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***T**HE Quaker habit of silence is an acknowledgment that the suspension of physical and mental activity enables the Presence of the Spirit to be perceived. But not only in times of silence. The Spirit can and does become the activating force of life at all times, but the communal worship of a Quaker meeting is of great assistance, for we are members one of another. It must never be considered as an opportunity for the expression of mental concepts, for it is by the temporary suspension of these that we can rise into the realms of Spirit.*

—CONRAD A. SAYCE
in the *South Africa*
Quaker Newsletter

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Coping With the Ego

. *by Rachel Fort Weller*

Personal Witness

. *by Barbara Wingell*

The Fourth World Conference on Faith and Order

. *by Dean Freiday*

Internationally Speaking: Financial Support for the United Nations

. *by Richard R. Wood*

Dialogue With China

FRIENDS JOURNAL



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In the Hall of Congregation

By **ELEANOR STABLER CLARKE**

AT the foot of the rugged mountains overlooking the Dead Sea, a small group of Friends sat in silence in the Hall of Congregation amid the ruins of Qumran. It was here that the Essenes had met for worship two thousand years ago.

"It was so quiet, the silence had depth!" said Leatrice Braid, who had just returned from Jordan, where her husband, Andrew, had been directing an American Friends Service Committee project on developing cooperatives for Arab farmers. With their three children, the Braids had gone to the Near East from their Meeting in Ithaca, New York, almost three years ago.

"The utter sterility of the region," Leatrice continued, "reflects the barrenness of the soul and its need for communion with God, so it seemed an appropriate place for people down through the years to search for God." Like the Essenes of long ago, the little group of Quakers was now, in the jet age, seeking God in the silence of the Hall of Congregation, a few yards from the Scriptorium where the now famous Dead Sea Scrolls had been written.

Service Committee units working at home and abroad, in relief and rehabilitation programs, social and technical assistance projects, work camps and seminars, hold meetings for worship on Sundays and often daily. In Amman, Jordan, the Braids found they were more than a three-hour round-trip drive from the long established Friends Meeting in Ramallah. As it was not always possible to make this trip, they met for worship and First-day School activities in their home, along with Ralph and Ruth Johnson (AFSC workers), the Johnson children, and others. As time went on the group met alternately in the Braids' home and the Johnsons', but they liked also to meet in the Forest of Ajlun, a remarkably wooded area high in the hills to the east of the River Jordan. Their favorite meeting place, however, was Khirbet Qumran, in the Hall of Congregation.

On Easter Sunday, 1963, instead of going "up to Jerusalem" with the many tourists for sunrise service, the group decided to meet again by the Dead Sea. Friends were joined by others who wished to participate, so that the party swelled to over thirty. Arriving at the ruins yet barely discernible in the pre-dawn gloom, the company climbed the jagged foothills pockmarked with caves in which scrolls had been found. Here they waited.

In silence the sun broke over the Mountains of Moab to the east of the Dead Sea. In silence it burst upon Mount Nebo where Moses had stood and viewed the "Promised Land." In silence it struck the towers of Jerusalem to the West, crept down the Judean Wilderness, and descended upon the worshippers by the ruins of Qumran: The Essenes before the birth of Christ, the little group of Friends and their friends more than two thousand years later—always down through the centuries the continuing search for God.

Eleanor Stabler Clarke, a member of Swarthmore (Pa.) Meeting, is chairman of the Board of Managers of the Friends Publishing Corporation (FRIENDS JOURNAL) and is responsible for our column "Under the Red and Black Star."

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Editorial Comments

At the invitation of the editors, Barbara W. Moffett, secretary of the American Friends Service Committee's Community Relations Division, has written the following guest editorial. She is particularly well-informed about the present racial crisis and is anxious to share her concern with our readers.—EDITORS

"TIME" has always been a persistent and nagging issue in race relations. Is the time ripe? Does the mere passage of time work for good? To what use should time be put? Consider the four quotations which follow:

If we—and I mean the relatively conscious whites and the relatively conscious blacks—do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare, and achieve our country, and change the history of the world. If we do not now dare everything, the fulfillment of that prophecy, re-created from the Bible in song by a slave, is upon us: God gave Noah the rainbow sign, No more water, the fire next time. (James Baldwin in the *New Yorker*, November 1962.)

I have never engaged in a direct action movement that was well-timed according to the timetable of those who have not suffered unduly from the disease of segregation. For years I have heard the word "wait." It rings in the ears of every Negro with a piercing familiarity. (*Letter from Birmingham City Jail*, by Martin Luther King, Jr., April 1963.)

Reforms are by their very nature often "unwise" and "untimely". . . . Many people of goodwill have resisted reform until their consciences overwhelmed what appeared to be their interests. (Introduction by Colin W. Bell to the AFSC publication of Dr. King's letter.)

Now is the time for action—even costly action that may jeopardize the organizational goals and institutional structure of the Church, and may disrupt any fellowship that is less than fully obedient to the Lord of the Church. (From a Statement of the General Board, National Council of Churches, June 1963.)

The time sequence of these statements is important. From James Baldwin onward, one can trace the Negro revolt and the recognition by major segments of American life that the nation is in the midst of a social revolution. The radical statement of the National Council of Churches was in fact deeply influenced by a personal confrontation between James Baldwin and other Negro artists and church leadership.

The Council statement noted that action to secure full

rights for all Americans had at last moved into the center of the nation's attention and had precipitated an unmistakable crisis. The Council saw three interrelated aspects to the crisis:

- it involves the entire nation and the concepts of freedom and justice that are integral to American democracy;
- it involves the entire religious community of the nation, the deepest convictions concerning our common humanity, and the inescapable obligation to act always out of respect and compassion for our fellow man;
- it involves the obedience of the Church to its Lord Jesus Christ and therefore involves the integrity of the Church as the agent of God's reconciling purpose in His world.

The Call to Action

The Council has created a Commission on Religion and Race and has authorized it to "make commitments, call for actions, take risks" on behalf of the National Council of Churches. The authorization includes: encouragement of negotiations, demonstrations and direct action, mobilization of resources to encourage legislative and executive civil rights acts, and mobilization of the churches to desegregate all church institutions.

This call has its counterparts in those of other religious groups, such as the General Assembly of the United Presbyterian Church in providing money to expand its race relations work, and the Synagogue Council of America in setting up a special team of rabbis to carry out certain missions.

On the Fourth of July nationally-known Protestant, Catholic, and Jewish clergymen were part of a group of 283 who demonstrated against the segregation policies of a Baltimore amusement park. In his sermon the following Sunday, one of those clergymen said that those involved in the civil rights struggle "no longer really trusted us, no longer believed that we were concerned." Another told his congregation, "The church has been inactive too long for white clergymen to lead the civil rights drive. Our job is to lead the white middle class out of the caves into the sunlight. . . ."

Testimony in Washington

On July 5 and on July 24 the National Council of Churches, the Synagogue Council of America, and the National Catholic Welfare Conference testified before House and Senate committees which are considering civil rights legislation. Thus for the first time in our history representatives of the three major faiths have spoken with one voice in endorsement of vigorous legislative activity in the civil rights field.

Denominational groups related to the three conferences were given the opportunity to become signatories to the statement. The Five Years Meeting associated itself with the testimony, recognizing "the critical moral issue" which must be met "by effective, concrete action now."

The joint testimony was not designed to reduce the activity of denominations and religious social action groups. Many are testifying in their own names also. The General Brotherhood Board of the Church of the Brethren gave vigorous testimony on July 19. The American Friends Service Committee and the Friends Committee on National Legislation presented joint testimony to the House Judiciary Committee on that same day. The two Friends groups stated the beliefs on which their testimony was based and said: "Our beliefs have consequences. If we are children of one common Father, then we must be of equal worth in His family, entitled to equal opportunity in the society of men." They then described AFSC race-relations work carried out since 1944, the experience on which the testimony was based.

While supporting the legislation under consideration, the AFSC and FCNL proposed ways of strengthening it, such as requiring every school board operating a segregated system and those still at a token level of desegregation to submit promptly their plans for full integration. In the field of employment, they urged that legislation be considered covering *all* employers, not only those having government contracts and the federal government itself, and that training opportunities, apprenticeships, and similar aspects of the problem also be dealt with. The AFSC and the FCNL plan to testify in more detail on these questions before a Senate Subcommittee on Employment and Manpower.

