

FRIENDS JOURNAL

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Friends General Conference

June 24 to July 1, Cape May, New Jersey

The Basis of the Quaker Heritage, by Bliss Forbush

The Sense of Heritage, by Arthur E. Morgan

The Lectures, by Carl F. Wise

John 12:35, by Barbara Hinchcliffe

Bible and Quakerism Lectures

The Quaker Peace Testimony, 1660-1960

Cape May Sidelights

Young Friends

Senior High School Section

Junior Conference

Round Tables



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Cape May Sidelights

THE final official total registration of the 1960 Friends General Conference was 2,860. Of these, 719 were children in the Junior Conference, 311 were young Friends in the Senior High School conference, and 141 were young Friends of college age and over. Children under three were registered with their parents, and the total of adults and children under three was 1,689.

There were 31 guests from overseas, 22 of whom were sponsored by 27 Monthly Meetings and two Quarterly Meet-



Theodore B. Hetzel

At the Registration Desk: Hali H. Giessler, Vice Chairman of the Senior High School Section, Lawrence McK. Miller, Jr., General Secretary, Friends General Conference, and Hannah Stapler, Assistant Secretary, Friends World Committee

ings. These guests came from 13 different countries. Of the 31 guests, 13 were members of the Religious Society of Friends.

The Central Committee of Friends General Conference at its meeting on June 28, 1960, recorded the following minute of acceptance of Green Pastures Quarterly Meeting: "Friends General Conference welcomes the affiliation of Green Pastures Quarterly Meeting with the Conference, as a mutually strengthening relationship, looking forward to affiliation through a Yearly Meeting. The very helpful nurture by the Friends World Committee, including formal recognition as Monthly Meetings, has been crucial in the growth of Green Pastures Meetings. The workshop in July on the preparation of the Quarterly Meeting discipline is noted as important in defining more thoroughly the working relationship among the Meetings."

The Meetings contained in the Quarterly Meeting are
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FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, AUGUST 6, 1960

VOL. 6—No. 28

Editorial Comments

For the Living of These Days

THE most impressive spiritual experiences of the many Friends attending Friends General Conference at Cape May, N. J., this year were again garnered, aside from the large public lectures, in the round-table discussions, with their preceding periods of worship, and the lectures on topics of the Bible and Quakerism. Some of the thinking of our speakers or teachers is reflected in the pages of this issue and will appear in subsequent issues. The reactions of Friends were of such infinite variety that we can speak only in terms of generalities—pleasant as they, fortunately, are—about the echoes that came from the hearts and minds of attenders.

Outwardly the Conference was a great success. But the best of lectures and discussions and the most pleasant hours of fellowship could never completely take from our shoulders the weight which time and history have placed there. Even the short interval of two years since the last Conference have clearly added to our concern for the world situation, the family of the Christian Church at large, and the many serious problems within the Religious Society of Friends. These short two years have intensified in many the painful realization that we no longer are living in a Christian civilization and that both the faithful in the Church and the unchurched seekers must avoid at all costs retreating into a ghetto of self-righteousness from which they comfortably condemn "this wicked world." We are called to live and work in the world, although it stubbornly insists on being increasingly independent of God's laws and Christ's message. This, in brief, is our challenge.

Friends are not spared the agony of realizing that they, too, are perilously affected by the secret agnosticism mushrooming under the surface of traditional complacency with the requirements of membership in Church and Meeting. Traditions in our own midst are breaking down, as became clear in more than one study group at the Conference. Questions of temperance versus abstinence; civil disobedience versus the traditional peace testimony that went with good citizenship; peace action versus conventional peace education; the escape into past history by proclaiming a "prophetic Quakerism" that stresses Fox's teachings but refrains from attempting

even an approximation of his daring living—these were some of the reflections which arose in the minds of Friends.

Churches of all persuasions are undergoing similar crises, but they can always fall back on the apparatus of their organizations to supply the illusion of continuity: the clergy, fixed creeds, and rituals. The entire membership of the Society of Friends is more exposed. We must now pay the price for the lay character of Quakerism and the lay ministry which we value so dearly, especially when we see it misused in meetings for worship. We are facing situations for which even the most impressive passages from George Fox's *Journal* cannot give a ready key, and many a group at Cape May was wrestling for new solutions.

While we were there, more—many more—satellites were circling the globe than two years ago. The number of unsolved problems has increased. And surely the world, including the Christian part of the world, is getting less humane by the day in its determination to perfect the most fiendish weapons. Our conventional black-and-white pattern of thinking no longer applies. No longer can we act as though all the wrongs were being committed by Communists and therefore believe that all we are doing must be right. Recent events have removed the last traces of this naive self-righteousness from our minds.

All truth pertains to the future, and we must no longer treat the past with the care and love which only the future deserves. The disintegration of our sense of community in the Church and in the Society of Friends is part of the decomposition of a society that spends every year more money and ingenuity on producing weapons and consuming luxuries than on the support of its religious and educational institutions. The Church—and we are included—is inescapably drawn into this whirlwind of confusion. Yet we know that there is also a sense of emerging newness.

Traditional religion must not become a tranquilizer in such a situation; nor must we degrade faith by forcing it into the role of an intellectual flirt. God's hand is on the Church, which has always claimed a monopoly

of His truth. Friends are part of this Church, which must at long last rise to obedience to God's will.

The beautiful but ambiguous emblem on the program of the Conference this year shows a family standing in the focus of light radiating from continents, or themselves radiating light all over the world in an over-

awing responsibility. The text under the picture speaks of "Faith—Service—Devotion—Discipline—Love—Courage." Not only will every one of these attributes be needed "For the Living of These Days," but they will be even more indispensable for the future, the only time worthy our best efforts.

The Basis of the Quaker Heritage

SIX years ago construction began in Baltimore on the Cathedral of Mary our Queen. Built at a cost of nine million dollars, it was said to be at the time of dedication last November the largest Catholic cathedral in the United States. Just to the north of the cathedral are Grace Methodist Church and the Church of the Redeemer. On the south, immediately adjacent to the Roman Cathedral, is Stony Run Friends Meeting. Here, as near neighbors, are the most simple and the most complex churches, and just beyond the representatives of two major Protestant denominations.

On Sunday morning very different interpretations of the Christian gospel are presented to worshiping congregations. In the Catholic Cathedral voices are hushed as the golden bell tinkles on the altar, marking for the believer the moment when the bread and wine used in the mass are transformed into the body of Christ, and God is in their midst. In the Episcopal Church the majestic lines of the Book of Common Prayer are repeated; in the Methodist Church a warm plea is made for those present to live, by the grace of God, a better life; while in the Friends Meeting silence falls that the unity and power of the Spirit may be known.

It is obvious that these four organized expressions of Christianity stress different facets of Christian life and thought. They are like members of the Church at Corinth who said, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." In the medley of voices lifted from 200 denominations in the United States, what peculiar contribution does the Society of Friends make to the full chorus of the children of God? Where does our heritage lie?

The early Friends attempted to restore first-century Christianity. With other bodies of reformers who preceded them, the Friends held that Christians developed religious ideas and customs unknown to the first followers of Jesus. These additions Friends wished to remove and to return to what they believed was the pristine condition of the primitive church. Many outward garments of the church had already been discarded by predecessors of the Quakers. Luther and his followers did away with the pope, the mass, five of the seven sacra-

ments, images, and indulgences. Calvin redefined Christian ethics, and substituted presbyters and elders for bishops. The Baptists and Congregationalists made the Bible and the local body of worshipers the final authority, and further simplified the church service. The Quakers, most revolutionary of all, eliminated all sacraments and ritual, as well as the professional ministry.

George Fox and the early Friends believed they were reviving first-century Christianity, but apostolic Christianity was much more varied and complex than they knew. Friends recaptured some features of the primitive church and rejected others. It is their peculiar choice which makes them unique. This does not entirely explain why the Quakers are just as they are today, but serves to show their connection with the distant past and the foundations on which they built.

Christianity, as is true of all religions, is a synthesis; it borrowed from the past, has repeatedly been reinterpreted, and, reaching new cultures, has been transformed. Statements of faith, organization, ritual, and ethical content underwent a process of growth. In the New Testament we find four distinct and different ways of explaining the new religious impulses which Jesus of Nazareth aroused. These are all parts of first-century Christianity, and in these four we find the basis of our religious heritage.

II

The first explanation came from members of the multitude who heard Jesus preach in the towns of Galilee and Judea but did not follow him to Jerusalem. These people were powerfully impressed by the dynamic personality of Jesus. They gladly heard his call to repentance and his assurance of the coming of the Kingdom of God. They recognized that Jesus was one who "spoke with authority," one who taught "not as the scribes." The masses saw in Jesus a new prophet, a man continually aware of the overshadowing of God, an individual dominated by the will of the Almighty, reflecting in his life the feelings God Himself was thought to entertain toward mankind.

These Jewish farmers and fishermen knew that there was a wealth of emotion in the prophetic experience

which gave to life a mighty ethical and spiritual drive. The divine seizure, when it came, was for the sake of increasing righteousness in the world and contributing to human welfare. Its end was a fuller realization of the sovereignty of God. Thus these Jews listened eagerly as Jesus condemned all unrighteousness and declared that a man's conduct was a matter of inward disposition—what a man thought, desired, and willed. Jesus taught



Theodore B. Hetzel

*Bliss Forbush,
Baltimore Monthly Meeting,
Stony Run*

that righteousness was demonstrated by love, purity, humility, forgiveness, mercy, and steadfastness under persecution. "Be ye perfect," he urged. The prophet of Nazareth preached, expected, and knew the things that were not. Whether he conceived them as coming in time or out of time, his hearers were not sure. Many believed that he looked for the new age to come by the power of God, suddenly and soon. Thus his work was chiefly aimed at reclaiming lives from evil, moving men to action, preparing people for entrance into the Kingdom of God.

These Galileans and Judeans believed that the words of Moses, as later set down in the book of Acts, were fulfilled:

"Moses said, 'The Lord God will raise up for you a prophet from your brethren as he raised me up. You shall listen to him in whatever he tells you . . .'" (Acts 3:22).

