

FRIENDS JOURNAL

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*Y*OU never enjoy the world aright, till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars, and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you.

—THOMAS TRAHERNE
(*Centuries of Meditations*)

Is Testimony Archaic?

. *by Mildred Binns Young*

General Conference for Friends at Traverse City, Michigan

. *by Francis D. Hole*

Can the World Be Fed?

. *by E. Raymond Wilson*

New Life for an Old Meeting House

. *by Christine Buckman*

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FRIENDS JOURNAL



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New England Yearly Meeting, 1963

By ELIZABETH BALLARD

FRIENDS on the Pembroke College Campus for the three-hundred-and-third session of New England Yearly Meeting, June 18-23, were a very concerned group. In the words of the South Central Yearly Meeting, convening earlier this year, we felt "the rising leaven of an uneasy conscience."

There was a great deal of serious thinking and speaking. At the beginning of each session our new clerk, Thomas Bodine, read us a short passage or verse which helped us to "center down" and worship before business began. Sometimes one of our scheduled speakers made a controversial statement that brought pointed questions from the large audience and caused each to search deeply for his personal position. And each morning, in seven different worship-workshop groups, after a period of unprogramed devotion, small groups took serious issue among themselves on subjects relating to the spirit and the world around us. Sometimes a personal concern, like the one on Friends in public education that arose after the panel discussion on "The Nature and Meaning of Friends' Education," stimulated the Meeting to think along new lines. There was also a lively debate on the first draft of part of a new *Faith and Practice*, given us a year ago by the Committee on the Revision of the Discipline.

The Bible Half-Hours sensitized our consciences. Richard Stenhouse of the Pendle Hill staff related the old covenants of Israel's God and the prophets to today's world and man's search for community with God. Again our consciences were involved in John Kellam's direct report from the Friends' Conference on Race Relations, which met at Oakwood School that same week, and the ringing statement of the Yearly Meeting's Social Concern, approved after lively discussion. There had been a quick response to the emergency in Jamaica, where the Friends Continuation School could partially fill local needs through the collection which the Missionary Committee was able to forward. The continuing succession of New England Friends who work and teach in Africa gave further evidence of our concern outside our own land.

Our spirits were often lifted. William Bacon Evans was with our children and adults. One afternoon Providence Friends served us tea in their meeting house on the edge of the Moses Brown School campus. Either Tom Bassett or George Bliss led young and old in step-singing every evening. Then there was the splendid Saturday night program by our younger members, from the tiny children's "Two Little Pigs" to the Young Friends' production of "Haven of the Spirit," dealing with Mary and Will Dyer finding refuge in Rhode Island. Later that same night there was a beautiful concert by Betty Lou Aday, flutist with the Rhode Island Philharmonic Orchestra, and Thomas Greene, classic guitarist, an occasion which lent the gentle touch to art spanning many centuries. Finally, there was the almost living presence of Rufus Jones himself, as Miriam Jones read us his baccalaureate address to the Guilford College class of 1937. We could not have had a finer celebration of the centennial of his birth.

Elizabeth Ballard, of Norwich, Vt., is a member of Hanover Monthly Meeting, N. H.

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FRIENDS JOURNAL

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PHILADELPHIA, AUGUST 1, 1963

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Editorial Comments

Politics or Christian Morality?

OUR recent report about the play *The Deputy* by Rolf Hochhut (*FRIENDS JOURNAL*, July 1, 1963, p. 290), which criticizes Pope Pius XII for not having opposed Hitler's persecution of the Jews, has now found an unexpected confirmation of the play's thesis. According to the *New York Times* (July 1, 1963), the well known Jesuit Father Gustave Weigel has publicly stated that a resolution condemning anti-Semitism on moral grounds had been prepared for last year's Vatican Council. The statement was not, however, brought before the Council because it was feared that it might be construed by the Arab states as presenting a pro-Israel attitude. Father Weigel predicted that a similar suppression of the document is going to occur at the fall session of the Vatican Council to start on September 29.

This regrettable omission substantiates *post factum* the thesis of Hochhut's play, which maintains that reasons of political expediency kept the Pope from protesting against the brutal murder of millions of Jews. Those Catholic publications which attempt to defend the silence of Pope Pius XII usually quote his generous acts to individuals as proof of his noble spirit. These acts deserve our admiration, but they cannot remove the severe reproach which history now raises against the Vatican's policies. The present incident has a pathetic resemblance to the former one: if one replaces the term "Arabs" by "Hitler," then the tragedy of history is, indeed, repeating itself.

An official statement by the Vatican expresses regret that Father Weigel disclosed this information although he had not been "authorized" to do so. But the Vatican does not deny the facts as stated. Meanwhile, the American Council for Judaism has urged the Vatican to condemn anti-Semitism. The Council stresses that Judaism must not be identified with Zionism and the State of Israel.

Cigarettes and Cancer

The Surgeon General of the United States is about to publish a report of his "Advisory Committee on Smoking and Health" that will give further substance to earlier medical warnings about smoking. It also will coincide with reports independently coming from Denmark and Israel. Danish research has found that about 90 per cent

of the tar and of other ingredients remain in the lung of an inhaling smoker. When smoking a package of cigarettes per day, he will have accumulated over one year's time the equivalent of a cup of tar. The researchers at the Weizman Institute of Israel have isolated various cancer-causing chemicals from cigarette smoke which in their combination support each other in their harmful effect.

The United States cases of death from lung cancer have increased ten times during the last thirty years. An increase is also being recorded in European countries. English health authorities now have adopted rather strict rules about advertising cigarettes and are displaying a poster attributing lung cancer to cigarette smoking.

The Future of Missions

Events of recent decades have shut many doors to conventional missionary work as it had been organized for centuries. The end of colonialism, the close association of missions with the disputed images of Europe and the United States, both of which proved less Christian than had been assumed; the propaganda of communism; and last, but not least, the lack of warmth permeating our new "ice-age"—all these factors have created an unfavorable climate for missionary work. Obviously those investing great personal sacrifice in missionary work are now realizing that many converted Africans, Asians, or South Americans have essentially remained what they had been before their conversions. In particular do superstitions and race prejudices continue to plague Christian missionaries, who also are realizing that Western progress cannot automatically be conveyed to the so-called "primitives," even with the best intentions.

The devotion of the missionaries deserves high praise, and much progress has been made. But we must also face the realities of the situation. After 19 centuries of Christian history, 96.8 per cent of Asia and 77.6 per cent of Africa are not Christian. Two-thirds of the world population has not yet heard of Christ.

The cardinal error in missionary work was the attitude of approaching alien civilizations in a sovereign, ambassadorial posture. Gandhi repeatedly criticized this approach as incompatible with the tenets of Christianity. He counseled Christian theologians first to learn from

Asians and Africans before teaching them. It is as important to explore the mental topography of "natives" as it is to explore their country.

May we hope that a clearer recognition of the essence of the Church as an *ecclesia servans* will be gained in this process of revising our attitude toward missions?

Is Testimony Archaic?

By MILDRED BINNS YOUNG

A RECENT article in the FRIENDS JOURNAL says, "... the weight of the Society of Friends is behind the major testimonies even when observance is the exception rather than the rule." (Paul Lacey, June 1, 1963). It is also true that for three hundred years official pronouncements of the Society have disavowed the resort to war as the solution to any problem, and that the tradition of the Society has been on the side of brotherhood and equality between nations and races.

Even in respect to observance, there are some rifts in the generally overcast sky. We still have many young men who refuse military service; we have a few who even refuse cooperation with the draft law and serve prison terms. We have an increasing number of Friends willing to witness to their objection to military power by standing or walking in full view of the public. In racial integration Quaker institutions are probably at least up to the average. I hope that Quaker businesses are ahead of the average in fair employment practices.

In the area of racial integration, the role of Friends will not now be in pressing for change (which will come with or without us) but in supporting, assisting, and augmenting the forces of nonviolence already at work.