The testimony before the House Judiciary Committee shared three conclusions based on the field experience of the AFSC:

- (1) *There is a clear role for law.* Voluntary efforts are not enough. Laws not only caution and restrain those who would do wrong, but also, and more importantly, they lend support to those who want to do the right thing but are afraid. The testimony quoted in this connection an AFSC staff member in the South: "The enactment of these laws would free white men from bondage

to an evil system at the same time that it gives Negroes their rights."

- (2) *One of the most effective ways to change prejudiced attitudes is to change practices.* People say you cannot legislate morality, but laws do control behavior. In the process of acting without discrimination, people change their attitudes.
- (3) *Tension is an inevitable part of change.* It is a healthy sign of life in the body politic. It needs a creative response from lawmaker and private citizen alike. But it will stay below the level of violence only if unjust conditions which create it are changed. And the pace of change needs to be rapid, for the wrongs which need correction are of long standing and people are weary of bearing their burden.

Action in the Local Churches

Church bodies are also beginning to implement the call to put their own houses in order. For example, vigorous action was taken in July by the United Church of Christ. In addition to encouraging every local church to "declare officially and publicly that their fellowship is open to all," its Board for Homeland Ministries authorized its officers to withhold patronage from firms in which standards of fairness in employment appear to be unsatisfactory. The division of church extension was requested to submit by next October proposals that would deny building funds to any church or conference not willing to certify a policy of open membership. The Board set July 1, 1964, as the deadline for agencies and local churches receiving financial aid to adopt policies of non-discrimination or face discontinuation of support.

As for demonstrations, the largest challenge is still to come with the proposed March on Washington for Jobs and Freedom set for August 28. At that time, it is expected that 100,000 people will assemble on the Ellipse south of the White House, before proceeding down Constitution Avenue to the Lincoln Memorial. President Kennedy has said in a recent press conference, "We want citizens to come to Washington if they feel they are not having their rights expressed." He stated his belief that the gathering will be peaceful. Leaders of the demonstration are undertaking training programs to assure that it will be.

There is little doubt that white citizens will join in this demonstration in Washington as they are now joining in increasing numbers in demonstrations elsewhere. And white church leadership will be there in number. The American Friends Service Committee has indicated its support of the March as a witness to the basic moral principle of human equality and brotherhood, and is urging participation.

Coping With the Ego

By RACHEL FORT WELLER

THE Indian philosopher, Aurobindo, has written, "It is in looking at things from the ego point of view that there comes all the confusion and trouble and ignorance. One has to think of the Divine, be still, and let the divine consciousness come in and replace the egoistic human. Then, all disappears."

No problem is more central to one who seeks spiritual reality than that of his own ego. Time and again he repudiates his self-centeredness, yet with endless repetition he yields to the enemy who rises up to enslave him by promises of benefits to the fleeting worth of which he is blinded by his desire to gain pleasure and to avoid pain.

But is this ego a thing wholly evil? If the purpose of this universe is divine good, can there be any element in it, from the ultimate standpoint, which does not in some measure serve that purpose, even though, relatively viewed, it can hardly be regarded as good? It is not unlikely that the ego plays an important role in the evolution of consciousness. The progressive biological development of life-forms on earth is amazing, but even more remarkable is the progressive unfolding of awareness from within what appears to be inconscient, lifeless matter. Had not this awareness evolved into the self-centered consciousness of man, perhaps the inner life marked by intellect and spirit never should have advanced beyond the almost dormant or very simple responsiveness of the lower organisms. Ego *had* to develop in order to establish and centralize the sense of self-identity which distinguishes man from other animals. Thus it would seem that in condemning ego we do wrong to an essential aspect of being at once human and divine. For ego, like everything else in creation, is God-given, and nothing so given is without purpose. Each individual has an initial dependence upon the formation of his own identity if he is to move forward during his life-span to an ever greater maturity. The ego makes demands for itself and asks to be treated tenderly. Nor should its demands and needs be ignored. It is a law of spiritual growth that each one of us must be assured that he is accepted by other egos, that he is loved, valued, and needed. Without this self-assurance a man may live blindly through all of his years, hurting himself and others in a hungry search for his birthright, unless—in one of those rare intuitive flashes which can transform a life in an instant—the truth is revealed to him that the ego is insatiable

so long as he tries to satisfy its cravings on its own level and that another road is there which leads to satisfactions which are not fleeting. Sudden revelation is uncommon, and for many of us a whole life-time is not sufficient to enable us to put self-love in its proper place and leave it there with a happy unconcern. However, this cherished little self is not the whole and final nature of our consciousness. Ego-centricity is necessary and useful, but it is only a phase of individuality; once it has established firmly the essential sense of integration, ego *must* be outgrown, if the entity desires further spiritual evolution. In the normal course of a man's inward maturing, he arrives at an awareness of a strong desire to aid other egos in the same struggle for self-fulfillment in which his own is engaged. He begins to act upon this altruistic urge. Then, suddenly, in the midst of new-found happiness, it dawns upon him that the deep satisfaction which he feels in his apparent selflessness is actually nourishing, though on a higher level than before, his own self-love. The method of expression, to be sure, is superior to the selfishness of his earlier stages, but nevertheless it glorifies his ego in his own eyes and, he hopes, in the eyes of others. At this instant he beholds a light shining under the crack of the door which until now had shut him away from the true selflessness which partakes of the divine. Before he saw this light, painful and destructive were many of the demands which his ego made upon him. His relationships were darkened by acquisitiveness, possessive love of others, jealousy, wounded pride, anger, self-pity, unwholesome self-abasement. Now, with this glimmer of light, something—not his ego, but quite other—seems to awaken him to a new consciousness. Slowly, painfully he responds and begins with much backward stumbling to climb above his old self-awareness to a higher level from which he can look down upon the lower with a quiet detachment. This detachment is not devoid of sympathy and concern for others. Rather, the seeker's concern is even greater than before, but his awareness of it is now calm, steady, and freed from the consuming emotions which formerly had so torn and tortured his cherished ego. And all at once, deep within those silences he had not touched before, he hears a whisper saying, "You are my own and I am the infinite."—or in the words of Krishna in the *Gita*,

I am Brahman

Within this body,

That shall not perish;

I am the Truth and the Joy forever.

Then the listener knows that this *I* is not his ego *I*. He

Rachel Fort Weller, a member of Urbana-Champaign (Ill.) Meeting, has been a frequent contributor to the FRIENDS JOURNAL's pages during the past several years.

knows that his consciousness is free, if it so wills, to expand without ceasing until once again it can know itself in its true essence—one with that supreme identity which, eons of time ago, concealed itself from its own multiplicity of forms within the confines of the material forces and the solid shapes which it has brought into being. And this new consciousness does will itself to strive for expansion with patient, unwavering joy, regardless of all the failures and the heartbreaks it now sees clearly cannot be avoided. Nor does it desire to avoid them, for the man—once the slave of ego—has become a slave again and is irrevocably committed to an adventure which leads to that completeness of being which is past understanding.

It was stated earlier that the ego is not to be equated with the whole of individual consciousness. Often the mystic's goal is misinterpreted as a desire to lose identity in a nothingness, or in loss of personal consciousness. There is a vast difference between the concept of nothing as a sterile void, and *no thing*. In the experience of cosmic oneness there is a widening of individual consciousness rather than a loss of it. The mystics do tell of a state of free existence in which the ego-self is absorbed in an infinity wherein no forms exist. But this is only one type of mystical occurrence, and consciousness is surely present or there would be no memory, or even slight impression, to be spoken of by the one who has entered into the experience. May it not be, simply, that there are states of consciousness of which we are wholly ignorant because we have not learned to rise above our egos and to become so still at that level that *no thing* now known to us (whether image, sound, thought, or feeling) is any longer present? No inward vision, no transcendent experience should be mistaken for the ultimate. When we shall have done with all the aspects of the evolutionary process in the course of our sojourn in this ever-present eternity, who can conceive of the other kinds of processes, activities, and experiences the infinite may have in store for us? I, for one, have no fears of being doomed to continuous boredom in unending static bliss. Never shall we achieve an unwanted perfection! But should we come to desire it at last, that may be another matter!

Lest we be carried away on the wings of glorious anticipation, let us return to a more concrete vantage-point. Once the seeker stands but for a moment above his ego-self, he may wish to shout forth his new knowledge to what he sees as a yearning world. Though his conviction may clothe him in shining raiment for all to see and wonder at, and his shout may awaken longing for his secret in many hearts, yet no man by word can convince another that the voice which speaks to *him* with such glad certainty can also speak directly to every other man.