Later they remembered the only authority Jesus ever claimed was the authority of the Holy Spirit, which spoke through the prophets of old. These early listeners heard of the death of Jesus with sorrow, but not with surprise. His fate was not unlike that of other great teachers of Israel—of Isaiah and Jeremiah. They recalled, indeed, that he predicted this fate might be in store for him.

Followers of the prophets were accustomed to remem-

bering the oral teachings of the messengers who spoke with the seal of the living Spirit upon them. Those faithful Jews, like the disciples of Amos and Isaiah, kept the words of Jesus in their hearts and minds, repeating them to their children and friends. Among this group and other groups small collections of the Sayings of Jesus, as well as selected parables and short narratives concerning his actions, were written down. In time the sayings were strung together like beads to form our Sermon on the Mount; and parables were grouped together, as in the 15th chapter of Luke or the 25th chapter of Matthew. As followers of John the Baptist preserved his words and deeds for many decades, so the people of Capernaum and the surrounding country remembered the words, as well as the actions, of the Galilean teacher. Much later, when contention broke out between the Jews and Christians, this unorganized body of those who considered Jesus to be of the line of the prophets remained with the synagogue or were absorbed by one of the other expressions of Christianity.

The prophetic strain, with its emphasis on right living, gave the Jews the highest ethics of any ancient people. It reappeared and was further developed by Jesus of Nazareth, and has always been congenial to the Quaker mind. The prophetic hue was washed into Quakerism by its founder. George Fox wrote, "I had a fit opportunity . . . to shew that the Spirit of God . . . teacheth [men] to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in this present world." As one of the religious bodies that sprang from the Puritan revolution, Quakerism embodied the new emphasis on personal ethics expressed by John Calvin in what has been called the middle-class virtues—reverence, chastity, sobriety, frugality, industry, and honesty. The requirements of those virtues are repeated in the queries of the Society of Friends, which occupy so many pages in our Books of Discipline.

But George Fox was not content with the personal virtues. As the prophets and Jesus called for a change of life in the nation, so Fox was concerned with the evil blight that was on the England of his day. He urged judges to act justly, he told tavern keepers that they should not let the people have more drink than was good for them, he protested the low wages given to farm laborers, he proposed that palaces and manor houses be given to the underprivileged and that rich abbeys become orphanages or homes for old people, he protested the enclosure act, he demanded that Quaker shopkeepers be honest in weight and measure and that they place a single price on each piece of goods they sold. The founder of Quakerism urged the abolition of capital punishment. He insisted that Friends should "live in

the virtue of that life and power that took away the occasion of all war." Coming to the Barbadoes, he saw slavery in all its ugliness, and urged "overseers to deal mildly and gently with their Negroes, and not use cruelty towards them, and that after certain years of servitude they would make them free."

The Society of Friends has not always responded to the prophetic urge. Quaker shipowners of Rhode Island brought hundreds of slaves to the colonies, and the rich plantation owners of Maryland and Virginia purchased them as field hands; while the wealthy merchants of Philadelphia and New York were pleased to have them as household servants.

But the Quaker conscience sooner or later was quickened to struggle against slavery, for right and fair treatment of the Indians and other minority groups, for international peace, and for good will toward all men. In our day it is sufficient to repeat certain words to recall what the Society has sought to do, even as we remember how often our efforts have failed and how weak our endeavors have been in proportion to what they should have been: the American Friends Service Committee, the National Council on Legislation, subsistence homesteads, work camps, care of refugees, feeding hungry children, conscientious objectors, better race relations, integration of schools and housing.

Long ago Jesus said, "You, therefore, must be perfect as your heavenly Father is perfect." George Fox wrote in his *Journal*, "Some thought I was mad because I stood for purity, perfection, and righteousness." Robert Barclay believed that through divine help a man might here and now become perfect. As Howard Brinton states in our day:

[The Quaker] is, indeed, a perfectionist in the sense that he believes that every man has within him the possibility and the duty to be wholly obedient

to the will of God as inwardly revealed, but even such complete obedience does not mean that the goal of life has been reached.

No man has ever lived a perfect life, unless it be the prophet of Nazareth; but Jesus has pointed the way. After great music has been composed it is meant to be played over and over again.

BLISS FORBUSH

(To be Continued)

The Lectures

FRIENDS General Conference at Cape May, New Jersey, started Friday, June 24, 1960, under auspiciously sunny skies. There was the usual flurry at the registration desk, and everywhere friends and relatives greeted one another joyfully. Barrett Hollister, Chairman of Friends General Conference, opened the first session from a stage adorned with weighty drapes and Friends. The Mayor of Cape May told us that he loved us and that the city was ours. Following an introduction, Bliss Forbush, retired Headmaster of Friends School, Baltimore, presented in "The Basis of the Quaker Heritage" a profoundly scholarly and informative analysis of the sources of Quaker faith and practice in the ethics of the Jewish prophets, the religion of Jesus, the religion about Jesus, and the Greek adaptation of Jesus for the Gentiles. The full text of his address begins in this issue and will continue in subsequent issues of the FRIENDS JOURNAL.

Saturday, June 25, began with smoother water and even clearer skies. In the morning the stage was filled with foreign visitors. Some were students whose visit had been sponsored by one or more Monthly Meetings, and some were visiting Friends, as diverse and widely separated geographically as the former Clerk of London Yearly Meeting and the native Friend from Kenya, whose Yearly Meeting membership now constitutes the largest in the world. Two or three visitors wore native costumes, a compliment that delighted many of those other Friends who are familiar chiefly with costumes native

So far as I have been able to find out, our government has never spent as much as one million dollars a year, in any year since World War II ended, directly on disarmament efforts in the office of the President, the State Department, and Congress combined. The staff of the Senate Subcommittee on Disarmament, after having done notable work under the chairmanship of Senator Huber Humphrey in hearings, studies, and reports, is now down in personnel to staff director, Betty Goetz, and two clerical assistants. Add up the number of full-time persons now staffing the two important Conferences in Geneva, the disarmament staff in the State Department, in the office of the President, in the Congress, and in the Defense Department, including planners, negotiators, and clerical help, and it would total somewhere between 50 and 75. The number in the Senate police force on the payroll of the Office of the Senate Sergeant at Arms is 138.

Many well-informed observers in Geneva and Washington believe that a test-ban treaty could be concluded in Geneva before Labor Day if the government in Washington were to give it the attention, the push, and the policies needed for negotiating the two dozen or so outstanding issues yet to be resolved.—E. RAYMOND WILSON, "1970 Without Arms!"

to Cape May. The foreign visitors were introduced individually by Charles Darlington.

After the introductions, Raymond Wilson satisfied a capacity audience with the kind of address Friends had been expecting from him, forthright, provocative, and pointed with specific suggestions for national and Friendly action. Mimeographed copies of "1970 Without Arms" distributed at the meeting were avidly received. Friends not able to be present will have the privilege of reading part of the address in the *FRIENDS JOURNAL*.

On Saturday evening President Courtney Smith of Swarthmore College in "The Liberal Arts and Quaker Colleges" discussed the contribution of Quakerism to the idea of a liberal arts college, a peculiarly American institution of higher education. Not directly geared to vocational training, it is at its best concerned more with the making of a man than with a working man. The virtues attributed to it are not always present; nevertheless, it has unique potentialities for their accomplishment. One is the nurture of the mind in an intellectual "community that cares." Every good liberal arts college should be committed to making the best of the young minds entrusted to its training. To this a Quaker college adds its faith in "that of God in every man" and its endeavor to realize that faith in terms of the quality of human lives.

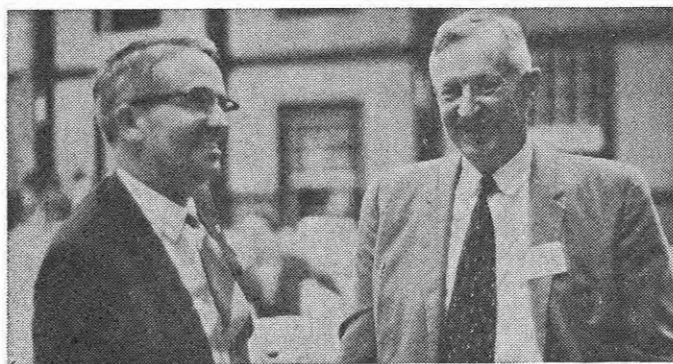
On Monday evening, June 27, C. V. Narasimhan, Associate Managing Director of the United Nations Special Fund, spoke to a large audience on behalf of the United Nations as the best channel for international humanitarian endeavor, especially in the administration of economic assistance to underdeveloped countries. In "The United Nations in a Changing World" he reminded us of the words of the United Nations Charter, that peace begins in the minds of men; and he affirmed the value of groups such as Friends in the continuing contest for men's minds. In spite of the preoccupation of every age with itself, he thought our age to be unique, both in its opportunities and its dangers. It has the capacity totally to destroy itself, but it also has the capacity to eliminate economic want and political subjection.

Although the U.N. is the best hope of the world, the resources at its disposal are pitifully inadequate. This year a mere \$72,000,000 must cover the demands of the entire world. We should look to disarmament, not only because nuclear war is unthinkable, but because even a five per cent reduction in armament expenditure applied to capital investment would more than satisfy the world's need. In the United Nations, we have a permanent summit conference, constantly available.

On Tuesday evening, June 28, the auditorium was almost more than comfortably filled. The large gathering was a tribute to Raymond Soares, who sang folk songs and helped the group in singing spirituals. For the address of Allan A. Hunter, minister of Mount Hollywood Congregational Church, Los Angeles, there was little difference in attendance except that the places of departing children were occupied by adults. Allan Hunter in "Toward First-hand Acquaintance with God" made a plea for the practice of the presence of God. Too often we assume that deity will not communicate, but in every

situation God the Communicator is present. One does not need to be a saint of world renown. Obscure people can have as profound experiences as the great ones.

Practicing the Presence consists of the equal halves of listening and acting. Five spiritual operations can be listed: one, observe the saint, the person who lets God through, who exists in every group; two, read (no man is better than the



Theodore B. Hetzel

Barrett Hollister, Chairman, Friends General Conference, and E. Raymond Wilson, Executive Secretary, Friends Committee on National Legislation

books he is willing to read); three, be a member of a prayer group; four, use the discipline of deep breathing and any other helpful yoga practice; and five, expect the results of action to be guided from beyond. The important thing is to make ourselves open and vulnerable to Him.

