

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*AS we look forward, we peer into darkness, and none can say with certainty what course the true progress of the future should follow. But as we look back, the truth is marked by beacon lights, which are the lives of saints and pioneers; and these in their turn are not originators of light, but rather reflectors which give light to us, because themselves they are turned to the source of light.*

—WILLIAM TEMPLE

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*North gate, Friends Meeting of Washington, D. C.*

*(See note on page 368)*

## FRIENDS JOURNAL



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## On Being Human

IT is part of the Great Paradox that the more man seeks to glorify himself, the less significant he becomes. Even the best possible common denominator stops short of the Christian hope. The loss of an infinite and omniscient reference point puts man instead at the mercy of the best thoughts of finite and amoral minds.

Even a rationalized God, who is no more than the human mind can conceive or understand, is a more ennobling guide. He beckons to a higher ideal, a higher attainment, a higher love.

But the personalized God of faith, demonstrated by the God-man of Nazareth, is not only infinite love, infinite wisdom, and infinite power; he is ever near and accessible to those who can free themselves from self-idolization.

When we can discard our temptations to seek supremacy, status, or fame, God grants the power to participate in the new humanity, the new ethic, the new society that were preached and practiced by the Jesus of the flesh and made eternal in the spirit.

When, under divine commitment, we can seek the good of our fellows, bear their pains, share their problems, and labor together, we become sons of God and achieve the maturity "that is measured by nothing less than the full stature of Christ."

That is the real meaning of being human, of being ethical, of being in the new society of friends and brothers.

DEAN FREIDAY

## Vegetables and Wild Flowers

It seems that many ordinary church people may be likened to vegetables planted in rows; while other people, like some Meeting House Friends, could be compared to wild flowers or to wild strawberries or to the wild asparagus that some people stalk. And maybe skunk cabbage.

Vegetables and wild flowers both have their uses.

Vegetables are planted in neat, regimented rows. The vegetables in any particular row are all very much the same. But without a gardener to take care of them, most vegetables would die. They need hoeing, watering, planting, spraying.

Wild flowers grow according to the law of nature's God, without a gardener between them and nature. If planted in neat regimented rows, wild flowers gradually lose some of their scent and some of their beauty. Wild strawberries, if cultivated year after year, lose most of their distinctive flavor. And so do people like Friends, if we blindly let a leader do everything for us.

But the world needs both wild and cultivated plants.

VINCENT BAGLIA

# FRIENDS JOURNAL

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## Unity on the Testimonies?

By JOHN C. WEAVER

THE historic Friends' testimonies concerning the conduct of life arose quickly and spontaneously, as if derived like self-evident corollaries from the clear illumination which came to George Fox and his fellow seekers. If a voice speaks to me (they seemed to say), a voice identical with the *spirit* of Christ which breathed through the letter of the Gospel, applying to *my* problems of today; and if I as a child of God must obey my Father, regardless of the commands of men, I cannot doubt that the same voice of God may be heard by all his children, my brothers, and that at least I must grant to them the same freedom from external coercion which I claim for myself.

It was the spirit, not the letter, which they recognized as divine; but the spirit to them was so living a presence that it gave them courage to suffer terrible persecutions in defying the lukewarm interpretations accepted by the churches of their time. It led them to concentrate on the simple but supremely difficult teachings of the Sermon on the Mount: "Swear not at all; but let your communication be yea, yea; nay, nay"; "Resist not [one who is] evil . . . Love your enemies"; "Take no thought [be not anxious] for what . . . ye shall eat, or . . . what ye shall put on"; "Be ye therefore perfect."

George Fox's way of insisting that human perfection has been proved possible may be difficult to accept; "perfectionism" is looked upon with suspicion because in complex situations it may lead to absorption in small details, along with blindness to weightier matters. But those Friends to whose example we are drawn (even though we "follow afar off") showed a consistency and a fidelity to principles which have relevance in all times. These Friends did not take the easy way of assuming that perfection of the will (if not the deed) is impossible.

Plainness of speech and dress, refusal of commands to remove the hat before "superiors"—these were ways of dramatizing the equality and dignity of all men, however

poor or plain. The pronouns "thou" and "thee" were singular; "you" and "ye" were plural; in many languages today the distinction of the 1600's still holds—the plural is used in polite, formal speech to single individuals; the singular is reserved for intimates and "inferiors." In English the singular has disappeared; the Quakers won their battle in the reverse of the way they expected; we speak to the plainest of persons with the same politeness as to those in high places. The sound of "thee" and "thy" delights our ears in old Friends' families and in a few Conservative Meetings, but the great spirit of the tradition finds its expression now both in everyday friendly contacts and in the difficult movements for racial integration, for extending educational, vocational, and social opportunity, and for crossing boundaries and oceans to offer the same equality to unprivileged people of all lands.

It is obvious that such emphasis upon equal dignity and universal neighborhood, if carried to its logical goal—or to the same expenditure of energy and wealth as is now given to war and preparedness for war—would naturally lead to a testimony against violence. George Fox very early declared that he "lived in the virtue of that life and power that took away the occasion of all wars." Friends found in the Epistle of James an answer to the question, "Whence come wars and fightings among you? . . . Come they not hence, even of your lusts that war in your members?" Historians have traced the base motivations underlying the crusading slogans of many wars; and, in long perspective, it can be seen how their declared objectives could often have been achieved without their ruinous consequences if good people had utilized ways that were open to them before crises were thrust upon them.

A small-scale example of this may be found in Quakers' refusal to obey the fugitive slave law and in their aid to fugitives, as well as in the more general (but sadly inadequate) aid to refugees from Hitlerism. Friends inspired by John Woolman set an example of what would now be called "economic sanctions" by refusing to trade in slave-made products. The purchase and freeing of the slaves would have cost less than war, but government offers to do this were far too little and too late. It can also be pointed out that there was Northern exploitation which left no room for self-righteousness.

John C. Weaver, of Pittsburgh (Pa.) Meeting has had a career largely in planning and moderating public forums and discussions (now especially on television and radio, under the name "Allegheny Roundtable"). He says this has helped to shape his ideal of a unifying religious body.



Whether based on biblical or emotional motivation or on the study of history, Friends' adherence to the testimony against participation in war is coupled with understanding that those in high office, faced with the end products of a previous chain of events, sometimes see no way out for the nation except counterforce. If such officeholders were suddenly to propose Gandhian "soul force" or some of the expedients which might earlier have been plausible, they could rarely expect to win enough followers (even in a Congressional district) to remain in office. Of course resigning from office or losing the next election could be a dramatic start toward a new career of peace education, but the very fact that great masses of people have had no preparation to understand alternatives to force proves that hesitant peace converts need neither fear nor hope that there will be any lack of military resistance to the "evil ones" of their day.

