziller, N. Y. 144 pages. \$4.00

A versatile composer and accompanist, Ned Rorem is equally at home at the keyboard of the (for-the-most-part) well-tempered typewriter. His adroit variations on many themes of contemporary culture are spiced with dissonant (but not discordant) touches of malice toward (e. g.) the fellow composer who has "genius without talent" and the young poets who have "no public anyway (except each other)."

In dedicating this book to his Quaker parents, Rufus and Gladys Rorem, the author repays his obvious indebtedness to them for an educated and informed upbringing. Himself long a non-resident member of Chicago's 57th Street Meeting, he has a not-un-Quakerly ring to his "credo": "The sound of music . . . is sensual only secondarily. First it must make sense." And "Inspiration doesn't come to the artist, but is already in him" suggests that, despite the unwillingness of some theologians (Friends among them) to equate artistic inspiration with divine revelation, the Inner Light may be at work here, too.

Generalizations are anathema to Ned Rorem. Widely accepted notions about "modern" versus "classical" art, as well as a host of other time-worn shibboleths, are demolished by the perceptive and penetrating intellect of an artist with a flair for candid social commentary. Therefore, despite the book's necessary amount of musical shop talk, it should be read by non-musical Friends and their friends, especially those who profess to be "open to new light."

Query: Could music be an integral part of, not just an occasional adjunct to, Friends' worship? Ned Rorem does not speak directly to this point, but I, for one, would welcome comment from him on what might have happened to Quakerism if George Fox had not been—by his own admission—tone-deaf.

ETHAN A. NEVIN

QUAKER RECORDS IN MARYLAND. By PHEBE R. JACOBSEN. The Maryland Hall of Records Commission, Annapolis. 154 pages. \$5.00

This is a very comprehensive "guide to the collection of Quaker records in the custody of the Maryland Hall of Records," most of which were microfilmed from the originals held by Baltimore Yearly Meeting (Stony Run) and Baltimore Yearly Meeting (Homewood). Included are introductory historical sketches of all Meetings represented, as well as pictures of many of the meeting houses. Gathering together for the first time material that never before has been available in one place, the book is a real contribution to the history of the Baltimore Yearly Meetings and of Quakerism in this general geographical area. Good typography and photographs make it an excellent reference work.

THEODORE H. MATTHEISS

THE CHILD'S ATTITUDE TO DEATH. By MARJORIE EDITHA MITCHELL. Schocken Books, New York. 160 pages. \$4.95

All children have deep anxieties about death, says this English educator of wide experience. Her book is concerned with the depth of children's fears about death, the resulting harm to their personalities, and ways to help them find positive answers for their problem.

The author had contact with children of all ages from backgrounds of affluence and the lack of it. Her research extended to homes of unbelievers, to religious homes, and to homes in which science is paramount. She found evidence that the more gifted children have deeper fears than others. In their more abundant world death seems a greater deprivation. For all children death chiefly signifies separation with painful finality. The belief that death will bring reunion with loved ones has not been particularly comforting.

To many thinking adolescents the death of the human species, as in mass killing in war time, is an appalling thought. They are deeply absorbed with the whole cycle of life from birth to death, and with the meaning of life itself. Mass destruction is intolerable to them. We must recognize these fears as natural and be ready to discuss them openly. We must encourage them to be creative and to affirm life positively and honestly.

WINIFRED HEALEY

BEYOND THE LABORATORY. By HARLOW SHAPLEY. Scribners, N. Y., 209 pages. \$4.50

Harlow Shapley is never dull. It is hard to come up with something new in a book of this type, concerned with ways and means of keeping man on earth. Most writers will simply urge intensification of certain sociological factors now part of our culture. Not so with Shapley. Our whole culture must be re-examined. There is no room for sacred cows.

To me, the most moving chapter—which alone is worth the price of the book—is Shapley's poetic, imagined monologue to an approaching comet, which he comforts with the thought that on the celestial visitor's next return it will find mankind still here. One can almost hear the reply: "Yes, Mr. Shapley, mankind will be here because such as you have urged the therapy of search and not the restrictions of a glorious Utopia."

HOWARD G. PLATT

Friends and Their Friends

Vandalism at Conscience Bay Meeting (Suffolk County, Long Island, N.Y.), in the form of derogatory emblems and slogans painted over the outside of the meeting house, occurred during the May 13th weekend, presumably because the Meeting has announced publicly its pacifist position and has endorsed statements by the American Friends Service Committee and New York Yearly Meeting opposing U.S. policy in Vietnam. This incident followed a similar one at nearby Bay Shore Unitarian Church and seems to be part of a campaign of threatening letters, phone calls, and acts of vandalism directed at churches and clergymen in the area who are critical of the Vietnam war.

"Repainting's no problem," said a spokesman for Conscience Bay Meeting on learning of the defacing of the building. "The bigger problem is stopping the war."

Justin Kaplan, winner of the 1967 Pulitzer Prize for biography for his *Mr. Clemens and Mark Twain*, has donated his \$500 prize money to the American Friends Service Committee as an expression of his dissent from U.S. policy toward Vietnam. The AFSC has announced that the gift will be applied to the Committee's current Vietnam programs.

Friends Meeting for Sufferings of Vietnamese Children (MSVC) reports that an independent school in the Philadelphia area is being asked, through its parent group, to offer scholarships to two children from Vietnam. This opens the possibility of bringing some Vietnamese children into the United States on limited-term student visas. During their stay here they would be cared for in foster homes.

