

FRIENDS JOURNAL

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IN THIS ISSUE

*H*AVING gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our servicing; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness.

—ST. PAUL

The Unappreciated Paul

. by Henry J. Cadbury

On Preparative Meetings— The Challenge of Suburbia

. by Robert O. Blood, Jr.

The Healing of the Spirit

. by Virginia H. Davis

Two Questions

. by Carol Murphy

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FRIENDS JOURNAL



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Go Forth, John Woolman

By DOROTHY M. WILLIAMS

"... yet I perceived a plant in me which produced much wild grapes."
JOHN WOOLMAN'S *Journal*

Go forth, John Woolman, the heart must journey
As seasons round their appointed circuits.
The traveled road unwinds with a ripple
Of encounter and words, the tune of people,
And a conversational wind in the thickets
Bickering over fox grapes.

Go forth, John Woolman, for search implies journey;
A far road unwinding in buttercups blowing
A gold ocean. Sunny under ochre willows,
Your pilgrimage wantons and riots in yellows,
For youth becomes in the morning of going
Companion with luminous shapes.

Go forth, John Woolman, hot blood must journey
A distance in suffering when false springs beckon
Over ghost hills of turbulent seeking.
Be aware of all transience flowering,
Yet in the convivial blossom now reckon
Seedpods of winter landscapes.

Go forth, John Woolman, for mind is a journey
Which finds the journey, itself, destination
Where byways converge in discerning vision.
In converging world, caring homes like a pigeon
Till arrival becomes love's identification
And only horizon escapes.

Pendulum

By ROY HANSON

It swings and dips from far at left,
Then pauses at the right extreme,
And swinging to the left once more,
It passes by the middle beam.

Nor ever does it seem to stop
Midway, where rest might come to it;
But loves each side until in scorn
It leaves to find the opposite.

And so between extremes I go,
As truth and God I seek to find.
I pause at each point farthest out.
I ride the pendulum of my mind.

Sometime, somewhere, amid extremes
The final truth I hope to find,
And stop the swinging pendulum.
This, though, would be the end of time.

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Editorial Comments

The Ministry of Listening

IN the New Testament the cases of healing from blindness are among the most conspicuous miracles. Modern man's most prevalent deficiency is his psychological deafness. Admittedly it is often self-imposed as a protection against the barrage of words and noise surrounding him everywhere; yet once assumed, this deafness acts as an automatic barrier in all human relations. Perhaps in our time we need to stress the ministry of listening more than the ministry of the spoken word. Our meetings for worship as well as those for business provide ample opportunity for training in this ministry of listening.

A recent *Newsletter* of Moorestown, N. J., Meeting contained advices which deserve to be known by a larger audience. They admonish Friends to avoid conversation while general discussion is going on in the business meeting. A person who has spoken once should avoid speaking again until others have had an opportunity to express themselves. The importance of listening is strongly stressed. Too often people do not listen—they talk, the *Newsletter* says, adding that, when they do listen, they listen just enough to decide about the next remark they are planning to make.

Since some older Friends are inclined to reminisce, the advice of the *Newsletter* that only relevant experiences be shared is in order. In general, reticent members ought to be encouraged to speak. Their contribution may rhetorically not be perfect; but even when presented in a faltering manner, a genuine concern will always be recognized and appreciated.

Although these advices pertain to business meetings, they might fittingly apply also to our meetings for worship, where they ought to be heeded by old and young. The extraordinary liberties permitted in the conduct of a Quaker meeting call for watchful self-discipline. Too many meetings suffer from what one Friend called the "luxury of too much speaking." Those contributing regularly to the ministry of the spoken word often exert less self-restraint than beginners. We heard of a grandfather, who when coming home from meeting for worship was asked how meeting had been; he calmly replied, "I think it was a very good meeting; I spoke twice." Even if he had spoken only once, he may have yielded to habit instead of real concern. Wisdom and experience are enriched by the ability to listen.

The Refugee

The refugee crossing the artificial borders erected within his own country symbolizes the fantastic ruptures which the alleged wisdom of our statesmen are creating and perpetuating. Whether at the former Polish Corridor, the Spanish Civil War frontier, the 38th parallel in Korea, the Berlin Wall, or the Hong Kong border—hands that reach across the lines remind us of the tragic genius of our time, which operates in the realm of fission, when our hearts cry for unity and fusion. In Berlin as well as in Hong Kong the refugees are messengers of despair. Their coming indicates that the experiments being carried on in their countries ask for unbearable moral and physical suffering, or are failing. Communist China is willing to let thousands of emaciated men, women, and children escape and accepts them back when they fail to enter Hong Kong. The treatment which East Germany accords those fleeing across the wall arises out of the acute political tensions between the two German sectors. In either case we must not assume that the appearance of these refugees proclaims the breakdown of the economy of their homeland or that political changes of broad impact can be expected. China has suffered severe setbacks from the withdrawal of Russian experts, who were to modernize China's industry as well as her agriculture. Yet at the same time China is granting substantial loans to a number of underdeveloped nations. East Germany is made more sensitive than ever to its role as a pawn in Russia's hands. Its unhappy position prompts the miraculously prospering West Germany to remain more aware of the 1945 disaster than she might wish to be.

The fact that the time tables of Karl Marx, Lenin, and Mao-tse are badly out of order strengthens the determination of Communist countries. They know that Europe is prospering and that its predicted collapse has now become unimaginable. At the same time Russia is rapidly developing a middle class that will favor the growth of conservatism. The many enigmas of China preclude sound appraisal of that country until we accord it long overdue recognition, thereby opening up opportunities for economic cooperation, especially the disposal of our surplus food. The amelioration of her economic situation can only lead China away from the path of radicalism which emergencies are bound to intensify.

Of necessity the official refugee year left the fundamental problem of the refugees unsolved. It is of a political and ultimately moral nature. A refugee is asking for more than concrete assistance for himself. A home-

less member of the human race, he demands nothing less than the rebuilding of the family of mankind, that is bound to render more of its members orphaned, without the vision of the fatherhood of God.

The Unappreciated Paul

By HENRY J. CADBURY

ONE cannot claim that the Apostle Paul is completely forgotten or ignored today, even after nineteen hundred years. He has a good deal of theological and ecclesiastical prestige, but less lay and secular appreciation than he deserves. Over the years the church has maintained his reputation; but reputation is not the same as understanding, on the one hand, or influence, on the other. His actual rating has over the centuries fluctuated something like the stock market. Apart from traditional respect paid to him he has had his ups and downs, and if one phase of him has been respected and exalted, another may have been ignored or even deprecated. What the author of Acts admired in him may have been quite different from what those who wrote in his name attributed to him, like the author of the Pastoral Epistles or the writer of the apocryphal Acts of Paul. An early reference to him occurs in 2 Peter, but it is hard to tell whether it is wholly friendly, nor is it a wholly authoritative book. It says, "Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."

This is not the occasion to trace the fluctuations in Paul's real influence over the centuries. Apparently he suffered a partial eclipse quite early. Obviously his letters were collected and circulated and read, but a study of the Antenicene Church suggests that his influence was rather slight. A remark is attributed to Professor Harnack to the effect that no one in the Second Century understood Paul, except the heretic Marcion, and he misunderstood him. The age of the Church Councils that followed formulated the creeds, and it is not clear that for all the apparent influence of philosophy in this process Paul's thinking really played an important role. Eighteen verses of the prologue of John may have been more influential than 1800 verses of Paul's epistles. But Paul's influence, no matter how partial or one-sided, has been great at several later epochs. One thinks of August-

tine in the early fifth century, Luther in the early sixteenth, and our contemporary Karl Barth in the early twentieth.

If Paul was not appreciated in his own time one can put the blame partly on Paul and partly on others. I am not sure how the author of 2 Peter divides the blame in his day. He admits the difficulty of understanding the letters. I have often wondered how well his first readers understood Paul. They were not many of them wise, we are told, but we are also told that even Paul's critics found his letters very weighty; that means, I think, "severe" (2 Cor. 10:10). One may wonder if his converts understood him better than we do. If so, the fault is partly ours.

What then are the reasons why Paul, or at least some aspects of Paul, are unappreciated today; why in some quarters is he resented or positively disliked?

I begin with one superficial and, I think, quite unjust impression that he gives. I have met women—in fact, groups of Christian women—who believe Paul was unforgivably anti-feminist. This makes him unacceptable to a full half of humanity and a very sensitive half. It makes no difference that in all antiquity and as late as the age of the crusaders, with its standards of chivalry, and even of Queen Victoria, what by modern standards we should call equality of the sexes was never envisaged or desired by women. Paul, however, is really on the liberal side. He was fortunately no premature iconoclast on social standards, but he was, in an overly masculine society, sensitive to the appropriate role of women. He was no misogynist. Insofar as he approves marriage or commends celibacy, men and women are treated alike. Why should women in general infer that any man's celibacy is a reflection upon them? Readers of 1 Corinthians 7 should not overlook the careful reciprocity suggested by Paul for married partners, and if they only realized that the latter part of the chapter shows Paul in striking contrast to unnamed ascetics who evidently advised betrothed people not to get married, his comparative leniency and tolerance would be understood. If they so desire, says Paul, let them get married. In doing so they commit no sin.

In other parts of the same letter occur two seemingly

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contradictory references to women's vocal behavior in the time or place of worship. I do not claim to be able to reconcile these nor do the commentators reach any satisfactory conclusion. In 14:34-35 women are told to keep silence and not to speak in the churches. But in chapter 11 he assumes that women, like men, may pray and prophesy. The only difference between them here is the matter of head covering. Each sex has its own appropriate rules here—rules which, like all matters of outward dress and behavior, have nothing to do with fundamental spiritual rating of the sexes. What the Christian church has done and is still doing to keep women in secondary ecclesiastical status must not be blamed on Paul. And, except in a few eccentric groups like the Society of Friends, the Pauline equation of male and female is restrained, and perhaps as much by the women themselves as by the men.