In the area of military power, on the contrary, the wave sets not with but against Friends' testimony. "I told them I lived in the virtue of that life and power that took away the occasion of all wars . . ." When George Fox made that bold declaration, he had no home in Cromwell's England. But as for us, we have driven our stakes deep into contemporary culture. How do we need to change our lives in order to gain the right to say that we live "in the virtue of that life and power that [takes] away the occasion of all wars"? Is it possible that we should have to disentangle ourselves entirely from an economic system, disabuse ourselves entirely of a political philosophy, that cannot do without at least the hypothesis of war?

The hypothesis of war is a powerful agent in keeping our wheels turning, our space ships orbiting, our currency flowing, and our coffers overflowing. All of us are consumers; many of us are investors; most of us are employed.

Mildred Binns Young, who, with her husband, Wilmer Young, is in residence at Pendle Hill, is the author of several Pendle Hill pamphlets. She is a member of the Board of Managers of FRIENDS JOURNAL. This article is a condensation of an address given at the first General Conference of Friends at Traverse City, Mich., in June of this year.

An increasing number of us are drawing Social Security checks. In a typical Quaker gathering, if you call for a show of hands you are likely to find that the majority of employed adults are engaged in education. What keeps our educational institutions going? A recent advertising illustration candidly and confidently leans a Minuteman missile against a telephone: missile and telephone—two of the most beneficent of civilized devices, we are asked to believe, and each supported by the other.

In my Yearly Meeting this year, a Friend spoke with breaking voice of the corporation he and his partner, another Friend, had built up. They had been among the first to devise plans for sharing ownership and management with their labor force. In a very real sense, their company had been a community. But some of their product had gone to war. They could not help it. They had patents on essential devices. Unless they abandoned the institution they had built up, scattered the community they had gathered, and forced their own views upon men whom they had given a voice in the company councils, they could not help it. The whole Meeting was caught into sympathy with this Friend's grief, but all we could bring for comfort was an accusation of ourselves: we are all in it together; none of us has his hands clean of this hideous complex of forces that threatens to demolish God's work and man's together on this planet.

Is there indeed nothing Friends can do except cooperate in the complex of mindless forces with 99 per cent of their weight and bear testimony against it with the last one per cent?

We are all involved in a society that makes war through all its members. In a ghastly, inverted way, St. Paul's saying is true here: we are all members of this one body—of death. Cut ourselves off from this body of death by refusal to cooperate with it, and our good works must suffer or stop. We ourselves might suffer, but we would also make others suffer all the way to the ends of the earth.

Must we then reduce our peace testimony to a purely spiritual attitude, interpreting the "virtue of that life and power that [takes] away the occasion of all wars" as a purely interior virtue? Can an interior virtue long thrive apart from outward expression? Is an attitude, a traditional standpoint, indeed the only testimony for peace left to us?—that and our placards, our resolutions at

conferences, our letters to congressmen, our delegations to Presidents, our attempts to educate for a peace that we cannot tell anyone how to practice?

There was another tense moment in our last Philadelphia Yearly Meeting. A Friend who emigrated from Germany when Hitler first came to power, and who had now just returned from a long visit in Europe, spoke of our blindness to the drift of the modern world, specifically to the drift of our own country. He said that if something like Nazism should develop in America, more than half our Yearly Meeting would be among the Nazis. It would happen not because we had ever made a cool-headed decision for that side, but because we had let first one thing and then another slip up on us, while we were looking the other way. Protecting ourselves from change, we would have shut our eyes to one infringement and then to another until it was too late. This was how the men of the Gospel lost their chance of the kingdom. ("Suffer me first to bury my father.") They were not betrayed by ignoble urges; they were betrayed by their very loyalty to what they knew as good. (Suffer me first to educate my children. Suffer me first to provide for my old age. Suffer me first to preserve the institutions of Friends unimpaired.)

I have had it explained to me how impossible it is to do business as a salesman unless you take and offer drinks. That is not surprising perhaps, though one might have hoped for the word "difficult" instead of "impossible"; but should committees of oversight for weddings need to question their right to inquire whether the entertainment is planned without liquor? Should committees whose responsibility it is to staff Quaker institutions have to feel embarrassed to inquire whether candidates are willing to forego alcohol?

It has required no great conviction or self-command for me to refuse drinks; it takes a great deal of both for the generation after me; it will take still more for my grandchildren. Presently the custom will be standard for Friends as for others. Yet the two main dangers of drinking—alcoholism and highway accidents—are dangers that Friends have no immunity to.

All that can be said about drinking can be applied to other mores: to sexual behavior, to family and marriage ideals, to standards of exact honesty.

Probably our Friends schools are closer to our hearts than any other institutions, except the Meetings themselves. But it isn't just our own schools that we need to look at, but rather the use we make altogether of education. Friends, at least in the General Conference Yearly Meetings, are now a predominantly college-educated group. If a higher education is the good it is generally assumed to be, Friends should now be able more than

ever to play a disproportionate role in the renewal of society as a whole. But in those areas where our belief might be expected to lead us to play a unique role, to act as a genuine corrective to the trend, Friends play a smaller role than they once did.

This may be due to the fact—and I think it is a fact—that education is geared mainly to achievement of individual success in society. The value set upon that achievement is so great that one can almost say our energies are consumed in education. Parents hardly dare lift their noses from the grindstone until the family is educated. Offspring must be kept in school and college and graduate school until the necessary diplomas and degrees are accumulated. People grow old on this treadmill. Rash is the parent who dares break out of it.

The schools and colleges need ever more money and more equipment so as to educate to meet the demands of an ever more complex society. Quaker schools must keep up with other private schools. They must excel academically, roll up a creditable percentage of the National Merit Scholarships, get their graduates into the best known colleges. They must offer also a richness of program such as kings' sons were not offered heretofore: training in science and technics and the humanities, and the plastic arts; training in manners and dress; trips and concerts and social life and sports; hobbies and crafts—all offered for each youngster to choose from.

In earlier times, a Quaker father or mother might feel a religious concern for the ministry or for work that might take him from his job for some period, or permanently,

PERHAPS there is still time to launch a mad scheme. Many mad schemes are set forth daily at great national expense. My personal mad scheme would be to group together all who look at the world with open eyes and are willing to set up a laboratory for the Church of tomorrow, all who are mad enough to be stimulated by the new theology. Let this group be a spearhead of "religionless Christianity." Let it consist of all denominations and those who have none and let it be attached to the Church—but only slightly. It would be ecumenical, operating at the grass roots or even underground, and it would set out prepared to be crucified, abused, and called all the wrong names. At the same time it would seek to interpret the new trends in theology in ways not always possible within the structure of conventional church life. It need hardly be added that it would be a thorn in the corporate flesh of the Church.

DAVID GOURLAY

(Manchester Guardian Weekly)

and the children might actually suffer some deprivation as a result of the parents' faithfulness. They would, to that degree, participate in the parents' faithfulness. This kind of call still happens once in a while, and Friends still are ready to help the family carry out the concern. But how quick we are to ask ourselves what this is doing to the children! Maybe one or more will have to go to public school instead of boarding school, or will have to postpone college. Is it fair to the children? What is the psychological effect on them going to be? Is the example of a parent who boldly puts his duty to God above even his duty to his family going to turn his children away from God or toward Him?

If one packs clothing at the AFSC clothing center, one is struck with how little validity there is to our claim that

THE Devil hates people who, being at peace with God, are at peace within. He likes making trouble. In the Old Testament story he found such a man of peace in Job, and got leave to have a 'go' at him. The battle raged long and furiously, and once or twice Job lost his temper and turned on God. He could hardly be blamed, poor fellow. The outcome was not determined, but Job evidently found there was a good deal more in life and its problems than he had supposed. So it is now. In the day-to-day conflicts of good and evil we shall all be similarly bashed about, if we are seriously in quest of the good life. Early Quakers knew this in their day as we must know it in ours. But they had a method of dealing with Satan that liquified, as it were, the very ground beneath him. 'To that which is pure,' they said, 'take heed, that with it all your minds may be kept up to God.' In one sense they might have added that the Devil was not dead; they knew his power. But what mattered to them was that they knew a greater power, and to that they turned; in it they stood. In this sense, Satan was dead, and is dead indeed, and has no resurrection, for the power of goodness is 'to outlive whatever is of a nature contrary to itself', and goodness alone is eternal. When the Devil's evil is seen in the Light of God, then, as Penington said, the Light can chase it away. Of course the Devil sometimes makes costly raids on us, when our vigilance is weakened; for this we can be truly sorry. But when repentance is made in the presence of God, there is a purifying of our wills, and so we move on to renewal, and on to the firm grounds of confidence in the ever-forgiving love of God.