A short television program given in Holland by Jan de Hartog brought inquiries from some 600 people about adopting Asian children. A Dutch "Action Committee on Korean and Vietnamese Orphans" has been formed and has been supplied with translations of the materials assembled by MSCV, of which Marjorie de Hartog is recording clerk. Inquiries may be sent to P. O. Box 38, Media, Pa. 19063.

A "Week of the Angry Arts" in Philadelphia in early May expressed the feelings of area artists against the war in Vietnam. Sponsored by an ad hoc committee of artists, the week-long protest took many forms—art exhibits, dances, dramas, concerts, movies, and poetry readings—in all of which the participants were "trying to thaw with celebration and tears the frozen humanity in all our fellow Americans." Similar observances have taken place in other cities.

"**Design of Cities**," a lavishly illustrated book on city planning newly published by Viking Press, is the work of Edmund N. Bacon, the Friend who is executive director of the Philadelphia City Planning Commission and (as the *Philadelphia Bulletin* puts it) "an important figure in the much-acclaimed Philadelphia renaissance." Edmund Bacon is a member of Green Street (Philadelphia) Meeting.

A number of Congressional staff members listened attentively at an off-the-record luncheon discussion at William Penn House, the new Quaker home-away-from-home in Washington, as the American Friends Service Committee's Russell Johnson described his recent mission in Cambodia and North Vietnam, pulling no verbal punches as he told of the high morale of the North Vietnamese and their lack of trust in our "peace offensive." Several days later a letter from one of the congressional offices told William Penn House's hosts, Robert and Sally Cory, "We appreciated the opportunity to hear Russell Johnson speak and were very much impressed by his knowledge and experience."

That sepulchral noise you hear is caused by the earnest Orthodox and Hicksite Friends of a century or more ago turning over in their graves on receiving the news that at the Field Day of Gwynedd (Pa.) Meeting in May the Meeting's entire resident membership was divided into two opposing teams: the Doxies and the Hickseys!

Reprints of "Beyond Vietnam," Martin Luther King, Jr.'s outstanding address at New York City's Riverside Church in April, are being widely circulated by the Peace and Social Action Committee of Palo Alto (Calif.) Meeting. The Committee, in collaboration with Clergy Concerned for Vietnam, had the King indictment of the war as a betrayal of human rights inserted as a four-page advertisement in the April 29th magazine sections of the *Palo Alto Times* and a number of other California newspapers. Copies of this reprint and of a letter urging action upon it, to be signed and sent to President Johnson, may be secured from Palo Alto Friends Meeting at 957 Colorado Avenue. Prices are 25 cents each, 15 cents each for ten to a hundred copies, 10 cents each for a hundred or more.

Dr. King's opposition to the war in Vietnam has won the full support of the board of directors of the Southern Conference Educational Fund.

Harold Jernigan has been appointed new principal of Carolina Friends School of Durham and Chapel Hill, following completion this summer of his present duties as teacher and chairman of the science department at Friends School in Wilmington, Delaware. He is a native North Carolinian and a graduate of Guilford College. With his wife, Naimeh, and two sons, he is a member of Concord Meeting in Concordville, Pennsylvania.

A **work camp in Tanzania** is the objective this summer of a group of George School students and their faculty leaders, who plan to join with East African students in constructing buildings for St. Andrew's College, near Dar es Salaam. Although the Pennsylvania Quaker boarding school has sponsored overseas work camps for twenty years, this is the first time the locale has been in Africa.

Summer meetings for worship in the Long Island offshore area will take place on Shelter Island from July 1 through Labor Day at the home of George Nicklin, Heron and Sandpiper Lanes. The time is 10:30 a.m. on Sundays. Also on Shelter Island a called meeting for worship (sponsored by Shelter Island, Montauk, and Southold Meetings) will be held on August 20 at the Monument to Quaker Martyrs. It will be followed by a picnic and a swim.

Those who would welcome a meeting for worship and fellowship on Fire Island during all or part of the summer are invited to get in touch with Arthur Gregor (N.Y.C. WO 4-0350 or 870 Evergreen Walk, Ocean Beach, N. Y. 11770).

An echo of John Reckless is found in a note recently received from John W. Kenyon of Skegness, Lincolnshire, England. And who was John Reckless? Well, as any good Quaker should know (but this one didn't), he was the Sheriff of Nottingham who in 1652 put George Fox in jail and was then converted to Quakerism by his prisoner. Incidentally, John Kenyon himself was Sheriff of Nottingham three hundred years later—the only Quaker to hold that post, he says, since the days of John Reckless.

The third "Friends Gathering" at Quaker Haven, Dewart Lake, Indiana (August 4-6), will bring together midwestern Friends from at least seven Yearly Meetings and many theological viewpoints to seek spiritual renewal through consideration of the theme "Rest in the Lord" and to serve as a follow-up to the Friends World Conference at Guilford College. The weekend has been planned by the Continuing Committee on Greater Unity Among Friends. Several leaders and Friends from other countries will come directly from Guilford to share their experiences. The principal speaker will be William P. Taber, Jr., released Friend of Ohio Yearly Meeting (Conservative). Afternoons will be free for swimming, boating, and other recreations.

Total cost for the weekend will be \$7.25 per adult, with reductions for young children, for whom special plans are being made. A family registration fee of two dollars should be sent to Donald Starbuck, 1246 N. Ellsworth, Salem, Ohio 44460.