A second prejudice against Paul is found among those people who think of him as the perverter of the original Christianity. He is accused of taking the attractive religion of Jesus and replacing it with arid theology. I think this is due again to misunderstanding and to placing both Jesus and Paul out of context. After all they were contemporaries; both of them were Jews, and both of them combined with their Judaism a fresh independence from the faith of their fathers. There is a difference, of course. Jesus, as the object of religious faith, is obviously quite different from the rather unselfconscious Jesus himself. It was not Paul alone, but all Christians before him or after him, who made Jesus the central figure of thought as well as of loyalty and in so doing changed the nature of the Gospel. There is a difference, but perhaps not an invidious one, nor one for which conscious or unconscious degradation is the right term. Romans and the Sermon on the Mount are quite different, and the latter is widely admired (even if not practiced). It has no characteristic Pauline theology in it. Yet Romans and other Pauline epistles have in their ethical section great similarity to the teaching of Jesus.

I suspect the antagonism to Paul here and elsewhere is due much more to his more recent admirers and in-

terpreters than to himself. Apparently already in his lifetime in Corinth there were zealous advocates of Paul who caused him uneasiness by their sheer loyalty. They made comparisons of Paul's gospel with that of Apollos, or with the original apostolic gospel. Some cried, 'I am of Paul' but others 'I am of Cephas'—a curious anticipation in part of the Protestant-Catholic controversy. Paul was less flattered than bothered by this kind of partisanship. As many a modern teacher knows, there are more reasons than modesty to look askance at ardent admiration of oneself. The reaction against Paul from the days of Marcion until today is perhaps due to the zealous partial advocacy of some of his ideas, at the cost of a total and more balanced understanding of him.

A single example of this may be given in the widespread habit among many Christians of laying stress on rapid, complete, and spectacular conversion as normative for all Christian experience. Probably Paul had a striking, if not unique, experience. It lost nothing in the telling three times over by that dramatic biographer who wrote the Book of Acts. What happened on the Damascus road as there presented, and at least in part confirmed by Paul's letters, looked like a complete about-face — in modern parlance, a U-turn. Undoubtedly such an experience had a corresponding effect on Paul's later thinking. It may have intensified a natural dualism and sense of antithesis in his thought and expression. Probably it was paralleled in some other individual instances, so that Paul can generalize on the contrast between the past life of pagan Christians and their present practice. Yet one is impressed that for converted Jews much of the past remained and that Paul's converts did not pass at once and completely into what we should call "saints."

It is therefore much more the modern Christians that have given the impression that such a turn-about is the necessary feature of the Christian life. What this has meant for the confusion and frustration of modern conscientious persons is well presented by Johannes Weiss (*History of Primitive Christianity*, 1937, pp. 442-4). It does not fit those who have grown up in a Christian community and whose religious life has been an evolution

*WHO has not at one time or another felt a sourness, wrath, selfishness, envy, and pride, which he could not tell what to do with, or how to bear, rising up in him without his consent, casting a blackness over all his thoughts, and then as suddenly going off again, either by the cheerfulness of the sun or air, or some agreeable accident, and again at times as suddenly returning upon him? Sufficient indications are these to every man that there is a dark guest within him, concealed under the cover of flesh and blood, often lulled asleep by worldly light and amusements, yet such as will, in spite of everything, show itself, which if it has not its proper relief in this life, must be his torment in eternity. . . . It is exceeding good and beneficial to us to discover this dark, disordered fire of our soul; because when rightly known and rightly dealt with, it can as well be made the foundation of heaven as it is of hell.—WILLIAM LAW: *Selections on the Interior Life*, with comments by Mary Morrison, Pendle Hill Pamphlet 120*

rather than a revolution. They feel impelled by social pressure to try to make their experience fit that of Paul or other violent converts, and this sincere effort leads to exaggerated autosuggestion and a failure to recognize the naturalness of a different religious experience. They would be, if left to their genuine experience, what William James called "once-born" persons. Neither Paul nor his one-sided followers leave any place for such "birth-right" Christians. Paul does not write for people who "have no memory of what it means not to be a Christian. Indeed the apostle may be justly accused of treating his personal experience as if it applied necessarily to all men without distinction." (J. H. W. Rhys, *The Epistle to the Romans*, 1961, p. 81)

There are several positive and secular reasons for appreciating Paul that religious people overlook. He is the first Christian of whom we have any first-hand knowledge. Probably neither Jesus nor any of his disciples wrote down anything we have in the New Testament—not the gospels assigned to John or Matthew, nor the epistles assigned to Peter, James, or Jude. Paul is the only first generation author, and that, too, of a substantial number of epistles. In addition we have a partial biography of Paul in the Book of Acts. It occupies a large part of the book, including much of the most authentic part. Someone has recently remarked that the two most interesting books of antiquity that have come down to us are the *Odyssey* of Homer and the Book of Acts, and Paul is the major figure in the latter. In fact, he is better known than any Christian before Augustine and perhaps as well known as any ancient non-Christian figures. Other people wrote letters, as did Cicero and Ignatius, but there are great differences in letter writing, as we still know today. Paul's letters are extraordinarily individual, personal, and self-revealing. As few other persons in history, Paul, though in quite casual and occasional correspondence, succeeded in getting himself written down on paper.

A further feature of Paul—rarely discussed—is the interest he himself elicits just as a human being—his personality as distinct from his religion. John Knox has a good chapter on it (VI) among his *Chapters in a Life of Paul*. We can see in his letters some of the delicate relationships in which he moved, and how sensitively he practiced what he preached in dealing with people. There are examples of tact and intimate understanding, of consciences acting on grounds that are too subtly friendly to be understandable to modern people. He is a man of contrasts, greatly loved and greatly hated, but not equally reciprocating love and hate. He has both modesty and pride. He feels responsibility for individuals—a jealousy in their behalf—in a way that is truly unusual; let us say, for example, in his understanding of those who are

more scrupulous than he himself thinks necessary. But he was not patronizing nor too parental. His friendliness was so human! It was not merely religiously oriented or motivated. Knox thinks he accepted unwillingly but faithfully what he would have preferred not to do. He had to spend a lot of time and energy in administration and counseling, when what was most congenial to him was to be an evangelist.

It is a pity that we often allow the uncongenial aspects of Paul to obscure other aspects, which, if we understood him closely, would recommend him as a man uniquely sensitive to personal relationships and to balanced ethical judgments.

Intellectually, we are quite unnecessarily bothered by Paul because of what others wrongly claim for him and because of what we have no reason to expect in such occasional, vivid, and spontaneous letters as he left us. They were not intended for us, and perhaps we ought to blush to read them at all. Certainly we have no reason to demand the coherence of systematic theology. Indeed, the glory of Paul's thought is just its variety and multiplicity. His fertile thought is too rich for our impatient logic. He has none of the consistency of "little minds."

I have found it possible to distinguish half a dozen planes on which his description of Christianity is given. They are concurrent phases of his religion. In a sense they run parallel, like a six-lane highway. They are, like all expression of religion, dramatic; but they are not subject to the strict requirements of dramatic unity. And no one of them alone represents the real Paul.

One phase deals with the future and is in close accord with Jewish apocalyptic thought. It presents the good news of what will happen "in the last days." Parts of Paul's picture are given in 2 Thessalonians 2 (the coming of the Lord) and in 1 Corinthians 15 (the resurrection of the dead).

A second phase in Paul contemplates God's plans for mankind in the past. The news here is that God has provided a new plan. The old plan was one of law and obedience to the Mosaic law. The new plan lately inaugurated in Christ has replaced the old one, and operates with different requirements.

A third phase in Paul's thought describes the new status in which men can live. Here he has a great variety of illustrations, all taken from human situations of various kinds—mostly social and secular—in which a person moves from an unfavorable position to a favored one. It is *like* an accused man who is acquitted (justified), or a debtor whose debt is cancelled, or a captive who is ransomed (redeemed), or an orphan who is adopted, or a minor who becomes an heir. The experience is *like* that of being involved in a feud and having it settled (reconciliation), or *like* that of being liable to ritual penalty

and having this expiated. Thus in this category Paul alternates among a whole series of familiar illustrations to describe the transition. They sound formal and legal—if there were not so many of them that we ought to recognize that they are merely illustrations and not a single definitive description. In all of them the happy change of status is the relaxation of the uncomfortable status without the painful consequences being insisted on. God's generosity (grace) operates in this way, and in various hints Paul connects each figure with Christ, usually Christ's death (and resurrection).

The other phases of Paul's thought on the subject I will not now attempt to describe even briefly, though I may remark that they too bring in the supernatural action of God, and they also imply the relevance of Christ. One of them, and perhaps the most easily appreciated, is just plain ethical—his contrast between immoral conduct and moral, the works of the flesh and the harvest of the Spirit (Gal. 5:19-23). To reflect on these categories one by one may be more useful than to try to put Paul together into one piece, and since in each of them Christ plays a role we shall have to recognize his Christology as being as many-sided as Paul himself.

Two Questions

By CAROL MURPHY

CARL WISE'S stimulating queries under the title "What is a Friend?" (FRIENDS JOURNAL, January 16, 1960) must surely have aroused soul searching among many. In my own mind, the questions seem to resolve themselves to two: Are Friends Christians? Do Friends need to believe anything?

The second question seems to lead to a dilemma; in avoiding a creedal formula, it is easy to fall into a state of not really believing anything, so that the Society of Friends becomes a catchall for the confused and agnostic who wish to join a body of do-gooders without making any commitments. The seekers who have not found have need of a fellowship—but they also need to be challenged to find by those who have already found.

Many look for an ethical challenge among Friends. It is certainly attractive to choose an ethical standard

rather than a standard of belief; but there are obvious spiritual dangers in this for those who represent the moral standard. They come to resemble too closely the Pharisees who thanked God they were not as other men. Nor is the chronic guilt and anxiety of those who fear to fall short of the standard any more inspiring.

If Friends are to be neither modern Pharisees nor pagans erecting an altar to an unknown God, we might do well to be guided by the answer to the first question: Are Friends Christians? Whatever may be the answer for a Hindu or Buddhist attracted to Friends, to us in the Western tradition, Christianity remains the matrix of our religious belief.

It is no easier to define what it is to be a Christian than what it is to be a Friend; all I can offer is the approximation I like best. To begin with, a Christian is *not* one who is more righteous than other men, neither is he in anxiety or despair. He is one who is confident he is *forgiven* his sins, and *given* the grace of a new life and a new vision. And if you ask why he has this faith, he will answer not with a reasoned argument, but by speaking of revelation. Is the central figure of the Christ who bore this revelation no more to us than "a dead fact stranded on the shore of the oblivious years"? If so, it will be hard for us to recapture the vision of those to whom God has been revealed as one who says, "Thy sins are forgiven thee," and who have seen the two central characters in the tragedy of the problem of evil—suffering man and inscrutable deity—united in one figure on a cross.