Convincement for each will have reality only when it comes through the joy of one's own seeing and hearing inwardly of the light beyond the door, the voice within the silence. Yet, even though this is true, it is a wonderful fact that that light and that voice now and again do break through with distinct clarity into the phenomenal world, thus motivating its multiplicity of entities to grow, to change, to be transformed. Were it not so, the whole of creation would stagnate and come to naught. But the Light cannot do other than penetrate all awareness for the one pure reason that it is here and is itself the whole of consciousness. Because of it our mistakes are revealed to us, our ignorance can be removed, our pains can become glorified, and our transcendence is assured.

Internationally Speaking

Financial Support for the United Nations

By RICHARD R. WOOD

THE UNITED NATIONS General Assembly's special session, recently concluded, has arranged for finances for six months. Financial support for the U.N. remains an urgently important problem. The U.N. is supported by contributions, apportioned among the members according to their apparent ability to pay. The International Court has held that contributions for properly authorized U. N. projects are valid obligations on the member states. But the United States under the Articles of Confederation learned the inconvenience of having to rely on contributions from members.

In the U.N. some of the smaller and newer members have trouble finding the money for their small contributions. Some countries, of which the Soviet Union is one example, have refused to contribute to U.N. projects of which they disapprove, such as the program of restoring and maintaining peace in the Congo. There is a puzzling similarity between the attitude of these countries toward the U.N. budget and the attitude of those pacifists who refuse to pay income tax because they disapprove of some of the projects of the United States Government.

It is evidently important to begin to seek independent sources of income for the United Nations.

It may be that for some time the U.N. will not need direct taxes. The United States got on quite well for more than a century with the Federal Government relying chiefly on customs and excise charges for its running expenses. Similar sources of income for the United Nations may be discovered.

The ocean has been traditionally free to all users. This happy freedom is coming to an end. The increasing exploitation of the ocean for food, minerals, and energy

Richard R. Wood, who is the FRIENDS JOURNAL's contributing correspondent in Philadelphia, was for many years editor of *The Friend*, Philadelphia. The date of the present article (one of the "Internationally Speaking" series) is July 5, 1963.

is introducing serious international conflicts and creating problems that can be solved only by international action. Already there are international agreements or commissions concerned with harvesting and conserving fur seals, whales, and halibut. Increasing recognition of the ocean as a potential source of food for earth's increasing population indicates the need for controlling the use of the ocean for dumping earth's refuse, from garbage to nuclear waste matter.

The traditional Three Mile Limit is a thing of the past. Chile asserts sovereign control over the ocean 600 miles from her coast. Iceland and the United Kingdom are frequently involved in disputes, in which so far no one has been physically hurt, over British vessels fishing in waters regarded by Iceland as reserved for her own use.

Metals are being extracted from sea water, as in the plant which disfigures the Witmer Stone Bird Sanctuary at Cape May Point, N. J. When the hydrogen-fusion process is developed as a source of power, the raw material is expected to be the heavy molecules of hydrogen found in sea water.

These examples of potential conflict, chaos, and basic resources in the ocean suggest the desirability of promptly establishing control by the United Nations of the ocean beyond the Continental Shelf. Serious international disputes could thus be forestalled. Arrangements could be made with governments and private firms for effectively developing and conserving the ocean's resources for food, minerals, and power. These arrangements could well be on a royalty basis, providing income to support the United Nations in its work of avoiding disputes and serving the interest of earth's population in the rich resources of the ocean.

Similar U.N. supervision, also with royalty arrangements for using the resources of the areas, can be imagined for Antarctica and outer space. In both these areas, international rivalry already exists. Unless international supervision is arranged promptly, the rivalry may develop into bitter conflicts and may also obstruct the best use of the resources of these areas for the general convenience and welfare. With the United Nations being developed to carry out its function of enabling the nations to work out mutually satisfactory solutions of the many multilateral problems which no nation can solve for itself, the U. N. will both deserve and develop new possibilities for support from service charges or royalties as it supervises the orderly development and conservation of what is in a very real sense the earth's public domain. In these areas uncontrolled private or national exploitation is almost sure to lead to disastrous waste and conflict.

So it is possible to imagine independent sources of income for a United Nations vigorously engaged in doing what the community of mankind needs to have done under international authority for the good of all.

Meanwhile, the United Nations must rely on contributions from member nations. In their own interests, the members should be prompt and generous with their contributions.

The Fourth World Conference on Faith and Order

Montreal, Canada, July 12-26, 1963

By DEAN FREIDAY

VERY FITTINGLY, the first building to come into view at a distance of about 30 miles from Montreal is St. Joseph's Oratory. This is becoming increasingly a pilgrimage point for many Protestants from the States. Notre Dame Cathedral has a different appeal. It is a work of art, and there is a striking harmony of design against a background of an almost electric blue. Another religious landmark, Notre Dame de Bonsecours, combines a dual role. Its ship-model chandeliers proclaim that it is the patron church of sailors; it also is the resting place of Sister Marie Bourgeois, the founder of the city's school system.

The picture of the special emphasis which Montreal gives to Catholicism is not complete without mention of the Cathedral-Basilica of Mary, "Queen of the World." A scaled-down model of St. Peter's, it gives some idea of the majesty of the Vatican City structure, although it lacks Bernini's sweeping colonnaded arms. It is also the seat of Cardinal Léger, who added reality to these impressions of his truly catholic faith. He participated in our interdenominational worship prefaced by the statement that no elder presides save the Holy Spirit. The call to prayer which he led, included this remarkable confession:

We have forgotten the beam in our own eye in order to judge the speck in our brothers' eye. We have lived, ignoring them, and scorning them; we have often wanted to conquer and subjugate them. But thou, Lord, Father of mercy, thou wilt break our heart of stone and give us a heart able to repent. Glory be to thee throughout the ages.

Following his address, several denominational choirs which had participated separately in the service were symbolically combined. The service concluded when a procession composed of representatives of many of the denominations and countries represented at Montreal filed onto the platform to assist the Anglican Bishop of Montreal in offering a ritual prayer for unity. Dr. Maurice A. Creasey, Director of Studies at Woodbrooke and London Yearly Meeting's member of the Faith and Order Commission, admirably represented British Friends.

The concern for the centrality of worship as the starting point of all of our work together here has been an emphasis which Friends would heartily approve. I think they would

Dean Freiday, who represented Friends General Conference at the Montreal World Conference on Faith and Order, is a member of Shrewsbury (N. J.), Meeting. He has indicated his willingness to speak about this Conference as well as about problems of Church unity in general.

approve also of everything else that has been done here when it is viewed in its proper context.

Friends will be pleased to know that any attempt to erect a boundary excluding Friends (and the Salvation Army) from the category of full churches has been dropped, as the following statement proves:

We agree that the criteria for distinguishing a Christian community from a church (in the full sense of the word) are not to be found simply in formal adherence to a creed or confession, submission to a particular hierarchical authority, or possession of a particular ministerial order, but in the nature of its faith and worship and its resultant witness.

It would not have been necessary for Friends to be represented here at all so far as maintaining their tenets are concerned. But there has been a wonderful opportunity for personal witness and contacts. So far as our viewpoint was concerned, the Eastern Orthodox group spoke for us on matters pertaining to the Holy Spirit and on many other points.

Creative encounters of various kinds became frequent when the initial reserve in personal relations melted under the combined assaults of the weather, of dormitory life, and of the cafeteria. The true humility demonstrated by the Patriarchs of the various Eastern churches in waiting their turn for showers, standing in the cafeteria queues, and in accepting uniform dormitory accommodations effectively broke barriers between us. My Coptic neighbor always greeted me with a cordial "hello," and the patriarch of the Mar Thoma Church somehow suggested what the apostles must have been like. Clad in either a bright pink or a bright blue robe, his grey beard, benign smile, and pleasant Indian speech with its British overtones gave him a personality which ministered even from afar.

Some will want to know what was achieved at Montreal, and just what the Convention means in concrete terms. Concretely, it means very little. It did not provide the basis for any plan of union, as it also did not provide a systematic ecumenical theology. But it created a new vantage point in a language intelligible to the "informed layman," yet exact enough for the theologian. This meant the elimination of all denominationally weighted theological terms, an approach permitting us to reappraise our denominational positions on many matters and to realize what we have in common with other Christians.