—HORACE B. POINTING
from *The Wayfarer*, London

modern dress standards meet the testimony of simplicity. Here are tons of clothes, many of them scarcely worn at all, but slightly out of fashion, or maybe just wearied of. It is a pity that Algerian refugees have a preference for a different type of clothing, but they will get accustomed to our styles if necessity forces them to wear them long enough.

If we ever took our testimonies seriously again, we should have to suffer for them. But also we would have to be dealt with by the powers in society. We could no longer be respectfully ignored any more than George Fox could be respectfully ignored when he went flaming across the northern counties of England, sounding the day of the Lord and gathering the scattered flocks of seekers into one body, prepared to suffer whatever was put upon them and not to yield their consciences to any power but God's. We should then become again, in Professor Toynbee's phrase, an "internal proletariat"—"in, but not of" the existing society—with nothing to lose but our lives.

It is not likely we should get our heads broken or lose our property in defense of religious dogma; nobody cares enough about that now to persecute us for it. But we should have to risk ourselves for a world that renounced the use or threat of violence; for a world that refused to countenance want even if several precious things had to be sacrificed in order to conquer it; for a world in which the humiliation of uselessness was no longer imposed on any groups or individuals, nor unevenness of opportunity allowed to operate against any.

We believe that every person has direct access to God and needs no priest or visible sacrament. That is why each man has a responsibility to his own body, in which God dwells, and may not debase or destroy it. That is why all men are brothers, whether they prefer to be or not. They are members of one body in that unity which some men call Christ; they are members whether they call it Christ or something else. Therefore they are responsible to God for each other. They are not to kill, exploit, overreach, or humiliate each other.

When, for the sake of our own comfort, we let drift those religious testimonies, we are not heirs of George Fox and John Woolman in anything but name. But if we moderate or conventionalize these testimonies for fear of losing our resources or our strong position in society, thus curtailing the good we can do, we forget our Quaker history. We forget the history of Christianity itself, which began with a failure.

Saint Paul used over and over again a pair of opposites. He put them together because they belonged together; their reciprocal relationship is incontrovertible: "... power ... made perfect in weakness"; "... sown in weakness ... raised in power"; "... crucified in weakness ... lives by the power of God." It is a law of life.

General Conference for Friends at Traverse City, Michigan

June 22 — 29, 1963

By FRANCIS D. HOLE

COOL nights and warm clear days made the setting on Grand Traverse Bay of northern Lake Michigan inviting for the more than 400 Friends and their children who attended the first Traverse City Friends General Conference. Lest we should think that we were the first to break this ground, some Friends reminded us of previous Friends General Conferences in the mid-west: at Winona Lake, Indiana, in 1908, and at Richmond, Indiana, in 1922.

Elsworth Runyan and Lester Figgins, pastors, respectively, of the Traverse City and Long Lake Friends Churches were on hand to welcome conferees, some of whom attended worship services in the two churches on Sunday morning.

Friends came to the Conference from Meetings of the Friends General Conference, the Five Years Meeting, and the Missouri Valley, Lake Erie, and other Associations in twenty-two states and the District of Columbia. Three-fourths of the attenders were from west of the Appalachian Mountains, and one-fourth, from the east. The states of Michigan, Ohio, Pennsylvania, Illinois, Wisconsin, Indiana, Minnesota, New Jersey, New York, and Maryland were best represented, in the order named. Travel to Traverse City was by auto and Great Lakes autoferry, bus, plane, and train. The frequent sound and sight of airplanes, the blended trumpets of diesel railroad engines, and the flow of auto traffic along Highway 31 proved that Traverse City is an accessible place.

View of Grand Traverse Bay



In the planning and preparations as well as in the stream of thought and feeling shared by speakers, in the precious waiting, in openings of group worship, in conversations in the school halls, at family meals, and on the beaches, the current of love flowed strongly. "Who are we? Whose are we?" "As the hart panteth after the water brook, so panteth my soul after thee, O God!"

I make free use, in the following paragraphs, of quotations from our speakers and their sources, without giving references to exact origins. This is by way of giving the flavor of the conference program, which was shared with the local community by means of daily news reports, some of which were accompanied by pictures of speakers. Charles Harker of the Friends Committee on National Legislation and Roy Heisler of the Friends General Conference U. N. program appeared on local television.

At the Interlochen National Music Camp, 15 miles away, a special program was arranged for Friends on Thursday afternoon. It included piano, violin, and harp numbers performed by students at the camp, and a short address on "Music and World Peace" by the director, Joseph E. Maddy. The camp is "dedicated to the promotion of world friendship through the universal language of the arts."

I wish that I could give quotations from the lips of the children and young Friends, whose sessions were organized by Joseph Vlaskamp, Agnita Wright, Chester Graham, and others. But time did not permit me to do more than look in on children's classes at the Oak Park School, on youth discussions, and on preparations for camp-fire sessions. Some questions raised by the young were: What makes the sand so white? Why are the crayfish shells along the shore blue and orange? What is immortality? How can I serve the cause of peace?

"It doesn't take much of a man to make a Christian, but it takes all of him." A typical day at the conference gave opportunity for each of us participants to give all of himself. At 9 a.m., junior and high school conference classes were in session. Adults were divided, according to interest, between a lecture series by Bliss Forbush on "Jesus as seen by the Apostles and the Early Church" and a sequence of lectures by Douglas Steere on "Four Christian Classics," about St. Francis, Thomas Traherne, John Woolman, and Soren Kierkegaard. The Peace Caravan of Young Friends of America was represented by David Hartsough, Walton Blackburn, Louis Wolf, and David Morris.

At 10:15 each morning, adults distributed themselves among ten worship and discussion groups in separate

Francis D. Hole, chairman of the Friends General Conference Advancement Committee, gratefully acknowledges the assistance of Lawrence McK. Miller, Jr., Louise Lindley, Maude Ward, and others in the preparation of this report.

schoolrooms. After lunch came one of a series of special trips to observe birds, flowers, pine trees, dunes; to visit the National Music Camp; or to tour the local, fast-growing Northwestern Michigan College or simply to enjoy sun and water.

At 7 p.m., group activities were resumed, with opportunities for group discussions or for family recreation. Evening lectures for adults began at 8 p.m., with Barrett Hollister presiding. Films, square-dancing, and singing followed after 9:30. Then Friends retired to lakeside motels and housekeeping cottages (the people of the roof), and to the state park camping grounds nearby (the people of the tent and the open sky), where 45 families had established themselves.

It was in the worship and discussion groups that one felt most at home. Here you were welcomed daily, and you were missed if you were tardy or absent.

Clarence Pickett gave a spiritual biography of his pilgrimage from a farm in Kansas Yearly Meeting through his experience with the American Friends Service Committee. He told of the earnest effort, as a boy of 16, to comply with the evangelical requirements for true religion and his deep impression of the devotion and commitment of Arthur Chilson and Edna Hill, his fiancée, whom Kansas Yearly Meeting sent as missionaries to Kenya, East Africa. The spiritual pilgrimage, however, did not prove to be simply a leap from one inrush of the spirit to another, but rather the almost imperceptible leading of the spirit of Christ beckoning him to college, to further study for the ministry, to pastoral experience in Toronto and in Iowa, to three notable years as Young Friends secretary, followed by six years of teaching young people in college, and finally the longer service with the AFSC. He did not feel that his experience was unique but is one open to any young person trying to be sensitive to the growth of the life of the spirit.

The fellowship group discussing "disciplines of the devotional life" was so popular that it had to be divided in two. "You can only spend in good works what you earn in contemplation. . . . To cultivate the spiritual resources of the soul is to fit oneself for service in a demanding world."