Neither teaching *about* Jesus nor the teaching *of* Jesus, alone, can bring the saving revelation to us today. Revelation can go no deeper than the unity of God and suffering "interpreted by love," but it must come to us anew if it is to change our lives. If it came to Paul, to Luther, to George Fox, it can come to us and speak to our condition.

For the Friend who is drawn to the Christian vision, being a Christian is primary, and being a Friend seems the best way for him to express his Christianity. The fullness of Christianity is so many-sided that every sect or denomination is necessary to remind the others of

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BEING liberal does not result in our living arbitrarily and without discipline. Our liberalism produces the desire to be better able to recognize the essential in the temporal, the permanent in the transient, God the Spirit in human documents such as our holy scriptures and ecclesiastical dogmas. As liberals we do not reject our traditions, the Bible, the Koran, etc., or our churches, sacraments, and rites, but we do reject the dogmatism and fundamentalism which are so often connected with them. We want to hear the spirit speaking through them, and therefore our liberalism requires an inner discipline, a listening to our conscience and to others, a sincere humility. At the same time we must be pioneering, critical, and experimental.—DR. HEIJE FABER, President of the International Association for Liberal Christianity

some neglected aspect of the faith. Friends have a mission to the many today who, like the disciples of Acts 19:1-7, have had the "baptism of repentance" but have never heard of the Holy Spirit. Friends have contributed an experiment in worship and witness, and can make new ones, if we remain true to the Spirit rather than the form only of Friends' ways. We have the better chance of making a distinctive contribution the less we care about being a peculiar people and the more we care about our oneness with the communion of the faithful.

On Preparative Meetings—The Challenge of Suburbia

By ROBERT O. BLOOD, JR.

DURING the past forty years, unprogramed Meetings have sprung up in many large American cities. As a result of the residential sprawl affecting these cities, new families attached to these Meetings find themselves at increasing distances from the meeting house. So the question arises whether to establish one or more Preparative Meetings under the care of the downtown Monthly Meeting.

A major distinction must be drawn between Preparative Meetings which are affiliated with a distant Monthly Meeting in a completely separate community and those which represent suburban subdivisions of a metropolitan center Meeting. In the former case, distance requires substantial independence, whereas the latter situation allows many degrees of interdependence and therefore presents many complex problems.

Casual observation of Seattle, Detroit, Cleveland, and Boston suggests that one characteristic of metropolitan Meetings is a long membership list and relatively low attendance at meetings for worship because of the long travel time required for outlying families. The transportation obstacle is often most acute for families with children—precisely the ones most apt to live on the urban fringe.

If the previous generalizations are true, having only one central-city Meeting for a whole metropolitan complex is inherently unhealthy. No meeting for worship or Sunday School program can thrive whose members attend irregularly. Moreover, the fringe families themselves suffer religiously from their marginal participation.

When a metropolitan Meeting is new, this can't be helped. Friends are scattered so thinly over the metro-

politan area that they cannot think of subdividing. However, as the membership list grows, there comes a time when subdivision is the direction of healthy growth. That time can be defined as whenever there are enough families on one side of town to provide a nucleus for their own meeting for worship and the associated child care and religious education.

It is difficult to say just how many families are the minimum necessary for a suburban Meeting. Three factors tend to reduce the number needed. Two of these are geographical: the more concentrated the suburban nucleus of families and the greater their distance from the central meeting house, the more travel time they will save by establishing their own Meeting. The third factor is demographic: the greater the age concentration of the children involved, the smaller the number of Sunday School classes needed. In so far as these factors are not present, correspondingly larger numbers of families will be needed before a Preparative Meeting becomes a rewarding venture.

The meeting for worship and Sunday School program are the logical beginning points for a Preparative Meeting because they are family-type activities which occur with maximum frequency (once a week). They therefore save the most travel time for the largest number of people. The life of the central Monthly Meeting is inevitably affected by the loss of these families from its own meetings for worship and Sunday School classes, but the gains to the Preparative Meeting outweigh the losses to the Monthly Meeting.

As a satellite ring of Preparative Meetings develops, the central meeting for worship and Sunday School become increasingly restricted to residents of the central city: new migrants, college students, minority groups, young working people, old people, and visitors. However, the Monthly Meeting may for a long time serve as the locus of *specialized* individual-type activities which occur less often than weekly. For example, institutes, seminars, retreats, and other conferences could seldom be sponsored by a single Preparative Meeting but serve well the entire Monthly Meeting area. Similarly, the American Friends Service Committee clothing workroom, staff offices, and project committees need to be centrally located. The Monthly Meeting as a whole logically finances visiting speakers, though they might well circulate among all the constituent communities. Specialized committees such as the Peace Committee, Human Relations Committee, or Legislative Committee also serve the whole area as do special officers like advisers to conscientious objectors until the Preparative Meeting develops its own. In short, much of the committee structure and leadership of the Monthly Meeting need not be affected by the establishment of a Preparative

Robert O. Blood, Jr., Associate Professor of Sociology at the University of Michigan, is a member of Ann Arbor, Mich., Monthly Meeting.

This article is a sequel to his "The Nurture of Preparative Meetings," in the FRIENDS JOURNAL of November 15, 1958.

Meeting except for the religious education committee. There is no reason why the clerks of the Monthly Meeting and the chairmen of specialized committees cannot continue to be drawn from the suburban as well as the urban area. In the long run, however, the Preparative Meeting gradually expands in membership and activities until it finally may become a Monthly Meeting in its own right. At that time, common membership in a Quarterly Meeting gives the various Meetings opportunities for continuing contact and cooperation on projects of mutual interest.

If we assume that the central Monthly Meeting has a meeting house and a full program of activities, its budget is apt to be substantially higher per capita than that of a new Preparative Meeting. Because the Preparative Meeting is dependent on the central Meeting for many services, it seems appropriate that the level of contributions to the Preparative Meeting budget be set as high as that of the central-city members of the Monthly Meeting and that the surplus above the local needs be forwarded to the Monthly Meeting. For example, if the Monthly Meeting has 50 central-city members and a budget of \$5,000 (\$100 per member), while the Preparative Meeting has 10 families and a local budget of only \$500, the suburban families should nevertheless contribute \$100 apiece to the Preparative Meeting treasury, leaving a \$500 surplus to be forwarded to the Monthly Meeting for its heavier expenses. As the Preparative Meeting's expenses gradually increase, an automatic readjustment occurs until eventually the Preparative Meeting is spending all its income locally.

In the long run, the growth of satellite Meetings is bound to strengthen the life of the central Meeting through a far greater enlargement of the number of active families than could ever occur on a centralized basis. Eventually our metropolitan areas are destined to support thriving Quarterly Meetings—provided our central-city Meetings respond to the challenge presented by the centrifugal movement of population and encourage a corresponding centrifugal development of Preparative Meetings.

There Is No Night

By ALAN W. ATKINSON

There is no night when children's laughter
Rings crystal chandeliers.
No fears presage a mute
To Mattie's robust mirth;
And Peter, piping as a tonic chord,
Knows no absolute.
Lightness and joy and candor are the leaven,
For of such is the kingdom of heaven.

Baltimore Yearly Meetings

THE two Baltimore Yearly Meetings, at Westminster, Maryland, August 3-8, gathered in small worship groups, some following a pattern of much silence, others of searching discussion. In the deepening fellowship, Friends unaccustomed to speaking overcame their shyness.

Paul A. Lacey said that in many Meetings the ministry, vocal or silent, shows a need of more discipline in private worship. Thomas S. Brown felt that work is inseparable from life; vocation is a calling from God. S. Arthur Watson, in the Carey Memorial lecture, asserted that to know God is the basis of freedom. Mildred Binns Young told us that we are living in a time as wrong as that of the early Friends. Dare we say we "still know a place to stand in"? Each must ask, "What must I do?"

In the Joint Meetings for Business, discussions of peace problems resulted in the expression of strong concerns. Two grew out of Mildred Binns Young's lecture. One called upon individual Friends to consider how to make their witness for peace. The other advised all member Monthly Meetings to consider the responsibilities of Friends in paying or refusing to pay their taxes, now that much of our government's funds is spent on violence, and to consider the Meeting's possible response to the needs of Friends and their families if individuals conscientiously refuse to pay. Concern for expanding Friends influence in Africa, especially Kenya, was voiced by our representatives to the Friends World Committee for Consultation; similar concern for expanding Friendly influence in the World Council of Churches was urged by E. Raymond Wilson. Friends learned of Sandy Spring School's good first year.

Stony Run Yearly Meeting adopted the revision of its Book of Discipline. Charles Pugh reported his impressions of Friends Youth Pilgrimage in July, 1961, emphasizing the George Fox country, Elfrida Vipont Foulds, and the grim dungeons that imprisoned early Quakers. Joseph A. Vlaskamp announced a new tape-recording library. A Laboratory School benefited eighteen First Day School teachers. Sparse attendance at several rural Meetings was revealed, but also establishment of two new suburban Meetings. Monthly Meetings' discussion of the Discipline has necessitated deep searching of our faith and practice.

Our Young People

The Junior Yearly Meeting learned about "Being Friends" by means of study, talks by adults, discussions, music, nature, story-telling, art, recreation, and visual aids. Each group visited Camp Catoctin. They presented new thoughts to the adult session in their sensitive appraisals and in their penetrating "Queries for Young People." The coordinators were Emly (sic) W. Cramton, Harriette W. Shelton, and Naomi M. Mattheiss. Next year they will be Elizabeth Carpenter and Harriette Shelton.

Young Friends gathered with a great feeling of unity. All were pleased with the guidance received from Thomas S. Brown, who answered each individual's voiced concerns. Young Friends will strive to make personal relationships richer.

The High School group had talks on the peace testimony, the simplicity of important ideas, the AFSC, continuous spiritual growth, and compromise. They enjoyed informal parties, a square dance, and a trip to Camp Catoctin.