Biblical theology has come to the center of ecumenical thinking and is providing a remarkable vindication of early Quaker insights into the essentials of Christianity. It has also revealed the need for better statements in modern theological terms to make Friends' views intelligible to theologians.

The Lund methodology (the examination of our understanding of the Church in the light of our faith in Christ) has proved much more constructive than the former use of comparative church teachings. The latter tended to bog down because we continued to look merely for points of correspondence with other denominations, without taking a total view of Christianity.

It is hoped that Friends will be interested in learning more

about Faith and Order and about the ecumenical movement in general and will express their opinions to the Christian Unity Committee of Friends General Conference. (I will provide a more detailed report on the Montreal Conference to that committee, which may be suitable for wider use.)

The following excerpts will give some idea of what sort of view the Lund methodology produces:

"We have rejoiced in the stimulus which has come from wrestling with unfamiliar ways of expressing our common faith." (I,1)

"The Church is founded in the mighty acts of God in calling His chosen people Israel and supremely in His decisive act in the incarnation, suffering, death, and resurrection of Jesus Christ, and the sending of the Holy Spirit. Through this total act of God the Church is created as the Body of Christ over which he rules as Head." (I,4)

"Thus each church or congregation participating in Christ is related to others, not by participation in some higher structure or organization, but rather by an identity of existence in Christ. In this sense each congregation gathered for the proclamation of the Word and the celebration of the Eucharist is a manifestation of the whole Catholic Church in the very process of becoming what she is in service and witness to the world" (1,5). (The Quaker and Salvation Army view is recognized in the report.)

"What is basic in the Old and New Testament record and interpretation remains basic for the Church in any situation. Moreover the Holy Spirit has been given to the Church to guide it into all truth. . . ." (II,10)

"There has been a notable recovery of the biblical teaching about the royal priesthood of the whole people of God. There have been times in the past when the word "layman" was understood to refer to someone who had a merely passive role in the life of the Church. . . . A recovery of a true doctrine of the laity has brought with it the recognition that ministry is the responsibility of the whole body and not only of those who are ordained. This recovery is one of the most important facts of recent church history. . . . We all acknowledge that the Church has always had and (so far as we know) always must have what we may call special ministry. But there is no universally agreed language by which to describe this special ministry in distinction from the ministry of the Church as a whole. There is no agreement as to the relation and distinction between them, and there is no agreement as to what is and what is not included in the special ministry." (III,1)

"The proving ground of unity is the local church. Here the process of growing together exhibits the fruits of the Spirit, the tensions of our divisions, and the strains and conflicts arising from the contemporary revolutionary situation. Here the divisive factors of racial enmity, class conflict, national and ideological loyalties are acutely manifest in their relationship to Christian unity and mission." (V,1)

"The Spirit builds up the Body of Christ in love, truth and holiness, by equipping the members with the manifold and varied gifts which they need for the service of one another and for the mission of the Church." (III,5)

The Fourth National Conference of Friends on Race Relations

The Fourth National Conference of Friends on Race Relations met at Oakwood School, Poughkeepsie, New York, June 16 to 21, 1963, to seek ways for individual Friends and Meetings to work directly in the field of race relations.

Delegates to the conference had the unique experience of living for one week in a completely integrated community. The two groups were able to make contact in ways that are impossible for many in ordinary daily living. Friends from South Africa and from Harlem shared experiences with Friends from rural areas, from cities, and from suburbia.

Vicariously, Friends learned what it is like to take part in a sit-in, to face the hostility of an angry crowd. White Friends were able to taste, as if it were their own, the bitterness that comes with closed doors in education, in employment, in housing. They came to know a little of what it is like to be a Negro in the United States in 1963.

Much of the conference had to do with the urgency of the problem; with the feeling that many Friends and Friends Meetings are totally unaware of the magnitude and significance of the crisis through which we are living. Our apathy, as Friends and citizens, was likened to that of the German people before the Buchenwald concentration camps; our racism, to that of the Nazis, with the same possibilities of horror.

Many specific ways for individuals and Meetings to combat discrimination were discussed. Some of the suggestions for the individual were:

(1) When you sell your home, make it available to Negroes through advertising in the Negro press. (2) Circulate an open-occupancy pledge in your community. (3) Give personal assistance to Negro families seeking housing. (4) Refuse to buy in stores, banks, restaurants which practice discrimination. (Any enterprise which has a license to serve the public is not private but public.) (5) Do not contribute money to segregated schools or camps. (6) Do not belong to any group that discriminates against minorities. (7) Join direct-action projects. (8) Make friends with a Negro family and entertain them in your home. Some suggestions for Meetings were:

(1) When the Meeting is building or remodelling, be sure that all work is on a non-discriminatory basis. (2) Hire Negroes when the opportunity offers. (3) Reach out for Negro members. (4) Patronize a bank that does not discriminate. (5) Support or initiate Human Relations Councils or other interracial groups working for equal rights.

The organization of the conference was very flexible. Panels were improvised to discuss one evening the problem of "motivation"; another evening was given to the young people, who dwelt mainly on direct action. A third panel explored the role of the Society of Friends in the midst of the revolution.

Some of the questions and concerns which came up more or less openly but frequently were as follows:

1) Does American Society have to make up for past injustices toward minority races by giving more than "equality of opportunity"? (Must not Negroes be given preferential treatment in job assignment? In a time of shrinking job opportunities, how do we equalize the burden of unemployment? Should

one provide on-job training, thus lowering, possibly, entrance requirements? Are entrance requirements, both for schools and jobs, too much geared to one cultural pattern?)

2) How can we be made aware that for the Negro to accept the white person is as important as, and possibly even more difficult than, for the white person to accept the Negro?

3) What is the proper role for the Society of Friends? Although no specific question was forthcoming, it seems to have been stated frequently that as Friends we must work with and maintain close contact with the "direct action" groups (which appeared almost the only concern for the younger people) and at the same time work with the "power structure".

The summarizing talk by Albert Bigelow led directly into the final worship period. Friends formed a circle, held hands, and sang, "We Shall Overcome," some Negro spirituals, and, finally, "We are Climbing Jacob's Ladder."

It was decided to hold the next national conference in 1965. The Continuation Committee's main representatives will be in the Ohio-Indiana-Michigan-Illinois area, extending as far west as Iowa. The chair will be shared by Herbert Huffman and George Sawyer, both from Richmond, Indiana, the former belonging to the Five Years Meeting, the latter to Clear Creek Meeting (Friends General Conference). Correspondence should be directed to George Sawyer, 923 South 9th Street, Richmond, Indiana. A special effort will be made to place the *Newsletter* into many more hands (\$1 per year).

A minute to Friends institutions and another one to all Meetings were adopted and will be sent to these.

VICTOR PASCHKIS
MARIAN HAHN

IT seems to me that the Church today has lost much of its appeal because its sense of God as one who knows us, who knows our strengths, our weaknesses, and our needs, has been diminished or suppressed. We have supposed, wrongly I think, that we shall be more intelligible, more in touch with modern knowledge, if we speak of God as being in the background of events rather than in day-to-day living in humble, unsophisticated faith. But the essence of the Christian gospel is an encounter, and that encounter is between God and man; is in the incarnation of the divine; is in the communication which is only possible between like and like. Millions want God; but the God they want is he who holds the universe in his hands, but yet is the still, small voice that speaks, as none else can speak, to all of us who hear. And since, as George Fox said, the love of God for us, manifested in us as we journey on, is the one ground of all true love, we know God does not look for nonexistent merits, but is moved in all He is and does by His compassion.

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

Personal Witness

By BARBARA WINGELL

IT is easier to be arrested and go to jail for something you believe in than it is to write about it. The entire experience of participating in the Fourth of July demonstration at the racially segregated Gwynn Oaks Amusement Park in Maryland, with its subsequent mass arrests, has moved and altered me radically. Yet, whatever the brief hours in jail, or any part of the ordeal, did to me, it was a token experience—a gesture of suffering—in comparison to what is endured by 19 million Americans in their daily lives.

The Baltimore chapter of the Congress of Racial Equality (CORE) had sent out a call along the northeastern seaboard for concerned citizens to join them on July 4 in a visible witness against segregation. It was different from the usual call in that it offered the opportunity to go to jail. The letter I received about it, from a concerned Friend in New York City, made it sound rather easy—unpleasant, perhaps, but not really too bad. I have never had the burning desire to get arrested which seems to afflict some people, but I felt quite clear about going down to Maryland to demonstrate. Having heard all the questions raised about—i.e., against—demonstrations, I felt that by going I could find experiential answers. After all, I had demonstrated with CORE in Philadelphia and had stood on peace lines. This couldn't be too different. It would be a "learning experience." It was.