Violet Broadribb of Multnomah Meeting, Portland, Oregon, assistant professor of pediatric nursing at the University of Oregon, is the author of *Foundations of Pediatric Nursing*, a textbook just published by the J. B. Lippincott Company.

Friends in the Kansas area held their fifth spring gathering on May 30 in Kansas City, Missouri, with Penn Valley Meeting as host and some thirty-five adults and twenty children in attendance. Friends affiliated with the Wider Quaker Fellowship and with Manhattan and Oread Meetings welcomed an opportunity to talk together about their current interests and activities. All are looking forward to the Friends General Conference at Stephens College in Missouri at the end of June, as well as to the reports to Missouri Valley Friends Conference (September 15-17) of representatives to the Friends World Conference this summer.

Toy Sensation!

THIS FULLY-JOINTED

ACTION MAN

- doesn't tote guns
- or throw grenades
- or march in formation

HE THINKS!

A new kind of fun
For father and son



"Should We Give Our Children War Toys?" was the title of a debate in the FRIENDS JOURNAL six months ago. An Indiana Friend, Violet Windell, has given a novel twist to this old question by proposing a revolutionary toy man (pictured above) who, instead of indoctrinating his young owners in the dubious arts of killing, sets them the example of *thinking*. Now all that remains is for someone actually to *produce* this toy and to make it think! (For word of this epoch-making invention the JOURNAL is indebted to the spring *News Letter* of Indiana Yearly Meeting.)

Problems of drunkenness and alcoholism will be the subject of a graduate-level conference to be held by the North Conway Institute of Massachusetts at Stonehurst Manor, a fifty-acre refuge in the mountains near North Conway, New Hampshire. Dates: June 19-23. Two Friends who wish to go as Philadelphia Yearly Meeting representatives will have their conference expenses paid. Write Francis G. Brown, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

During spring "Intersession" at The Meeting School at Rindge, New Hampshire, students scattered to Mexico, Puerto Rico, New York, Philadelphia, and other places to participate in outside-the-classroom educational projects. The largest group traveled in a three-car caravan to a fishing community on the Yucatan peninsula, where they pursued individual interests such as study of marine biology and of local flora and fauna, recreation programs for children, and evaluation of the influence of religion in present-day Mexico. Four students took a craft-oriented trip to Indian villages.

Also as part of this month-long program one girl was an aide in Friends Hospital in Philadelphia, another worked with retarded children in Puerto Rico and another served as an apprentice in a New York theater workshop. A boy visited several college campuses to explore today's "new spirit," and a girl did volunteer work in a regional office of the American Friends Service Committee. Meanwhile three students settled down in the peace and quiet of the almost-deserted Meeting School to get an intensive exposure to music theory and practice.

Thirty Northwest Junior Friends of Pacific Yearly Meeting, in the course of a three-day encampment not long ago at Silver Falls State Park in Oregon, conducted a twenty-four-hour "experiment in nonverbal communication." During this period crying, laughing, and other non-spoken sounds were allowed, while cooking, eating, games, hiking, and folk dancing were also engaged in. On the second day the "silence" was broken by Quaker dialogues. Commented one participant: "We did learn something—the difference between nonverbal expression and silence."

Old Shrewsbury Day, usually held on the third Sunday of June, will this year be observed on Sunday, August 20, to accommodate the 1967 Shrewsbury lecturer, Maurice Creasey of Woodbrooke, Birmingham, England. Shrewsbury (N.J.) Meeting's address is Broad Street and Sycamore Avenue.

Robert Burger, a member of Concord (Pa.) Meeting who is a professional consultant on writing problems, will give a series of lectures on informational writing at Pendle Hill, August 7-18, and will direct a workshop in this field. The purpose of the course is to increase skills in informational writing by examination of writing habits and by practice and criticism. For further information write to Extension Program, Pendle Hill, Wallingford, Pa. 19086.

From many parts of the country comes word of the numerous "marches for peace in Vietnam" held on April 15, ranging from the mammoth one in New York, participated in by numbers reported variably at anywhere from 100,000 to 250,000, to the one in St. Petersburg, Florida, where over two hundred college students and others, guarded by city police, paraded in orderly fashion through the center of the city to their destination in Williams Park.

A paper airplane contest at Germantown (Philadelphia) Friends School this spring netted a total of \$56.50 in entry fees (10¢ per plane) which will be used to support civil rights activities in Philadelphia and in the South.

There were two divisions in the competition: contestants from kindergarten through Grade VI and contestants from seventh grade up to and including the faculty. In each division entries were judged in the categories of distance, aerobatics, duration, and origami. Construction materials were limited to paper and scotch tape. No pins, paper clips, toothpicks, or glue were allowed.

"Dear Friends: I want to stop the war in Vietnam," wrote a nine-year-old Santa Barbara boy named Ben. He put his thirty-two cents in an envelope and mailed it to the American Friends Service Committee.

Not so sure of what they wanted but with their hearts in the right place, anyway, were the group of older boys who (around the same time) contributed \$500 for the AFSC's work with the children of Quang Ngai. They are members of a Marine division in South Vietnam.

Conscription: Congress Acts Again

On May 11 the Senate voted seventy to two (Gruening and Morse dissenting) to renew the power to induct (only the power to induct expires; the legislation itself is "permanent") under the Universal Military Training and Service Act (renamed the Selective Service Act of 1967). Possibly by the time this appears in print there will have been a similar vote in the House of Representatives. After a Senate-House conference the bill presumably will receive Presidential approval, saddling America with conscription for another four years.