Jesus essentially promised his followers that they would be "absurdly happy, entirely fearless, and always in trouble." Mildred B. Young raised the question whether we demonstrate these symptoms of Christianity. Do we Friends cheerfully accept ourselves as part of the lump, or do we actually "Walk cheerfully over the world, answering that of God in every man"? If we do not take the testimonies seriously, they have become archaic for us. (A condensed version of the address is part of this issue.) "You grow when God lays a task on you . . . some-

thing you'd rather not do. Only by doing it will you grow to the next task-point. Were you faithful? Did you yield? Are you open to God's leading? Are you moving into the sway of the inward Christ?" Douglas Steere spoke in these terms in discussing John Woolman's "scrupulosity, which was a fierce logic of love."

Lawrence Scott told, in his address, of the way in which those witnessing for peace in Washington, D.C., devoted three one-hour periods during March to meditation and prayer, and nearly that much in April. "That is a lot of sitting for peace actionists," he said. The result is a new sense of the presence of God. "The Spirit of God is ever new wine. Can we old bottles hold it? Can we become new bottles? We will be fortunate if God gives us the grace to shake the world for ten miles around." Lawrence left the Conference, I later learned, to serve a 17-day jail sentence resulting from a legal entanglement connected with leaflet distribution in front of the White House.

Barrett Hollister suggested how Friends might prepare themselves for service to the international community. Each person can lovingly specialize in knowledge of a part of the world or of a world problem. Even though most of us will not be called to serve abroad for a Friends' agency or church, world travelers come to visit this country, so that international contacts are increasingly easy. "The international situation is too dangerous to face without optimism." William Delano, young General Counsel for the Peace Corps, presented facts, pleasant surprises thus far, and hopeful expectations for the Peace Corps. "Peace is not 'nothing bad happening'; it is 'something good happening.'"

In John Woolman's day, holding slaves was accepted as much as holding bonds is accepted today. James B. Parsons, Judge of the United States Court of the Northern District of Illinois, a distinguished American and a Negro, declared that "the success or failure of civilization depends upon the moral courage of the American people to fulfill forthwith their Judeo-Christian heritage with respect to the brotherhood of man." In the question period following the lecture, a young Friend expressed concern over the speaker's reference to Castro as a "bearded maniac." The judge received the comment thoughtfully. James Parsons was a student, in college days, of Albert Mills, who for years was clerk of Illinois Yearly Meeting. The discussion group on Race Relations prepared and distributed to attenders a statement, which concluded that "lack of public witness and action is the equivalent of no intention at all."

We turned our attention to our Quaker heritage. "Liberal" Friends and "evangelical" Friends have so much to learn from each other that a dialogue between them is needed, said Wilmer Cooper, dean of the new

Earlham School of Religion. There are about 200,000 Friends in the world, and of the 121,000 in this country, now, one-hundred years after the first pastor was called to serve a Friends Meeting, two-thirds are in pastoral Meetings. The rate of growth of our Society is slow. We are fragmented and provincial, having false images and latent antipathies with respect to groups of Friends other than our own. We need to get beyond the branches of Quakerism, to the root. "To be in Heaven is to live with open heart in gratitude." "Why serve a lesser Lord?"

"We gulp life and do not savor it," quoted Barrett Hollister in the opening lecture. Like the rest of us, Charles Wright, chairman of program and arrangements, felt at the end of the conference that we had savored life at a deep, refreshing level. And some of us had taken time to visit the rare Kertland's warbler in its remote jack-pine habitat. We had sung under the leadership of Bettina Orsech and had done square-dances with William and Gerda Hargrave. "Why isn't the conference two weeks long? It should be!" said a young voice, as we packed to leave Traverse City. We had lived together for a week in an atmosphere of "corporate expectation that each human heart, and the group itself, are somehow guided by God, taught by the Inner Christ."

Canadian Yearly Meeting, 1963

THE 1963 Canadian Yearly Meeting of Friends (June 21-25) was a gathering of approximately 200 enthusiastic Friends, the largest attendance yet. Remarkable too, was the fact that about one-third of those attending were young people. The young people felt that they were truly welcome and were warmed when many older Friends expressed pleased surprise at the sudden influx of youth.

Sydney Kirby, a visiting Friend from London Yearly Meeting, England, spoke on "Quaker Work in Europe." He gave examples showing that the Friends Service Council does not look for projects but moves in when a job has to be done. Among these examples, some of which were supplemented by slides, were the Rest Home at Bad Pyrmont for persons who had suffered under Nazi oppression; the refugee camp at Linz, Austria; the Summer School at Geneva for young people 17 to 20 years of age, international discussions on peace, and the Girls' School at Saloniki, in Greece. These accounts gave a vivid picture of the work being done on these projects.

The Sunderland P. Gardiner Lecture was given by Herbert M. Hadley who said that the spiritual hunger of mankind may be even more widespread than the physical undernourishment. Because of their emphasis on a direct relationship with God, Friends should have a special message for those who thirst in spirit. This should be told not only in Meeting, but also in service. Behind this must be the ability to listen to both God and man. A good and understanding listener becomes a good confessor. Both words and deeds should proclaim the spiritual source of Friends' works, coming from lives which express love because they are lives through which God's love is flowing.

Monday evening there was a round-table discussion on Religious Education which was extremely rewarding. The panel consisted of Chairman Harry Beer, Headmaster of Pickering College, Fred Reeve of Five Years Meeting, and Joseph Vlas-kamp of Friends General Conference. Opinions were expressed that the purposes of Religious Education are to pull Friends together over their small differences, to give information, to lead us to spiritual experience, and to find ways of expressing these experiences by work camps, etc., and to help build an adequate faith in a person. The advisability of having fairly young people teach Sunday School was discussed, as was the handling of doubts about the ideals of Quakerism and the presence of a God, or other problems encountered by the exploring minds of young people in their teens.

On the same evening Fred Reeve spoke to us on the Friends' African Mission at Kenya. The slides with which he illustrated his talk emphasized even more the desperate pleading of these people to be helped to leap the gap from their primitive society to the twentieth century in one generation. There is no apathy among the Africans, but what about us?

This has been an extremely valuable Yearly Meeting.

Must We Feel Comfortable?

By CLAIRE WALKER

IN the present urge toward unity which is being felt by many Friends, it would be salutary to raise and clearly answer one question. With the variations known to exist in large Monthly Meetings, just how tolerant is each Meeting and how tolerant is its Yearly Meeting?

In the JOURNAL of February 1 appeared a short article written by Barbara Milford, entitled "Variations Among Friends." It contained two paragraphs of contrasting descriptions of conservative and liberal Friends. But the "liberal" paragraph did not embrace all of the liberals. Perhaps those omitted are the radicals, and might be styled the "Questing Quakers," for such a group does exist.

The Questing Quakers cannot feel comfortable with the supernatural in any form, but they are very clear about the crucial importance in our lives of values and implementation of values in our day-to-day living. These people measure meaning with modern knowledge, examine the consistency of theory and practice, and define God (if they use the word) as the individual's or the group's vision of good. Prayer is to them a process of meditation or reflection, and their abiding faith is in the discoverable order of the universe and the unfolding evolution of man. For questers salvation is in the purposefulness that can be brought to human life. That purpose implies a conscious and deliberate participation in the process of evolution.

One often encounters among Friends some expression about "feeling comfortable," and one often feels that the heavenly comfort is in jeopardy when Questing Quakers are about, unless these hold their peace. But as was recently suggested by

Claire Walker, a member of Stony Run Meeting, Baltimore, Md., is a teacher of history, Russian, and Latin in Baltimore Friends School. She is chairman of the Russian Committee of the National Association of Independent Schools.

another writer in the JOURNAL, some such respect for comfort seems to guide our discussions away from vital issues where Friends are known to be sharply divided. Can it be that Friends cannot trust the good will of Friends? Is it honest for us to steer clear of touchy issues in the name of each other's comfort? If a careful concealing from ourselves of our differences is the price we pay for unity, will it not bring us to religious bankruptcy?