The Philadelphia bus arrived at a Negro Methodist church in Baltimore just in time for us to eat lunch before the pre-demonstration rally began. Several of my group ate in a little restaurant in the obviously Negro section. People were leaning out of windows or standing around in little groups. No one said much to us, but everyone smiled or nodded. The air vibrated with welcome and a kind of happy disbelief.

The rally was a mixed experience. We sang the freedom songs somewhat raggedly. The New York buses arrived late; the entrance of the newcomers tended to break the mood which had been slowly building in the church. We heard an eloquent and moving sermon. Ministers of various faiths prayed. Slowly the feeling of being "gathered" returned. We were impatient to go.

Outside the church, there were "jail buses," for those who were so committed, and "picket buses," for those who would walk up and down in the hot southern sun, jeered at by people driving by in their cars to see the "outside agitators."

As we rode to the amusement park, we listened to the young man from CORE explaining once again that nonviolence means cheerfulness and courtesy, outlining possible responses to various contingencies. One of my questions had already been answered. The myth of the "outsider" was dispelled. We were American citizens who had traveled relatively short distances to another section of our own country, on the birthday of American independence, to join other American citizens in a small part of their struggle for freedom.

Then we were at the park, the photographers scrambling

Barbara Wingell (formerly Barbara Hinchcliffe) is a member of Green Street Meeting, Philadelphia, Pa. She is on the Information Service staff of the American Friends Service Committee.

out of the bus first, running backward ahead of us as we formed into a long silent line, two by two. My partner and I were just a few couples back from the head of the line. As we walked into the park, I could see the police, lined up waiting for us with a man who was evidently the owner. We were stopped immediately. The leaders were asked to leave, on the grounds that we were violating the trespass law. (I thought of Eugene Carson Blake's words back at the church, "I am not here to test the constitutionality of a state law, but because segregation is morally wrong.")

As the police carried the first two people in the line to the waiting police wagon, the whole line, without prearrangement or signal, sat down on the ground, still silent. From the moment we had entered the park, I had been trying not to see nor hear the crowd. Now, sitting on the hot roadway, I couldn't avoid it. I have been told since that this was a "mild" crowd. I do not want to see a worse one. As we had sat down, a low, rolling, guttural roar had gone up from them. As the demonstrators walked or were carried into the police wagons and buses, the jeers grew louder. "Don't carry him, drag him! Bang his head on the ground! Carry them over to the river and throw them in!" The shouts and insults were mixed with laughter. It was a great show.

And who were these people? Local toughs? Juvenile delinquents? No. These were my own people. My own well-dressed, comfortable-looking, white fellow-Americans. Families. Grandfathers. Mothers with children. For a few moments I was as sick with fear and humiliation as I ever want to be. I did not hate those people. I was terrified of them. Only after I had walked the thousand miles to the police bus could I start to make myself look out at individuals, even try to smile at them. One man yelled, "How much do they pay you people to come down here?" Another man was holding his nose.

As the bus pulled away, someone stood up and began to sing the impossibly high-pitched song to which many men have gone forth to many different kinds of battles, and suddenly we were all standing, clutching the backs of the seats for balance, singing, "Oh, say does that star-spangled banner yet wave, / O'er the land of the free and the home of the brave?"

The endless hours that followed in the detention room in a local jail had a Kafkaesque quality, as the paper work necessary to process 283 people got under way. The room grew warmer as new bus loads arrived. You could smoke. You could not smoke. You could not go to the ladies' room unless accompanied by the police matron. People argued about tactics: were you legally compelled to give your employer's name and address? Was it nonviolent to go on singing when you were ordered to stop? Not everyone was committed to nonviolence as a way of life, evidently.

Processing and fingerprinting went on until six the next morning. As we waited on the lawn of the jail that evening for our arraignments, the crowd came back, although a much quieter crowd. The previous evening we had seen cherry bombs thrown at the picket line outside our jail windows; one girl picket received an ugly hand injury.

The arraignments were done in groups of ten to twenty. We drove back to Philadelphia in the small hours of Saturday morning, weary with more than physical weariness. What was

it all about? Why had 283 people, including prominent clergymen, spent holiday time and money, endured hostility and ridicule and discomfort? Why had Baltimore County had to work its people around the clock, put on extra police, spend money on all the legalities of arrest and arraignment? What dreadful thing had we all done?

We had tried—in the Year of Our Lord 1963—in the free United States—on the birthday of its independence—to make it possible for any child in Baltimore County to go for a ride on a merry-go-round.

Do you know how to explain to a five-year-old that he can't ride on the merry-go-round because he's a Negro?

Dialogue With China

By RICHARD K. TAYLOR

THE recent Washington-area workshop of the Young Friends Committee of North America's East-West Contacts Subcommittee presented in capsule form a broad spectrum of American opinion on our relations with mainland China. One congressman called the young Friends who visited his office a group of "fuzzy-minded, pink young kids," while a representative from California encouraged the East-West group in its work and said that he personally supports U. S. recognition of the People's Republic of China, U. N. membership, and a loosening of food and travel restrictions. A State Department official defended American policy in all of its present aspects soon after a Chinese student had presented the opposite view in a talk entitled "The Chinese Case." A foreign correspondent for the *St. Louis Post-Dispatch*, recently back from Southeast Asia, gave us glimpses of U. S. policy there, particularly in relation to the complex problem of Viet Nam. We heard a distinguished professor of international relations and an expert on China voice critical reservations about plans for contact with mainland Chinese only a day before listening to a tape from an Earlham professor who is even now exploring possibilities for just such a contact in Japan.

To talk of "personal contact with mainland Chinese" at this juncture in history may seem far-fetched to many, yet this has been the burden of the concern of the East-West Contacts Subcommittee for a number of years. This year's workshop, held at Sandy Spring School in Maryland, June 9-15, was the second in a series planned by the East-West group. The sessions emphasized current events and foreign policy questions, such as: Should mainland China be admitted to the U.N.? What about U. S. recognition of that country? What is the rationale—historically, militarily, ethically—behind the present U. S. policy toward the People's Republic? What has been the relation of China's internal economic development to her foreign policy? What about food for the mainland? What about the travel ban? Chinese aggressiveness? Communes and industrialization; the Sino-Indian border dispute; Sino-Soviet relations?

Washington's expertise in Asian affairs was heavily drawn upon through speakers and visits to congressmen and embas-

sies. Other speakers came from the University of Pennsylvania, Harvard, and the Student Christian Movement of Canada. A tour through the Freer Art Gallery's Chinese collection added a visual dimension to our knowledge.

The East-West group has been going on the theory that personal contacts, carried on in a spirit of dialogue, have an important place in peacemaking efforts. Actual contact with the mainland Chinese seems so nearly hopeless at this time that to strive and plan for it seems to some almost ludicrous. Yet East-West Subcommittee members recall the extreme difficulty of contacts with the Soviet Union in 1955, when the idea of working toward exchange was first broached. How valuable it was, however, to have a trained group when an invitation was finally accepted in 1958 and three Russian young men came to travel with five young Friends!

The U. S. travel ban is the weakest link in our present foreign policy.

A State Department official pointed out that today's Chinese leaders, lacking contact with the West as they do, are not aware of the West's most important values. They have taken from Marx the idea that we must be destroyed without bothering to see what we really are. When asked whether this does not suggest that we should have *more* contact with the mainland leaders, so that these values can be brought to their consciousness, he said that he had to admit that his personal view is that contact is more logical than a travel ban. A prominent China scholar, after voicing reservations as to the value of personal contacts, finally agreed that it is short-sighted for Americans to cut off contacts on our side. After having been pressed for some time by a young Friends delegation, a U. S. Senator agreed that it would be good at least to lift the ban on correspondents, stating parenthetically that this was the first time he had made such a statement in public.

As the rift between the two great powers widens, it seems to us important for Christians to work for personal contact and honest dialogue between those who are torn apart by culture, history, and ideology. There is a need to overcome the appalling ignorance on both sides. There is an opportunity to share ideas in a context in which our ideas have been seen at second hand, if at all. The easing of the travel ban would not only open the way for a tremendously increased flow of information, but would help to create a climate in which there can be a more honest exchange of views, with the chance to modify intransigent ideas on both sides. And, for the Christian, there is the possibility of standing in such a relation to another man that God's reconciling and healing love can show new paths in peacemaking.