There is strong historical evidence that a greater volume of conscientious abstention would have led to the ending of various wars without the one-sided "victories" that leave lasting bitterness and new evils to replace the old. If real majorities of citizens could begin to see the value of spending as much money (private or public) on making friends as on killing enemies, the world would be revolutionized beyond all that we dare to dream. Majorities are built one by one. Each individual is responsible for choosing a way of life that will contribute positively to the end he desires.

The rethinking of history and social organization along these larger lines is relatively new; numerous Friends' Meetings have directed more of their attention to other aspects of Quakerism, with the result that they have been unprepared for the education of their youth to face what always seem to be new kinds of wars; although many Friends have become involved in war, and the practice of disowning deviant members has died out, there has been no strong movement to alter the formal peace testimonies in disciplines of the principal Meetings.

A similar transition has taken place in the practice of "plainness" or simplicity. Honor is given today, as always, to Friends who choose careers that promise small remuneration beyond the opportunity for service, compromising to the least extent possible with a military and materialistic economy and reminding us silently that display of wealth by individuals or nations is both unbecoming and a cause of division and strife. Yet the honesty and goodness of early Friends was often rewarded by prosperity, laying the foundation of affluence. New generations of old families, as well as newly convinced Friends, find themselves awakening to contrasts between their own comfort and the poverty of neighbors, yet they realize that in the bringing about of social change their status in professions and business gives them influence and

means which they might not otherwise have. Facing temptations to delay, they recognize their accountability as stewards for the right use of possessions.

The plain garments of 1700, when copied in later centuries, began to seem a token not of equality but of eccentricity, little understood except after fuller acquaintance. But they were also a token of faithfulness, and the history of Friends' courage must be remembered as those of today seek effective ways of "showing their colors."

Perhaps more distinction should be drawn between welcoming everyone into the life and fellowship of Meetings, and accepting applicants for membership.

Tolerance, based on humility and awareness of each one's shortcomings and perplexities, is rightly the keynote among modern Friends. Believers in conservative capitalism or in armed defense should expect to find equal welcome given to radical reformers and to those who sympathize with "enemies." A dramatic example of this can be seen in today's informal seminars (arranged by Friends) at international centers for diplomats, students, and others of diverse ideologies. Obviously such sanctuaries could not long be maintained except by groups who regard no one as an enemy.

### The Woods Is a Friendly Place

By MARY BUCKMAN

*Fourth-grade student at Abington Friends School,  
Jenkintown, Pa.*

In school there's always a rule like  
Sit down! or  
Be quiet!  
And at home there's still a rule like  
Turn down the TV!  
Go out and play! Take a ride!

But the woods is a friendly place to be;  
There are no rules like  
Brush your teeth!  
Go to school!

In a woods you can settle down  
On the hard, brown ground  
And look back on the town;  
You can sit on a bridge over a stream,  
Read a book, dream a dream;  
You can climb a tree, pick a peach,  
Let a robin hear you practice a speech.

But now the clock is striking six—  
Dinner and dreaming just don't mix.  
Goodbye, Robin! Goodbye, Tree!  
I'll be back tomorrow at three!

## Ridgewood Friends' Nursery School

By JUNE PEER

KEVIN stands in the classroom doorway. His eyes sweep across the room until they light on a small, dark-haired boy clomping along in a pair of men's shoes. Kevin's brown face breaks into a wide grin. "Brian!" he shouts, without moving. The figure in the shoes turns at the sound of the familiar voice and—responding with a delighted "Kevin!"—shakes off the shoes and runs to throw his arms around his friend.

It is a Monday morning at the Friends' Neighborhood Nursery at Ridgewood, New Jersey. Kevin's mother leaves him at the school on the way to do "day's work" in the affluent suburban community of 27,000. Kevin will have a hot lunch at noon and a nap upstairs in the meeting room, where ten small aluminum cots are set up each weekday behind the old wooden benches and are stored away again before the meeting on Sunday. His mother will call for him at four o'clock.

Brian's mother teaches in the adjoining classroom. She is proud of her Jewish heritage, and the two classes join together to observe the traditional Jewish holidays, with special snack-time treats—apples and honey for Yom Kippur; potato pancakes at Hanukkah. Brian will go home with his mother at lunchtime, as will fourteen of the twenty-four children in the two morning classes.

Over in the far corner of the room a record player sings "There's a little wheel a-turning in my head," and two smiling little girls with stretched arms dance round and round together. One is pale, with straight hair hanging to her shoulders. The other has golden-brown skin, and her hair is neatly plaited in small pigtails. Both have been at school since the doors opened at eight o'clock. One child's mother, who is divorced, teaches half a day in the public school system. The other little girl will stay at the Nursery until five o'clock, when her mother returns from her job at a supermarket.

Jimmy sits on the gray rug in the "quiet corner," studying a picture book about Chinese-American children in San Francisco celebrating the Chinese New Year with parading paper dragons and firecrackers. Over his head hang a Chinese lantern and tinkling wind-chimes. "When is Bobby coming back to school?" he asks. Bobby is his

Chinese-American classmate who is visiting in California. His mother sent the class the lantern and windchimes.

Joan skips into the room, followed by her mother carrying a plastic dishpan half filled with warm, soapy water. "My Mommy's dissapating today!" she exclaims. She means that her mother is participating today, for the Friends' Nursery asks each nonworking mother to act as the teacher's helper twice a month. These mothers are supplemented by volunteers from the community, so that each class of twelve has a teacher and an adult assistant present at all times.



The mother deposits the small sink in its proper spot in the housekeeping corner, where two eager children in plastic aprons wait—one with an egg-beater, the other with a baster, a funnel, and an empty detergent bottle. The staff of the school understands that the young child learns by seeing, feeling, hearing, smelling, and doing. Water play is satisfying and relaxing. The child with the egg-beater turns the handle first in one direction and then in the other. He watches the gears mesh. He sees the pile of bubbles grow as he beats and beats. The other child watches the baster fill with water as he squeezes and releases the rubber ball at its end. He does it over and over, for repetition is a basic part of learning in early childhood. As these youngsters fill the various-sized containers laid out on the shelves under the little sink they increase their understanding of depth. How does a little child know what "full" means until he has observed a container as it overflows? (The teacher arms the helping mother with a mop and a pail to clean up puddles.)