At the Sunday morning round table led by Paul A. Lacey, there was a wide divergence of views on our manner of assessing the quality of ministry in meeting for worship. E. Raymond Wilson led a round table to determine Friends feeling toward joining the National Council of Churches. Some obstacles were discussed. Vail Palmer impressed Friends with the need for renewing our Christian witness. Glenn A. Reese discussed the requirements for membership in the Society of Friends, in commitment to belief, discipline, and financial obligations. Sam Legg's round table recognized a need for sensitive preparation which will result in vital silence and also nurture genuine vocal ministry, whichever is more needed, and make possible the acceptance of the contributions of others.

The Yearly Meetings were enriched by four Indian Americans from the Pamunkey Reservation: Daisy, Mary, and Dora Bradley, and Ida Miles, who showed their traditional handicrafts. The Committee on Indian Affairs discussed ways to help the women of the Reservation improve the quality of their pottery and beadwork, also the possibility of a scholarship fund for graduates of the Mattaponi Pamunkey School.

The Joint Social Order Committee discussed a nonviolent demonstration planned by CORE against segregation in Westminster, for which our support was desired. A letter to the mayor and other officials, approved by the Yearly Meetings, was delivered personally by a committee.

In a discussion led by Earle and Blanche Winslow, the feeling prevailed that the extension of Quaker beliefs to non-Friends could be accomplished by encouraging present members to be more sensitive to the principles of the Society.

The United Society of Friends Women was addressed by Grace Mugone, a senior at Howard University. She wants to spend her life aiding the liberating force of Christianity among her people in Kenya.

Traveling Minutes were presented for two visiting Friends: Barbara Priestman from Jamaica, and Ichiro Koizumi from Japan Yearly Meeting. Among other visitors were Molly Mortimer of London Yearly Meeting, Harold and Sylvia Evans, Vail and Candida Palmer, James F. and Alice Walker, S. Arthur Watson, Kenneth Carroll, Wilmer Young and his sisters, Lorena Blackburn and Florence Carpenter, Bush Clinton, Wayne Carter and his family, and Katherine Walsh.

Bliss Forbush was re-appointed clerk. Total registration was 413, including twenty-eight Friends from ten other Yearly Meetings. There were 282 adult Friends, 36 Young Friends, 30 Hi-Q's, and 65 in the Junior Yearly Meeting. Full-time attenders numbered 138.

This report of the Baltimore Yearly Meetings was compiled by Joan E. Clark, Ruth A. Etter, Katharine L. Gorsuch, Elizabeth S. Grey, Anabel E. Hartman, Daniel E. Houghton, Joan E. Mattheiss, Naomi M. Mattheiss, Ruthanna Moon, Clarence S. Platt, Phil Platt, Margaret H. Sanderson, Constance S. Trees, Claire G. Walker, and Eleanor B. Webb.

The Healing of the Spirit

By VIRGINIA H. DAVIS

IN the non-pastoral Friends Meeting, with its emphasis on the lay ministry, the function of counseling is a shared responsibility. Often we are asked to counsel those involved in some kind of suffering normal to human experience—those who may be facing death and those suffering bereavement. Life is very much a matter of relationship to our fellow men and to God. How we face suffering and loss when they occur, and work through their attendant grief, will greatly affect the quality of our future living. If, therefore, we can provide a certain quality of relationship in our counseling, we can help the suffering person to discover within himself the means to use that relationship for creative personal development. The suggestions that follow, while applicable to other situations, are based on those involving bereavement. It seems easier to understand the healing process if we can relate it to an experience in which we have participated several times and on various levels of involvement.

In counseling, then, what must we be prepared to bring to the relationship? Four things are essential: vulnerability, sincerity, acceptance, and quietness of spirit.

Vulnerability is the willingness to be involved, at cost to ourselves, for the sake of the other person and his growth. We need to be willing and able to give what the other person needs—and to withhold that which may be harmful—if we are to help his real growth. Our own attitudes, unconscious ones as well as conscious, will come into play, and we must be willing to endure the pain involvement may require of us. If we are intent at some point on safeguarding our own feelings (with which we may be too preoccupied), we become unable to relate creatively to the other person.

Secondly, we need to bring our deepest capacity to be genuine. This means that we need to be aware of our own feelings insofar as is possible. We cannot say one thing while feeling quite another. It is sincerity in relationship that creates a climate of reality in which the other person can discover the capacity to be sincere himself. Only in this way can he discover his real feelings and cope realistically with them. This means that we must be careful not to distort reality under the guise of intended kindness. A person seeking to be realistic needs to face his feelings. If, for example, the bereaved is dealing with his sense of failure in his relationship toward the deceased, we will not, in an attempt to give comfort, try to gloss over this failure. Or, if the bereaved is indulging in self-pity, we will not further distort reality for him by being over-solicitous, nor will we minimize how painful working through the grief will be. In such cases our own emotional maturity, our own honesty and self-awareness, and our own capacity to deal with reality are important. The ethic of love and the ethic of truth can go hand in hand.

Virginia H. Davis is a member of the Florida Avenue Meeting in Washington, D. C. She presented this paper in the round table "The Healing of the Spirit in Facing Suffering and Death" at the 1962 Friends General Conference.

There can be loving regard for the feelings of another and at the same time careful attention to reality and truth.

Thirdly, we need to have the capacity to be wholly accepting of the other person as he is. This means being willing to let him express his feelings in his own way. There are four things with which he may be dealing. One is a deep sense of loss and grief with its attendant pain. Another is a broken life-pattern and the need to establish a new one. The third is a feeling of hostility which may come at the time of loss, and which may be directed either toward God or toward the deceased—or toward life: "Why did this have to happen to me?" Or, because we all have ambivalent feelings even toward those we love, he may feel hostility toward the deceased for failure of relationship toward him. Sometimes this hostility is not recognized for what it really is, and may be projected onto innocent persons such as the doctor or the funeral director. Finally, the bereaved is often bothered by a deep sense of guilt, and this is normal to the grief experience. He sees his own failure in his relationship with the deceased, in relation to life as he has heretofore lived it, and this knowledge of failure is very painful. Another important factor we need to be aware of is that an old unresolved grief, long repressed and never really worked through, may also be activated by this new loss. This makes the present grief infinitely more difficult. It is as the bereaved faces all of these turbulent emotions that our acceptance of him is important. We are giving him the privilege of being himself and not *judging* the person he displays himself to be. In a loving, creative acceptance, if it is genuine, he will discover the ability to evaluate himself and then take the next step toward a more mature attitude. The important thing is to allow him to *express* fully all that he is feeling. The Jewish people encourage mourning and lamenting, but we Christians put intolerable burdens of repression (in the name of Christianity) on others! The importance of allowing another person to express his emotions without fear of judgment has as its objective the providing of a sense of *safety* for the sufferer—a very necessary climate for self-discovery. Only in such a climate can he dare to be honest with himself, and real growth is not possible without honesty. If his sense of self-regard is weak, he will be afraid to show himself as he really is; but as we quietly accept him as he is, without regard to what *we* think he should be, he will have the courage to confront himself and those attitudes which are self-defeating.

Lastly, it is most important that we bring a quietness of spirit to the counseling relationship. There must be within us a stillness which gives us the discipline and patience to really listen. Our sensitivity and openness may help him to bring to the surface feelings of which he is not yet aware. It goes without saying that we must avoid talkativeness. But if we don't recognize the groping for insight taking place in speech which falters, and are uneasy in the silence that settles, we may hasten to fill the gap with words. Worse still, in crises of the sort we are considering, we know some people rush in to fill the gap with what are considered worthy religious formulations of faith—as if these platitudes could in themselves somehow be of value and comfort! If we are sensi-

tive we will know when to speak and when to be silent, and our words when spoken will be sincere and sufficient. Our attitudes, our simple gestures, many things aside from words will convey our faith in eternal realities, and be supporting. True communication is not entirely a matter of words. People can communicate with few or no words, or fail to communicate though much talk is involved. Creative listening also involves resisting the temptation to give advice, especially when the other person is in a state of emotional stress, and decision-making is difficult for him. In all counseling it is important to help him reach his own decisions. If we urge him to "have courage" we are suggesting an attitude we feel he should have, and this may do untold harm through repression of the feeling he is trying to work through. At this level of counseling, feelings are a purely emotional experience. And as such they are neither right nor wrong. If, instead of accepting them as they come, we think he "should be courageous" and "put on a good front," which we too often consider the Christian thing to do, we may be adding a burden of guilt to the already heavy load of emotions.

In closing, I would like to raise the question of what prevents healing. I think to a great extent it is bitterness, lack of really deep forgiveness, lack of acceptance of the blow life has dealt one. What promotes healing? We are dependent on the quality of our philosophy of life and on how realistic our concepts are. Not until we can truly face our own involvement in guilt and then go beyond it ("go and sin no more"); not until we can work through our hostility toward life and toward those who have failed us or dealt harshly with us; not until we have left bitterness behind and experienced true forgiveness of ourselves for our failures and of others for their failures toward us can we move away from self-defeating darkness and come out into the open air and sunlight of healing. If we can come to know, like Job, that tragedy and suffering are a part of everyone's life, not just our own—but also know that basically life, even though it includes pain, is good, then we can accept tragedy with all its suffering, and in this acceptance lies healing. And when we can accept life, believing in its inherent goodness, when our memories are memories of having been blessed in spite of pain, then, I think, we can face death as well with the same quiet, conquering spirit, believing too in its inherent goodness.

Age of Wonder

By ALICE M. SWAIM

What an age of wonder, when a growing child
Learns to name the birds and trees
And stars and shells and mysteries;
Their names, so commonplace to us,
Seem perfect or incongruous,
Or absolutely out of place
To one discovering time and space,
Innocent, without pretenses,
Amazed at barricades and fences
We build with bricks of guilt and sin,
Refusing to let wonder in.

Illinois Yearly Meeting

By EUGENE BOARDMAN

ILLINOIS Yearly Meeting held its 88th annual gathering amid ripening crops of the fertile Illinois prairie on Quaker Lane near McNabb from Wednesday afternoon August 15 through Sunday noon August 19. Of the 210 registered attenders, 32 participated in Young Friends activities and 29 attended the Junior Yearly Meeting. Attenders other than resident members of the Clear Creek Meeting were housed in new dormitory facilities or camped on the grounds. The setting was laid for an unhurried, well-planned program of business, worship, discussion, and addresses.