In 1963 a similar process occurred with hardly a murmur from the public, peacetime conscription having been accepted as part of our way of life. With Vietnam raising many questions in 1967 the draft has been receiving greater attention, but the resulting congressional action seems much the same.

Raoul Kulberg, in testifying recently before the House Armed Services Committee for the Washington (D.C.) Friends Joint Peace Committee, recommended that if the power to induct men into military service should be extended there should be created a bipartisan national commission reflecting an intelligent diversity of opinion and willing to promote discussions of varying viewpoints and to probe all positions and questions. This commission should conduct hearings and conferences in various places around the country and should disseminate its findings widely.

"We contend that conscription and all that goes with it are of more importance than has been generally recognized," the witness told the House committee. "We hope," he concluded, "that this committee and the Congress will realize this and, if they do not eliminate it from our nation, will set in motion a searching appraisal of the consequences."

Friends World Institute

The Institute's 25,000-volume library (to which many JOURNAL readers have contributed) is being catalogued and shelved by volunteers at the FWI's East Norwich (Long Island) headquarters. Plans are under way to organize these facilities on a world-wide basis.

The pioneer group of thirty-four F. W. I. students (the class of 1969), who started their study-travels in Mexico and moved on last summer to Stockholm, finished their seminar program there at the end of April and are now spending four and a half months in other parts of Europe (including the Soviet Union), studying languages at the Diplomatic Academy in Vienna and undertaking individual study projects elsewhere. In September they will fly to Africa.

Thirty-seven members of the class of 1970, after spending a month aboard the marine-research vessel *Thunderbolt* and a longer period traveling and studying in Mexico, are now setting out on a study tour of the United States.

Pre-college students who signed up for one of F. W. I.'s three summer study trips this year had their choice of traveling to Egypt and East Africa, to Mexico, or through the U. S. national parks with a final two weeks in Hawaii.

For the FWI's African Center the newly appointed acting director is George Delf, formerly with the Kenya College of Social Studies.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

"A Jewish Quaker"

In former years, when the pages of the *Intelligencer* and the *Journal* carried articles about Quakers of Jewish background, it was significant. At that time, a Quaker of Jewish background was a rarity. Some Friends had anti-Jewish feelings. Also, no matter how the inner voice of a Jew was calling him to join the Society, he felt as if he was committing a treason to his suffering co-religionists.

In those years a Jewish young lady made an application to join our Monthly Meeting. On the visit of the committee, she asked, "If I join the Society, how will I be considered—part of the Jewish community or of the Christian community?"

When the committee answered, "You will be considered a Christian," she said, "As long as my father is alive, I cannot join the Society."

Today, there is no Meeting in which there are not members of Jewish background. One may join the Society because a voice speaks to him, or out of searching the scriptures, or out of seeking an ideal way of life, or for the loaves and the fishes, or for the kindness and friendship of the members, or for the work for peace and other causes. All of these express the thought of John Woolman: "To turn the treasure we possess into the channel of Universal Love becomes the business of our lives."

If so good, what is wrong with it? Here comes the statement [in "A Jewish Quaker," April 1st JOURNAL]: "I speak of myself as a Jewish Friend." It is a meaningless thought. There is as much variety in Jewishness as there is in the Protestant churches.

At the Monthly Meeting [where this new member was admitted] the most agitated were those of Jewish and German background. That was sad. It showed that somehow the fires of Auschwitz are still burning.

New York City

DAVID BERKINGOFF

This is in response to the responses to Edmund Hillpern's "A Jewish Quaker" [JOURNAL, April 1].

I am a birthright Friend. I am not a Christian. I believe in people. I have faith in love. I trust in God. But Jesus of Nazareth was the son of man, not the *only* child of God. He was an answer to Isaiah's suffering servant, but not the *only* answer. He serves as a model, but to worship him is a form of pagan idolatry.

Quakerism, which stresses that of God in every man, should recognize "that of Quakerism" in some people who find it the satisfying fulfilment of their religious needs. Ruling out these people only adds to the "cult of secrecy" described by Aldena Runnels in her letter [May 1st JOURNAL]. Quakerism, since it eliminates the pastor as an intermediary between men and God, should realize that, in philosophy, it is better to be God-centered than Christ-centered.

True, Quakerism should not be a philosophical society. But neither should it be a doctrinaire society. It should be a religi-

ous society, admitting those who find its method of worship suitable to their needs. The presence of God in a group is in no way enhanced or guaranteed if only Christians are admitted to the group. Let us rely on the light within and not be hung up on outward categorization. Friends should be men of God, but they need not be Christians in the archaic sense of the word.

JOHN F. LEMANN

Wilmington, O. Student at Wilmington College

Three cheers for Ed Hillpern's splendid article ["A Jewish Quaker," JOURNAL, April 1], and bravo to you for publishing it! Perhaps readers Perara and Child ["Letters," May 1] need to be reminded of the words "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

Out of deference to Donald Baker ["The Misused Anthology," JOURNAL, May 1] I do not give the source of the above quotation, but I might point out that it appears in the Friends General Conference pamphlet *Who Are the Friends?* by William Hubben.