The participating mother today is a former art teacher. She sits at the table with four children as they work with clay. The teacher has prepared her for this activity by having her read a pamphlet on art for young children. She understands that at this age a child may not be inter-

June Peer, author of this account, is head teacher at the Friends' Neighborhood Nursery, sponsored by Ridgewood (N.J.) Friends Meeting. The Nursery has just completed its seventh year of service and growth. Of it Laura Yingling, its director, writes: "The chance to form community-action committees, to decide on an unmet essential need, and to apply for Office of Economic Opportunity funds is an opportunity many, many Friends could well consider using." She suggests that readers having questions about the nursery school's organization and operation may write to the chairman of its committee of oversight: Kent Erickson, 312 Stevens Avenue, Ridgewood, N. J.

ested in a finished product. He finds joy in manipulating the clay and in increasing his power over it. "Look! I made a worm! Now I made it into a swimming pool!" "Mine's an ice cream cone!" "Mine's an elephant's trunk!"

Now it is clean-up time, and the teacher watches as David and Paul lather their hands at the bathroom sink. "Look how dirty my hands are," Paul says. Then, turning to David, he exclaims, "Hey, you're dirty all over!" David's large, expressive eyes look questioningly at the teacher. She smiles and bends quickly to hug him and say, "David's a delicious chocolate brown," and Paul responds with "Yum, yum, I'm going to eat him up," and takes a large pretend-bite out of David's arm. David laughs delightedly, and back they go to scrubbing hands.

The teacher is aware that even at this early age of three or four a Negro child's self-esteem may have been threatened. Only last week she heard Sharon observe (as she looked in the dress-up corner mirror), "I have a black face and I don't like it." The staff of the school, with the guidance of a psychiatrist from the area Mental Health Center, works to create a classroom atmosphere where each child can feel certain of his own worth.

After a midmorning snack together at small tables and a quiet time stretched out on a rest mat, the children go outside. Ridgewood Friends chose to build their meeting house on a large piece of property bordering the town's Negro community. The beautiful trees provide leaves for Nursery children to rake and to jump in during the fall. A gentle slope from the street is just right for threes and fours to roll down in the spring and to slide down in the winter. Salamanders and worms can be found in a woodsy area behind the building.

The meeting house, built into the slope of the land, has a basement with large windows overlooking the play yard. Squirrels and birds come to the low windows for the seed the children put out. The building (started in 1957) was designed with a nursery school in mind. The year after it was completed the Peace and Service Committee was asked by the Meeting to explore the possibility of using the building for an interracial project. Responding to a public announcement, a group of parents representing a variety of racial, religious, and economic backgrounds met with members of Peace and Service and showed great interest in establishing a nonprofit, interracial Nursery School. Starting with a three-morning-a-week program for eight children, the school is now open five days a week from eight a.m. to five p.m. Of the thirty-nine children enrolled, one-third need scholarship help. The school's location close to the Negro community, its sincere effort to meet the needs of all by providing both half-day and full-day programs, and its effort to involve the parents actively in the program have combined to make this a successful interracial project.

## Civil Disobedience: A Necessity

By WILMER J. YOUNG

WHEN Rosa Parks refused to move back in the bus on December 1, 1955, many people thought her action was a "plant" of the NAACP. Although it was not, it might well have been, for that organization had been for many years trying to end segregation by legal means. "Actually," says Martin Luther King in *Stride Toward Freedom*, "no one can understand the action of Mrs. Parks unless he realizes that eventually the cup of endurance runs over, and the human personality cries out, 'I can take it no longer.'"

When the apostles, soon after the death of Jesus, were having great success in Jerusalem, preaching and healing, "the high priest . . . and all who were with him" had them thrown into prison. According to the story as told in the fifth chapter of Acts, an angel of the Lord opened the prison and told them to "go and stand in the temple and speak to the people all the words of this Life." This they did; again the high priest had them arrested, and he questioned them as to why they had disobeyed. Peter and the apostles answered: "We must obey God rather than men."

When the laws of England required that men pay tithes to the Church whether they were adherents of it or not, Friends refused to obey. When religious meetings, except those of the Established Church, were forbidden under the Conventicles Act, Friends continued to meet for worship, though their meeting houses were torn down and the worshippers herded into prison. When the laws of the United States required the return of runaway slaves to their masters, that was the point at which some Friends had to refuse obedience to the law. Under the conscription laws, many young Quakers and others faced with the military draft have openly refused to comply with it and have served prison terms.

The modern name for positive action against unbearable laws is Civil Disobedience. It is an inalienable right of man and sometimes it is a conscientious duty.

When injustice or some other great evil needs to be overcome, there is often no possibility of legal remedy. At our country's foundation, a strong attempt was made to give all citizens a part in government through the vote, in the hope of safeguarding the nation against recalcitrant injustice and evil. But as life became more complex, so did the issues and the instruments for dealing with them. At present, it is rarely possible to direct one's vote securely at any one issue. Even if a candidate speaks our mind on the issue, there is no certainty that, after

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Wilmer Young, a retired member of the staff at Pendle Hill, Wallingford, Pa., is an active worker for peace. He is a member of Westtown (Pa.) Meeting.



he is elected, he will follow the road he promised.

Little by little, an immense industrial-military force has been developed, with great power to influence Congress and the country. The process of voting for or against this influence is not available to us. Both major political parties support the war in Vietnam; they both support emerging plans for keeping United States military forces there indefinitely to carry out controls far exceeding the control of Vietnam itself.

Our military authorities admit that in a major war one third of our people would be killed. Already these authorities are killing thousands of noncommunist as well as communist Vietnamese. The vote gives us almost no voice in the decisions of these authorities. Words can hardly describe the horrors being done to Vietnam in our name. It is impossible to imagine the world-wide horrors that would accompany escalation or all-out war.

Should any man or group of men have the power to unleash upon the world the forces of destruction that we now know how to apply? What has happened to America? What has happened to Friends that we wait for legal methods of renouncing this horror?

To many of us, modern war is an evil too great to

acquiesce in. We know that men must, and we believe that they can, find other ways to deal with international conflict. How can we make ourselves felt?

Great efforts are being made, of course, and many thousands of people are advocating the development of peaceful methods. Action of many sorts has been taken by groups and individuals: letters and articles have been written; congressmen and others in authority have been visited; petitions have been presented; advertisements with thousands of signatures have been printed in newspapers. There have been protests from foreign governments. Hundreds of thousands of people have participated in public demonstrations in America and at least fifty other countries.

So far all of this seems to have had very little effect on our government. We need to seek for more radical methods. What we need further is protest implemented by refusal. Have we not often wondered why the good and civilized people of Germany did not refuse to be debased by Hitlerism? Shall America be debased and shamed by her military powers and Americans not refuse their cooperation? Can Friends do less than refuse and still be Friends?