For those who are interested in knowing more about the work of the East-West Subcommittee, an *East-West Newsletter* will be published by Tom Rawski (962 E. State Street, Ithaca, N. Y.) and sent to anyone who writes for it. Scholarship aid for those who wish to pursue Chinese studies will continue to be provided. Requests for information may be made to Robert Woodward, Haverford College, Haverford, Pa.

Young Friends interested in legislative developments relevant to our concern will be kept in touch by young Friends in Washington. Other young Friends will take the initiative in forming local study groups on China, such as those which met

Richard K. Taylor, a member of Abington Meeting, Jenkintown, Pa., is outgoing co-chairman of the Young Friends Committee of North America's East-West Contacts Subcommittee.

in Philadelphia and Washington between the workshops. The continued search for avenues toward dialogue with China will be carried on through the whole Subcommittee, under its new chairman, Michael Ingerman (214 Massachusetts Ave., N.E., Apt. 208, Washington 2, D. C.).

Books

STRENGTH TO LOVE. By MARTIN LUTHER KING, JR. Harper & Row, New York, 1963. 142 pages. \$3.50

Love is the imperative in Dr. King's preaching, and this book, which is primarily a collection of his sermons, brings the point home time and again. He centers his sermons on the divine laws mirrored in the Gospel, rather than in the incidents which have made him a controversial personality.

He speaks with a prophetic urgency, from the depths of a serene spirit. His sermons hold in printed form the simplicity, persuasiveness, and contagious faith of one who is undaunted by disaster.

Most of us will never know Martin Luther King in person, but through his book insight into his thought and life may be obtained. One must remember that Dr. King is a spokesman for many in the Negro community, and in times like these it is imperative that all of us try to share and understand the feelings of our brothers.

F. WILLIAM LOESCHER

THE JOURNAL OF GEORGE FOX. Edited with an introduction and notes by RUFUS M. JONES, with an Essay on the Influence of the *Journal* by HENRY J. CADBURY. Capricorn Books, New York, 1963. 578 pages. \$1.95

In 1694, Henry Cadbury notes, every Friends' Meeting in the world apparently received a four-and-a-half-pound copy of George Fox's complete *Journal*. Today it is no longer available in every meeting house, certainly not in every Quaker home. Even a devout Friend may shrink from studying every word of "this huge monster of a journal," as Carlyle called it. Yet each of us can purchase and enjoy Rufus Jones's judicious abridgement in the present inexpensive paperback edition. It will be invaluable, too, for interpreting Fox to non-Quakers.

Although the index promised in the table of contents is unfortunately missing, the present volume includes, besides the *Journal*, William Penn's "Testimony Concerning that Faithful Servant, George Fox," Rufus Jones's inspiring introduction and notes, and a fascinating new essay by Henry Cadbury on the influence of the *Journal*. The rich resources of Henry Cadbury's thorough Quaker scholarship reveal Fox's meaning for such diverse authors as Voltaire, Lamb, Emerson, and Shaw. The publication, distribution, and reception of the *Journal* and the sources of early Continental histories of Quakerism are also compactly reviewed. Discussion of Fox's influence on works of theology and religion, however, is limited to a summary of early criticisms and a reference to William James.

James characterized Fox as spiritually wise but nervously unstable, as illustrated by his walking barefoot to cry "Woe to the bloody city of Lichfield!" Although Fox himself denied that Lichfield had suffered more than some other towns from the civil wars, it might be noted in this connection that eigh-

teen years later, in 1669, an Episcopal bishop, reconsecrating the rebuilt cathedral of Lichfield, declared that it had been "polluted by the . . . dreadful Wars . . . yea they did pollute it with much blood, in all manner of hostility and cruelty." Fox is also criticized for his lack of a sense of sin, which raises the question of whether he was a "once-born" man or underwent a conversion. Rufus Jones suggested that his sojourn in despair resulted from his discovery, not of personal sin, but of the sinfulness of his world and the hollowness of church ministry. In this wasteland life was renewed when he found that Jesus could speak to his condition.

Fox's use of "thee" and "thou" and his refusal of "hat-honor" symbolized his rejection of social distinctions and his sense of the equality of all men before God. Still more revolutionary was the early Quakers' habit of holding their peaceful meetings in defiance of the law until the law was changed. Few Quakers have risen to the challenge of our tradition by this means of conscientious objection to racial discrimination. Yet Fox's accounts of persecution and his habit of writing epistles from prison bring inescapably to mind Martin Luther King's *Letter from Birmingham Jail*. Fox might have replied to King, as he wrote to imprisoned Friends, "Be valiant for God's truth upon the earth, and look above that spirit that makes you suffer, up to Christ, who was before it was, and will be when it is gone."

ELIZABETH McLAUGHLIN

WHEN THE MAN PASSED BY. By MARIUS GROUT; translated by EMERSON LAMB, with an introduction by HENRY VAN ETTEN. Vantage Press, N. Y., 1962. 114 pages. \$2.75

This beautiful and profound book was awarded the great French literary prize, the *Prix Goncourt*, in 1942, when the author, a Friend, was only 39 years old. He died tragically four years later, and only now is *Passage de l'Homme* appearing in English.

It is the story of the coming of "the Man" to a quiet farm family in a peaceful village. He is only stopping for a while on his way to "the Islands." (Where are they? What does he hope to find there?) It is the story of the family—which loves him; of the daughter, Claire, who becomes his wife and who leaves with him on his painful journey; and of the village which first turns to him with joy, believes in him as a healer, and then slowly tries to destroy him as a devil.

What did he do, there in the village? He told the children stories. He was hated by the priest from the beginning. The schoolmaster, who had welcomed him as an ally, finally turned on him as an enemy. He made "things of the Islands," "pure forms, free forms," carved from wood, "and each of them had a name—the name of a star, or else names like: the First, or Song of the Lark, or Clear Spring."

When, many years later, he returned from his endless journey to "the Islands," during which he had lost his young wife and their baby, what joyous vision had he found? What message of faith, and hope, and courage?

"My Eternity was a child's game . . . First the earth: to know the earth; and then to love it, our own earth. . . . As for the gods, we'll see them later, if there's enough love left." "And God," the narrator of the story inquires, "Is God dead?"

"Our God is certainly dead, and the God of the priests, too . . . Beyond all false gods, and the great despair that comes from their death, it is possible that there is God. I don't know. But if God is, we can't speak of him to anyone. . . ."

What message does the narrator give the villagers who have long since begun to love "the Man" again and to long for his return?

This book will say many different things to many people; it exists at many levels—as a fable, as a mystery story; its meanings shift as one grasps them.

While the reviewer is not bilingual, she felt that the translator had caught the pure spirit of the book in this translation. Emerson Lamb, now retired from many years as teacher and head of the French Department of the Roland Park Country School, is a member of Baltimore Meeting (Stony Run) and serves on the FRIENDS JOURNAL's Board of Managers. Henry Van Etten, who writes the introduction, was a close personal friend of the author, and is also a Friend.

BARBARA WINGELL

Friends and Their Friends

The Race Relations Committee of Philadelphia Yearly Meeting is concerned that Monthly Meetings be represented in Washington on August 28, when over 100,000 persons are expected to demonstrate there on behalf of civil rights legislation. (See Editorial Comments.) Information may be obtained from the Race Relations Committee, 160 North 15th Street, Philadelphia 2, Pa.; LOcust 3-7705.

With hope of a nuclear test-ban nearer than ever before, twenty peace organizations, including SANE, the Women's International League for Peace and Freedom, and the Friends Committee on National Legislation, are urging letter-writing campaigns to have Congress ratify the Moscow agreement of July 25. Messages supporting the test ban should be sent immediately to Senators John C. Stennis, Stuart Symington, Henry F. Jackson, Strom Thurmond, Barry Goldwater, and Margaret Chase Smith—all in Washington, D. C.

Esther Holmes Jones and Edward Morris Jones of Philadelphia, Pa., are traveling under a Minute of Green Street Monthly Meeting, endorsed by Philadelphia Quarterly Meeting and the Representative Meeting of Philadelphia Yearly Meeting, to the Near East, Africa, India, Australia, New Zealand, and California, visiting Friends Meetings and studying the United Nations technical assistance operations. They hope to be back after January 1, 1964.