Unlike a certain well-known soap, the Society of Friends does not stay afloat because it is 99 and 44/100 percent pure but because Christ said: "Be of good cheer; it is I; be not afraid. . . . O thou of little faith, wherefore didst thou doubt?"

Philadelphia

E. A. NEVIN

Would it not be an act of presumption to bar someone from the Society of Friends because he calls himself a Jew? (See "A Jewish Quaker" in April 1st JOURNAL.) Need we be reminded that the first Friends of Jesus were, like him, Jews?

I have heard that Jews do not belong to our fellowship because they cherish certain concepts and symbols that we do not find meaningful. The same thing could be said of many Christians. But any person, no matter what his private symbolism, who finds our way of worship helpful is hardly a worshiper of symbols *per se*.

We worship a Source of Life so infinite that it can reveal itself in various ways to various people, and indeed in various ways to any one person as his needs and insights change. Therefore we should, I believe, declare our Society open to all who signify their desire to share our way of searching for God.

We may send a committee to visit a new member to help him understand our traditions and generally to stabilize him in his new commitment, but we should not, I feel, send a committee to judge a prospective member's qualifications to join us.

Miami, Fla.

LORRAINE CALHOUN

Librarians: Attention!

As a result of being something of a squirrel, I have back issues of FRIENDS JOURNAL for two complete years, 1965 and 1966. Since I cannot bear to throw them out, I wonder if there is someone or some group who would like to have them for the cost of mailing. Lack of storage space is my chief motivation to dispose of them. Otherwise I'd probably keep them indefinitely. I find them fascinating and inspiring, no matter how old.

I do hope you can help me dispose of my JOURNALS with dignity worthy of them!

R.D. 1, New Hope, Pa.

ELLEN A. DAVENPORT

Is Deceit Supplanting Truth?

The letter I received recently from Philadelphia Yearly Meeting regarding contributions to aid the Vietnamese seems to advocate the substitution of deceit for truth among Friends. It asked for funds for both the North and the South, to be payable simply to the Yearly Meeting, and the enclosure of an attached form would indicate the true purpose. This is obviously intended to deceive the government.

Without going into the pros and cons of the use of the money itself, *Faith and Practice* seems to negate such action on the part of Friends. Quaker writers, past and recent, would seem to agree in the following two examples.

The first is from George Fox's *Journal*: "... people came to have experience of Friends' honesty and truthfulness, and found that their Yea was yea and their Nay was nay."

The second is from Jane Rushmore's *The Quaker Way*: "Sincerity in word and deed is held by us to be of foremost importance. We desire our members to say what they mean and mean what they say, and to square their action with their profession."

I am greatly disturbed if the social concerns of Friends are outweighing the spiritual to the extent that truthfulness and honesty are to be completely ignored when expedient.

Philadelphia

DAVID G. PAUL, JR.

Libraries Welcome "Journal" Subscriptions

Following the JOURNAL's suggestion that Monthly Meetings arrange for subscriptions for their local libraries, Friends in Phoenix, Arizona, found encouraging interest and gratitude for the proposed gifts. Subscriptions will be placed in two Valley metropolitan public libraries and in the Arizona State University library on the nearby campus. The professor who chooses periodicals for the newly constructed university library stated that the students had real need for such a publication.

Furthermore, the university will bind for the library's shelves any past volumes of the FRIENDS JOURNAL that can be obtained. Phoenix Friends Meeting is therefore seeking donations of past JOURNALS (prior to 1965; also December 15, 1965) to supply this need. Copies may be sent to Marjorie Pickett Helms, Recording Clerk, Phoenix Friends Meeting, 8328 East Granada Road, Scottsdale, Arizona 85257.

Other Meetings may take heart from our rewarding experience and uncover similar interest in Quaker thought and life today in their communities.

Scottsdale, Ariz.

MARJORIE P. HELMS

June Shipments to Vietnam

Friends are reminded that shipments of medical relief supplies leave Canada in June for North and South Vietnam. The Canadian Friends Service Committee is overseeing this shipment, as it did the four already made.

Persons who wish to help relieve the suffering of war in Vietnam and open the gates of mercy may send cash or checks payable to me. The money will find its way promptly to the CFSC.

15 Rutherford Place
New York City 10003

JOHN L. P. MAYNARD
c/o New York Monthly Meeting

The Geneva Accords

Referring to Dorothy Gowin [letter to FRIENDS JOURNAL, April 1] and others who advocate the Geneva Accords as a basis for settling the war in Vietnam, it ought to be remembered that neither South Vietnam nor the United States signed this declaration. At the time it was signed by North Vietnam, Cambodia, Laos, France, China, the U.S.S.R., and Great Britain, the United States issued a separate declaration stating that it would abide by the Geneva Declaration provided the signatories refrained from threat or use of force. It also indicated that "any renewal of the aggression in violation of the . . . agreements" would be viewed "with grave concern as seriously threatening international peace and security"; and that it would "not join in an agreement which would hinder" the peoples of Vietnam in determining "their own future."

The aggression started by the Viet Cong and the North Vietnamese made it impossible for the United States to respect the declaration. Since our country did not sign, and the conditions it stated were violated from the beginning, there is no obligation upon us or the South Vietnamese to observe the Geneva Accords, which embodied many compromises and concessions to the Communist powers that would have delivered the whole country into the hands of the Communists.