Each day began with its meeting for worship, preceded by an introduction to worship led by Eugene Boardman. Business sessions resulted in a reduction of the number of Yearly Meeting committees. Their functions were assumed by an enlarged executive committee. The Yearly Meeting agreed to stand behind monthly meeting efforts to support the education of students from Kenya. The Building Committee was authorized to raise funds for weatherproofing the new dormitory for year-round retreats and for improving the kitchen facilities.

Afternoon workshops considered: "How can Quaker Meetings make themselves known?" with Nancy Crom and Edna Wolf as leaders; religious education materials, led by Larry Miller of the Friends General Conference; and "The Role of a Pre-Meeting Study Group," led by Orval Lucier.

On Wednesday evening, George Watson, under the title "Africa—Friends and Enemies," gave impressions of a recent visit to newly independent countries of Africa and, in particular, to Kenya, as a delegate of the Five Years Meeting. On Thursday, Raymond Wilson, a General Conference Delegate to the Third Assembly of the World Council of Churches at New Delhi in November 1961, told of the organization and steady growth of the ecumenical movement, noting that the Third Assembly admitted to membership Orthodox churches from the USSR. The same evening Nancy and Scott Crom presented a lively illustrated review of their family's six months at Pendle Hill, a reminder to the audience of the unique opportunities and satisfactions available there. On Friday, the Illinois-Wisconsin area FCNL, directed by Walter Frank of the Evanston Meeting, presented a series of dramatic skits based on key episodes in the passage of legislation in which the FCNL was influential, such as the creation of a national disarmament agency. Scripts used were based on official transcripts of hearings; the dramatis personae were identified by large, lettered placards. The skits brought home details of the process whereby Friends' beliefs are translated into legislation. Robert Byrd delivered the second annual Jonathan Plummer lecture, a carefully prepared, rousing appeal to conscience entitled "A New Heaven and New Earth." On Saturday, Kale Williams, executive secretary of the AFSC's Chicago regional office, in an address "Urban Life—A Challenge to Friends," described what the increasing urbanization of American life is doing to our

large cities and outlined steps which may be taken to meet situations thus created. In the closing address on Sunday morning, "Quaker Religious Thought Today," Scott Crom, professor of philosophy at Beloit College, described and summarized his experiences with college students in their initial contacts with the Quaker faith. For the past two years Scott and Nancy Crom have maintained a regular meeting for worship and a study group at Beloit. Scott's message was received with close attention and was especially timely inasmuch as college and university communities represent an important growing edge of Quakerism.

Books

MARRIAGE. By ROBERT O. BLOOD, JR. Free Press of Glencoe, Illinois (The Macmillan Company, N.Y.C.), 1962. 515 pages. \$6.00

All over the United States, colleges and universities are now offering functional courses on marriage and family relationships to help students in their own life adjustments. We now have about a couple of dozen textbooks suitable for use in connection with these courses. Among these, one of the best has been *Anticipating Your Marriage*, written by a well-known member of the Society of Friends, Professor Robert O. Blood, Jr., of the University of Michigan.

This book has been reissued, completely revised and titled with the shorter title *Marriage*. It contains over 500 pages of sound, scientifically validated information about the marriage relationship, drawn from more than 250 books and research articles, as well as from the author's wide personal experience of study, teaching, research, and counseling. It is an authoritative volume written by a family sociologist of high repute. It contains, in addition to knowledge, the mature and balanced wisdom of a man who looks at human relations with tolerance but never loses his idealism. Moreover, it is written in readable language, well illustrated and with no needless technicalities, by one who through the medium of educational television has shown unusual aptitude in the difficult art of clear communication.

Anyone planning to teach a college course on marriage will want to examine this text thoroughly. But the book has the additional merit that its use need not be confined to academic circles. Any intelligent layman who wants to find out what we really know about the marriage relationship today could hardly find a better balanced and more up-to-date statement.

This is a good, sound, welcome book, and it is a pleasure to commend it to Friends for thoughtful reading.

DAVID R. MACE

CHAMPION OF THE SILENT BILLION. *The Story of Frank C. Laubach, "Apostle of Literacy"*. By HELEN M. ROBERTS. Macalester Park Publishing Company, Saint Paul, Minnesota, 1962. 165 pages, \$3.50

This book is of limited interest because it is written with unconditional admiration for its hero, Dr. Frank C. Laubach. It is true that F. C. Laubach has gained wide recognition as an organizer, administrator, and teacher of literacy. But to present him as a saint in modern garb will provoke resistance

Eugene Boardman is a member of the Madison, Wis., Monthly Meeting.

in most readers. Nonetheless, Mrs. Roberts has produced a book which is pleasant to read, offering a mixture of adventure, travel lore, anecdotes, and fragments of Laubach's philosophy of life. His method of teaching people who have never been touched by civilization is well explained and demonstrated. His tenderness and respect for the ancient cultures preserved in remote parts of the globe will find enthusiastic response from all who have experienced "that of God in every man." The last chapter deserves special attention by Quakers who are interested in helping the "new nations of rising expectations." There are a number of useful suggestions for Friends who want to do volunteer work in the area of literacy. I wished, however, that the author had stressed more the hard fact that knowledge, study, training, and a great amount of perseverance are a realistic necessity, and that good will alone can never do the job.

EDMUND P. HILLPERN

PLUM BLOSSOM SCROLLS. Haiku by FRANK ANKENBRAND, JR. The Windward Press, Audubon, N. J., 1962. 61 pages. \$2.75

If, as Robert Frost says, "poetry is what is lost in translation," we should be especially grateful for a volume of haiku written in English by Frank Ankenbrand, Jr.

The sophisticated simplicity of the 17-syllable form, so loved by the Japanese, is used throughout *Plum Blossom Scrolls*, sometimes alone, and occasionally in sequence, linked under such headings as "Haiku for the Dragon Month," "Lantern Slides," and "Garden Studio," to select a few at random.

Much of this book contains fresh and lovely imagery, and within the gossamer rigors of the haiku it is oddly provocative to find "Shopping Center":

Macy's windows are
Glass flowers blooming in the
City's heart . . . we, the bees.

Physically, too, this little book has been made unusually appealing, with its springtime coloring and its many fine drawings by Alex W. Lee.

ANN RUTH SCHABACKER

THE YOUNG CITIZENS: THE STORY OF THE ENCAMPMENT FOR CITIZENSHIP. By ALGERNON D. BLACK. Frederick Unger Publishing Company, New York, 1962. 416 pages. \$6.00

This book is a thorough and enthusiastic account of an important but little-known experiment in democracy by a person who has served as its Education Director since 1946. The Work Camp for Democracy developed out of the confusion and depression of the thirties, but it evolved its present form of the Encampment for Citizenship in the years following World War II.

Perhaps the uniqueness of the Encampment is that "it tries to challenge youth, without indoctrination," and "assumes that democracy offers more but also requires more from the individual than any other form of society."

For six weeks in the summer about one hundred young men and women, from eighteen to twenty-three, of widely varying national, racial, religious, and economic backgrounds,

are brought together for an intensive program of education and recreation. They have in common a concern for others, and have shown evidence of leadership or leadership potential. The education program includes lectures, discussions, workshops, and field trips; the recreation program includes even a recreation workshop.

For many years the Encampment has been fortunate in its location on the grounds of the Fieldston School at Riverdale, New York, but has experimented recently with other locations on the West Coast and in Puerto Rico.

For social scientists and specialists in education for democracy, this book has much to offer; for the general reader it may seem unnecessarily long, involved, and repetitious. The author pays generous tribute to the many other persons, agencies, and projects, including the work camps of the American Friends Service Committee, which have contributed to the development of the carefully worked out program. Certainly after reading this book one feels deeply grateful for the thought and time and effort which are going into this experiment year after year.

EDWARD N. WRIGHT

THE OXFORD ANNOTATED BIBLE: THE HOLY BIBLE, Revised Standard Version Containing the Old and New Testaments. Edited by HERBERT G. MAY and BRUCE M. METZGER. Oxford University Press, N. Y., 1962. 1544 pages. \$7.95

Designed for both the general reader and the student, this annotated edition of the 1952 Revised Standard Version is presented in a handsome, legible format. The notes are conveniently arranged at the bottom of each page of text, and achieve the difficult feat of being at the same time scholarly, lucid, and concise. They include exposition, historical background, and cross references.

Other valuable adjuncts are an index to the annotations, an introduction to each major section and to each chapter, articles on the use and understanding of the Bible, on geography, history, archaeology, chronology, etc., and twelve color maps of the Holy Land with names in bold, clear type. The section "How to Read the Bible with Understanding" (written by H. H. Rowley, Professor Emeritus of the University of Manchester, England) provides guideposts to stimulate imaginative exploration and deeper study of the Bible.

It seems appropriate that on the tenth anniversary of its publication we should have this new edition, in which the text is enhanced but not overwhelmed by the commentaries.

E. A. N.

IMPERISHABLE THE TEMPLE, A Collection of Verse.

By CLIFFORD L. MILLER. Self-published, 1962. 84 pages. \$1.00. Obtainable from author, 77 Copeland Street, Boston 19, Mass., or from Church of Christ Bookstore, 14 Beacon Street, Boston, Mass.

The writer of this little book of poetry has for many years been a member of the Wider Quaker Fellowship. We find that many of the poems appeal to our Quaker way of thinking. Loyalty to America, the oneness of mankind, and appreciation of nature, all based on a strong faith in God, play a leading part in the varied themes of the poet.

EMMA CADBURY

WILLIAM PENN, QUAKER HERO. By HILDEGARDE DOLSON. Random House, New York, 1962. 186 pages. \$1.95

William Penn, Quaker Hero is number 98 in the series of U.S. Landmark Books published for young people and standardized as to price, length, size, and number of illustrations. The author has done well in ferreting out the exciting and appealing aspects of William Penn's life.

The book emphasizes Penn's important role in establishing freedom of religion and speech as a constitutional right in England, in the American colonies, and eventually in the United States. The story, with repeated vivid descriptions, begins with Penn at 16 years of age, doubles back for some quick snapshots of his earlier life, and then carries the reader right through the story of Pennsylvania and the balance of Penn's life.