On Wednesday evening, June 29, Ellen Paullin, who led the singing each evening, graphically illustrated the population explosion by crowding 130 singing children on the stage. They performed delightfully under her contagious smile.

Charles R. Lawrence, Chairman of the Fellowship of Reconciliation, began his address. "The Homely Pacifist," by asserting that the pacifist must say *yea* to that which flows from the law of love. There are three elements in the pacifist position: the active concern for peace, respect for the other person, and the obligation to be well-informed. In each of these ways we must endeavor to deal with the peculiar characteristics of our time: the sense of alienation, which shows itself in a proliferation of abstractions, such as turning people into personnel; the feeling of powerlessness in the face of the magnitude of our task, leading to spiritual paralysis and a conviction of futility; and the growth of technology, which has forced pacifists to change their way of looking at a warring world. "When there are no noncombatants, conscientious objection has no meaning."

Pacifism is more than a pouring of oil on troubled waters. In politics it will watch records as well as words. At home it will be concerned with the proper training of children. It will know itself. It will respect conscience. It is easier, for instance, to pity the downtrodden Negro than to love the one who is standing up for his rights. In all groups there are unadmirable people, and "although we must love them, we don't have to like them."

Pacifism must beware of making mountains out of mole-hills, such as the play of children with guns, lest we make the children feel they had better keep the guns to protect themselves against their parents. A prerequisite of wisdom is to keep well-informed and to be wary of misinformation, such as subtle editorializing in news items. We will keep the lines of communication open in the home between generations. We will learn to listen in order to foster mutual respect. And we will watch our own motives with humility.

On Thursday, June 30, Robert C. Taber, Director of the Division of Pupil Personnel and Counseling, Board of Public Education, Philadelphia, addressed us on "Juvenile Delinquency—Whose Responsibility?" He asserted that if Friends will, they can play as quickening a role in the solution of this problem as in the past they played in the problem of the treatment of mental illness.

On Friday morning, July 1, Barrett Hollister, our able Chairman, spoke at the final session on "Friendly Aspirations." He urged us to surmount our pride in our reputation, to achieve unity of spirit, to learn to balance the infinite and the immediately urgent, and to live always under God's care and spirit.

After a short meeting for worship in which the silence, although insufficient, could be almost touched, the Conference concluded.

CARL F. WISE

Young Friends

THE Young Friends section of Friends General Conference met in Cape May, N. J., concurrently with the adult conference from June 24 to July 1, 1960. Included in the group were Young Friends from all over the East and Midwest and exchange students from International House, Philadelphia. The majority of Young Friends stayed at the Sylvania Hotel, where they took care of all the work, including the preparation of meals and room service.

Besides attending parts of the adult conference, where lectures and round tables were in progress on such subjects as juvenile delinquency, segregation, and the arms race, Young Friends had the chance to form their own informal discussion groups on current problems of today's youth. Speakers at the lectures, which were held both morning and evening, included such people as Henry J. Cadbury and Moses Bailey, on topics ranging from the Gospel of John and the Book of Job to liberal arts colleges and nuclear and other types of disarmament.

Not all the time was spent in serious pursuits, however, for all had a chance to swim, square dance, or sing songs of many lands. There were boat rides for those who wished them, and a bicycle could always be rented to explore the beautiful environs of Cape May. A playhouse and moving picture theatre offered fine entertainment.

All were sad to see the Conference come to an end, and many, including this reporter, are already looking forward to the next Conference two years from now.

WARREN RHODES

John 12:35

In Memoriam of Hiroshima, August 6, 1945

By BARBARA HINCHCLIFFE

It is evening in this pleasant park.
Milk-moustached children rollick in
A suburban bestiary of squirrels,
Robins, caterpillars, dogs, and spiders.
The ancient sun magic of slanting golden light
Through whispering leaves
Turns gold to emerald, till all
The air is aureate-green, a waterscape where
Leaves for waves
Flash green, quiver to silver,
Dazzle gold, gold, gold. Light
Ensorcels all to beauty, order, peace. But

Hope is not triumph,
Nor courage virtue
Against a summer landscape. And I am aware
That earlier each day the darkening
Sky (a warlock's cloak) foreshadows
Summer's doom, predicts the imminence
Of chronic grayness and the end
Of dawn. Day
Dies slowly, dies daily, losing
Each day a particle of day,
A morsel of warm light.

What do I fear? A planet turned
Terra to Necros, a stench of total death?
No.
My fear's the ultimate horror of the nightmare,
The child's (oh, irrational) fear of dark —
Made plausible, made real at bright high noon.

As the light ebbs, I see
A planet neither day nor night, wrapped
In a shroud of dust, a cloud
Of vampires
Sucking men slowly dead, so men may live —
White maggots wriggling over broken lintels,
Feeding on slime, copulating
Mindlessly, living
Without music, without color,
Without speech.

Now the sun has dropped behind the tall houses.
The shadow at the park's edge
Has reached the children's swings. "Let's go,
Children, I want you home by
Dark."
(The shadow is already past the children's swings.)
"Hurry! Didn't you hear me? I said *hurry!*"

The Sense of Heritage

[No condensation can do justice to the tightly reasoned and effective illustrations by which Arthur E. Morgan showed, in the early part of his address, that in man there is a close connection between biological-environmental early conditioning and his intellectual and spiritual patterns. Even the great Christian heretics desired not to depart from the faith of their fathers but to restore their spiritual inheritance to its purity.



Arthur E. Morgan,
Yellow Springs Monthly Meet-
ing, Ohio

Theodore B. Hetzel

Only a few men have permanently broken the bonds of early cultural conditioning, among them Spinoza, Bruno, and, to a considerable extent, Einstein. "Of the 70,000,000 unchurched in America, by very far the larger part are in that state because of absence of doctrinal conditioning, or because of weak or mixed or confused conditioning, rather than from critically and objectively examining their conditioning and finding it to be untenable." A widespread idea resulting from theological conditioning is that "our world has a perfect design or plan, and that tragedy and frustration are the results of human failure to realize our potentialities." Yet life in its manifold species of animals and plants "seems to find itself in an experimental world, with real risks, blind alleys and dilemmas, rather than in a world of clear and secure design. The near universality of a pattern of inheritance, either genetic or cultural, is not conclusive proof of its value . . . ethical and social evolution, though very fallible, has outrun biological evolution, and in some respects has left it far behind." The address continues.]

LIKE the other genetic traits I have just mentioned, the sense of heritage, of holding to early conditioning, which is generally strong in man, while it has been a vital necessity to human survival and well-being and is one of the greatest of human resources, is far from perfect. Yet in contrast to some other inborn traits, such as the impulse to procreate or the desire to achieve preferred status in human relations, the sense of heritage has not been under much penetrating criticism. We have not adequately brought it up for trial, and have not developed conditions and disciplines for it. We have tended to assume that it never betrays us.

It is a characteristic of the sense of heritage that it gives a feeling of confirmation to the attitudes and beliefs in which one has been early conditioned. It confers a conviction of having secure value, of inner evidence of certainty, of confidence, of having a secure footing. Any suggestion of departing from one's early and dominant conditioning seems to imply great loss of value, a loss of one's moorings. Therefore to question critically the attitudes with which one has been deeply and early conditioned is difficult, and seemingly inappropriate.

When human cultures were like islands with little intercommunication, there being no contrasting patterns in evidence, the importance of examining the spiritual heritage might not be very evident, except to persons of unusual penetration, like Bruno. Today the situation is rapidly changing. As contrasting cultures come into more active and more intimate contact, observation makes it evident that while each spiritual culture has in it much that is common to the others and which stands the test of critical inquiry, much of the doctrinal heritage of each culture, including our own, is insular and accidental, and cannot be sustained by critical examination, but only by falling back onto mystical experience, or on revelation. The elements which rely on such support are largely those which differ in different cultures.

If we could bring about what the Greek satirist Lucian imagined in his *Dialogues of the Dead*, and could arrange a conversation between Buddha, Al Ghazzali, George Fox, Martin Luther, and Mahatma Gandhi, we should find them discovering many common and precious elements in their several cultural heritages. These elements in general would be such as would be discoverable by sincere, clear-minded men everywhere. There would be other elements on which there would not be agreement. The Muslims and Christians could not agree to the doctrine of successive reincarnations; Buddha and George Fox would not agree that the Koran is the supreme, literally inspired message of God to men; Buddha, Gandhi, and Al Ghazzali would not accept the Apostles' Creed.

Today the world is becoming one cultural melting pot. There is likely to emerge, for a considerable time at least, a common, over-all pattern of belief and attitude. That pattern may be better or worse. Whether the great values of our heritage are kept or lost may depend in part on the manner in which we relate ourselves to the whole. If we cling to the insular and accidental myths and traditions of the Christian heritage, we may largely lose the opportunity to contribute to the coming great tradition, as classic Greece largely lost its opportunity.

It is a common trait of men to identify but not to discriminate in ideas and attitudes. The sense of heritage tends not to be discriminating, but to accept or to reject patterns as wholes. If our pattern includes prominent elements which rest on unsupported myth, tradition and mystical assurance, the whole pattern may be rejected. We have a profound

obligation to insure that the universal values of our heritage shall not be lost in that way.

And we shall do well ourselves to see values even where they are associated with elements we abhor. Trotsky is quoted as saying that no human movement can make great headway which does not make large emotional use of hate. Today we are seeing that assumption in active application. That doctrine has been associated with repudiation of supernatural revelation and mystic assurance as supports of patterns of thought and action. Possibly that association of ideas is accidental.

Eugene Field wrote of the mice who had two items in their creed. One was that it is well to beware of cats; the other, that the moon is made of green cheese. When some of the mice were killed by cats, their doctrine was confirmed, and thereafter they believed that the moon is made of green cheese.