The following honorary degrees were received during this year's commencement exercises:

D. Elton Trueblood, Earlham College, D. D. from Kenyon College, Ohio.

E. Ezra Ellis, pastor of First Friends Meeting, Whittier, Cal., D. D. from Whittier College.

James A. Perkins, president-elect of Cornell University, LL.D. from Swarthmore College.

It may be of interest to Friends to know that on July 26, the last day of the Fourth World Conference on Faith and Order, meeting at McGill University, Montreal, the morning worship was "after the manner of Friends."

Maurice A. Creasey, who attended the conference as the delegate of London Yearly Meeting, accepted the invitation to be responsible for this meeting. With him was Dean Freiday, of Shrewsbury Meeting, N. J., the delegate of Friends General Conference.

To introduce this mode of worship, which was unfamiliar to many of the five-hundred delegates, observers, and guests, Maurice Creasey prepared a statement which, translated into the three official languages of the World Council of Churches, was placed in the hands of all who attended.

Springfield, Pa., Meeting has expressed itself in support of the Southern Christian Leadership Conference and actively assists Martin Luther King. In a press release Springfield Friends commend all those in the South as well as elsewhere who attempt to find a peaceful solution to problems involving human rights.

Our Invisible Poor, a 24-page pamphlet by Dwight Macdonald of the *New Yorker* staff, discusses the "mass phenomenon" of poverty in America and suggests what can be done about it. The pamphlet is available free of charge from Fellowship Publications, Box 271, Nyack, N. Y.

The century-old meeting house attended by former President Herbert Hoover will be restored and moved to a site near the Presidential Library in West Branch, Iowa. A group of residents have purchased the deteriorated building now used as a storage building and to house a small gift shop.

Helen Baker, recently Washington Community Relations representative for the American Friends Service Committee, will speak on "Quaker Meetings and Race Relations" at the Sandy Spring Quarterly Meeting to be held on September 8 in the Sandy Spring Meeting House, Sandy Spring, Md. Helen Baker and her husband, Dr. Percy H. Baker, professor of biology at Morgan State College, have been co-directors of the International Student House in Washington and have led several A.F.S.C. youth projects in various parts of the United States. Helen Baker has also represented the A.F.S.C. in Berlin and in the San Francisco Bay area. She was more recently A.F.S.C. representative in Prince Edward County, Virginia, the county whose public schools have been closed for four years because of the integration issue.

Helen Baker received her law degree at the University of Maryland in 1962. She will be working in the fall for the Legal Aid Bureau of Baltimore. Her work for equal opportunity in housing and other areas has included many talks before religious groups.

Ministry and Counsel will meet at 9:45 a.m. on September 8. Worship at 11 a.m. will be followed by *al fresco* lunch. A short business meeting will precede the talk.

The Philadelphia Friends Select School Committee, Joseph M. Cadbury, Clerk, has asked us to share with our readers a statement regarding the concern of committee and faculty that their unique opportunities to serve pupils of various races and faiths should be realized to the full. They are supplementing the academic program with lectures, informal conferences, and sessions on ethics and philosophy with juniors and seniors, and are using profitably a notable gift of modern paintings. The statement says in part: "Quaker principles and practices can be taught effectively only if there is respect and appreciation for the faiths and cultures of our constituency. With respect for the beliefs of others, we find no objection to a definite setting forth of basic principles of Quaker faith. The grateful affection many pupils seem to feel for the School encourages the belief that it is meeting both academic and emotional needs."

The Arthur Morgan School, a small junior high boarding and day school in the North Carolina mountains, at Celo Community, Burnsville, N.C., recently completed a successful first year. Most of this year's eighth-and-ninth graders have now been accepted by preparatory and high schools. Next year's prospects are especially interesting, since the enrollment is predominantly at the seventh-grade level. Eighth and ninth grade enrollment is being encouraged only where families are willing to forego conventional academic standards. This will allow for further development of the experimental academic and work program begun during the first year.

The school is largely staffed by Friends and has the active help of Friends in the Celo Meeting and the Celo Community, Inc., which set aside land for the school's use.

The Friends Committee on National Legislation, which is encouraging Friends to express their concern for civil rights legislation through delegations and letters to Senators and Representatives, has prepared an *Analysis of Senate Attitudes on Civil Rights* (listing thirty key Senators in ten key states) and a *Fact Sheet on Civil Rights Legislation*. Both are available from the FCNL, 245 Second Street, N.E., Washington 2, D. C.

Rocket ships, ghosts, a pirate's cave, and, of course, the moon—this wide-ranging milieu circumscribes the world in which David Lowry, who has just graduated from Friends Seminary, New York City, directs his puppets to entertain his youthful audiences.

The New York Times of July 12, 1963, gave him a most complimentary write-up as one who has inherited his love for these dramatic skills from his father, Alfred Lowry. David engages the young listeners by asking them questions or moving them to make comments as, for example, when they call a ghost an "ugly head." A crying puppet they try to cheer up, but evil puppets are not wanted, and all of them have to be toothless so that they look less aggressive. The accompanying photo in the *New York Times* article shows an intensely listening audience of youngsters at a birthday party.

David Lowry, who is entering Haverford College next

school year, is described as a "lanky, carrot-topped teen-ager," who seems to have his hands full entertaining children at parties, where busy mothers hire him because they have seen him work somewhere else.

He is a member of 15th Street Meeting, New York.

Beginning with the new school year, William Hubben, Editor of *FRIENDS JOURNAL*, will be a part-time teacher in the English Department of the William Penn Charter School, Philadelphia. After twenty years of service as Editor of the *FRIENDS INTELLIGENCER* and *FRIENDS JOURNAL*, he will retire from the editorship on September 30, 1963, and will be succeeded by Frances Williams Brown. William Hubben has been asked by the Board of Managers to continue to serve the *FRIENDS JOURNAL* as a Contributing Editor.

The Tract Association of Friends, 1515 Cherry Street, Philadelphia 2, Pa., has published an eight-page booklet for children, *Taming Oneself*, by Daniel Smiley, with illustrations by Gerard Negelpach. Engaging the young reader's interest in a human encounter with a mother skunk and her babies (winningly portrayed by the artist), the leaflet "points a moral" that youngsters—and adults, too—can grasp and respond to. (Price, five cents.)

Also available from the Tract Association is a new and complete list of its publications.

Since early in March an international group of pacifists has been walking across India, urging a nonviolent resolution of the border conflict with China. They plan to carry their message of friendship and nonviolence to the people and government of China. The march is sponsored by the World Peace Brigade for Nonviolent Action, at the invitation of the Gandhian movement. Among the marchers are well-known Friends George Willoughby and Albert Bigelow.

Women's Role in the Race Crisis

In response to a personal invitation from President John F. Kennedy, women leaders from all over the United States went to Washington on July 9 for a conference with the President on the civil rights crisis. Friends were represented by Elizabeth A. Furnas, chairman of Philadelphia Quaker Women; Lydia B. Stokes, Philadelphia Yearly Meeting's representative on the National Council of Churches; and Agnes Lunt of the Society of Friends Women (Five Years Meeting). About three hundred women from a number of religious and civic groups participated. Coffee was served in the state dining room of the White House, and then the President received the group in the East Room. Reporters and photographers were excluded.

For about forty-five minutes President Kennedy, Vice President Lyndon B. Johnson, and Attorney General Robert F. Kennedy discussed the serious problems of "sharp discrimination" against Negro citizens. Housing, education, use of public facilities, and unemployment were given quick but well-documented coverage. The "representatives of fifty million

women" were asked to appeal to the "conscience of our communities" to effect a real understanding between the races. A forty-five minute question period followed. Then the President gave the group permanent status for future liaison with the government by appointing Mrs. Douglas Horton as chairman.

Elizabeth Furnas reports that the women were deeply impressed by the President's seriousness and by his eloquence, as well as by the evidence he gave of leadership in a "thoughtful and astute program to find a 'legal remedy' for the shame of our racial problem in America."

Letters to the Editor

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

In October, 1962, the Board of Managers of the Whittier Association in Philadelphia authorized the use of their building as a "Fall-Out Shelter." This action was taken late in the evening after several members, including the writer, had left. In self-defense, I would add that no agenda was presented and there was no notice that this subject would be considered.

At the next meeting, on July 16, there was opportunity given for reconsideration of the matter. After long and full discussion, the Board voted seven-to-three to continue in the civil defense program.