William Penn's contributions to the institutions of peace and brotherhood are given some attention, as are his qualities of courage and forbearance. The image is of a man of physical, intellectual, and spiritual superiority, not of a portly elder statesman.

Anyone charged with the responsibility of speaking on Penn's life to a group of children will find this book an excellent source of material. My own son, age 10, thoroughly enjoyed reading it.

LAWRENCE MCK. MILLER, JR.

JOHNNY-UP AND JOHNNY-DOWN. By MABEL LEIGH HUNT. Illustrated by HAROLD BERSON. J. B. Lippincott & Co., Philadelphia, 1962. 94 pages. \$3.95

Johnny-Up and Johnny-Down are Quaker cousins, one living up the creek and one living down the creek. Johnny-Down the creek, who was going on nine, thought there was nothing in the world he was afraid of, and that his just eight year old cousin was something of a sissy, especially when he learned that Johnny-Up was sewing a quilt, for his mother wished to gentle him. Both boys enjoyed taunting and jeering, in a friendly fashion, the penned-up, vicious old ram at Johnny-Up's farm. As the culmination of the story Johnny-Down, full of his own bravado, learns that Johnny-Up is truly a brave and resourceful young lad. This latest book by Mabel Leigh Hunt is a fine one for boys and girls in the 6-9 year age group.

ANNE T. BRONNER

Book Survey

Worship and Theology in England, 1690-1850. By Horton Davies. Princeton University Press, Princeton, N. J., 1961. 360 pages. \$7.50

A many-volumed study of religion in England is planned by Princeton. This book, which covers the important years of 1690 to 1850, is volume three, the first to be finished and published. It is, of course, truncated into incompleteness by its very separateness in the planning. Yet its decades cover the protest of the Quakers. It fairly places Friends' emphasis far at the left extreme of developing Protestant religion. For us it can prove a valuable encouragement and a sound rebuke. Who can ask more of a book?

An American Dialogue. By Robert McAfee Brown and Gustave Weigel, S.J. Doubleday and Company, New York, 1961. 240 pages. Paperback, 95 cents.

We reviewed the original edition of this valuable discussion between a leading Protestant and a Catholic authority in the November 1, 1960, issue of the *FRIENDS JOURNAL*, page 559, and can only repeat our strong approval of the purpose and style of the book.

The Rebirth of African Civilization. By Chancellor Williams. Public Affairs Press, Washington, D. C., 1961. 328 pages. \$6.00

This is an excellent book for those interested in the future of Africa. Based on personal interviews with Africans, it is unique in that it gives what Africans themselves think and feel about their social, economic, and political problems. The author's main theme is that Africa has the opportunity and ingredients in its culture to attain a civilization with higher moral values than either the West or East has been able to attain.

On the Road to Christian Unity. By Samuel McCrea Cavert. Harper and Brothers, New York, 1961. 192 pages. \$3.75

This is a timely book. In it a view is given of the growth of the ecumenical movement, its present status, and the growing influence of the Asian and African churches. Included also are an interpretation of the noncooperating Protestant and Catholic churches and the possible future directions which the World Council of Churches may take.

Nation Making, by Lawrence E. Toombs; ***Historians of Israel*** (Volume I), by Gordon Robinson; ***Historians of Israel*** (Volume II), by Hugh Anderson; ***Paul and His Converts,*** by F. F. Bruce. Abingdon Press, New York and Nashville, 1962. Each, 88 pages. \$1.00 (paperback).

These four paperback books are part of a series of twenty-two Bible guides. The aim of the series is to bring out the main themes of the writings found in the Bible and to help show their relevance for man today. They are valuable for brief studies of Bible themes and for adult and high school discussion groups.

Courage to Change. By June Bingham. Charles Scribner's Sons, New York, 1961. 414 pages. \$7.50

Courage to Change presents a biographical account of the development of the thought to Reinhold Niebuhr, who over the past 30 years not only has gained a commanding influence in the leading theological seminaries and in the American pulpit but also has had a striking influence on leaders in government and public life.

Dr. Niebuhr's thought cannot be understood apart from his life story. He has been involved in the struggles and the public issues of his time. To understand his public influence, it is necessary to understand his ideas, and the reverse is also true. To understand his thought, it is necessary to understand his political life. The careful reader can follow the course which Niebuhr has taken from the time he moved reluctantly into the pacifist camp after World War I until today, when he has become the principal source of theological justification for nuclear arms as a last resort.

Letters to the Editor

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

The article of July 15, 1962, "A Plea for Understanding," attempts to persuade us to admit to Friends membership those who are not yet convinced of the Friends peace testimony, because all seekers ought to be welcomed and nurtured within the Meeting so as to be helped to a fuller Christian life.

It is difficult to follow why Meeting membership (which entitles one to attend business sessions) is at all necessary for someone to be felt wanted, or to be invited to seek together with us in worship the Christian pacifist position of Friends.

Meetings for worship, contact with Friends, and Friendly activities, are open to all, and we always welcome the sharing of Christian experiences and listening for the inner voice.

Friends membership implies Friends conviction. It is most unfortunate when non-Friends can point to members of the Friends who do not share Friends convictions on such an essential Christian witness as the peace testimony. Friends are embarrassed when others tell us, "Nixon's one, isn't he?"

We are in serious peril if membership has no significance, if it requires only a desire to associate. Let all who wish to associate come and worship with us, and join in our endeavors.

Emory, Va.

FREDERICK W. PARKHURST, Jr.

I must disagree with the idea advanced by Friend John R. Ewbanks as to having one's subscription to the Journal included in the Monthly Meeting assessment. These assessments are never high enough to properly take care of a budget such as most Meetings require. The idea would, I assume, include sending to all members, paying and nonpaying alike. For one Meeting I know that this would impose an intolerable burden. I have always felt that Friends get their religion too cheaply. If every member paid into the Meeting not 1/10th but 1/100th of his income, a subscription to the JOURNAL could be included and many other worthy Friendly causes aided.

Newtown, Pa.

LAWRENCE J. PEARSON

There is a deep contradiction between values accepted in our society and values cherished by Quakers. Our culture is directed towards mass-production, mass-consumption, mass-opinion. Quakerism is directed towards diversity, simplicity, individuality. Masses cannot be creative. Strength and security of a group grow in direct proportion to its membership. The first number is the leader; the followers are the zeros following the first number. The zeros give the first number significance, importance, power. But they remain zeros.

In recent years, mass behavior has become evident in some Quaker groups. For some Friends it seems to be an unwritten law to march-for-peace, ride-for-freedom, go-to-jail. It has become a standard for judging. Is a Friend who has served five days in jail five times a better Quaker than he who has served only one day? And how good a Quaker are you if you have never seen the inside of a prison?

All efforts are futile unless they are blessed with that force

which radiates from the Inner Light. Hastily printed leaflets, hastily mailed to hastily compiled lists, asking for an emergency contribution (tax deductible, of course) will not touch my soul. Mass-campaigns are mass-escapes masked as busy-ness.

Something is missing. Let us be aware of it. Let us in humility, meditate about our shortcomings—as individuals, as citizens, as Friends.

New York City

EDMUND P. HILPERN

The United States is fighting Cuba's government, using vast economic, diplomatic, paramilitary powers, paying monthly allowances and other benefits to Cubans in Miami, while at the same time carrying on a relentless drive to produce more defectors. Various social service and religious groups are helping our government resettle Cuban immigrants in other cities.

Personally we enjoy helping the Cuban newcomers whom we know. However we feel that there are questions for Friends to consider. Are sponsors of Cuban immigrants thereby participating with our government in its near-hot war with Cuba? Would war with Cuba probably produce millions of refugees, here and there? Are we remembering danger-driven refugees in Africa and Asia (AFSC does!)—or southern tenant farmers driven from home and work, because determined to vote—or hundreds of Negro families straggling into Philadelphia each year from hostile homelands, hoping for opportunities, freedom and friendship? Might a family, a group, a Meeting sponsor one of these?

Philadelphia, Pa.

ARTHUR and HELEN BERTHOLF

Friends and Their Friends

The Japan Committee of the Philadelphia Yearly Meeting will present Hidetaro Suzuki, violinist, and his wife, Zeyda Ruga Suzuki, pianist, in a concert in the auditorium of the Germantown Friends School, Coulter Street and Germantown Avenue, Philadelphia, on Friday, October 5, at 8 p.m. The Suzukis are students at the Curtis Institute of Music in Philadelphia.

The concert has been arranged under the sponsorship of the Germantown Monthly Meeting, for the benefit of the Quaker work in Japan. Tickets are available from the Friends Japan Committee office, 1515 Cherry Street, Philadelphia 2, Pa., or from the Germantown Monthly Meeting office, 47 West Coulter Street, Philadelphia 44, Pa.; \$1.50 for adults, 75 cents for students.

War can be averted by "man working with God," states this year's World Order Sunday message of the National Council of Churches to be read in churches around the nation on October 21.

Issued by the Council's Department of International Affairs, which sponsors the annual observance, the message calls upon Christians in America to rededicate themselves to "make more effective contributions to a world of larger justice, freedom, and peace."

The statement calls on Christians to place "an accent on

hope" and cites several encouraging facts in the world picture. These include new lines of international cooperation, increasing achievements of the United Nations, and new influences at work for disarmament and world economic and social development. World Order Sunday has been observed annually since 1944.

The General Secretary of the World Council of Churches called for "genuine dialogue" between the Protestant and Roman Catholic churches in his opening address before the annual meeting of the WCC's Central Committee, held in Paris August 7-17. Dr. W. A. Visser 't Hooft acknowledged that "useful conversations between individuals" had taken place, but "no constructive relationship is possible" unless the churches themselves begin to talk with one another.

Dr. Visser 't Hooft said the forthcoming Second Vatican Council has "great significance for a vast part of Christendom."

The Central Committee accepted an invitation to send two observers to the Second Vatican Council, which will begin its sessions October 11 in Rome.

On September 1, Herbert M. Hadley became Executive Secretary of the Friends World Committee, American Section, succeeding James F. Walker, who will continue to serve the FWC as its Chairman, and the American Section in a part-time capacity.

More than 50 persons attended a dinner honoring James and Alice Walker on September 11 at International House in Philadelphia. James Walker was appointed Executive Secretary in 1950. He had been Principal of Westtown School from 1925 to 1950. On behalf of the FWC he has traveled four times to Europe and once to Africa, and has visited Friends groups throughout the United States.