I believe that the most objective, critical appraisal of the Christian heritage and those of other great religions will disclose very large elements of universality of excellence, and of beauty. I believe that the Christian fellowship and the Society of Friends have come upon great human and spiritual values which the world would be poorer if it should lose. I believe that these precious qualities have been associated with mythical and traditional elements which are not confirmed by objective, critical inquiry. I believe that both our genetic constitutions and our cultural conditioning tend to fix irrevocably upon us whatever deep conditioning we have received in early life, largely irrespective of the quality or congruity of the contents of that heritage, and that we have greatly underestimated the effort required to achieve freedom from that servitude.

The Christian fellowship through the centuries has been engaged, not often in really questioning what it has considered to be its basic assumptions, but rather in trying to achieve congruity within its own inherited pattern. It has not challenged its sense of heritage, though a world view today discloses that the sense of inner certainty on which it relies is like that which accompanies any intensively conditioned pattern of heritage, by Christian or other fellowship.

The Christian religion should come to see itself, not as *the* great spiritual tradition, but as one of the great, but fallible traditions.

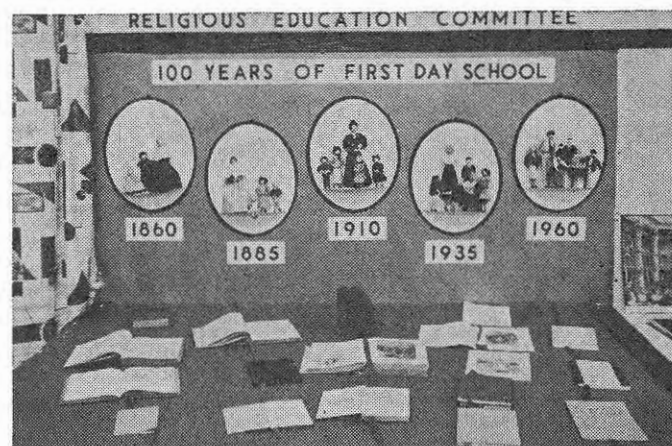
What should be the course of action? The greatest heretics of the past have generally been men who saw a somewhat larger, more inclusive pattern of life and thought, and broke from their times to make their sense of heritage more inclusive and more nearly universal. Our present call is not to lose our sense of heritage, but to purify it, to refine it, and to give it inner consistency. But the culture, the world, and the truth with which we should try to make it consistent is not the relatively insular world of Christian culture, or of European culture, but the world of all mankind, of all fellowships, and of all truth. We must seek such conditioning that our sense of heritage will make us at home in the wide world of life and truth and feeling, and not just in our own cottage or creed or clan. Is not that the way to spiritual freedom?

ARTHUR E. MORGAN

Bible and Quakerism Lectures

THE Gospel of John," led by Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University.

At the Conference in 1958 Henry Cadbury presented the religion of Jesus from the Sermon on the Mount. This year he discussed the religion *about* Jesus as narrated in the Gospel of John. The writer of this Gospel lived and wrote many years after the death of Jesus, but he was eager to picture the



Theodore B. Hetzel

Exhibit of the Religious Education Committee

character of Jesus, his life and sayings, to record what he, John, believed, and to make others believe as he did. To John, Jesus is a superlative character, the Messiah, anointed of God, a representative of God, belief in whom will bring eternal life.

John believed that the relationship between Christ and God was moral rather than metaphysical. Jesus was sent by God but subordinate to God. Jesus is doing God's work. God and Jesus share experiences and are not divisible. To abide in Jesus, to keep his commands, to love him, to know the truth is to know the Father. Through dramatic writing John wished to portray the life of the Word incarnate. We must read this Gospel with the realization that the figures and relationships are semifictional, the dramatization is put together to make people believe in Jesus.

The fact that 400 members of the Conference attended these lectures showed a great interest in biblical study and the appreciation that many feel in being able to hear a great scholar in this field. From Henry Cadbury we received enlightenment on the Gospel and inspiration for further study.

HADASSAH M. L. PARROT

"Job," led by Moses Bailey, Nettleton Professor of the Old Testament, Hartford Seminary Foundation.

The average attendance was over 100. Everyone felt these lectures were an outstanding feature of the conference.

The question comes to mind, "Who was Job?" All the anonymous people who had pain, troubles, suffering, and made life good for us. Potentially, he is all of us. He is of the character of those who tamed the animals and gave us

food and clothing, even though they were laughed at for their ideas; of those who are not adjusted to war and hate.

When Job lost his worldly goods, he cursed the day he was born. He continues the use of the curse for a whole chapter. This is the ancient Hebrew's way of eradicating evil. Chapters 4 to 27 are the core of the book. They are a debate between Job and his three friends. As each friend speaks, Job answers. Finally Job repents in dust and ashes and is renewed in strength.

We humans keep seeking, groping for something better in life—as when there is something on the top shelf.

Do not go to Friends meeting expecting to be better informed. We hope the ministry is intelligent. We go to meeting in silence, letting some of the more disturbing things go to the bottom. We come to meeting with a burden on our shoulders. How do we solve these things? Do not talk about sin. Give up a sense of shame. Go out of meeting saying, "Here am I. Send me."

KATHARINE C. NEPLEY

"The Quaker Journals and Their Significance for Us Today," led by Howard H. Brinton, Director Emeritus, Pendle Hill.

In introducing the subject of Quaker journals, Howard Brinton pointed out that these writings of simple Quakers who were called to the vocal ministry and who traveled among many Meetings are the most typical form of Quaker literature. They provide eloquent witness of personal religious experience as well as an accurate account of the development of early Meetings and early Quaker beliefs.

Almost every journalist records the period of his childhood and youth, which is marked by a period of innocence, a period of frivolity, and a period of inward conflict. In his mature years the average journalist started on his vocal ministry, which often involved considerable travel, recorded in his diaries and later in his journal. New Meetings were often formed through the inspiration these traveling ministers brought.

Both the journals themselves and the active questioning which followed the lectures made it clear that in recognizing, through these precious sources, historic Quaker concerns, modern-day Friends will be strengthened to continue the fight for rights which our predecessors so strongly supported.

Average attendance was in the forties, but the last day over 60 attended.

CYNTHIA J. WILLETT

"The Origin, Development, and Significance of Our Quaker Testimonies," led by Clarence E. Pickett, Vice Chairman, Friends General Conference, and Executive Secretary Emeritus, American Friends Service Committee.

These sessions, which were really discussions rather than lectures, reviewed the primary Quaker testimonies. Friends testimonies have arisen as outgrowths of sensitive spiritual lives from inward motivating concerns, not external legislation. Because religion is an inward experience, new testimonies or new interpretations of old testimonies may arise.

Simplicity may deal not so much now with language and dress as with the wise use of money in government and personal spending.

Striving for the simplicity of truth leads directly to the question of oath-taking, which becomes less nebulous in these days of loyalty oaths and anti-Communist statements.

The third session dealt with the questions of equality in race and class. Are we free of class distinctions? Are we welcoming our Negro friends? It may be more helpful than we think to invite Negro friends to meet with us.

In a world where there is no defense against modern war, there is need as never before for the peace testimony. Is refusal to pay taxes for support of war effort emerging as a new testimony in support both of purity of purpose in simplicity and as a peace witness?

Ideally a Friends Meeting provides a warm, strong fellowship for its seeking members. We are privileged to be a part of our Society.

FRANCES G. CONROW

Wind

By KATHERINE HUNN KARSNER

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

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

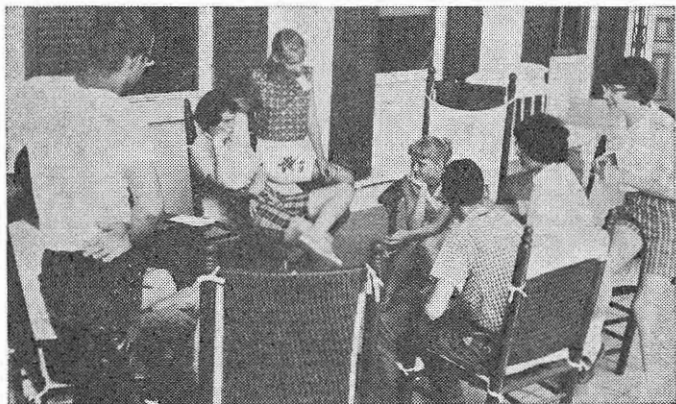
Tremble, forests!
Genuflect, grain!
God is riding a hurricane.

LESS than three per cent of our youth come to the attention of our Juvenile Courts. The word "teen-ager" has become synonymous to many with the term "juvenile delinquent." Our young people very understandably rebel against such a negative attitude. We must encourage the press, and radio and television stations to give credit to the 97 per cent who are responsible and law-abiding youth. We must also press to substitute challenging programs to our young people in lieu of the disproportionate amount of time that is given to delinquency and crime.

Other than the family and the church, no social institution plays a more vital role in the development and growth of our children than do our schools. They hold a strategic place in our social fabric and play a vital role in molding the future of our nation. They reach nearly all children, intimately and daily, through the most formative years of their lives.—ROBERT C. TABER, "Juvenile Delinquency—Whose Responsibility?"

Senior High School Section

THE many sessions and activities of the Senior High School section at Cape May, N. J., June 24 to July 1, 1960, were attended by approximately 300 registrants from 96 Meetings in 16 states, of whom 236 (148 girls and 88 boys) were living at Congress Hall or the Windsor Hotel, with a staff of 19 adults. An average of perhaps 75, present on a day basis, shared also in the early-morning meditations on the jetty; and the small discussion groups, in which all participated, averaged about 20 members each, including a staff member as a resource



Theodore B. Hetzel

Members of the High School Section having an informal conversation at Congress Hall

person. Small groups took advantage of the opportunity provided for informal conversations with some of our speakers. Most of the talks gave evidence of the richness of the speaker's experience and of careful preparation so that the thought might be presented in the most meaningful way. These Senior High School students made a keen and appreciative audience, eager to learn what scientists, sociologists, and educators think of the problems we are all facing together.

From the beginning a real searching for an acceptable pattern "For the Living of These Days" was evident, together with an underlying seriousness of purpose, which did not at all diminish the group's high spirits and capacity for fun. The sense of real unity experienced during worship periods early in the week often lent a depth to new-found friendships which made shared recreation more spontaneous and enjoyable.