New York City

HOWARD E. KERSHNER

"Haverford's Pari-mutuel Meeting"

Thank you (and especially Haverford alumnus George Nicklin) for printing in the April 1st JOURNAL what must become one of the greatest humorous bits of Quaker lore, "Haverford's Pari-mutuel Meeting." I am sure it will find its way into all Quaker anthologies, etc., as time goes on—if, of course, any of us are to survive. This story proves that, again and again, if you give young men the rein they will find a solution.

Menlo Park, Calif.

CHARLES M. SCHWIESO

Friends Schools: Noblesse Oblige

No matter how we rationalize it, the fact remains that Friends schools are basically middle-class, privileged, and segregated, and that they will remain so for a long time to come. Philadelphia Yearly Meeting now proposes [see May 1st JOURNAL, pages 235 and 241] that we face up to the situation and, as witness to our Quaker ideal of brotherhood and equality, extend the encouragement we have given Friends schools to public schools in ghetto areas.

I hope that Friends meetings in other cities will take Philadelphia's act of devotion upon themselves, and that the existence of Friends schools will act as a continual reminder to them of the needs of public schools. I am under no illusion that all Friends who have children of school age will henceforth send their offspring to public schools. Before we are Friends, we are members of the middle class which, in the great cities, is abandoning public education for private.

I do hope, however, that each meeting that now supports a Friends seminary in a large city will seek out a public school in an underprivileged environment and give it all the support, concern, and service it now renders to its own overprivileged private school.

P. S. 2, New York City

ARTHUR S. GREGOR, Principal

May Day Bouquet

The May 1st JOURNAL seemed to me particularly good. Among the items that impressed me especially were Ted Hetzel's photographs, Donald Baker's "A Misused Anthology," Ruth Perera's "On Visiting Friends," and Martin Klaver and Carl Wise's vivid and perceptive report on Philadelphia Yearly Meeting.

Philadelphia, Pa.

IRVIN POLEY

"For Peace in Vietnam"—Copies Available

The American Friends Service Committee's Board of Directors issued a statement late last year calling for an end to hostilities in Vietnam. This antiwar plea, "For Peace in Vietnam," appeared originally as a full-page advertisement in *The New York Times* and the *Washington Post*.

The statement has since been reprinted in leaflet form by the Service Committee. All Friends should read it. I am sure many have. I am also sure many have not. For the latter I will be most happy to send a free copy to any reader of FRIENDS JOURNAL who requests it, enclosing a stamped envelope.

600 Third Avenue
Providence, Ky. 42450

RICHARD CHINN

A Shrinking Society

I'd like to call your attention to an interesting statistic taken from *Historical Atlas of Religion in America* by Gaustad (Harper & Row 1962). Between 1850 and 1950 the only religious denomination to have a smaller number of churches in the U.S.A. is the Quakers.

Of course I can't vouch for the accuracy, but that should give some people a chance to think constructively about helping Friends to make their practice more acceptable. More acceptable to whom? If Friends could only hold their own children, natural population increase would assure an increase in adherents and Meetings.

Yellow Springs, O.

WILLIAM PREIS

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. Unless otherwise specified, all times given are Daylight Saving.

JUNE

2-4—Friends Conference on Religion and Psychology, Haverford College, Haverford, Pa. Leaders: Dr. Richard Underwood, Dr. Chris Downing. Theme: "Male and Female: Journey to Self Through Meeting, Myth, and Dream." For information, call Susan Yarnall, GE 8-0817.

2-4—Pendle Hill Weekend: "What Can a Man Do?" Leader: Milton Mayer. Lectures Friday, 8 p.m., and Sunday, 10 a.m.; discussion groups, Saturday, 10 a.m.; informal sessions with the leader, Saturday, 4 and 8 p.m. For information, call Pendle Hill, Wallingford, Pa. LO 6-4507.

3—Nottingham and Baltimore (Homewood) Quarterly Meetings, Deer Creek Meeting House, Darlington, Md. Meeting for worship, 10 a.m., followed by Ministry and Counsel. Business and conference sessions in afternoon. Lunch served by host Meeting.

3—"Quaker Fair" at Solebury Meeting, Sugan and Meeting House Roads, Solebury, Pa., 11 a.m. to 5 p.m. Antique auction, 1 p.m.

4—Haverford Quarterly Meeting at Radnor (Pa.) Meeting House. Meeting for worship, 10:30 a.m.; lunch at 12 (\$1.00 contribution),

followed at 1:15 by a brief report on current concerns. At 2 p.m. Bernard Haviland will speak on "The Escape from Self" and Madeleine Jéquier on "Overcoming Obstacles to Spiritual Growth."

4—Middletown Day at Middletown Meeting, Lima, Pa. Meeting for worship, 11 a.m. Covered dish luncheon. All welcome.

10—Salem Quarterly Meeting at Salem, N. J., 10:30 a.m.

11—Baltimore (Stony Run) Quarterly Meeting at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 a.m., with discussion on developing better communications with youth; meeting for worship, 11. Bring box lunch; beverage and dessert served by host meeting. Afternoon business and conference session, led by David L. Brigham, on the attitude of youth toward religion. All are invited.

11—Haddonfield (N.J.) Quarterly Meeting at Upper Evesham Meeting House, Union Street, Medford, N. J. Meeting for worship, 10:30 a.m.; meeting for business, 11:30, followed by picnic lunch. Beverage and dessert provided by host meeting. Children's program at Medford Meeting House on South Main Street.

16-20—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario. (Clerk: C. LeRoy Jones, 60 Lowther Ave., Toronto 5, Ontario.)