## Good Tidings of Great Joy

By CARL F. WISE

WHILE Nasser is quarreling with Israel, while Kosygin and Breznev are quarreling with Mao Tse Tung, while India and Pakistan eye each other across the line of an uneasy truce, while our own country is waging what has become a major, though undeclared, war in Vietnam, it would seem that a man must be either very courageous or very stupid to choose such a theme as "good tidings of great joy." Nevertheless, I think a case can be made, and I am going to try to make it.

I shall begin by asking you to recall what conditions were like when the words I have quoted were first spoken. The Pax Romana, under which western civilization existed, was much more *Romana* than *Pax*. It was based upon naked, unapologetic aggression. Not only was it unapologetic—not even its enemies thought an apology was required. Their primary objection to it was that it stood in the way of imposing their *pax* on the Romans. Conquest was the recognized norm. Plunder, and the slavery of the plundered, were the recognized rewards. Not many years previously, a king of Israel had had the temerity to refuse payment of the annual tribute to the Chaldeans. He was captured and brought in chains

before the royal presence so that His Chaldean Majesty might personally enjoy the execution. It began with blinding, but first the captive's son was killed in his presence while he could still see. I could multiply such instances until even a television set would blush. But one is already too many.

It is true that just as Hebrews died under the swords of the Chaldeans, Vietnamese women and children are dying under the weapons of a foreign power. But at least we assert we are doing it unwillingly. At least we first tip our hats and say please excuse, we do this for your own good. I am not being bitter. I see this as really an improvement. Wasn't it Voltaire who said that Christians look with equal horror upon those who doubt Christianity and those who practice it? In both doubt and practice there seems a parallel progression. As theologians become increasingly kind to doubters, church members become increasingly tolerant of Christians. As there is an evolution of the body, so there is an evolution of the spirit. But evolution is a process that moves at its own pace. It is as hard to add an unaccustomed kindness to the heart as it is to add a cubit to the stature. Both have been done, however, and surely we may help a little by straining. If we can hold off atomic annihilation long enough, not all the Chaldeans who have ever lived will prevent the addition.

Carl F. Wise of the FRIENDS JOURNAL's Board of Managers delivered these "good tidings" (here slightly abridged) as the Commencement address in June at Friends' Central School (Overbrook, Philadelphia), where he is president of the Board of Trustees.

That is my first good tidings: do not expect delivery of everything you want by tomorrow morning, but it is on its way.

Had these remarks followed the conventional pattern, I should already have found occasion to exclaim, "We pass the torch to you; it is yours to hold high!"—What torch? Let us omit the nonsense that age, as age, has ever had a torch to pass! When age is fortunate, it finds itself toward the end in a pleasant sheltered eddy that it does not want disturbed or even crowded. It is good that youth generally prefers the white water, where the current is swift and the navigation a little dangerous. For my second good tidings is a corollary of the first: not only is the world not perfect, but it is unlikely ever to be so. You were not born perfect, nor will your children be. Perfection is not a place at which to arrive, but a direction in which to go. The fun of life is less in being good than in getting better. Granted that many of us have too far to go before we catch up with others. But let us never fail to be grateful for the opportunity to grow!

I now turn to the topic of the care and feeding of parents. Parents are always a problem and can sometimes be a real trial. Yet even a bad one is useful, and a good one is beyond price. They should all receive your utmost care. Many of you, because you are going away, are troubled about how they will get along in your absence. Your concern is understandable, for you are all keenly aware that your parents are your most valuable possession. I think I can reassure you. If you have given them practice in keeping your nose to the grindstone, there is no fear they will forget how to do it just because you have changed your address. Nor, if you have given them any reason to love you, will that love grow less just because you are at a distance.

If what I hear about the birds and the bees is correct, it will not be many years before you will be somebody else's most valuable possession. Will you be ready? And now I have reached my third good tidings: that the world contains an abundance of people who want desperately to be someone else's most valuable possession.

Finally, there is the existence of a school that has a center. I am not saying that other schools, or other kinds of schools, do not have one. I am saying only that this one does. Nor am I saying that the center we have chosen is finally and indisputably right. I am saying only that in a world in which negation has become the acme of intellectual fashion, in a world in which the Albees say, "Man attempts to make sense out of his senseless position in a world that makes no sense," and the existentialists weep in their beards, this school dares to make an affirmation.

It affirms that the Creator has placed his signature—

part of Himself—upon all that He has created, and if that part in you speaks, that part in others will reply. That is the center upon which we have meant our instruction to turn. It is not for us, of course, to say how well we have succeeded, but we are not sending you out to find your futile place in a world that makes no sense. We are proud that all who wished to go to college have been able to do so, for that means we have not neglected your material well-being. But we take greater satisfaction in the fact that we have had the privilege of suggesting what material well-being is all about, of affirming that life has meaning and significance.

We were not concerned when you came with what label you gave yourself or your faith. We are not concerned with that label when you go. But perhaps we may be forgiven for hoping that you will take with you the conviction that not only life in general but your life in particular has a purpose. In the Judeo-Christian tradition, the symbol for that purpose has been the Kingdom of God. Perhaps you have a better symbol. But, to the degree in which you have determined in your own way to serve the purpose, the purpose will be effectuated. And to the degree that we have persuaded you to echo in your own way Meister Eckhart's wish to be unto God as a man's hand is to a man, we have justified our existence as an independent Quaker school.

## Seoul Meeting's Work Camp

By SUNG JIN UHM

*In the May 15th JOURNAL Margaret Granger Utterback (of Oberlin, Ohio, Meeting) described her visit to a leper colony in Korea where Seoul Friends have made it their concern to help the virtually exiled lepers and their children by starting a school, building a meeting house, and raising money to buy food and to set the villagers up in such work as would be within their health limitations. A news item in the same issue mentioned that Seoul Meeting hoped to have a work camp at the leper village.*

*Sung Jin Uhm, the young Friend who here describes the work camp's opening session in mid-May, is chairman of Seoul Meeting's Social Action Committee. Other participants in the work camp were Tong Sul Cho, clerk of the Meeting; Sok Han Hahm, teacher-poet known as "the Gandhi of Korea"; Hean Woo Lee, Meeting treasurer; Chang Bok Lee and Quan Ja Oh, agriculturists; Hee Joong Moon, who teaches fishing to "delinquents"; and Margaret Utterback.*

I COULD feel deep love among us as we left Seoul in the Land Rover at about 7 p.m. It was about eleven o'clock in the night when we arrived at Tang Dong. We discussed measures to relieve the bedridden patients (lepers whose disease is inactive, but liable to recur). At about one o'clock we lay down to rest in a small room



which is Oh Jae Chun's residence. When we got up we found that it was clear and sunny. Along the road to the leper village we could see the beautiful peach and pear blossoms brightening under the spring sunshine. Larks were singing their beautiful song over barley fields. We could experience the action of God among them.