The captain of the boat which took our group sailing in the moonlight (in two groups on successive nights) remarked that he had never before taken out groups that had such a good time without trying to take his boat apart; and individual hotel employees, admitting initial misgivings, expressed amazement at the generally mature behavior of such a large number of teen-agers, with a minimum of obvious adult restraint.

It was apparent at the final evaluation session of the section, as well as in conversations with individual staff members, that to many boys and girls the highlights of the Conference were found in two general areas: the periods of gathered silence, when they could start to digest and assimilate the food for thought so abundantly supplied by our speakers; and

their own small discussion groups, where each could try to formulate and clarify his own emerging philosophy of life, comparing it with that of his contemporaries.

About a dozen of the young Friends published a four-page mimeographed paper called "Insights," in which are impressions, experiences, a lecture log, and even poetry.

Victoria Southwell of Lake Forest Meeting, Illinois, and a member of Willistown, Pa., Monthly Meeting, wrote in an independent evaluation: "The Cape May Conference impresses upon youth the convictions which will shape Quakerism in the future. As young Friends are reached by truth and faith, they tend to live with more meaning. The Conference brings to each individual some awakening, an invaluable experience. Being surrounded by Friends with mutual concerns and having these expounded with knowledge and sincerity are invaluable. Each day one's conscience is awakened to realities and pricked to action. . . ."

"To be estranged from oneself and from the world around us is not living fully. The Cape May Conference of 1960 showed the first steps in overcoming isolation and ignorance. High School Friends especially seek for interests that will make them better people and let them view life, as Norman Whitney said in his address, with confidence and love."

ANNETTE S. KOWAL

Junior Conference

SEVEN hundred nineteen boys and girls from the age of three (the nursery group) to and including those entering ninth grade next autumn comprised the 1960 Junior Conference at Cape May.

The theme of the adult conference, "For the Living of These Days," was used also for the Junior Conference, but was interpreted in various ways to meet the needs of the different age levels comprising the children's section.

Group A, the preschool children, learned through play, songs, stories, and simple projects that their world is bigger than home and family. For a few brief hours each day they experienced this bigger world.

Group B, those entering second, third, and fourth grades in the fall, were most concerned with the idea that all men are brothers. This group used the Green Circle project, which in many different ways demonstrates that all men are fashioned in the same way, the materials differing only in color.

Group C, made up of those entering fifth, sixth, and seventh grades, concerned themselves with "Guideposts for Quaker Living," our Queries. One Query each day became the theme for the day. At each assembly an adult Friend helped to make the Queries more meaningful.

Group D consisted of young people who are entering eighth and ninth grades in September. They learned that "Living for These Days" must include an awareness and knowledge of both domestic and world problems. Since living must be channeled into service, this group met in each assembly Quakers whose lives of service show the ways—through community service; the Friends Committee on National Legislation; protests, such as civil disobedience and conscientious objection;

The Quaker Peace Testimony, 1660-1960

Some Suggestions for Witness and Rededication

I. For Individuals

1. Adjust your plans to devote yourself wholeheartedly during the period October 15-17 to prayerful meditation and to such leading as may arise from the corporate seeking to witness more effectively to the cause of peace.
2. Prepare yourself by studying George Fox's Journal or some other challenging writings on the ways of peace.
3. Observe a period of silence and fasting.
4. Write at least one letter to your local paper, to a representative in Congress, or to some other influential person, expressing your views on some application of our peace testimony in today's world.

II. For Local Called Meetings

Each Meeting should follow its own leading in planning its worship and witness for the three-day period, October 15-17, 1960. Effective corporate witness over a three-day period does not imply that every Friend need be present for the entire time.

Here are some detailed suggestions:

1. Every member's signature should be solicited for the Declaration, "The Quaker Peace Testimony, 1660-1960."
2. Set aside time for group meditation or prayer vigil.
3. Provide one or more periods for searching discussion of the witness for peace in the Meeting.
4. Provide for participation by young people and children.
5. Devote the worship period of each Meeting on October 16 and 23 to the Tercentenary Rededication, including a reading of George Fox's Declaration to Charles II and a reading of James Nayler's dying words on the spirit of peace.
6. Arrange a frugal meal together, donating the money saved to Quaker work for peace.
7. Gather voluntary contributions for presentation to the United Nations on October 24.
8. Appoint delegations to make personal visits with Congressmen, Senators, and candidates for such offices who may be available locally.
9. Send one or more members on the Pilgrimage to Washington.

III. For the Pilgrimage

We hope the Quaker Pilgrimage will bring 1,000 Friends to Washington, October 23-24. Monthly and Quarterly Meetings and concerned individuals are urged to help meet the expense of those who participate in the Pilgrimage. Quarterly and Yearly Meetings are urged to arrange group transportation by charter bus or plane.

The Administrative Committee will constitute the nucleus of a group of Overseers for the Pilgrimage. It is expected that others will be added to this group by the Yearly Meetings.

No one can foresee what may grow out of this witness, and nothing should foreclose subsequent or continuing corporate action sanctioned by the Overseers for the Pilgrimage. Friends should be sensitive to respond as the Spirit moves.

—From the Minute of Concern, issued at Friends General Conference, for Witness and Rededication to the Peace Testimony of the Religious Society of Friends

the American Friends Service Committee, etc. The young people in Group D responded well to all these facets of service and amazed the speakers of the day with their intelligence and eagerness to learn.

A week is a very short time. We hope, nevertheless, that the further seeds of Quakerism sown during the Conference

will grow and flourish. May these children of ours find the Father's will for them; may strength be given them to conform only to the good; and may they learn to "walk over the earth cheerfully."

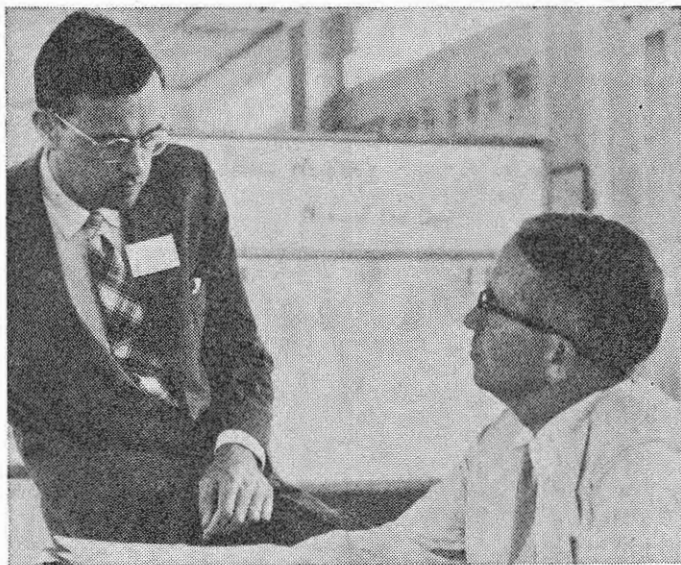
ISABEL M. HOLLINGSWORTH, *Chairman,
Junior Conference*

Round Tables

ALL of the following reports paid tribute to the 45-minute meeting for worship which preceded each session of the round tables. In the meeting for worship the group found guidance for its daily seeking and a spiritual basis for fellowship. One reporter said that the high point of the discussion group was the closing session of the meeting for worship. Another mentioned "the spiritual joy of real corporate communion." A third wrote, "Both discussion and worship were marked by a spirit of earnest search for ever clearer understanding of one another and for a true knowledge of the Oneness which sustains and harmonizes all diversities. The vocal ministry bore witness to individual visions of an all-embracing Wholeness which contains us all and enables us to know that while unity must begin at home, yet "home" is at the same time as small as the bodies which shelter our souls and as vast as the infinite universe."

The Local Meeting's Response to the Need for Personal Counseling. Chairman, Arnold B. Vaught, Executive Secretary, Baltimore Yearly Meeting, Homewood.

The layman's need of knowledge about psychiatric problems was clearly presented by Robert A. Clark of Friends Hospital, Philadelphia. "Friends are in each other's care," he said, listing the identifying factors of types of mental illness which usually require hospitalization, neurotic symptoms which usually can be improved outside the hospital, and the kinds of help that are available.



Theodore B. Hetzel

Lawrence McK. Miller, Jr., and Barrett Hollister facing a weighty decision

David Castle, minister of First Friends Meeting, Richmond, Indiana, underscored his belief that the work of a pastor is not primarily that of leading worship but of meeting human needs as they emerge in the human encounter with his members, helping them as he may from the pulpit. He said that there

was a great need for meeting actual problems with integrity, a feeling of community, and the constructive power of love.

Several examples of Quaker counseling services were presented—Monthly Meeting counseling hours by special committees; Yearly Meeting counseling services, with professional services available for all the Monthly Meetings included; and self-counseling groups which included textbook study and worship as well as therapy.

GRACE S. YAUKEY

Sharing Our Faith. Chairman, J. Barnard Walton, Field Secretary, Friends General Conference.

There was an average attendance of 33. The first discussion, "What We Share," emphasized the historical and personal aspects of the Quaker faith, as well as the belief in continuing revelation. The first meeting for worship attended by strangers is most crucial. Visitors should be warmly welcomed, registered in a visitors' book, and encouraged to return again.

Meetings must reach out and answer the intellectual struggles of students. An atmosphere of informality should be encouraged, and a program combining work, discussion, and worship is often effective.

Specific suggestions for radio and television programs included documentary programs, messages taped during the meetings for worship as examples of what goes on in a Quaker meeting, question-and-answer programs, scripts prepared on the lives of famous Quakers, and the publication of our Queries, as well as selections from *Faith and Practice*.

BETTY HERR HALLINGER

Quaker Dialogue Training Workshop. Chairman, Rachel Davis DuBois, Former Director, Workshop for Cultural Democracy.

Twenty-seven persons participated in this workshop. The word "dialogue" is used in the sense of a group conversation, and the term "Quaker" indicates that this is a conversation among Friends about Quaker living and seeking. The workshop aimed to train concerned Friends in the "Quaker dialogue method."