17—Philadelphia Quarterly Meeting, Green Street Meeting House, 45 W. School Lane. Meeting on worship and ministry, 10:15 a.m.; lunch, 11:45; business session, 1:15 p.m. During the lunch period two representatives of each Monthly Meeting Peace Committee will meet for discussion with George Hardin of Yearly Meeting Peace Committee. Afternoon: reports on William Penn Center at State College, Pa.; on activities of Young Adult Friends Committees; and on membership in the Greater Philadelphia Council of Churches.

18—Bart Historical Society at Bart (Pa.) Meeting House, five miles southwest of Christiana en route to Quarryville, Pa. Meeting for worship, 11 a.m.; business meeting, 2 p.m. Bring picnic lunch.

18—Centre Quarterly Meeting, Dunning Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11. Lunch served by host meeting. Meeting for business in afternoon.

18—First semiannual meeting for worship at Plumstead Meeting House, Gardenville, Pa., under care of Buckingham Meeting. 3 p.m. All invited. For information call James Iden Smith, 598-3328.

19-23—North Conway Conference on problems of drunkenness and alcoholism. Stonehurst Manor, near North Conway, N. H. Theme: "Ecumenical Responsibility for a Comprehensive Alcohol Program." For information, write David A. Works, North Conway Institute, 8 Newbury Street, Boston, Mass. 02116.

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

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

CARNARIUS—On April 22, a daughter, REBECCA RUTH CARNARIUS, to Stanley and Barbara Carnarius of Levittown, Pa., members of Falls Meeting, Fallsington, Pa.

KESEL—On March 16, a son, PETER FRIESELL KESEL, to George F. and Laura Comfort Kesel. The mother and maternal grandparents, Howard and Elizabeth W. Comfort, are members of Haverford (Pa.) Meeting.

MOORE—On March 20, a son, DAVID LEE MOORE, to Samuel and Margaret Scull Moore. The mother and maternal grandparents, Charles and Esther Scull, are members of Wrightstown (Pa.) Meeting.

PERRY—On March 22, a son, CHRISTOPHER ELLIS PERRY, to John Douglas, Jr., and Carol Ramsey Perry. The mother and paternal grandparents, J. Douglas and Elizabeth Rodewald Perry, are members of Haverford (Pa.) Meeting.

ZENZIE—On March 14, a son, CHARLES UFFORD ZENZIE, to Henry

and Beatrice Ufford Zenzie. The mother and maternal grandparents, C. Wilbur and Beatrice W. Ufford, are members of Haverford (Pa.) Meeting.

MARRIAGES

KELLEY-EDWARDS—On April 15, at Koinonia Foundation, near Baltimore, Md., FERN EDWARDS, daughter of Rev. and Mrs. Chester L. Edwards of Anderson, Ind., and DOUGLAS KELLEY of Washington, D.C. The groom is a member of Trenton (N.J.) Meeting.

MOODY-WARREN—On January 14, at Haddonfield (N.J.) Meeting, under the care of Greenwich (N.J.) Meeting, DOROTHY M. MOODY and REV. HOWARD B. WARREN of Newark, N.J. The bride is a member of Greenwich Meeting.

QUINCY-FORREST—On March 9, in Miami, Fla., SUZANNE ROGERS FORREST, daughter of Helen Laing Forrest and the late Lester Mayhew Forrest, and PETER ADAMS QUINCY, son of Jean and Harold Quincy, all of Miami. The bride and her family are members of Central Philadelphia Meeting.

DEATHS

BALDERSTON—On April 6, EVALYN KIRK BALDERSTON, wife of the late William G. Balderston. She was a member of Goshen Meeting, Goshenville, Pa., and served as its clerk for the last several years of her life. Surviving are her father, Elisha T. Kirk; a son, James H.; five daughters: Elizabeth R., Caroline G., Laura S., Anne B. Peery, and Susan B. Blanchford; one grandchild; and a brother, Robert L. Kirk.

BROWN—On April 3, in Tallahassee, Fla., RALPH BROWN, in his 80th year. He was a member of Goose Creek United Meeting, Lincoln, Va. Surviving are his wife, of Sopchoppy, Florida; a daughter, Ruth Brown Kemp of Purcellville, Va.; and a son, Kenneth Taylor Brown of San Francisco, Calif.

CHASE—On April 27, MARY ROBERTA CHASE of Baltimore, Md., aged 100, a member of Baltimore Meeting (Stony Run). Surviving are two nieces, Ruth L. Normandy of Middletown, Md., and Myra E. Lank of Green Acres, Md.

LYBOLT—On May 1, in Purcellville, Va., MABEL NICHOLS LYBOLT, aged 83, wife of the late Arthur E. Lybolt. A lifelong member of Goose Creek Meeting, Lincoln, Va., she had been a teacher in Roanoke and Lincoln schools and, with her husband, editor-owner of the *Blue Ridge Herald*, Purcellville, from the early 1920's until 1948. Surviving are a brother, Edward E. Nichols, Sr., and a sister, Mary E. Nichols, both of Purcellville.

SUPLEE—On March 24, RUDOLPH J. SUPLEE, aged 76, husband of Florence Martin Suplee and a member of Lansdowne (Pa.) Meeting. Surviving, besides his wife, are a daughter, Constance S. Spaid, and four grandchildren.