Herbert Hadley, a former member of Kansas Yearly Meeting, was General Secretary of the Friends World Committee for Consultation in Birmingham, England, from 1956 until his present appointment. He and his wife, Ruthanna Davis Hadley, and their three children returned from England in August. From 1947 to 1956, Herbert Hadley had been Meeting Secretary for Friends in Washington, D. C.

The American Section Office of the Friends World Committee is at 152-A North 15th Street, Philadelphia, Pa. A Midwest office is maintained at Wilmington, O.

The Friends World Committee for Consultation has decided to add an assistant secretary to the staff of the Birmingham, England, office. It is hoped that this additional staff person might be found by January 1963.

The new assistant secretary would share in the correspondence and contacts with Yearly Meetings around the world, as well as in the work of Friends in international affairs arising from the status of FWCC as a non-governmental organization to the U.N. Any Friend with a concern for this work and who would like to be considered for the appointment is invited to write to the Advisory Committee at Friends World Committee for Consultation, Woodbrooke, Selly Oak, Birmingham 29,

England, as soon as possible so that applications can be considered at the meeting of the Committee in the middle of November.

An International Arms Control Symposium will be held at the University of Michigan from December 17 through December 20, 1962, by the University of Michigan and the Bendix Systems Division of the Bendix Corporation.

The purpose of the Symposium is to assemble specialists from major academic and industrial research centers as well as representatives from various national and international organizations. It will provide a current summary of the status of arms control and disarmament, and offer an opportunity for the participants to present international objectives compatible with their national security.

The Symposium will also highlight the research necessary in the areas of political science, the social sciences, and the physical sciences, in order to provide an adequate system for international arms control and disarmament.

Additional information may be secured by writing International Arms Control Symposium, Post Office Box 1106, Ann Arbor, Mich.

The first anniversary of the death of Dag Hammarskjöld, late Secretary-General of the United Nations, was observed in many communities. New York City designated Monday, September 17, the actual day of his death, as Dag Hammarskjöld Day. The State of New York proclaimed September 18 as Dag Hammarskjöld Day.

Negotiations for the purchase of new premises for the Friends Center at 114 rue de Vaugirard, Paris, France, were completed in August, and the necessary structural alterations have been made. Both the International Center and the France Yearly Meeting headquarters will be housed at the new location. Louise Wood, an American Friend well-known for her AFSC work in Italy and elsewhere, will be director, starting in mid-October.

J. Duncan Wood, Quaker International Affairs Representative in Geneva for the AFSC and Friends Service Council, has been appointed the first president of the newly formed International Council of Voluntary Agencies.

The Council has merged the Standing Conference of Voluntary Agencies working for Refugees and the Conference of Non-Governmental Organizations interested in migration.

The new Council will provide some 70 member organizations with a forum for discussing problems of common interest concerning refugees, migrants, and the relief of distress in the disturbed or less developed parts of the world. It will help to co-ordinate the activities of the various voluntary agencies.

Duncan Wood, speaking in Geneva at the time of his election, said that it would be the duty of ICVA to combat discriminatory practices based on prejudice. The continuing problem of the Arab refugees from Palestine would also call for ICVA's close attention. There were also more recent refu-

gees from Asia and Africa who in many cases had sought asylum in areas where the indigenous population stood in equal need. The new organization will meet bi-annually.

Responsible leaders of industry, labor, and government will meet with Protestant and Eastern Orthodox churchmen to consider the "Ethical Implications of Rapid Economic Change in the U.S.A." at the Fourth National Study Conference on the Church and Economic Life in Pittsburgh, Pa., November 8-11. Convened by the National Council of Churches through its Department of the Church and Economic Life, the conference will be attended by more than 400 delegates to be appointed by the denominations and other religious bodies.

Conferees will seek answers to perplexing questions posed by today's changing economic trends as they affect the family, the nation, and international relations.

Conference sessions will be chaired by Charles P. Taft, chairman of the Department of the Church and Economic Life of the National Council of Churches since 1951. The last such Council-sponsored study conference was held in April, 1956, also in Pittsburgh.

Cambridge Friends School, under the care of the Friends Meeting at Cambridge, Mass., is about to start its second year by adding a fifth grade to last year's group of sixty boys and girls in kindergarten to fourth grade. The first year was a significant one. It was made so by the spirit with which everyone connected with the school participated in its growth. Committee members, school mothers, and friends rallied around to help with teaching, gathering books for the library, and nurturing the spiritual growth of the school. A Friends meeting for worship grew naturally out of a concern about how to approach neighborhood children who have inadequate school facilities. An excellent staff of dedicated teachers makes learning in the school an exciting experience. The school is exercising in a good deal of Quaker outreach in its everyday life.

Arthur F. Coe, Jacksonville, Fla., is promoting World Gardening, an international organization supporting world peace through horticulture. Information is available from Mrs. Louis C. Oakley, 4411 Emerson Avenue, St. Petersburg 11, Fla.

The Wilmington Monitor, student newspaper of Wilmington College, Ohio, has been given a second-class honor rating by the Associated Collegiate Press, a national group. The award followed close on a state honor received by the campus paper. The *Monitor* was one of 13 leading college newspapers in the United States, of schools having enrollments between 700 and 1,200 students, to be awarded the rating by the national press group. In May the 78-year-old paper was also named "best weekly college newspaper" in its class in the state by the Ohio College Newspaper Association. The *Monitor* was cited for professional writing throughout, attractive typography, and excellent photography.

The saddest burdens being borne by the people of Africa are the unnecessary burdens of second-class citizenship enforced by the privileged "European" minority, according to David Richie, Secretary of the Social Order Committee of the Philadelphia Yearly Meeting, who has returned from an intensive five-month tour of that continent.

The primary purpose of his visit was to interpret and encourage the international voluntary workcamp movement; but he brought back valuable insights into political, economic, and social conditions. He was distressed by the appalling poverty in many parts of Africa, and dismayed at the evidence—in Southern Rhodesia and South Africa especially, but also in Ghana and Nigeria—of the expansion of military force. As the minority government becomes more brutal and coercive, the educated non-white population tends more and more to look to force rather than nonviolence as their way out, and the vicious spiral continues. Yet David Richie found "men and women of all backgrounds—doctors, nurses, teachers, and social workers—working with love to achieve man's great destiny."

He attended the Annual Meetings of the Voluntary Workcamp Association in Ghana and the UNESCO-sponsored conference of international workcamp organizers in Cameroun, and helped Paul Blanshard, Jr., of the AFSC, complete arrangements for a camp in Nigeria. He also took part in four workcamps in Southern Rhodesia.

In South Africa he had many opportunities to interpret and participate in workcamps. Most heartwarming were the interracial groups gathered at the Cape Town and Johannesburg Meeting Houses.

After "coaching" (by invitation) the Ecumenical Workcamp in Tanganyika, David Richie "leapfrogged north from friend to friend," with reunions in Switzerland, Finland, Germany, Sweden, Denmark, France, and England. He returned to the United States in late August, "more than ever enlisted" in the "war of love against hate and of faith against fear."

Middle Connecticut Valley Monthly Meeting, which has recently purchased a lot in Amherst, Mass., at the corner of Sunset and Fearing Streets, for a proposed meeting house, anticipates some busy hours working out designs and plans for building—with as much volunteer help as members can muster.

Word has been received from William D. Strong that there is a meeting for worship being held in Lima, Peru, South America, the first and third Sundays of each month in the homes of Friends. Visiting Friends should contact William D. Strong, Agrupacion Barboncito A-102, near Av. Arequipa block 38, Miraflores, Lima, Peru. They would welcome visitors.

All of the property owned by the Board of Missions in Kenya will be transferred to the Trustees of East Africa Yearly Meeting before this country gains its freedom from Britain late this year or early in 1963. Willard Ware of Worcester, Mass., Meeting, a member of the Mission Board, recently made

a two-month trip to Kenya to work out arrangements, so that the future administration can be planned for in an orderly fashion. Involved are approximately one thousand acres of land around Kaimosi in Nyanze Province, north of Lake Victoria, including a teacher training institution, a Bible institute, a girls high school, an industrial plant, water and power facilities, several residences, and two hospitals—one, a new building for which funds are now being raised.

BIRTHS

BAK—On August 12, MEISUN SANDRA BAK, third child and first daughter of Dongkyu and Elizabeth Eves Bak. Both parents are members of Chester, Pa., Monthly Meeting.

FERGUSON—On August 30, to Herbert C. and Ruth Ann Ferguson, members of Sadsbury Monthly Meeting, Pa., a daughter, JOYCE GUTHRIE FERGUSON.

POST—On August 30, to Anna Evans Post and Arnold Rae Post, in Philadelphia, Pa., a daughter, CYNTHIA BARCLAY POST. The father is a member of Haverford Monthly Meeting, Pa.

MARRIAGES

BURDICK-CRESWICK—On June 23, in St. Andrew's Episcopal Church, Harrington Park, N. J., JANET BERNICE CRESWICK and JOHN M. BURDICK, a member of Lansdowne Monthly Meeting, Pa.

CASSADY-BACON—On July 28, in the Greenwood at Westtown School, Pa., under the care of the Middletown Monthly Meeting, Lima, Pa., DEBORAH JOAN BACON, a member of Middletown Monthly Meeting, and J. ROBERT CASSADY.

CLARK-SHAFTOE—On July 28, at Friends Meeting House, Street, Somerset, England, JAN SMUTS CLARK of Street, Somerset, to DONNA MARIA SHAFTOE, of Boston, Mass.

PERRY-RODEWALD—On August 11, under the care of Rockland County, N. Y., Monthly Meeting, ELIZABETH SAVIDGE RODEWALD to JOHN DOUGLAS PERRY, a member of Haverford Monthly Meeting, Pa.

SHARPLES-HARRISON—On June 30, in Bryn Mawr, Pa., SALLY WALN HARRISON to LAURENCE P. SHARPLES, JR., a member of Haverford Monthly Meeting, Pa.

DEATHS

CARPENTER—In June, 1962, EDNA CARPENTER, a member of Shrewsbury Monthly Meeting, N. J.