We entered at once into an experience of sharing memories, aspirations, and doubts concerning (1) worship, (2) the meeting for business, and (3) outreach. Our group was twice as large as a good Quaker dialogue group should be, and there was not time for all of us to say the many things which came surging into our hearts and minds. Yet it was a very fruitful experience for each person.

When Quaker dialogues are arranged by local Meetings, participants must agree to attend faithfully no less than three two-hour sessions. Both individuals and the group find that these dialogues seem to speak to their condition as a Society of Friends.

FRANCIS HOLE

The Images of Man in Contemporary Literature. Chairman, Preston T. Roberts, Jr., Associate Professor of Theology and Literature, Federated Theological Faculty, University of Chicago.

There are three types of tragedy, classical Greek, Christian, and modern. In the Greek tragedy, the hero is not blamed for making mistakes. A Greek tragedy has a sharp downward course. In the Christian tragedy, the hero is usually a rather ordinary human being, strongly disposed to exaggerate his virtues. Something is gained as well as lost.

In the *Death of a Salesman*, a modern tragedy by Arthur Miller, Willie Lohman is a shattered man, pitiful and real; in the last act he finally faces up to what he is, worth more dead than alive through his insurance.

In *Hamlet* the hero transcends his despair over himself and other people when he sees that all power and ends are not merely in himself.

In *Billy Budd* Melville shies away from dramatizing Billy Budd from the inside. He shows that rain falls on the just and the unjust, but with peculiar vengeance on the just.

In *Catcher in the Rye* Salinger takes as his main character a 17-year-old New York adolescent boy, Holden Caulfield, using typical adolescent jargon, which shocks some people. Although few Christian images or symbols are used (or if used, are derogatory), Holden is forced through life, by what happens to him, to the Christian way.

DOROTHY TROUTMAN

Friends' Opportunities for Service through Education. Chairman, Irvin C. Poley, Vice Principal Emeritus, Germantown Friends School, and Director, Friends Training Program for Teachers, Friends Council on Education.

Actual attendance rose from 97 to 138, with an average of 103.

Irvin Poley stressed that we were studying educational aspects of religion and religious aspects of education. He likened children to gardens filled with life, rather than to pliable clay, and asked how far we are right in making school work difficult or easy, pleasant or unpleasant.

Eric Johnson said that for students of junior-high age, good teachers could channel into learning, and into development towards balanced adulthood, energy that might otherwise be squandered in the storms of adolescence. Friends discussed the need for a framework of discipline and values in education.

Wilmot Jones spoke of the less-than-able child. The group felt, in the discussion, that Friends have a responsibility toward such children, which they have not yet completely faced.

Richard McFeely's introduction to I.Q.'s was followed by lively discussion on the nurturing of inner qualities of mind and spirit as well as the intelligence of children.

The course was stimulating, and most were greatly enriched by it.

MARY SIME

A Consideration of the Quaker Message for Today. Chairman, John H. Curtis, Quaker Theological Discussion Group.

The discussions in this group, averaging 75 persons, quickly got down to the basic questions of the nature of God and man, their relationship, and the message of God to man in this day.

Christine Downing introduced this subject in her discussion of the I-Thou relationship and the errors that creep in if either pole of this dialogue becomes overemphasized.

Lewis Benson followed with George Fox's call to a prophetic experience—the experience of hearing God's voice and obeying it, which is open to all. For Fox the light is always understood as God's Son speaking to God's people, the prophetic experience, the I-Thou relationship of hearing and obeying Christ.



Theodore B. Hetzel

Part of Section A (first grade group) of the Junior Conference. Adults from Friends Neighborhood Guild. This play parade visited each day one section of the Junior Conference.

Paul Lacey in his remarks on the meeting for worship as the core of our life together brought us face to face with man's ever-present desire to eliminate the great abyss between profession and practice. The true touchstone of a meeting for worship is not the quality of the speaking or of the silence, but "Did communion take place?"

Norman Whitney felt our response to challenges from outside our Society would have a determining effect on our future.

SARAH R. BENSON

Creative Relationships with Quaker and Other Christian Movements. Chairman, George A. Walton, former Chairman, Committee on Christian Unity, Friends General Conference.

There was a daily average of some 35 participants.

A panel consisting of Thomas R. Bodine of New England Yearly Meeting, Frances Warren of the Young Friends Committee of North America, and S. Brook Moore of Baltimore Yearly Meeting ably and with sympathy presented the problems with which the Five Years Meeting must work to achieve closer understanding and unity among its differing member Meetings.

George Walton outlined the history of the International Association for Liberal Christianity and Religious Freedom (IARF), which began largely as a movement from Unitarianism. Arthur E. Morgan then gave an impressive and inspiring vision of a religion of the future which would be able to free the human spirit from the limits of cultural patterns. (An excerpt from this address is printed in this issue.)

Anna Brinton, member of the General Board of the National Council of Churches, presented a convincing case for having Friends as members of this organization, and emphasized ways in which Quakers could have a positive influence within the National Council.

RACHEL FORT WELLER

Teaching Brotherly Love in an Age of Fear and Tension.

Chairman, Dorcas E. Ensor, Religious Education Committee, Friends General Conference.

Average attendance was 50. As one of our speakers, Bernard Clausen, pointed out, we live at a time when 90 per cent of the world scientists are engaged in research related to mass destruction. Norman Whitney, our first speaker, suggested that fear and the love of power are positively correlated and that absolute freedom from fear is only possible when we refuse to defend our possessions, our rights, our very lives. It was recognized that we have a need to overcome our own tensions and fears in order to become effective channels for brotherly love.

Isabel Hollingsworth, who presided at the next meeting, presented the following question for consideration: "What do you think leads a young man to make the decision to be a conscientious objector?"

On Wednesday through a role-playing incident Mary Esther McWhirter made us vividly aware of the problems of teaching brotherly love to the elementary-age child.

Quoting 1 John 3:18, "Let us not love in word or speech but in deed and in truth," Bernard Clausen helped us search for ways to teach brotherly love to junior- and senior-high-age boys and girls. Example and concrete action are decisive. As Gandhi declared, "Brotherly love needs no propaganda. Life will spread itself."

DORCAS E. ENSOR

Creative Teaching Techniques. Cochairmen, Elizabeth W. Ellis, Vice Chairman, Religious Education Committee, Friends General Conference, and Marie Boyle, Director of Religious Education, First Unitarian Church, Philadelphia.

Marie Boyle posed two stimulating questions at the first session. Discussing "What seems to you the biggest obstacle in group teaching?" helped individuals to understand basic problems and to accept the fact that some were insoluble.

The story-telling session began with an excellent demonstration by Betty A. Gravatt. A small group of four-year-olds scarcely noticed the group of 60 observers. Later she outlined methods for the effective use of the story in teaching.

Mary Jo Larsen in discussing craft techniques made the use of art an important teaching aid.

In the final session role playing was explored, with some attention given also to creative writing, choral reading, dramatics, and participation in a motion choir. Methods of leading discussions brought new insight into this important teaching technique.

Both the new and the experienced teacher was aided in these sessions.

ALTA M. REBER and REUBEN CLOSE

Meaningful Living in the Second Half of Life. Cochairmen, Muriel I. Chamoulaud, Chairman, Gerontology Commit-

tee, New York Yearly Meeting, and Florence D. Tobiessen, Chairman, Subcommittee on Planning for the Later Years, Social Service Committee, Philadelphia Yearly Meeting.

This round table repeatedly turned to what older Friends could do to help themselves, their Meetings, and their communities; the tone was bracing, and the keynote was service. The younger persons among the 70 or so who attended each day were the ones who pulled the talk back to aid for, as well as from, the aging.

Lowell Wright conceded society's obligation to older citizens as a result of taking away their jobs, deflating their savings, and educating them narrowly for work alone. Anna Brinton and Muriel Chamoulaud agreed that older Friends



Theodore B. Hetzel

Part of Section C, Junior Conference, Singing at the Pier

must share the burden of Quaker business. John Snyder and Dorothy Lee March urged them to maintain physical fitness for service. Florence Tobiessen repeated Lea Bartram's admonition to younger Friends not to do so much for the elderly that they lose their independence. Major problems of the aging are health, housing, and poverty. There should be a reassessment of the role of Friends boarding homes.

The oldest Friends present were Annabella Wister Wood, 88, and John Mitchell, 92.

MARY GWYNNE SCHMIDT

Friends and Nonviolence. Chairman, Lawrence S. Apsey, Chairman, Peace Committee, Scarsdale, N. Y., Monthly Meeting.

Participants numbered from 40 to 70. True nonviolence is an inner condition of love, beauty, openness to truth. It is one side of human nature and within the power of all. It is realistic, recognizing the existence of conflict, but getting on with life in spite of conflicts. *Satyagraha* requires religious principle, compassion, courage, daring, honor, humility, patience, and discipline.

Group action requires clarity, integrity, and truthfulness, both within the group and towards officials and the public. In its planning there should be corporate search, but in its execution the principles of leadership and loyal obedience are essential.

Nonviolent action is not always successful. What about martyrdom? There are two kinds of martyrs. One accepts

consequences of his witness for principle; the other deliberately offers his body as a public example.

What about civil disobedience? Only intolerable laws should be disobeyed, and only with great discipline. To protest an immoral law is to do a distinct service to law and government, provided there is a scrupulous observance of just laws.

RACHEL DE LEEUW

The Developing Role of the United Nations. Chairman, Esther Holmes Jones, Accredited Representative to the United Nations for Friends General Conference.

One hundred Friends from 80 Monthly Meetings attended. Joining the discussions from the United Nations were C. V. Narasimhan, Under-Secretary, U.N., and Associate Managing Director of the U.N. Special Fund; and Dr. Mata Akrawi of UNESCO.

Edward Snyder of the FCNL, emphasizing that the great builders of the past have been the idealists, stressed the need for the development of a world of law, including a nuclear test ban, universal disarmament, and greater use of the World Court, through repeal of the Senate's self-judgment reservation. The ever-increasing need for public support of the U.N. was seen by Esther Holmes Jones, with the danger of a new U.S. isolationism bypassing the U.N. due to the growing number of new members having independent policies. To increase support at the local level, Gladys Bradley, Alternate Representative to the U.N. for Friends General Conference, gave examples of her own community's programs and other ways in which Friends can act. Concerns emanating from Monthly Meetings were recounted, such as the Urbana-Champaign members' self-imposed tax of one per cent gross income as a contribution to the U.N.