It was not a strange village for me, since it was my second time to be there. Upon arriving, we could see the people of the village working up on a raised area. We had to remove quite a big amount of clay to level the ground for their meeting house. They said that it would take three or four days for the work to be done by themselves. But it was done within a day! Although it was warm and sunny, we forgot tiredness encouraging one another. We worked together as one. Throughout the work One whom we could not see physically was with us. Through Him we could be one.

Under small pine trees we took lunch provided by Oh's wife and carried by our hands. The food has its real good taste when we take it after hard work. After minutes' rest enjoying the beauty of small field flowers scattered around us, we started again to work. We leveled the ground completely and prepared a heap of clay to make bricks with lime, finishing the work at about four. Then we took hot-spring baths and had a good rest.

The next day was Sunday. We had a worship on the ground which we had leveled. After fifteen minutes of silence, we sang a hymn. I have never before sung such a song from the bottom of the heart. At the moment I thought: it is a real community at which we can experience God. The meeting was surrounded by the charm of spring: larks singing their beautiful song in the sky over us, soft breezes rustling through little pine trees and whispering, with the pretty field flowers scattered around along the roadside and hillside. We could see the expression of God anywhere and hear the voice of God from every direction.

Sok Han/Hahm's message reminded us of the Sermon on the Mount. "Even though we are mistreated by others and hungry," he said, "the expression of God's love and His small and still voice cannot be prevented from us by anyone or any power. We have the absolute right to enjoy them if we want. We started to build a meeting house, but we have the meeting house already, since we have united our powers and have a common concern."

After the worship we hurried to take the train for Seoul, since some of us had to get back to our jobs the next day. On the train we enjoyed talking about the beauty of nature as we watched out of the window. And we watched the sunburned faces of each other.

## On Being Open to Seekers

By CHARLES F. WRIGHT

**A**RE Friends open to seekers? The answer has to be no.

William Wistar Comfort says, "They [Friends] have not been greatly concerned for over a century at least to share their good things with those who might hunger for them."

The truth is that for most of our more than 300 years ours has been a closed society.

Our early days, in the sixteen hundreds, are renowned for the remarkable openness of Friends to new thoughts—theirs and those of others. The great insights of George Fox were an illumination for Friends and for all around them. Fox's "vision of a gathered society of religious friends" is one that inspires today, as it did thousands in the middle sixteen hundreds. That "gathered society" was a haven for multitudes of seekers, and its daring freedom from old conventions was ardently sought. Its forthright simplicity was what those times demanded and what they desired. The Society of Friends was for seekers. Friends themselves were seekers.

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Charles F. Wright, a member of Twin Cities Meeting (Minn.), and a recent sojourner with Lake Forest Meeting (Ill.), is now helping to start a meeting at Decatur, Ill. He is chairman of the Seekers and Publications subcommittee of Friends General Conference.

Human organizations seem to move from a fluid to a rigid state. Once the Society had taken form and shape in the turbulence of its era and had achieved acceptance, it began to be set in its ways and to resist further change. Sidney Lucas, in his *The Quaker Story*, says, "Of religious movements founded upon real dependence on the movings of the spirit, Quakerism is one of the few to survive the centuries." Survival, it appears, depended not only on the spirit but on organization of the adherents. Organization also meant subordination of individual variations. It led to a definition of membership—and to a loss of flexibility. By 1737, according to Lucas, "having an official membership forced the society to take an official line, to go beyond which would mean refusal to acknowledge the person as a member."

Thus the gates began closing to outsiders.

The increasing rigidity of the Society over the succeeding centuries was most clearly demonstrated by the expulsion of thousands who deviated from the code of conduct, often in small degree. The Society actually proceeded to divest itself of any trace of openness to seekers. (We should weep over the needless loss, even while we marvel at a Woolman, a Hicks, a Lucretia Mott.)

By the beginning of the twentieth century, Friends

were at ebb. It was surprising that Quakerism still existed; some felt, as they do today, that the Society was a kind of museum piece. Rufus Jones, in his early writings, reflected the despair of those who saw the fading remnant of a once-dynamic movement.

It was the genius of Rufus Jones and his generation to use a world war to start the American Friends Service Committee and to give a new ideal of service to the world, at the same time opening up the long-closed doors of the Society of Friends.

Depression, another world war, and a persistent climate of international violence have confronted our Society with an imperative need for forthright testimony for a better way to a confused and brutal world. The way of life which takes away the occasion for war is no less needed now than it was in 1666.

Are the Friends of today open to those who might hunger for that way of life? Again I must say no.

If we tried to hide from seekers, we could not do a more effective job of concealment than exists in most meetings. Few list telephones; few advertise. Only a few have effective advancement committees. Friends moving to new communities often take years to find that a modest little Quaker group is meeting there all unnoticed. Do Friends pride themselves on being inconspicuous?

There is, moreover, a Friendly mystique that Friends do not advertise (perhaps it is equated with proselytizing—altogether a different matter). Perhaps advertising is not seemly.

It requires a persistent and determined effort to gain admittance to the Society of Friends, unless one arranges for birthright.

Why should we be so unapproachable? So standoffish?

I think that Friends should speak out. I think we should "share our good good things with those who hunger for them." I think we should use printed and spoken words to express a new openness in our Society—an openness we once had, then lost and now must develop again because there are those who need us, and need us badly. In a word, I think we should advertise.

An outspoken but thoughtful program of advertising would open the way for us to reach hundreds, even thousands who hardly know we exist; it would bring them within our circle, within our scope of meaning. Such a program of advertising can be done and done well, as the experience of our British cousins has been showing; it can reach seekers and inquirers; and a fair number may be moved deeply enough to want to come into membership.

Are we ready for those who might seek us? Are our meetings truly Friendly? Can we again make of ourselves an open and gathered society of seekers?

Can we renew and maintain that haven which is uniquely our own?

The answer is within us. I believe we can find the light to do so.

## To Graduates

By HELEN S. WALTON

*(These lines are from a commencement greeting sent by the overseers of London Grove Meeting, London Grove, Pa., to each of the Meeting's recent high school and college graduates. The author is one of the overseers.)*

Let us consider thoughtfully your graduation.

Is it an end, a goal achieved, a quest accomplished, a completion?

Life indicates it as a cornerstone well laid,

On which the laboratory of your own unique existence  
Can be spelled out by the divine,

From whom we each inherit the richness of our "growing edge."