It is my opinion that this is a very small number of people to authorize the use of a building owned by Quakers in a program which I believe is repugnant to a very large number of Friends. I urge that those who are members, or who desire to become members, of the Whittier Association attend the next annual meeting in October and direct the Board of Managers to reverse this decision.

Philadelphia, Pa.

ELMON BENTON

In the July 1 issue of the FRIENDS JOURNAL, page 296, the item concerning Henry Cadbury does not mention that he was also one of six members of The Advisory Board of The Dartmouth Bible. His contribution to it was outstanding.

I thought you might like to have this pointed out in case the fact was omitted accidentally.

Wrightstown, Pa.

ROBERT A. HENTZ

Ancient folklore, of doubtful authority, claims that the groundhog comes out on February 2, and if it sees its shadow retreats to its burrow prepared for six more weeks of winter. A dark cloudy day means an early spring is coming.

Perhaps we can improve our spiritual climate by meditating upon this story. Turning away from the light and gazing upon the shadows of material troubles can be discouraging and lead to fear of a frozen future.

But by looking toward the light of truth we behold the dawn of God's loving providence. Walking cheerfully on our trail, this light reveals "that of God" in others, and we arrive at the goal in time to watch the sunset and be filled with faith that the same light will be provided for us throughout eternity.

Los Angeles, Calif.

CLIFFORD NORTH MERRY

One reads the discussion of colonialism by Esther Holmes Jones, (FRIENDS JOURNAL, February 15) with frustration because never a word is said in UN circles about Russian and Chinese colonialism, which greatly exceed in brutality, suppression, and exploitation any remaining Western colonialism. The West has freed most of its colonies, but Communism has freed none. Surely Tibet, Hungary, and the Baltic countries are the world's worst examples of colonialism, yet we have heard no protest in UN.

The Portuguese have been in Angola longer than the Western Europeans have been in North America. Should we give our country back to the Indians? When the Dutch settled in South Africa, the land was vacant; the Africans came there later. Most, if not all, of the colonies of the Western powers have developed much more rapidly than if Western influence had never been felt. All of them ought to be free as soon as they are ready, but we should insist upon the same treatment for the colonies of the Communist powers.

New York City

HOWARD E. KERSHNER

The following letter, signed by Clarence Pickett and Henry Cadbury, was sent to about twenty persons:

Dear Friend:

April 24, 1963

Many Friends have for years felt uneasy about paying that part of their income tax which goes into preparation for war. A very few have refused to pay; but the majority of Friends have felt this to be an ineffective way to protest, or they have felt for various other reasons that this was not the way for them to bear witness for peace. At the same time, many of them have been unhappy at not bearing a clear witness in this regard.

The signers of this letter invite thee to attend a meeting of a small group of Friends who feel concern in this matter. We hope to discuss whether there is some action (perhaps not in violation of any law) which would be a clear indication of our position on war preparation, and might have some meaning both to the participants themselves, on one side, and to the general public, on the other. Our consideration will of course be looking toward next year, as it is already too late for this.

Most of those invited to this meeting attended it. There was an earnest and searching discussion for two hours. However, no consensus appeared and no action was taken.

Some of us who are clear that we cannot pay this tax can but wonder whether it is weak intelligence or misguided conscience that has led us to our decision.

Wallingford, Pa.

WILMER J. YOUNG

BIRTH

OWEN—On May 14, in Philadelphia, Pa., CAROLYN ELIZABETH OWEN, second daughter and third child of Lawrence B. and Julia Owen. The father and grandparents, August and Elizabeth Brill, are members of Woodstown (N. J.) Meeting.

DEATHS

BOBINAC—On June 8, at Doylestown (Pa.) Hospital, PAUL BOBINAC, husband of Shelley and father of Jane Bobinac. He was a member of Buckingham (Pa.) Meeting.

BORTON—On June 30, in his 78th year, CLEMENT A. BORTON, at Dowden Nursing Home in Newtown Square, Pa. He was a member of Haverford (Pa.) Meeting.

LEACH—In Geneva, Switzerland, MARY KENNEDY LEACH, aged 86, mother of Robert J. Leach, clerk of Geneva Meeting. She was for some years an attender of Third Street Meeting, Media, Pa., and of Chestnut Street Meeting, West Chester, Pa.

MENDENHALL—On June 14, in New York City, PRISCILLA MENDENHALL, sister of Ansel M. Miller, Josephine M. Butler, and Hester M. Prins. She was a member of Kennett Meeting, Kennett Square, Pa.

PUSEY—On June 18, A. WARREN PUSEY, JR., of Lansdowne, Pa., husband of the late Sarah Hindle Talmadge Pusey. He was a member of Middletown Meeting, Lima, Pa.

Coming Events

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

AUGUST

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."

16—Bucks Quarterly Meeting, Worship and Ministry, at Bristol (Pa.) Meeting, 6:30 p.m.

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.

22-25—Indiana Yearly Meeting at Fall Creek Meeting House near Pendleton, Indiana. Direct correspondence to Ray Blakely, R. R. 3, Pendleton, Indiana 46064.

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.

24—Bucks County World Peace Fair, George School (Pa.) Campus, Route 413, between Langhorne and Newtown, noon to evening. For information write or telephone to: Robert Horton, 4433 Somerton Road, Trevoise, Pa. (ME 9-1956) or Ann Rhoads, 11 Bentwood Lane, Levittown, Pa. (WI 6-9136).

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.

26-September 2—Young Friends Committee of North America Conference, "The Nature and Meaning of Christ," at Massanetta Springs, Va. For information or reservations write to David Leonard, 4 Wyomissing Hills Boulevard, Reading, Pa.

30-September 1—Lake Erie Association, Friends Boarding School, Barnesville, O. Direct correspondence to Robert O. Blood, Jr., 2005 Pennacraft Court, Ann Arbor, Mich.

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.

SEPTEMBER

7—Nottingham Quarterly Meeting at the "Brick" Meeting House, on Route 273, Calvert, Md. Ministry and Counsel at 10 a.m., followed by meeting for worship and business. Bring box lunch. Ice cream will be served. At 1:30 p.m. Fred H. Ohrenschaill will speak on "Spiritual Healing."

The Meeting House is open on Sundays from 3 to 4 p.m. for visitors interested in the progress of restoring this historic landmark.

8—Easton Day: area gathering of Easton-Saratoga and Quaker Street Half Yearly Meetings; Glens Falls Quarterly Meeting; and Hudson-Mohawk Junior and High School Young Friends. Worship in South Easton Meeting House at 11 a.m. Picnic lunch at 12:15 p.m. Hudson-Mohawk Junior Meeting at 1:15 p.m. Drama on Nonviolent Action, under the care of New York Yearly Meeting's Peace Institute, at 1:45 p.m.

14-15—North West Quarterly Meeting at Indian Brook Camp, Plymouth, Vt. Henry B. Williams, Clerk, Hanover, N. H.

15—Haverford Quarterly Meeting at Willistown (Pa.) Meeting House. Ministry and Worship at 10 a.m. Meeting for worship at 11 a.m. Lunch at 12 noon. Business session at 1 p.m. Talk on "Population Problems" by Dr. H. Curtis Wood at 1:30 p.m.

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.

California

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.

Illinois

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

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—Lantern 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.

Louisiana

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

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grosse Pointe, Mich.

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—Meeting for worship, 9:30 a.m., D.C.U. Lounge, College Hall (Summer schedule until Labor day). 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 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, 1/4 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.

POPLAR RIDGE—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

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.

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, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 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.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

STATE COLLEGE—318 South Atherton Street. First-day school 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.

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.

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

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

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

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GARDEN HOUSE APARTMENT near railroad, by architect, wife, and two babies. Northern Suburbs of Philadelphia preferred. Box K-283, Friends Journal.

OFFICE SECRETARY FOR THE RELIGIOUS EDUCATION COMMITTEE OF PHILADELPHIA YEARLY MEETING, 1515 Cherry Street. Friend preferred, time adjustable. Typing and interest in religious education important. Please contact Margaret W. Evans, GE 8-3380.

HIGH-CALIBER WOMAN, mature, kindly, dedicated, as housemother and leader of women's program at Vermont health farm for disturbed people. Good life, challenging opportunity. Write Box S-278, Friends Journal.

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

MATURE COLLEGE TRAINED WOMAN WANTED as permanent editorial assistant in pocket song books with world outreach in work camps, schools, missions. Staff of fifteen, good pay, college community. Write or call collect, Lynn Rohrbough, Radnor Road, Delaware, Ohio 43015.

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.

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