ROY HEISLER

The American Indian Today. Chairman, Theodore B. Hetzel, Board Member, Indian Rights Association, and Chairman, Indian Subcommittee, Community Relations Committee, American Friends Service Committee.

Some 40 Friends discussed the activities of the government, of the Society of Friends, and of some other groups on behalf of the Indians, both now and in the past.

Of immediate concern is the Kinzua dam project, depriving Seneca Indians in New York of most of the habitable land on their reservation. An appropriation has been made which could make this a reality in spite of the seemingly superior Conewango dam site. Friends were urged to write again to Congressmen, and New Yorkers should write also to Governor Rockefeller.

It was suggested that Friends visit reservations in order better to understand the Indian and his culture, for on such knowledge all action must be based. The unique factor in the success of Quakers with Indians has been the Quaker practice of helping the Indian attain his goals rather than imposing ideas on him.

DEBORAH GOODYEAR

Quaker Concerns and Economic Issues. Chairman, Francis D. Tyson, Professor of Economics and Industry Emeritus, University of Pittsburgh.

Attendance varied from 70 to 95. Geoffrey Wilson of London Yearly Meeting, Economic Adviser to the Finance Section of the British Embassy, Washington, pointed out that our economy had provided the means for a full life through a continuing rise in productivity and income. He felt that the U.S., along with Western Europe, faces a crucial politico-economic choice in allocating resources and wealth.

The panel on "New Responsibilities in Matters of Economic Concern" was vital. Edward Behre, Chairman, reviewed the cooperative movement and described consumers' and producers' cooperatives. James Frorer presented management's critical comment; the tax issue was reviewed. Phases of cooperative activity were presented by Jesse Yaukey in terms of freedom and of effective leadership in social insurance and other new fields. Irving Hollingshead presented his own experience in Friendly ways with respect to new business problems and relations.

Canby Balderston, Vice Chairman of the Board of Governors, Federal Reserve System, in "Economic Growth without Inflation and with More Stability," impressively reviewed continuing unemployment; industrial overcapacity in Europe; and adverse balances of payments, as of trade.

HENRY BALIVET

Race Relations: New Perspectives in the Sixties. Chairman, Charles J. Darlington, former Chairman, Community Relations Committee, American Friends Service Committee.

William Bagwell, whose assignment with the Southeastern Office of the American Friends Service Committee has been in the field of school desegregation, talked about the role of young people in the recent sit-in demonstrations, aimed originally at desegregating public-eating facilities. He sees the sit-in as one of the most significant developments in desegregation since the 1954 Supreme Court decision. Some Southerners, including the Mayor of Atlanta, admit the move is in the direction of the American dream of freedom and equality for all.

G. Macculloch Miller, 2nd, teacher and civic worker in Burlington County, N. J., Margaret Collins, real estate broker, and George Otto, real estate developer and builder, described several approaches to making housing available on an integrated basis.

Richard Taylor of the Race Relations Committee, Philadelphia Yearly Meeting, discussed how Friends can relate themselves to the struggle of the American Negro to gain equality. We must be alert to changes taking place in society, he said, and face searchingly the personal considerations entailed.

VINCENT G. MATTER

Friends and Penology: A New Vision and a New Responsibility. Chairman, Edmund Goerke, Jr., Chairman, Prison Committee, New York Yearly Meeting.

What makes a juvenile delinquent? How can we as Friends stop this process? Have we the right to take a life for a life? These were some of the questions we considered. With the help of panel speakers such as Dick Bacon, Rosemary Good-

enough, Mike Phillips, and Dr. G. I. Giardini, we were helped to a fuller understanding of the problems of crime and treatment of offenders. The thought was stressed that as concerned Friends we need to take a leading role in sensitizing our Meetings to these problems.

We felt we were a group of dedicated people who were actively interested in doing something. Those of the group who knew little learned much from the more experienced; those who knew much learned from the less experienced. Many came away desiring to do all they could in the area of penology—to act.

ROBIN HERITAGE

Workshop in Community Peace Education, sponsored by the Middle Atlantic Region of the American Friends Service Committee in connection with Friends General Conference. Staff, Betty Hagedorn and Viola Scott, Middle Atlantic Region, AFSC; Alexander Stewart, Jr., Methodist Minister, Gowanda, N. Y.; George Willoughby, CCCO; Olcott Sanders; Charles Walker; Emily Parker Simon.

The group, seeking ways to act for peace, began its sessions with worship, followed by a digest of the day's news, given by Charles Walker of the Fellowship of Reconciliation, Philadelphia. The next hour was devoted to a basic lesson in group dynamics, led by Olcott Sanders, recently of the AFSC Information Services. The group divided in two committees for the second half of the session, each to plan a peace education program that would fit the needs and utilize the resources of two differing imaginary communities.

Such workshops as this, which provide techniques and materials, could be set up by Monthly Meeting Peace Committees on a regional basis. They would provide an excellent preparation for the focus on peace and disarmament throughout the Society in October.

BARBARA HINCHCLIFFE

From a 13-Year-Old's Letter

OUR speaker this morning was Bert Bigelow from the *Golden Rule*. He gave such an interesting talk that I would like to read his book sometime. . . . I think I will probably buy the copy of "Which Way the Wind?" Then B and D can read it, and we can have it for reference. . . . Tomorrow night I am going to see the exhibits. I'll look at the books, too, and see what they have.

I'm awfully glad I got to stay for the Conference for two reasons: (1) I'm enjoying it, but, more important, (2) I'm really thinking about the problems in the world. Our whole program is designed to stir us up, and it is certainly succeeding. . . .

This afternoon I went through the gift shops such as the Trade Winds shop. I saw lots of things I would have liked to buy, but I couldn't justify any of them, thinking about the Algerians and the rest of the world. So I won't have any souvenirs, and all I will bring back of interest is pamphlets and an improved mind. . . .

Yours palefacedly,
(unsigned)

Cape May Sidelights

(Continued from page 438)

Ann Arbor Monthly Meeting, East Lansing Preparative Meeting, Toledo Preparative Meeting, Saginaw workshop group (unorganized), Detroit Monthly Meeting, Birmingham Preparative Meeting, and Kalamazoo Monthly Meeting.

The Central Committee of Friends General Conference at its meeting on June 30 endorsed the sponsorship by its Peace and Social Order Committee of a nation-wide call to Friends for witness and rededication to the peace testimony. The Board of Peace and Social Concerns of the Five Years Meeting of Friends and the Young Friends Committee of North America are also sponsors of this call to rededication on the individual and Meeting level and to a pilgrimage of Friends to Washington, D. C., on October 23 and 24.

Mayor Carl Youngberg welcomed the Conference with sincere warmth, expressing the town's happiness that Friends were returning to Cape May after a moment of indecision.

We noticed several improvements over arrangements in former years. Cape May had for the first time this year established a Convention Committee, headed by Mr. Mervin Kent. This committee had systematically made all advance arrangements for the use of our facilities, such as the solarium, schools and churches, and community centers.

The most welcome change concerned the facilities for the Senior High School section. The group was in Congress Hall Hotel and the Annex of the Windsor. In general, the city is to be commended for its imaginative planning in suggesting to us the use of public or semipublic buildings, including three Negro churches, whose hospitality was greatly appreciated.

The general Exhibit Room was well supplied with attractive and informative displays. The following groups were represented: Friends Neighborhood Guild, the Gerontology Committee; the Bible Association; Japan Committee; Workshop for Peace Education, the U.N. Subcommittee; Women's International League for Peace and Freedom; Friends and Prisons; Race Relations; Friends World Committee for Consultation; Polaris Action; New York Yearly Meeting (with beautiful color slides); Mercer Street Friends Center, Trenton, N. J.; Middle Atlantic Region, AFSC; Indian Affairs; Historical Library, Swarthmore College; Social Order Committee, Philadelphia; Woolman Hill Quaker Center; FCNL; AFSC; and, last but not least, the FRIENDS JOURNAL.

Under the cheerful, friendly direction of Ellen Paullin, conference attenders showed an increasing interest and competence in the hymn and song fests preceding the evening lectures. Ellen Paullin was heard to remark that Friends were not only enthusiastic but "beautiful" singers. Walter B. Felton supplied the effective piano accompaniment to the singing.

Raymond Soares brought to Friends on Tuesday evening

a rich program of folk music and of spirituals, which was much enjoyed.



Theodore B. Hetzel

Yoon Gu Lee
from Korea, Honolulu Monthly Meeting, and
Kazuko Kagami,
Tokyo Monthly Meeting

The Sunday night performance in the auditorium of the docudrama "Which Way the Wind?" by Philip C. Lewis attracted a large crowd. The presentation was excellent in diction and staging and must have stimulated many in the audience to plan a similar performance at home. The players were at an unavoidable disadvantage because of the acoustics of the oversized room. It was, nevertheless, a memorable appeal for peace.

Directors of the play were Bob Sickinger and James F. Griffith. The cast consisted of Frank Freda, Lois Almen, Mel Haughwout, and Dan Prince. Responsible for the production were George Brobyn, Bill Eustace, and Lisette Diamond.

The text of the play is available from the American Friends Service Committee at one dollar a copy.

The program of Friends General Conference at Cape May this year offered no fewer than eight major lectures, one dramatic performance, 16 round tables, and four lecture series on the Bible and Quakerism. There were, in addition, numerous secondary arrangements for lectures, illustrated reports, films, and slides. A close look at the program will reveal that various interests or opinions in certain fields were well taken care of. Liberal as well as conservative or orthodox voices could be heard. The Program Committee, following its traditionally broad-minded policy in planning activities, had achieved a well-balanced set-up.

In view of this "embarrassment of riches" the attenders of the Conference did not always find it easy to make a choice of a round table or lecture group and then stay with it. One Friend offered a prayer of thanks for this "smorgasboard." It was, indeed, a richly supplied table, and the picking and nibbling of a few restless souls who went from one round table to another was a pardonable sin. Who would not wish for just such a small degree of omnipresence on such an occasion—if that were possible?