Among themselves Friends will have to enjoy and extend immunity from offense, or they will not be a Society. Yet it keeps occurring in group discussions that some Friends take the liberty of feeling offended. The article by Barbara Milford is a reminder of the subtlety of this process, and exemplifies what happens when views involving basic premises are being exchanged. This sequence has been acted out more than once. First it is agreed that all have a right to disagree. Then it is assumed that all do agree on something which may be taken for granted by the majority, but which in fact is unacceptable to one extreme group—usually the liberal extreme. Finally in the course of the give and take, instead of remembering that all have a right to their convictions, the majority group becomes offended because the extreme liberal group then expresses a desire to take exception to the assumption that was made.

Why does this happen so many times? Why are all Friends expected to listen with courtesy to the expressions of conservatives, but feel offended at the expressions of the most liberal members? Can some Quakers know that other Quakers are wrong or are wanting in earnestness? Can some find the expressions of others unworthy of respect?

There is a vast difference between listening sympathetically and listening with respect. The first is not required of Friends, but the second certainly is. If some are called upon to be restrained toward expressions of deep faith in a divine savior figure and a God who intervenes in answer to human prayers, then it is fair that others maintain their poise in the face of humanistic gropings for the universal values that underlie all religious living.

It would serve the cause of unity well for the Friends of two Meetings which are contemplating union, to pose this question to themselves, and answer it forthrightly before proceeding further with unity: how comfortably will the expression of liberal views be received by the total group?

New Life for an Old Meeting House

By CHRISTINE BUCKMAN

THIS YEAR Woodlawn Meeting House, nine miles south of Alexandria, Virginia, reaches its 110th birthday. On the first Sunday of each month Friends from Washington and nearby Virginia communities join the few members still living in the area for worship at Woodlawn. It is a pleasant place. The lawn is spacious, birds sing in the trees, and the cemetery with its simple stones is quiet and peaceful. Each family brings a dish, and after meeting lunch is spread on a long table—a custom reminiscent of such gatherings in years past.

The local Friends are descendants of a group who moved to Virginia from New Jersey and Pennsylvania around 1846.

Half a dozen Quaker businessmen spearheaded the migration. They were shipbuilders in search of ships' timber, and they found it here in good amount and quality.

Lorenzo Lewis, a grandnephew of George Washington, was happy to sell 2,000 wild, deserted acres of the Woodlawn and Mount Vernon estates to this company. Sawmills were set up, and many aged oaks gave up their lazy landlubber lives to become parts of swift-sailing clipper ships.

These men soon moved their families down, and others joined them to become a part of the new settlement.

The only building on the property at the time of the purchase was Woodlawn Mansion, the bridal home of Nellie Custis, and that had fallen into disrepair. Renovations were made, and each family spent some time living in the Mansion while its own home was under construction. The first meeting was held in one of the Mansion's rooms in 1848. The first section of the Woodlawn Meeting House, completed in 1853, supplied the colony with both a suitable place for worship and a feeling of stability.

Dedicated to peace, Friends at Woodlawn might have chosen a more appropriate location for their Meeting House, for it has ever been beset by the military. During the Civil War the area—just south of Washington—was highly contested; held by Federal troops, it was constantly harassed by forays from the South. An entry from the diary of a member dated 11th month, 1861, reads:

"The soldiers are occupying our Meeting House as headquarters of the picket guard and it is so dirty we hate to meet there, yet we do meet there every First Day, and the soldiers with us, their swords and guns and knapsacks laying all around the room during Meeting time." The same diary states farther on that only once or twice during the war years were they prohibited from having meeting due to interference by Southern troops.

After the Civil War the Woodlawn Community became a pleasant, prosperous farming section and the Meeting flourished. Then came the First World War and the second invasion by the armed forces. Fort Belvoir was established on the bank of the Potomac River, south of Mount Vernon. It hummed and throbbed with activity, expanding until its northern boundary pushed against the meeting house fence.

When the war was over and the Meeting could catch its breath and take stock it found most of its members had moved away. It struggled on for a few years, then sadly closed its doors.

The Second World War brought further expansion of Fort Belvoir, and the Meeting property became completely surrounded by the army post. Oddly enough, it was during this period that Friends once more became interested, and meeting was resumed at Woodlawn on the once-a-month basis. That practice has continued to the present time and attendance is very good. Now there is a growing concern toward again holding a full-time Meeting.

During the 110 years of its existence the Woodlawn Meeting House has seen the surrounding community develop from

wilderness to farming area to suburbia. Now, circumscribed by a modern, active military reservation, with a school for training engineers in the latest methods of nuclear warfare, the modest, white frame building sits serene and aloof on its plot of hallowed ground—a symbol of peace, a reminder that "God's in His Heaven," a renewal of hope for the future.

Can the World Be Fed?

By E. RAYMOND WILSON

"LET the Clarion call go forth from this great assembly to the peoples of the world that Freedom from Hunger can be won and must be won within our lifetime," said B. R. Sen, Director General of the United Nations' Food and Agriculture Organization in closing the first World Food Congress in Washington, D. C., June 4 to 18, 1963. Many of the 1332 delegates from 104 countries were dressed in their colorful native robes, a living reminder of the variety of human culture as well as the universality of the human family and the elemental needs of food and shelter.

Director General Sen, whom I first met in Tokyo at an AFSC International Relations Seminar when he was Ambassador to Japan from India, summarized the task ahead as follows:

"To meet the basic needs of the six billion people who will inherit the planet by the end of this century, the world productivity of food and other basic needs will have to be tripled or quadrupled, and this will need an effort involving nearly three-fourths of the human population—a great majority of them in the very early stage of economic development. The time left to us is barely 35 years from now. Can this gigantic task be accomplished within this period? This has been the main theme of the Congress."

The stark proportions of this task are revealed by the recent Third World Survey by the FAO. More than one half of the world's population lives in the Far East on only one quarter of the world's food supply. Between ten and fifteen per cent, or from 300 to 450 million people, live actually below the breadline; and about one-half of mankind suffers from either under-nutrition or malnutrition, or both.

What about the near future? Gaston Palewski, of France, pointed out how fast the human race is increasing. It took from the dawn of history until 1830 to reach one billion souls. It took a century for that number to double. It has taken the last 30 years for the numbers to climb from two billion to the present three billion.

Current estimates predict another doubling of the world's population in about 35 years, or by 2000 A. D. But the increase will not be the same in various parts of the world. The population of Europe will increase by less than one-half, that of America by a little more than one-half. But the population of Africa and Oceania will double. In the Near East and Latin America the increase will be more than double, while in

Christine Buckmau, a member of Alexandria (Va.) Meeting, is a descendant of Friends who were among the settlers of the Woodlawn area in the mid-1850's. For the past seven years she has worked at the Smithsonian Institution in Washington, D. C.

E. Raymond Wilson is Executive Secretary Emeritus of the Friends Committee on National Legislation. He and Levinus Painter of Collins, New York, attended the World Food Congress as delegates from the Friends World Committee for Consultation.

the Far East it will be almost threefold compared with present numbers. So by the year 2000 A. D., if population growth is unchecked, the Far East alone will harbor a population greater than the whole world today.

Arnold J. Toynbee viewed the long sweep of history and said that in order to defeat man's age-old enemies of war, disease, and famine permanently "we have to win a fourth victory. . . . We have voluntarily to regulate our birth rate to match the regulation of our death rate that we have already achieved. . . . The regulation of our race's birth rate requires voluntary and effective action by a majority of the planet's adult men and women."

What Should be Done?

The Congress divided into four commissions to consider the tasks which will have to be undertaken, only a few of which can be listed in one short article.

It was recommended that the Freedom from Hunger Campaign, now in its third year, be continued until the goal is realized, that voluntary Freedom from Hunger Committees be organized in countries which do not already have them and that the FAO coordinate these world-wide activities. Further World Congresses were projected so that world-wide attention could continue to be focussed on the problems of overcoming widespread hunger, progress could be reviewed, and future plans could be charted.

One of the great paradoxes of the present time is that the rich nations are growing richer and the poor nations becoming poorer. Agricultural growth and economic growth are interrelated and both need to be speeded up in many countries. The more advanced nations are putting into the developing countries about nine billion dollars a year in public and private aid and in private investment, a total which needs to be substantially increased. If such investment is to be productive, there should be greater stability of world prices as well as readiness to consider even preferential trade arrangements. The effectiveness of aid will depend a great deal on mutually advantageous trade.