CLOTHIER—On September 5, in his 81st year, at Valley Hill Farm, Valley Forge, Pa., WILLIAM JACKSON CLOTHIER, a member of Central Philadelphia Monthly Meeting, Pa.

GARRETT—On June 26, HANNAH M. GARRETT, in her 88th year, in West Chester, Pa. She was a member of Middletown Monthly Meeting, Lima, Pa.

IRVINE—On August 19, in the Ridge Hospital at Accra, in Ghana, Africa, FRED IRVINE, a teacher at Achimote College, formerly associated with Pendle Hill, Pa., and with the Quaker International Center in London, England. His widow, Dorothy Irvine, can be reached at 4 Gleniola Gardens, Edinburgh 9, Scotland.

PARSHALL—On September 9, at his home in Chester Springs, Pa., G. BURTON PARSHALL, a member of Schuylkill Monthly Meeting, Phoenixville, Pa.

SELLERS—On August 8, at New Haven, Conn., SUSANNA GARRETT SELLERS, a member of Swarthmore Monthly Meeting, Pa.

WALTON—On July 12, in his 78th year, HOWARD K. WALTON, husband of the late Alice Kirk Walton.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

OCTOBER

5—Violin and piano concert by Hidetaro and Zeyda Suzuki, Germantown Friends School, Coulter Street and Germantown

Avenue, 8 p.m. Adults \$1.50, students 75 cents. Tickets available from Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa., or Germantown Monthly Meeting, 47 W. Coulter Street, Philadelphia 44, Pa.

6—Workshop for teachers of pre-school through sixth grade First-day School classes. 9:30 a.m. to 3 p.m., 1515 Cherry Street, Philadelphia, Pa. Theme: "What and How to Teach."

6—Annual Autumn Fair at Buckingham, Pa., Meeting, Route 202, Lahaska, Pa., 10:30 a.m. to 3:30 p.m. Luncheon served in the gymnasium of Friends School, adjoining the meeting house grounds. On sale: handmade quilts, homemade goodies, secondhand books, remnants, jewelry, plants, odd furniture, handmade leather articles; for children: pony rides, games, and booths of interest.

8 to 14—Kansas Yearly Meeting, Wichita, Kansas.

13—Baltimore Yearly Meetings annual picnic at Camp Catoctin near Thurmont, Md. Camp Trustees and Program Committee will meet at 1:30 p.m.

14—A Threshing Meeting on Friends Principles, with William Bacon Evans and Edmund Goerke, 11 a.m., Newton Monthly Meeting, 716 Cooper Street, Camden, N. J. Meeting for worship at 10:30 a.m.

15—Annual Meeting of the Quaker Committee on Social Rehabilitation, at Friends Meeting House, 221 East 15th Street, N.Y.C., 8:15 p.m. After a brief business session, Professor Robert MacIver, sociologist, will speak on new approaches to the problem of juvenile delinquency. Jane S. Droutman, Chairman, will report on the White House Conference on Narcotics.

19 to 21—Missouri Valley Conference, Camp Wesley Woods, near Indianola, Iowa. Direct correspondence to Edgar Z. Palmer, 2767 South 35th Street, Lincoln 6, Neb.

19 to 21—Regional Conference on Human Relations, from Friday supper to and including Sunday dinner, at Powell House, Old Chatham, N. Y. Take first exit off New York Thruway after leaving Mass. Turnpike. Theme: "The Human Community." \$16 covers registration, program, food, and lodging. \$1 per session, for part-time attenders, and \$3 for meals plus \$3.50 for overnight. Send \$5 registration fee to Helen L. Bliss, Thomas Road, Rindge, N. H. Pay balance at Conference.

20—Western Quarterly Meeting at London Grove, Pa. Worship and Ministry, 9 a.m. Meeting for worship, 10 a.m. Business meeting, 11 a.m. Speaker, Esther Holmes Jones, "United Nations Assistance to Developing Nations," 1:30 p.m. Lunch served; baby-sitting and child care provided.

20-21—A Retreat at the John Woolman Memorial, Mount Holly, N. J. Anyone may arrive during Saturday, October 20 (or the night before), and stay through until Sunday afternoon. Overnight and meal accommodations on cost basis. For further information write to Samuel and Clarissa Cooper, 99 Branch Street, Mount Holly, N. J.

21—Southern Half-Yearly Meeting, at Camden Monthly Meeting, Del., west of Route 13, 11 a.m.

21—Centre Quarterly Meeting at West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; worship, 11 a.m.; lunch served by the host Meeting; business, 1:30 p.m., followed by a conference session.

21—Chester Quarterly Meeting on Worship and Ministry, at Darby, Pa., 3 p.m. The fourth query will be considered.

26 to 28—Young Friends Committee of North America business meeting at Oberlin College, O. Any Friend between 18 and 30 is welcome to attend. For information: YFCNA, Earlham College, Richmond, Ind.

27—World Friendship Fair, Gwynedd Monthly Meeting, 12 noon to 6 p.m., meeting house grounds, Route 202, Sumneytown, Pa. Round table discussions, booths, free nursery care for small children.

27—Chester Quarterly Meeting, at Media Monthly Meeting, Pa., 3 p.m.

NOVEMBER

1—Concord Quarterly Meeting, 10:30 a.m. at Westtown Monthly Meeting, Westtown School, Pa.

3—Beliefs into Action Conference, sponsored by Yearly Meeting Committees, AFSC, and F.C.N.L., at Central Philadelphia Meeting House, 1515 Cherry Street, Philadelphia, Pa. (and adjacent Friends Select School), from 2:30 p.m. to 9 p.m. Speakers: Kenneth Boulding, Dorothy Hutchinson. Panel: Robert Clark, Thomas Brown, Stephen

G. Cary. For further information call Elwood Cronk, LO 8-4111.

10—Abington Quarterly Meeting, 11 a.m., at Plymouth, Pa., Monthly Meeting on Route 422.

10—Burlington Quarterly Meeting, 10:30 a.m., at Burlington Monthly Meeting, High Street near Broad Street, Burlington, N. J.

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. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

TUCSON — Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-6305.

CALIFORNIA

BERKELEY — Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CLAREMONT — Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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 adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

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

SACRAMENTO — Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1581.

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

COLORADO

DENVER — Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

BOULDER — Meeting for worship at 10 a.m.; First-day school and adult discussion at 11:00 a.m. Alberta Morris, Clerk.

CONNECTICUT

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

NEW HAVEN — Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DELAWARE

WILMINGTON — Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

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 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

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

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

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

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

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

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

GEORGIA

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

HAWAII

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

ILLINOIS

CHICAGO — 57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday. BU 8-3066 or 667-5729.

DOWNERS GROVE (suburban Chicago) — Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODland 8-2040.

INDIANA

EVANSVILLE — Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 3-8103; after 4 p.m., HA 2-8723.

INDIANAPOLIS — Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

IOWA

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

KENTUCKY

LOUISVILLE — First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

NEW ORLEANS — Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

MASSACHUSETTS

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

SOUTH YARMOUTH, CAPE COD — Worship and First-day school every Sunday 10 a.m.

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

WESTPORT — Meeting, Sunday 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

MICHIGAN

ANN ARBOR — Sunday School for all ages

10 a.m. Meeting for worship 11 a.m. Call NO 2-3735.

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

GRAND RAPID AREA — Meetings, Sundays 10 a.m. First day school and discussion for adults 11 a.m. So. Branch Y.W.C.A., 4550 Eastern Ave., S.E. Clerk: Eugene Dungan. Tel. 868-6667.

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

MINNESOTA

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

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.

NEBRASKA

LINCOLN — Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW JERSEY

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

DOVER — First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

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

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

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

MOORESTOWN — Meeting for Worship, First-day, 11 a.m., Main St. and Chester Ave. First-day School, 9:45 a.m. Midweek Meeting with school, 8:55 a.m. Fifth-day.

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

NEW MEXICO

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

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

NEW YORK

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

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

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

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

NEW YORK — First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan

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

SCARSDALE—Worship, Sundays, 11 a.m.,
133 Popham Rd. Clerk, Lloyd Bailey, 1187
Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day
school, 11 a.m., YWCA, 839 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and
First-day school, 11:00 a.m. Clerk, Adolphe
Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship, 11
a.m. First-day education classes, 10 a.m.
2039 Vail Avenue; call FR 5-5949.

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

OHIO

E. CINCINNATI—S. School for all, 9:45
a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-
8732. Marg'te Remark, Rec. Clerk, 521-4787.

CLEVELAND—First-day school for chil-
dren and adults, 10 a.m. Meeting for wor-
ship 11 a.m., 10916 Magnolia Drive, TU
4-2695.

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

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10
miles north of Bedford; First-day school,
10 a.m., meeting for worship, 11 a.m.

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

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

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

MEDIA—125 West Third Street. Meeting
for worship at 11 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 Boule-
vard at Southampton Road, 11 a.m.
Central Philadelphia, Race St., west of 15th.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown & Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts.
Frankford, Unity and Waln Streets, 11 a.m.
Green Street, 45 W. School House Lane.
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.

TENNESSEE

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

MEMPHIS—Meeting, Sunday, 9:30 a.m.
Clerk, Patsy Hinds. Phone 32-7-4615.

NASHVILLE—Meeting and First-day
School, Sundays, 10:30 a.m., Scarritt Col-
lege. Phone AL 6-2544.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m.,
First-day school, 10 a.m., 3014 Washington
Square. Otto Hofmann, Clerk, HI 2-2238.

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 8-6418.

VIRGINIA

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

CLEARBROOK—Meeting for worship at
Hopewell Meeting House, First-days at
10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting
House. Meeting for worship, 11:15 a.m.,
First-day school, 10 a.m.

MCLEAN—Langley Hills Meeting, Sunday
11 a.m., First-day School 10:30 a.m. Junc-
tion old route 123 and route 193.

WINCHESTER—Centre Meeting House,
corner of Washington and Piccadilly
Streets. Meeting for worship, First-days
at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

BELLEVUE—Eastside Friends Meeting,
158th S.E. and Newport Way (Eastgate).
Worship 10 a.m.; First-day school 11 a.m.
Telephone GLencourt 4-9601.

SEATTLE—University Friends Meeting,
3955 15th Avenue, N.E. Worship, 10 a.m.;
discussion period and First-day school, 11
a.m. Telephone MEIrose 2-7006.

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