There were special afternoon occasions for welcoming overseas guests; for enjoying refreshments offered on behalf of

the Friends Committee on National Legislation; for honoring Esther Rhoads on her return from an extended assignment in Japan; for greeting World Council representatives Bliss Forbush and Preston T. Roberts, Jr.; for talking with Arthur E. Morgan about the International Association for Liberal Christianity and Religious Freedom; and for meeting Rita Morgan and Virginia Heiss, representing American Friends Service Committee activities abroad.

There were also committee meetings (the Central Committee of Friends General Conference and a number of others) which carried on the business of administering the continuing work of the Conference. If the Cape May Conference was a smorgasboard, then the Friends serving on the committees might be listed as dietitians, cooks, waiters, and dishwashers.

Special thanks are due the office force who served a public of several thousand visitors with unfailing courtesy and skill: Lawrence McK. Miller, Jr., General Secretary of Friends General Conference; Mary Middleton, Mildred Guyton, Barbara Graves, Bernice Nichols, and Hannah Stapler.

The Book Store did a thriving business, although Josephine Copithorne stated that sales were slightly below the 1958 level. The best sales hour was 9:30 to 10:30 p.m. This year's best-sellers were the new edition of the London Discipline, *Christian Faith and Practice*; Henry van Etten's *George Fox and the Quakers*; Elizabeth Gray Vining's *Return to Japan*; and Eric W. Johnson's *How to Live through Junior High School*. Juveniles for various age groups were in constant demand.

Margaret and Hi Doty's pamphlet tables offered at various times about 325 different items. Sales were quite satisfactory. Titles in greatest demand were *But You Can't Trust the Russians* (AFSC); the song, game, and dance booklets of the Cooperative Recreation Service, Delaware, Ohio; and the docudrama performed on Sunday night, *Which Way the Wind?* Because of the topics of two of the Bible series, the paperback editions of the Book of Job and the Gospel of John were also in great demand.

The school exhibits were all the more stimulating as Round Table 5 on Education met in the same room. The following institutions displayed their materials: Wilmington College; Friends Select School; Friends Seminary; Sandy Spring Friends School (at once prehistoric and prophetic, or visionary); George School (excellent pottery); William Penn Charter School (with an imaginative South Pacific project); Oakwood School; Guilford College; Westtown School; Moorestown Friends School (with an artistic presentation of Christmas); Baltimore Friends School (beautiful mosaics); Wilmington, Brooklyn, and Tokyo Friends Schools; and Friends Central School (remarkable Latin models). The Gwynedd Foulkeways also exhibited a building model in the same room.

The exhibit of the Friends General Conference Committee

on Religious Education presented a rich variety of materials used in various First-day schools, some of which is available from FGC. We saw games, dioramas, models, paper-cutting demonstrations, puppets, records, and reports from many Meetings. The AFSC had its children's programs on display.

About Our Authors

Bliss Forbush delivered "The Basis of the Quaker Heritage" as the keynote address at Friends General Conference, Cape May, N. J., on Friday evening, June 24, 1960. Not long before he was the recipient of many honors as he retired after 18 years as Headmaster of Baltimore Friends School. He was also Chairman of Friends General Conference for several years and is widely known as the author of *Elias Hicks, Quaker Liberal*, which was published in 1956. The lecture will be continued in later issues.

Barbara Hinchcliffe, a member of Green Street Monthly Meeting, Philadelphia, is on the staff of the Information Service of the American Friends Service Committee.

Arthur E. Morgan gave his address on "The Sense of Heritage" at the June 29, 1960, session of the Cape May round table on "Creative Relationships with Quaker and Other Christian Movements." The group was considering that morning the International Association for Liberal Christianity and Religious Freedom (IARF). Arthur E. Morgan, a member of Indiana Yearly Meeting, Friends General Conference, has served as President of Antioch College and as Director of TVA. He has in recent years been active in rural community work and at various times has been engaged in projects and commissions for foreign governments, notably on the Gold Coast and in India.

Carl F. Wise, a member of Reading Meeting, Pa., is retired from his position as teacher of English in the Philadelphia public and adult school system. He is a member of the Board of Managers of the FRIENDS JOURNAL.

Additional Cape May addresses will appear in later issues, space permitting.

We are greatly indebted to Theodore B. Hetzel for the photographs.

We have appreciated the cooperation and skill of the many reporters who have contributed to this issue. Regretfully, we have had to cut rather severely some of their reports in the desire to include an over-all picture and to give something like an equitable allotment of space to the various phases of Friends activities and concerns.

Coming Events

(Because of the lack of space we are not this time repeating calendar items previously listed for the coming month. See, therefore, page 430 of our issue for July 23, 1960, for details about other events in the period from August 6 to September 3.)

AUGUST

7—200th Anniversary of Purchase Quarterly Meeting at Amawalk, N. Y., Meeting House, 10:30 a.m.

7—Community Day at Solebury Meeting, Pa. Worship, 10 a.m.; Dr. Homer A. Jack, "1960—Africa's Freedom Year," 10:45 a.m.

10 to 14—Illinois Yearly Meeting, FGC, at Quaker Lane, near McNabb, Illinois. Participating, Barrett Hollister, E. Raymond Wilson, Barrington Dunbar, Norma Price, Charles Wright, Marvin Fridley.

15 to 19—Pacific Yearly Meeting at Willamette University, Salem, Oregon.

16 to 21—Iowa Yearly Meeting, Conservative, at Paullina, Iowa.

18 to 21—Indiana Yearly Meeting, FGC, at Waynesville, Ohio.

24 to 28—Young Friends of Mid-America Conference at Quaker Haven, Indiana.

26 to 28—Lake Erie Association at Camp Mary Orton, north of Columbus, Ohio, on Route 23.

28—Meeting for Worship at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., 10:30 a.m.

Coming: Annual Meeting for Worship at Adams, Mass., September 11, 3 p.m., arranged by the Adams Society of Friends Descendants, Speaker, George E. Haynes, member of Newtown Meeting, Pa., and Superintendent of Pennsbury Manor, Morrisville, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School, 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, Julia S. Jenks, 2146 East Fourth Street; Tucson MA 3-5305.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

PALO ALTO—First-day school for children and adults, 10 a.m. Meeting for worship at 11. 957 Colorado.

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

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Meeting, 11 a.m., First-days at 300 North Halifax Avenue. Information, Sarah Belle George, CL 2-2833.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 11 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

MIAMI—University, Wesley Foundation, Sundays 7:30 p.m. Clerk, MO 1-5036.

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

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

GEORGIA

ATLANTA—Meeting for worship and First-day school at 10 a.m. 1884 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

CHICAGO—57th Street Meeting of Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7:30 p.m., every first Friday. Telephone Butterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

INDIANAPOLIS—Lanthorn Friends, 1040 W. 42nd Street. Meeting for worship and First-day school, 10 a.m. Telephone LI 6-0422.

IOWA

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

FAIRFIELD—Bible School, 9:30 a.m.; worship service, 10:30 a.m., DST. 1207 South 6th Street.

LOUISIANA

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: R. B. Thomas; telephone WA 4-3366.

MASSACHUSETTS

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

NANTUCKET—Sundays 10:30 a.m., through July and August. Historic Fair Street Meeting House.

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

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

MICHIGAN

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

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 8-9675.

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

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEW JERSEY

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

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

HADDONFIELD—Meeting for Worship, 11:00 a.m. First Day, Lake St., Albert Wallace, Clerk.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

ALBUQUERQUE—Meeting and First-day School, 11 a.m., 815 Girard Blvd., N.E., Albuquerque. John Atkinson, Clerk. Phone ALpine 5-9588.

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

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

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

NEW YORK—First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

PAWLING—Oblong Meeting House, Quaker Hill. Meeting for worship, 11 a.m. First days through August 28.

SCARSDALE—Worship, from June 12th through Sept. 4th, Sundays, 9:30 a.m., 133 Popham Rd. Clerk, William Vickery, 162 Warburton Ave., Hastings-on-Hudson, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga Street.

OHIO

CINCINNATI—Meeting for worship, 10 a.m., 355 West McMillan, Richard Day, Correspondent, WI 1-2419.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 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.

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. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 10:30 a.m. Frankford, Unity and Waln Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

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

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

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

RHODE ISLAND

JAMESTOWN—Conanicut Meeting, 10:30 a.m., July 3rd through September 4th.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Sumner Parker. BR 6-8391.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 606 Rathervue Place. Clerk, Priscilla Zuck, GR 7-3414.

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, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; JACKSON 8-6413.

WANTED

BY WIDOWER WITH FOUR CHILDREN, aged 5 years to 11 years. Refined lady under fifty to take full charge of home, children and necessary day help. Large pleasant home, private sitting room, bedroom and bath for housekeeper. Father travels. Northern New Jersey. Prevailing salary. Must have references. Write Box B161, Friends Journal.

HALF TIME SECRETARY FOR YOUNG FRIENDS attending Penn State University. To organize religious, social, and political discussions, and community social order projects. Salary \$1,800. Graduate student and/or wife acceptable. Applicants write Mark D. Shaw, 318 Atherton Street, State College, Pa.

TO BUY SMALL HOUSE, preferably one level, or house with two apartments. Quiet location and small garden desired. Convenient to transportation to Phila. Box W 4319, Friends Journal.

COLLECT WORKS OF GEORGE FOX, eight volumes, Marcus T. C. Gould, 1831, Philadelphia. Quote price and condition to: David L. Newlands, 21 South Centre Street, Merchantville, New Jersey.

CHRISTIAN LADY would like a room in a Christian home. Easy to get along with, refined. Can pay reasonable low rent regularly. Box H162 Friends Journal.

EFFICIENCY OR SMALL APARTMENT for lady in Germantown, Pennsylvania. Near transportation, by September 1st. Write Box D160, Friends Journal.

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MArket 7-3576

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The Friends Book Store will be closed from August the 15th to August 29th. During this vacation period, order books from YEARLY MEETING OFFICE, 1515 Cherry Street, Philadelphia 2, Pa. LOcust 8-4111.

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