Few Americans realize the amount of food and fiber which the United States is moving under Public Law 480, in addition to what goes through normal food channels. Food for Peace Legislation has long been a serious concern of the Friends Committee on National Legislation. In welcoming the delegates to the United States, President Kennedy reminded his listeners that the people of the United States have contributed more than "\$12 billions worth of food and fiber to others during the past 10 years. These donations now bring food to 100 million people in 100 countries including 40 million school children."

And yet American taxpayers spend more than a million dollars a day just on storage charges on the five-and-a quarter billion dollars worth of agricultural products now piled up in bins and warehouses, food that should be consumed. An encouraging recent development has been to use surplus food for paying workers on useful construction projects such as roads and dams. Already this has been started in some twenty countries and could be greatly increased. Should not more emphasis be put on distribution rather than on curtailing pro-

duction in a hungry world? Viewed from the needs of the world there are no surpluses.

Reference was made many times in the conference to a staggering burden of arms, and to what could be done with that money in the fight against hunger. Nearly 150 billion dollars is being spent on the world's arms race; it may take \$20 billion for the United States to put a man on the moon, and yet the world spends only \$15 million through the Food and Agriculture Organization, which aims to help one half the human race.

People can only be helped who are ready and willing to help themselves. Most of the world's food will have to be grown near where it will be eaten. A major key to development is popular education plus specialized education and research in agriculture, in home economics, and in nutrition. Mechanization can often begin with better hand tools or with tools drawn by horse, or ox, or buffalo, or camel. Better seeds, pesticides, fertilizers, and better cultivation can often double or triple the yield. Farmers need credit adapted to their needs. Better systems of land tenure or land reform will increase the incentive of farmers to produce more. Much more land can be brought into cultivation by irrigation or reclamation, but the major increase in food production is to be expected from land already under cultivation.

As President Kennedy said in his welcoming speech, "So long as freedom from hunger is only half achieved, so long as two-thirds of the nations have food deficits, no citizen and no nation can afford to be satisfied. We have the ability, as members of the human race; we have the means. We have the capacity to eliminate hunger from the face of the earth in our lifetime. We need only the will!"

Book Survey

Nihilism. By Helmut Thielicke. Harper and Brothers, New York, 1961. 186 pages. \$5.00

Nihilism, formerly an attitude toward life that seemed to occur only among the pale, wan characters of Russian novels, is now a disease found also in some Americans. "Everything is meaningless," or "Nothing matters," are two of its hopeless expressions. The author considers the painful process of self-devaluation an opening for God's intervening powers. This is an interesting study, psychologically and theologically helpful for the demanding reader.

Paperbacks from Friendship Press, New York, 1962:

The Christians of Korea. By Samuel Hugh Moffett. Illustrated. 169 pages and Bibliography. \$1.95

The Church in Communist China, A Protestant Appraisal. By Francis Price Jones. 170 pages. Suggestions for Further Reading and an Index. \$1.95

Concern and Response, The Report of the Second National Conference on the Churches and Social Welfare. Edited by Margaret Williamson. 222 pages. \$3.50

The Waiting People. By Peggy Billings. 127 pages. \$1.75

Three of these books are especially prepared for the current study series on Asia's rim. All are the neat format and easy-to-read books to which Friendship Press has accustomed us.

On Asia's Rim. By Andrew T. Roy. Friendship Press, New York, 1962. 162 pages and a Reading List. \$2.95

This little book discusses in some detail the history, culture, and church in Korea, Okinawa and the Ryukus, Taiwan, and Hong Kong. A wealth of knowledge from a man who lived and worked in the Orient for thirty years.

Friends and Their Friends

The ninth consecutive issue of *Quaker Religious Thought*, Spring 1963, has just been published and should be of special interest to Friends, since it deals with the topic "Friends and the Sacraments." Maurice A. Creasey, well-known British Friend, wrote the main article, and his stimulating presentation is commented on by Lewis Benson, David O. Stanfield, and J. Floyd Moore. Correspondence on Elton Trueblood's article concerning the Quaker Ministry, which appeared in the previous issue of *Quaker Religious Thought*, and Chris Downing's comments on exchange magazines also appear in the issue. It can be obtained for 75 cents each from Box 379, Yale Station, New Haven, Conn.

A conference for Friends ranging in age from high school seniors to those in their thirties will be held by the Young Friends Committee of North America August 26 to September 2 at Massanetta Springs, in the Shenandoah Valley, Va. Theme of the conference, designed to give expression to Friends' diverse views, will be "The Nature and Meaning of Christ." Everett Catell, president of Malone College, and Paul Lacey of Earlham College will be the principal speakers. Assisting them on a panel will be James Bristol of the American Friends Service Committee and Richard K. Taylor, a former clerk of YFCNA. The conference grounds will offer opportunities for varied recreational activities—swimming, hiking, tennis, etc. Young Friends interested in attending are urged to get in touch promptly with David Leonard, 4 Wyomissing Hills Boulevard, Reading, Pa.

Eleanore Price Mather has accepted the position of publications director at Pendle Hill, Wallingford, Pa., where her primary concern will be the publication of Pendle Hill Pamphlets.

A member of Providence Meeting, Media, Pa., Eleanore Mather is a graduate of Westtown School and of Mt. Holyoke College and has done graduate work at the University of Delaware. She and her husband, Robert Mather, and their two daughters—both in college—live in Moylan, Pa.

Eleanore Mather's association with Pendle Hill goes back over a number of years. Her Pendle Hill pamphlet, *Barclay in Brief*, was published in 1942, and she has served on the Publications Committee for eight years.

As the result of a successful fund-raising campaign, Cambridge (Mass.) Friends have been able to acquire property and to have architect's plans drawn up for a new Friends School building on Sheridan Square. Included in the plans are renovations of the Cambridge Friends Center at 5 Longfellow Park.

Students at Livingstone College, Salisbury, North Carolina, have received a 3000-volume lending library as a permanent gift of students and faculty at Haverford College. The books were sent after a week-long student exchange between the southern Negro college and the Pennsylvania Quaker one left the northerners appalled at the financial plight which made book purchases almost impossible for many of Livingstone's undergraduates. Originally aiming at 1600 paperbacks, the Haverford drive quickly exceeded the goal, with gifts coming also from several Main Line residents not connected with the college. A similar appeal is under way at Bryn Mawr College, which shared in the student exchange with Livingstone.

Thirty pupils received their diplomas from S. Brook Moore, founder of Sandy Spring Friends School, Sandy Spring, Md., at the school's first Commencement on June 8 in the Sandy Spring Meeting House.

During the summer months work is being started on a small infirmary, with additional faculty apartments and another classroom. A building to be used as a shop, auditorium, and chorus practice room, will also be erected. Enrollment of the school will again total about 110 pupils in September, as the third year of operation begins.

Clyde A. Milner, president of Guilford College (N.C.) since 1934, was honored with the LL.D. degree during annual commencement exercises in June at Haverford (Pa.) College. He has long been active in work with Protestant church-related colleges in the South.

The East Lansing (Mich.) Friends Meeting has sent to some 500 clergymen, high school counselors and principals, and others in the Greater Lansing area a letter urging them "to offer counsel about the draft laws and the legal alternatives to military service, and to help young men who are pondering these matters." Pointing out that the recently enacted four-year extension of the Selective Service Act means that until 1967 all young men in the United States will face the question of what kind of service to perform and when, the letter goes on to say that "it is important for young men to examine conscientiously their religious beliefs with respect to war and military service, as well as the legal basis of the draft laws." The letter stresses the importance of helping young men to "think about military service and to be familiar with its implications and alternatives so that they can perform either military or non-military service in good conscience" and makes clear that Friends do not advocate that the conscientious-objector position be taken "by those who are not sincere in their beliefs."