Creative, restless, anticipating birth that only you can give,

This talent, which you hold within the bonds and fastness of your being,

Has capacity for life—for the disciplines and hungers of the search;

For integrity of meaning; for the experiential answers that alone

Speak to the soul—with the beauty of sheer wisdom, of truth, of reality,

Of the "foreverness" of life.

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## Book Reviews

**THE PEOPLE CALLED QUAKERS.** By D. ELTON TRUEBLOOD. Harper & Row, New York, 1966. 298 + xi pages. \$4.95

This is a very fine book: readable, informative, inspiring, inviting to creative discussion. One of its aims is to explain Quakerism to others; in so doing it rouses a Quaker reader to fresh enthusiasm for his Society's past and to deeper devotion to its mission for the future.

In Elton Trueblood's view, the Society of Friends is a group of people with a mission. For two centuries before a Friends' missionary organization was established, Friends were sharing their religious discoveries, wherever they went, with all whom they encountered. They may have been naïve in their assurance that Quakerism was to become the one faith of all the world; they may have ignored much of value in other religious movements. (George Fox's language about Roger Williams showed little appreciation of the creative faith in freedom which Quakers in Rhode Island shared most fruitfully with Baptists.) But the early Quakers were sure that God had given them a religious insight of universal importance, and they accomplished wonders in spreading knowledge of the faith that was in them.

The author describes Quaker beginnings with full appreciation of the original genius of George Fox. He shows the essential importance of the work of others, such as Isaac Pennington and William Penn, who needed the inspiration of George Fox's insight and whose literary and intellectual gifts were needed to give form to George Fox's vision and to carry it on into other times and places.

Elton Trueblood does not stop with the seventeenth century. He believes that the Society of Friends has a message for the world tomorrow, and he is interested in the development from seventeenth-century enthusiasm to twenty-first-century service.

This book is notable for its informed appreciation of all kinds of Quakerism. The author knows the writers and the writings of all parts of the Society of Friends and recognizes their contributions to the vitality and value of the Society. It is notable also for its wide and deep knowledge, not only of Quaker writings of the past 315 years, but also of contemporary religious thought. And it is notable for its enthusiastic Christ-centered evangelism and, at the same time, its cordial appreciation of non-Christian religions.

For a long time Elton Trueblood has been helping us understand that Quaker insights develop. There has been a long progress from George Fox's concern that masters treat slaves kindly to the present concern to respect the dignity and worth of the human person. The chapter on "The Struggle for Peace" is particularly satisfying in its treatment of this often difficult process of development.

"Quakers do not have all the truth, but they do have a truth for all!" Thus Elton Trueblood concludes with a declaration of faith in the continuing value of the Society of Friends. The close union of the life of devotion and the life of service is not unique with Quakers, but it typifies Quakerism

at its best. "A changeless Quakerism would be a contradiction in terms. The only way to be loyal to the heritage of the pioneers is to pioneer, rather than to go on standing where the pioneers once stood."

*The People Called Quakers* is an invitation to continuing pioneering.

RICHARD R. WOOD

**THE IDENTITY OF MAN.** By J. BRONOWSKI. Natural History Press, Garden City, N. Y., 1965. 107 pages. \$3.95

Bronowski's basic assumption in this essay on the identity of man is that man is a part of nature. Here are his four lectures given at the American Museum of Natural History in New York in March, 1965. His topics: (1) A Machine or a Self? (2) The Machinery of Nature, (3) Knowledge of the Self, (4) The Mind in Action. Here he continues and enlarges a theme set forth in three lectures at the Massachusetts Institute of Technology in 1953 and published first that year as *Science and Human Values*. One phase of his theme was expanded and elaborated in a lecture before the American Association for the Advancement of Science in Berkeley, California in December, 1965. (This was published as "The Logic of the Mind" in the Spring 1966 issue of *The American Scholar*.)

Two excerpts from *The Identity of Man* are suggestive of the light the author affords faithful pilgrims: "The self is not something fixed inside my head. If it exists at all, my self is a process: the unending process by which I turn new experience into knowledge." And "Man constantly invents ideas to express what seems to him to lie behind the appearances of nature and to hold them together. The invention of these ideas and their interplay in language is imagination—the making of images inside our heads. In this sense, science is as much a play of imagination as poetry is."

EUBANKS CARNSER

**FACES OF POVERTY.** By ARTHUR SIMON. Concordia Publishing House, St. Louis, 1966. 133 pages. \$3.75

An old Indian saying goes that you should not be critical of another Indian until you have walked in his moccasins for ten miles. So it is with people in poverty. In reading *Faces of Poverty* we find we grow in understanding, which is next best to trying the real thing. Arthur Simon gives a number of interesting case histories of individuals that help us to be in their shoes. His book goes below the "professional" surface and would be useful for anyone working in the helping field.

The chapter on "Postgraduate Poverty" (concerning old age) is one we might identify with most easily. Another finds us rather unsettled as we realize our Victorian virtues might be different, given Kathleen's situation in "Black and Poor." "Rich Church, Poor Church" is quite succinct.

There are plenty of statistics and sociology for those interested in these. Relevance is another quality: for example, in speaking of the problems of slum schools the author says: "Until we have sense enough to adopt a housing policy that seeks to integrate the poor and the black and the rest of us, our boldest attempts to attack poverty through the schools will be gestures of hypocrisy." True?

AUSTIN B. WATTLES



**THE HILL OF VISION.** By LEVINUS KING PAINTER. English Press, Ltd., Nairobi, Kenya. 150 pages. Available from Friends Book Store, 302 Arch St., Philadelphia, \$2.00

*The Hill of Vision* tells the story of the beginning and expansion of the Quaker movement in Western Kenya. Within the past twenty years the author has made four trips to East Africa. In preparation for writing this volume he interviewed (with the aid of an interpreter and a tape recorder) many older African leaders in the area. He also had access to the complete official records and correspondence of the Friends Africa Mission from its beginning in 1902, as well as to the files of the American Friends Board of Missions in Richmond, Indiana. He was privileged to know personally most of the early missionary leaders in Africa, and in America he visited with retired mission staff members who had spent many years in Kenya.

The opening chapter covers the movements of the Abluhya peoples in recent centuries and outlines briefly the customs and beliefs of tribal groups. With this foundation, Levinus Painter has traced the slow beginning of the mission program during the first two decades of the present century and then its almost phenomenal expansion during the next thirty years. Friends established the first industrial mission in Western Kenya. (The sawmill operated by water power is still in use.) This development took place as a part of the religious, educational, and political expansion in the area. The Luragoli language, reduced to written form, was used as the medium for basic education.