WOOD—On April 10, WALTER T. WOOD, aged 94, of Kennett Square, Pa., husband of the late Mary P. Wood. He was a member of London Grove (Pa.) Meeting. Surviving are two sons, Ellis P., of San Antonio, Texas, and Norman H., of Wilmington, Del.; two daughters, Edith W. Ramsay of Coatesville, Pa., and Margaret W.

LaFond of Wilmington, Del.; and ten grandchildren.

WORTHINGTON—On January 28, suddenly, at Columbia, S. C., M. HELEN WORTHINGTON of Langhorne, Pa., a member of Middletown (Pa.) Meeting, near Lima, Pa. Surviving is a brother, Charles S. Worthington of Ocean City, N. J.

Helen Hadley Gander

Most Meetings have been blessed, at one time or another, with a guiding spirit like that of Helen Hadley Gander. Most Friends can say, "I knew someone just like her—what a wonderful person!" Because she was so typical of the best in Quakerism—and yet so rare—the JOURNAL breaks a firm rule against memorial minutes and prints this one (slightly cut) from Wilton (Conn.) Meeting.

Helen Hadley Gander (1899-1967) was a weighty Friend in our Meeting from its earliest beginnings. She stood squarely in the Light. Perhaps her strongest quality was her hopeful and expectant patience. Disappointment and adversity only seemed to strengthen her. "Well, perhaps we ought to try once again. The way is open; we just haven't found it as yet." And eventually the way did open—from simple problems like putting pads on the meeting-house benches to exceedingly complicated problems like helping scarred and lonely Japanese girls back to the world of work and love.

Friends who knew her well realized that much of her strength and firm resolution came from Mac [McClellan Gander], who adored and cherished her. Commenting on her busy service schedule, he sometimes sighed, "I wish the Quakers would occasionally lend me my wife!" or, beaming with pride, "Yes, my Helen is quite a woman, isn't she?" He made it possible for her to act freely.

The Ganders, by choice, lived very simply. Few thought of Helen as the wife of a successful investment banker. Her clothes were on the plain side and she drove a scarred and battered car. Much of her generous personal and household money went to quiet charity—aid to an emotionally shattered American Indian girl, to a Negro girl struggling through college, and to her beloved Hiroshima Maidens; bushels of wild-bird seed.

She worked ceaselessly for the relief of suffering. No one dared leave a jacket, sweater, or coat in the meeting house overnight; before it could be reclaimed Helen would have packed it in a box and sent it off to the American Friends Service Committee's big electric baling machine.

She was a memorable First-day School teacher. She knew how to make the religion of love come alive. Her tales enthralled many classes of wide-eyed youngsters. Her earnest, off-key plucking of the autoharp introduced hundreds to the joy of hymns. Wisely she spiced it all with lemonade, home-cracked ice cream, and a famous recipe for ginger cookies that begins, "This recipe makes 500 cookies. If you wish to double it . . ."

Her characteristic little green-ink notes, still scattered around the meeting house, will soon disappear. In the most important sense, she will always be with us.

JHAN AND JUNE ROBBINS

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

Argentina

BUENOS AIRES—Worship and Monthly Meeting one Saturday each month in suburb, Vicente Lopez. Convenor: Hedwig Kantor. Phone 791-5880 (Buenos Aires).

Arizona

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day

School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

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

California

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

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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

DAVIS—Unprogrammed Meeting, 10:45 a.m. First-days, 4th and L Streets, 753-5437.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

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

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

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15066 Bledsoe St. EM 7-5288.

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA—First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). Clerk, Pat Foreman, 472-7950.

WHITTIER—12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0694.

DENVER—Mountain View Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 624-3690.

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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.

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

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

District of Columbia

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

Florida

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

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

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

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

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

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

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

Georgia

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

Hawaii

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

Illinois

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

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

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

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

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Kentucky

LEXINGTON—Unprogrammed meeting for worship 10 a.m., First-day School 11a.m., 475 W. 2nd St. 278-2011.

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

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

Maine

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

Maryland

BALTIMORE—Worship, 11 a.m.; classes, 9:45 Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

SPARKS (suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

Massachusetts

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-6883.

NANTUCKET—In Meeting House on Fair Street, 10:45 a.m., during July and August.

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

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

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Acting Clerk, Cynthia Kerman, 1222 Woodlawn, phone 662-3301.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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

Minnesota-Wisconsin

DULUTH-SUPERIOR — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

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

Nevada

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

New Hampshire

DOVER — Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 20 Rope Ferry Road, 9:30 a.m., weekly.

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 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.

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

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

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

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

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

PLAINFIELD — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

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

New Mexico

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

LAS VEGAS—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

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., Kirkland Art Center, On-the-Park. UL 3-2243.

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

EASTON—Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

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

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

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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.

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

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

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

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

North Carolina

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

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

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

CLEVELAND—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648, 371-4277.

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

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513—382-3172.

Oregon

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

Pennsylvania

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

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

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

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

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

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

GWYNEDD — Intersection of Sumneytown Pike and Route 202. Meeting for worship, 11:15 a.m. No First-day School, June to September.

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

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

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

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

LANDSOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

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

LONDON GROVE—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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

MILLVILLE—Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00 a.m.

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

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

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 Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m.

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

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

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

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

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

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

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m.

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.

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

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

YORK — Conewago Preparative Meeting — YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

Tennessee

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

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

Texas

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

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

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

Vermont

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

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

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 2-7006.

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

Wisconsin

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

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