Enclosed with the letter were factual and descriptive brochures on draft questions and a list of denominational and nondenominational agencies prepared to offer information and counseling. The complete text of the letter (which commends itself to the consideration of other Meetings) is available from Steven E. Deutsch, 501 Hillcrest Avenue, East Lansing, Mich.

The current issue of *Ohio History*, a quarterly publication, contains an article written by Larry Gara, Wilmington College history professor.

Dr. Gara's article is entitled "The Fugitive Slave Law in the Ohio Valley." It is an expansion of a paper which he read at a symposium on "The Ohio Valley in the Civil War" in Cincinnati last October. It deals with the question of the fugitive slave law of 1850 as it affected the lives and viewpoints of various groups of residents in the Eastern Ohio Valley.

The same issue of *Ohio History* contains a review of *A Short History of Wisconsin*, a book written by Dr. Gara.

As a result of a conference on renewal in education held in December at Woolman Hill, Deerfield, Mass., a committee was formed to explore the possibility of cooperation among small educational institutions seeking the development of an informal supernational "world university." The committee has no immediate plans for an action program, but would like to hear from educators interested in a possible interchange of students, faculty, purposes, and ideas. Communications may be addressed to Hugh Corbin at Woolman Hill.

Scott Crom, associate professor of philosophy at Beloit College, received a \$500 award at commencement exercises on June 8 as "teacher of the year." This annual award is sponsored by the Edward A. Uhrig Foundation of Milwaukee. Scott Crom is a member of Madison (Wisc.) Meeting and clerk of the Beloit Preparative Meeting.

Alexander Murdoch, Jr., of Washington, Pa., has become assistant director of admissions for Wilmington (O.) College. He is a graduate of Westtown School and of Washington & Jefferson College.

Three nutrition experts have agreed to advise American Protestant churches in their cooperative feeding programs carried on overseas for millions of the world's hungry. Serving as consultants to Church World Service are Dr. Elmer L. Severinghaus, professor of public health nutrition, Columbia University School of Public Health; Dr. Henry Borsook, professor of bio-chemistry, California Institute of Technology, and Dr. Fred Hafner, manager of Protein Products Division of General Mills.

Aided by these nutritionists, Church World Service expects to be better able to meet the nutritional and dietary requirements of recipients in feeding programs the agency currently carries on in thirty-two areas of acute need throughout the world.

Kenneth Boulding's *Nayler Sonnets There Is A Spirit* have now been republished by Fellowship Publications (Box 271, Nyack, New York) for the price of \$1.50. The little volume, now in its fifth printing, deserves every commendation for the good taste in general make-up as well as the choice of the hand-set type.

Oakwood School, Poughkeepsie, N. Y., which has pioneered in having an interracial student body for many years, adopted toward the end of the 1962-63 school year a resolution about our racial crisis from which we quote the following passages:

... We urge our leaders, both elected and appointed, religious and secular, national, state, and local, to be reconcilers, not taking a stand with one side or the other, but seeking a higher level above controversy, where unity can become reality. We deplore any premise which assumes that agreement can only come with victory for one position and defeat for the other. We ask not so much for compromise as for a greater comprehension which understands with compassion the feelings and attitudes of all involved.

After deploring the use of military or police force to settle differences and our need for urging our elected representatives to sponsor integration in all areas of life, the resolution says:

Fear, due to ignorance or misinterpretation, is a contributing factor to racial prejudice; fear of losing prestige or status, fear of being contaminated, fear of losing jobs or possessions or political office. But all people are entitled to equal opportunities for housing, education, work, medical care, a good standard of living, and the vote. The quality of education, not only in the South but in many areas and metropolitan sectors, must be improved for all children.

The Declaration was the result of a Seminar on Racial Relations and Tensions which Headmaster Thomas E. Purdy organized; it was voluntarily attended by many students and faculty members.

Southern Appalachian Association of Friends

Friends from Alabama, Georgia, Kentucky, North Carolina, and Tennessee joined in the fifth annual gathering of the Southern Appalachian Association of Friends at Cumberland Campground near Crossville, Tenn., May 3 to 5.

The conference centered around the theme "Deepening Our Spiritual Growth in the Family and the Local Meeting." Resource leaders and representatives from a variety of Friends groups greatly enriched this area meeting. Elise and Kenneth Boulding of Ann Arbor, Mich., led sessions on "Practicing Friends' Testimonies in the Home" and "What We Mean by Spiritual Growth." Karel Hujer of Chattanooga, Tenn., led a session on "Faith and Man's Expanding Universe," and Lawrence McK. Miller, Jr., general secretary of Friends General Conference, had as his theme "Strengthening the Meeting for Worship." Herbert Hadley, secretary of the Friends World Committee, American Section; Dan Wilson, director of Pendle Hill, Wallingford, Pa.; and Ruth and Franklin Pineo of the Friends Committee on National Legislation spoke on the relationship of their groups' activities to Friends' concerns.

Children shared with adults in portions of the meetings and in group fellowship, as well as participating in their own graded program.

BIRTH

SUTHERLAND—On April 19, in Waterville, Me., a son, ANDREW HALE SUTHERLAND, to John Hale and Joyce Conover Sutherland, members of Radnor (Pa.) Meeting. The paternal grandmother, Margaret Townsend Sutherland, is a member of the West Third Street Media (Pa.) Meeting.

MARRIAGES

BENNETT-BLISS—On July 6, at the Meeting School, Rindge, N. H., CYNTHIA J. BLISS, daughter of George I. and Helen L. Bliss, all members of Monadnock Meeting, Rindge, and ADRIAN A. BENNETT, 3RD, son of Adrian and Betsy Bennett of Orchard Park, N. Y.

FARMER-SECREST—On June 15, at Highlands University Hall, Las Vegas, N. M., IVAL WETZEL SECREST and LANG FARMER, under the care of the Santa Fe (N. M.) Meeting.

HOUGHTON-COAN—On June 22, at Solebury (Pa.) Meeting House and under the care of that Meeting, BARBARA FLORA COAN, daughter of Abram and Elsie S. Coan, and DAVID DREW HOUGHTON, son of Willard F. and Sara Nancy H. Houghton, all members of Providence Meeting, Media, Pa.

MICHENER-PARMENTIER—On July 6, in Solebury (Pa.) Meeting House and under the care of that Meeting, MARGARET WILSON PARMENTIER and HUBERT TWINING MICHENER, a member of Solebury Meeting.

MILNER-KAIN—On June 22, at Garden Court, Louisville, Ky., under the care of Green Street Meeting (Philadelphia) and the Friends Meeting of Louisville, CONSTANCE LOUISE KAIN, daughter of Richard Morgan and Louise Yerkes Kain, members of Green Street Meeting, and HUMPHREY HUDSON MILNER.

OLIVER-CREELY—On June 22, at Plainfield (N. J.) Meeting, FLORENCE JULIA CREELY and WILLIAM WENDELL OLIVER, a member of Westtown (Pa.) Meeting.

DEATHS

PASSMORE—On June 21 at the Friends Home, Kennett Square, Pa., EMMA BROSIUS PASSMORE, a lifelong member of London Grove (Pa.) Meeting. She is survived by two daughters, Anna B. Wehh of Avondale, Pa., and Edith C. Passmore of Northfield, Mass.; a stepdaughter, Mary P. Rendig of Long Beach, Calif.; and seven grandchildren and three great-grandchildren.

SANDS—On June 23 in Millville, Pa., JAMES P. SANDS, M.D., aged 73, a member of Millville (Pa.) Meeting. He was the brother of George Sands of Williamsport, Pa.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

AUGUST

2-7—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Ralph Rose, Wilmer Cooper, Floyd Moore, James Vaughan. Young Friends and Junior Yearly Meeting.

3—Concord Quarterly Meeting at Birmingham, Pa., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. 10:30 a.m.: worship and business; 12:30 p.m.: lunch will be served; 2 p.m.: business and reports. Child care provided.

4-10—Family Camp at Quaker Lake, near Greensboro, N. C. American Friends Service Committee, Box 1307, High Point, N. C.