The author traces the growth of the indigenous African church and its organization as a Quaker Yearly Meeting under African leadership in 1946. As part of this expansion Friends developed a school system of nearly five hundred units—a long stride toward universal elementary education.

The overseas aspect of the mission program came to its culmination in October of 1963 when control and administration were placed under the care of African Christian leaders. This included a thousand acres of land at Kaimosi, within the limits of the Tiriki tribe. On this tract have been erected over a hundred permanent buildings housing schools, a modern hospital, administrative offices, and staff homes. Levinus Painter has let the record tell its own thrilling story.

The book includes over fifty photographs and two maps. A shorter Swahili edition is in process of publication.

AILEEN HIBBARD

**JOSEPH S. WALTON, *A Personal Biography by His Son*, GEORGE A. WALTON.** Published at George School, Pa., 1966. 106 pages

George A. Walton, who succeeded his father as Principal of George School, has recorded personal recollections of home and school. Joseph S. Walton's early life was in Chester County, Pennsylvania, where he was both a farmer and County Superintendent of Public Schools. To Friends, however, he is best known as the Principal of George School. After securing his Ph.D. from the University of Pennsylvania in 1896, he taught at West Chester State Normal School and then served as Principal at Friends' Central School from 1898 to 1901 and at George School from 1901 to 1912. George School students of that period will be carried back to those days as they follow

these memoirs, gleaned from papers and a journal and enlivened by personal memories.

This reviewer recalls that, soon after I had received as a birthday gift a book called *Stories of Pennsylvania* (read avidly by all the family), we were entertaining Dr. Joseph Walton, who had been the featured speaker at the local Teachers' Institute. My sister, making conversation in her best grown-up manner, asked the visitor if he knew *Stories of Pennsylvania*, from which she had gathered much information. The adults promptly informed us, amid merriment, that one of the authors of that book—a real author—was at our table.

Joseph Walton's vision for George School, achieved to some degree during his lifetime, was carried to fulfillment in the institution's later development, for he made an indelible impression upon the school and its students. His promotion of summer schools and of many addresses on Quakerism reached a wider circle.

This limited edition is published as a gift to George School by Margaret R. Shoemaker and descendants of Joseph S. Walton.

MARGUERITE HALLOWELL (*George School 1907*)

**DISINHERITED: *The Lost Birthright of the American Indian*.** By DALE VAN EVERY. Morrow, New York, 1966. 279 pages. \$6.00

One of the puzzles of American history is why the Indians were treated so badly. Our feeling of collective guilt for the near-extinction of the native population makes us wonder if the early white immigrants were a particularly black-hearted crew. Yet history and common sense tell us this must be false. How then did the tragedy come about?

Dale Van Every has explored the cases of the five largest Southeastern Indian tribes in an effort to answer this question. The Cherokee are particularly memorable for their success within only a few decades in the early nineteenth century in establishing a truly civilized nation. With the aid of several devoted missionaries they became educated, adopted contemporary agriculture, housing, and social custom, published a newspaper read all over the world, and created a democratic government. Their cause was supported by most of the great men of the time. And yet, because of the pressures of progress and politics, their dispossession was as inevitable as if they had remained the most primitive of peoples. Along with the Creek, the Chickasaw, the Choctaw, and most of the Seminole they were forced to vacate their homeland by the Removal Act of 1830; in 1838 they traveled westward on the infamous "Trail of Tears."

The value of Mr. Van Every's book is that it explains calmly and in detail why removal was inevitable. The explosively expanding population pushing west, the lack of Indian unity, and the states' rights conflict were fundamental. In his last chapter, the author shows how the battle over Indian rights led directly to the Civil War thirty years later. The lines of conflict were precisely the same; the antagonists' positions already had been defined.

This is a work of perspective and reasoned judgment which offers valuable historical insight to the general reader as well as to the specialist in Indian affairs.

JEANNE S. BAGBY

## Friends and Their Friends

**Salary reduction for conscience sake** is the position taken by two young Quaker workers who have voluntarily taken drastic cuts in salary rather than pay taxes for war in Vietnam. One is John L. P. Maynard, a member of New York Meeting (Rutherford Place), who is a volunteer with VISTA (Volunteers in Service to America) in the Cleveland public school system through the Federal government's antipoverty drive. For his work with handicapped children, John Maynard now receives only \$75 per month, the highest salary possible without payment of a Federal withholding tax. Robert W. Eaton, a member of Annapolis (Md.) Meeting who is in charge of the Youth Work program of the Philadelphia Yearly Meeting Peace Committee, has taken the same stand and a similar reduction in income, feeling that as a worker for peace he cannot conscientiously pay taxes that will be used to help finance a war.

Philadelphia Yearly Meeting is at present considering what position it should take, as an employer, when employees request that Federal taxes not be withheld from their salaries.

**Advertisers are supposed to be ignored in news columns**, on the theory that any reference to their special pleadings may imply collusion between the editorial right hand and the commercial left hand. Nevertheless, the editors cannot resist calling attention to the concluding statement in the Friends Boarding School ad for new staff members (appearing in this issue): "Our pay scale protects our staff from the temptations of wealth and encourages simplicity of life."

If Friends Boarding School has no objections, the FRIENDS JOURNAL would like to steal that highly significant sentence to use in its own next ad for staff members.

**"Understanding China"** is the name of a printed four-page newsletter published five times a year by the Pacific Southwest Region of the American Friends Service Committee, 980 North Fair Oaks Avenue, Pasadena, California. Its editor is J. Stuart Innerst. Sample copies are available upon request.

**"It's a gamble . . . with your future,"** claims the flyer announcing to high school juniors and seniors "Upward Bound," the free summer program of compensatory education at Earlham College, Richmond, Indiana. Paul Lacey, Earlham's professor of English, is directing the eight-week college-preparatory session for sixty disadvantaged young persons. The assistant director, Lincoln Blake (also of the English department) is specifically concerned with a follow-up program during the next school year. A faculty drawn from the college and from nearby high schools is assisted by fourteen tutors—Earlham students who prepared for the summer's work in a seminar under the direction of the college's Education Department.

"Upward Bound" participants live near the college campus and are taking advantage of museums, concerts, and plays in neighboring cities. The program is being offered under a grant from the United States Office of Economic Opportunity.

**That Friends' meetings could be improved upon** seems to be the opinion of the eleven-year-old whose written comments (reproduced here) have been forwarded to the JOURNAL by a New Jersey subscriber:

"Meeting is boring to the younger attenders; who cannot find the first rung of the ladder; they cannot find where to start. To me, there are many more interesting pursuits. Most children cannot bear the thought of sitting on hard benches and having nothing to do other than think, and the thoughts they think are often un-religious.