10—Abington Quarterly Meeting at Upper Dublin (Pa.) Meeting. Worship and Ministry at 2:45 p.m.; meeting for worship at 4 p.m., followed by business and reports; box supper (dessert and beverage served by host Meeting) at 6:30 p.m. Send reservations for supper, and number and ages of children to be supervised, to: Mrs. William

G. Erhart, Butler Pike, Box 15, Ambler, Pa. Phone: MI 6-0903.

10—Burlington Quarterly Meeting at Mount Holly, N. J., 2:30 p.m.

10-17—German Young Friends International Conference at Udenhausen, near Coblenz on the Rhine. Theme: "Standards Without Dogmas." Address correspondence to: Lillian L. Ries, 75 Karlsruhe-Waldstadt, Schneidemühlerstr. 2 c, Germany.

11—Annual Reunion of Peace Witnesses (Conscientious Objectors of World War I) at Black Rock Retreat, four miles south of Quarryville, Pa., sponsored by the C.O.'s of Camp Meade, Md., 9:15 a.m. to 2 p.m. All World War I C.O.'s, CPS, I-W, and VS men and their families and friends are welcome. Bring lunch; coffee will be served. Rhine B. Bishop, Secretary, 149 S. Front St., Souderton, Pa.

12-17—Schenectady (N. Y.) Meeting's exhibit (in cooperation with other peace groups) at the Altamont (N. Y.) Fair, a tri-county fair with an attendance of approximately 100,000.

14-18—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Address correspondence to: Chester A. Graham, 2922 Monroe Street, Madison 11, Wisc.

14-18—Pacific Yearly Meeting, Linfield College, McMinnville, Ore. Address correspondence to: Edwin Morgenroth, 2721 Fifth Avenue, Corona del Mar, Calif.

15—Meeting at Center Meeting, near Centerville, Del., 8 p.m. Roosevelt Franklin, outstanding Negro leader, will speak on "Our Problems in Being Recognized as First-class Citizens."

17—Bucks Quarterly Meeting at Middletown Meeting, West Maple Avenue, Langhorne, Pa., 10 a.m.

17—Caln Quarterly Meeting at Caln Meeting House, Route 340, three miles northwest of Downingtown, Pa. Meeting for worship and business at 3:30 p.m. Bring box supper for picnic. Beverages and dessert will be provided. Program for children.

17—Historical Pageant-Play celebrating the 300th anniversary of Dover (N. H.) Meeting, 2:30 p.m., on the grounds of the old meeting house where Whittier's parents and maternal grandparents were married. Rain date, following afternoon. The play, "Dover and the Friendly Light," was written by Henry Bailey Stevens and will be produced under the direction of Winslow and Ruth Osborne.

17—Retreat at Mansfield Meeting, one mile north of Columbus, N. J., on Route 206. Bring lunch. Beverages will be provided.

18-23—Family Camp, American Friends Service Committee's Middle Atlantic Region, at Watson Homestead, Painted Post, N. Y. For further information, AFSC, 1500 Race Street, Philadelphia 2, Pa.

22-29—American Friends Service Committee High School Institute, Congregational Conference Center, Framingham, Mass. For further information, Rosella Hill, AFSC, P.O. Box 247, Cambridge 38, Mass.

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

25—Meeting for worship at the "Brick" Meeting House, Calvert, Md., on Route 273, 2 p.m. Bliss Forbush of Baltimore will be the speaker.

25—Warrington Quarterly Meeting at Warrington Meeting House, near Wellsville, Pa., on Route 47. Meeting for worship at 11 a.m. Meeting for business and conference session will follow lunch.

31-September 2—Missouri Valley Conference, Camp of the Nazarene, Shawnee Mission (suburb of Kansas City), Kansas. Clerk: R. Bryan Michener, 625 Brookland Park Drive, Iowa City, Iowa.

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), 3825 East Second Street. 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, Wed-

nesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

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.

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

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Garfield Cox, Clerk, 415 W. 11th Street, Claremont, California.

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

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

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

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

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

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

SAN JOSE—Meeting for worship and children's classes at 10 a.m., during the summer months. 1041 Morse Street.

Colorado

BOULDER—Meeting for worship at 10 a.m.; No First-day school until late in ninth month. Hans Gottlieb, Clerk, HI 3-1478.

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

Connecticut

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

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

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

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

Delaware

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

District of Columbia

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

Florida

DAYTONA BEACH—Meeting 3:00 p.m., 1st and 3rd Sundays, 202-2nd Avenue.

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

JACKSONVILLE—344 W. 17th St. 11 a.m., Meeting and 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 687-5729.

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 3-3103; after 4 p.m., HA 2-8723.

INDIANAPOLIS—Lanethorn 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 1-9022 or UN 6-0389.

Maine

CAMDEN—Friends of Camden, Maine, welcome you to attend meeting for worship, First Day, at 9:30 a.m. Meetings will be held in the following homes:

August—Ralph and Jane Cook, Elmwood Farm. Sept.—Dr. Albert Hunter, Sherman Point.

For directions call:

236-3239 (Sims) or 236-3064 (Cook).

Massachusetts

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

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

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

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

WEST FALMOUTH—Meeting, Sunday 11 a.m., July and August.

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—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

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

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.

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

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street. Starting June 9th, meeting for worship will be held 6:00 p.m., tea and discussion group after meeting. 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.

Nevada

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

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 9:30 a.m., Sunday, D.C.U. Lounge, College Hall, Dartmouth College. William Chambers, Clerk.

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, 10 a.m., during August.

MOORESTOWN—Meeting for Worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. Laurel.

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.; HE 9-4207.

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.

DUTCHESS COUNTY, Bull's Head Meeting, 11 a.m. Turn east from Taconic Parkway, at Bull's Head road, 1/2 mile on left.

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.

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

SCARSDALE—Worship, Sundays, 10 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, school, 11 a.m., YWCA, 339 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 333-3979.

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

Ohio

E. CINCINNATI—Meeting 10:30 to 11:30 (July and August), 1828 Dexter Ave., 861-8732, Horatio Wood, Clerk, 751-6486.

CLEVELAND—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

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

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

Oregon

PORTLAND-MULTNOMAH—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Meetings for worship 10 a.m. to 10:45 a.m. and 11:15 a.m. to 12 noon.

CHESTER—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

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 Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

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

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 Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street with Green Street.
Fair Hill, no meeting until September 8th.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts.
Frankford, Unity and Wain Streets, 11 a.m.
Green Street, with Coulter Street. 45 W. School House Lane, jointly with Coulter Street.
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.

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

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

Rhode Island

JAMESTOWN—Conanicut Meeting, First days during July, August and Sept. 1, 10:30 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, Virginia Schaefer. Phone 32-74615.

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

Texas

AUSTIN—Worship, Sundays, 10 a.m., 3014 Washington Square. GL 2-1841. John Barrow, Clerk, HO 5-6378.

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

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

Virginia

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

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

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

Washington

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

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HEAD RESIDENT COUPLE needed September 1 for Friends Center, near Ohio State University. Write House Committee, 1954 Indianola Ave., Columbus 1, Ohio 43201.

MANAGER TO RUN SMALL FRIENDS BOARDING RESIDENCE IN NEW YORK CITY. Write Box T 281, Friends Journal.

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MONTREAL MEETING seeks retired couple or couple desiring to study at one of the universities as RESIDENT FRIENDS for new Friends Centre. Write W. Lloyd G. Williams, Clerk, 1635 Selkirk Avenue, Montreal, Canada.

WEBER HOUSE, A SMALL RESIDENCE DONATED TO PALO ALTO FRIENDS MEETING, CALIFORNIA, and adjacent to it, needs a presiding spirit. It offers a family or an individual opportunities for living, fellowship, and creative service. If interested write to Virginia Brink, 2471 Ross Road, Palo Alto, California.

FOUR-MAN NEW ENGLAND PARTNERSHIP OF PHYSICIANS seeks generalist or internist, Mass. licensure, possible future partnership. Write or phone Huston Westover, M.D., Acton Medical Associates, Acton, Massachusetts.

RESIDENT HOSTESS (or couple), Quaker, wanted for FRIENDS HOUSE, Los Angeles Meeting, 4167 South Normandie Avenue, Los Angeles 62.

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