"Sunday School is better, but it sometimes bores and does not have much challenge.

"To sum it up, I feel that children like myself are unprepared for religion under the present circumstances."

**University Meeting in Seattle, Washington**, recommends that each member file with Ministry and Counsel a letter indicating his desires concerning a memorial service or any other details relating to actions to be taken in case of his death. Other Meetings may find this a worthwhile suggestion.

**The AFSC's Community Development Program in Zambia** has taken a three-fold approach to helping to meet the crucial needs of that African country's people for education and for employment, according to Alan Connor, who, with his wife, Polly, and their three children, returned recently from a two-year stint as director of the Service Committee's pilot project in Broken Hill, near Lusaka. After establishing there an adult education program (now largely government-supported), which grew from a few hundred to a thousand participants, the Connors, with the help of Dan Dibble of Seattle, Washington, organized a producers' cooperative among the carpenters and joiners. Using a hobby shop with a few simple tools, the co-operative developed a business that now employs six men, handling large orders from outside concerns. The third venture of the AFSC's Broken Hill staff was to encourage the forming of women's clubs for self-education of African housewives in academic subjects and in homemaking skills.

A graduate of Guilford College, Alan Connor was formerly a social-work supervisor in Cincinnati, Ohio, where he and his wife are members of Seven Hills Meeting.

**The Inn at Buck Hill Falls, Pa.**, is again the scene of the Foxhove Association Sunday-evening lectures in July and August under the direction of Alexander C. Purdy, formerly Dean of Hartford (Conn.) Theological Seminary and more recently on the staff of the Earlham School of Religion in Richmond, Indiana. Quaker lecturers scheduled include Theodore Banks, John S. Hollister, Barbara Pearson Lange, David McAllester, Clinton Budd Palmer, and Alexander Purdy. Other speakers are James Dyson of Lafayette College, Kenneth Chorley of Colonial Williamsburg, and Donald G. Barnhouse, Jr., Philadelphia radio-TV commentator. A complete program may be obtained from the Foxhove Association, Buck Hill Falls, Pa.

**"Quakers, the Baby, and the Bathwater"** is the title of a display advertisement, placed in newspapers within the last few months by the Friends Home Service Committee in England, that has brought hundreds of inquiries from readers. "Many people have 'given up religion,'" this ad states, "because in sheer honesty they cannot believe what the Christian Church seems to require them to. They respect the 'Christian Ethic,' and they feel at heart the need for something more in living than a respectable, safe, but often dull existence. But the Church's ceremonial, the creeds, the well-loved words and customs—to some minds, these make 'religion' impossible. So they give it up, and throw the baby out with the bathwater. If you have done this, perhaps the Quakers can help you back to acceptance of Christianity. For these things are not religion, though they can enrich it."

A fifteen-minute **"stretch-and-buzz session,"** coming between two weighty major addresses, was scheduled on the program for Green Pastures Quarterly Meeting, held in mid-May at Mill Lake Camp, fifteen miles west of Ann Arbor, Michigan.

**"The National Service Board for Religious Objectors** is one of the few organizations which wishes that it did not exist," states the June issue of NSBRO's *Reporter*, which goes on to explain that "its work is directly proportional to the involvement of the United States in international armed conflict. If there were no armies . . . NSBRO would have no purpose to exist."

Selective Service cases handled by the Board (which was set up primarily to assist conscientious objectors of specific religious affiliation) have increased threefold over the past year. To handle this added volume of work, the Board has moved to more spacious offices in the Washington Building, 15th and New York Avenue, N.W., Washington, D. C. 20005.

It is hoped that more literature orders can be handled by the larger office staff and facilities, and that this will help to defray the added costs. Those interested in alternative service or involved in draft counseling may wish to send to the above address for the revised edition of *Questions and Answers on the Classification and Assignment of Conscientious Objectors*, now available for 25 cents.

**Most considerate subscriber of the year** is the FRIENDS JOURNAL reader who has sent a dollar "as a compensation for the cost of changing my address twice."

**Standardized Appurtenances.** "It was not a question of finding oneself among Friends of a different outlook," writes Basil Doone-Smith in telling in *The Friend* (London) of his move from a typical suburban Meeting to one in a rugged rural area. "We met with the same tactful cordiality; we transacted Quaker business with the same enthusiastic in consequence; the ministry alternated (sometimes rather confusingly) between the downright and the mystical; we imbibed the same weak coffee in the same scrupulously clean cups; and we sat with the same apparent relaxation on the same unbearable benches."

**Somerset Hills (N.J.) Meeting**, which celebrated its tenth anniversary in May, actually had its beginning twenty years ago when three Basking Ridge families—those of Philip D. Fagans, Jr., Clinton Grove, and G. Colbert Thomas, now of Westfield Meeting—arranged to meet one Sunday each month in each other's homes to worship and to provide religious instruction for their seven children. Other Sundays they attended the nearest Meeting (in Plainfield). Not until 1956 did they and several other families establish Somerset Hills Meeting, which now gathers for worship and First-day school in the Bernardsville Library at 11 a.m. every Sunday except during the summer.

In order to solve some of the problems of a small meeting, adults teach First-day School in two-month turns. "We don't take children unless at least one parent is interested and active," according to a member who was quoted in a recent account in the *Bernardsville News*.

Somerset Hills Friends are active in the Morrow Association on Correction, the Friendly Visitor program at Clinton Reformatory for Women, and the local fair-housing council.

**Friends, concerned but fatigued**, might like to know about a new book, *The Tired Adult's Guide to Backyard Fun with Kids*, recently released by Association Press (291 Broadway, N. Y. C.). For \$3.95 the aforementioned weary Friend may learn how to introduce youngsters to games, hobbies, and crafts "with a minimum of effort!"

**"Civil Disobedience,"** a new booklet, studies the subject of protest actions in depth and from varied points of view. The seven contributing authors (who include Bayard Rustin, Quaker and long-time civil-rights worker) agree that civil disobedience can be a "duty" but disagree as to whether it is a citizen's "right," how it should be punished, whether such protests should have an educational function, and whether they should necessarily be public. The study also examines the civil disobedience arguments of Thoreau and Gandhi. It contains some rebukes for those who join in public demonstrations without engaging in constructive programs to remedy the conditions they protest.

A sample copy of *Civil Disobedience* may be obtained without charge from the Center for the Study of Democratic Institutions, Box 4068, Santa Barbara, Calif., or 136 East 57th Street, New York City 10022.

**Conscientious objection is the theme** of a recent special issue of *Social Action* magazine containing several articles of unusual significance. Copies are available for thirty-five cents from Fellowship Publications, Box 271, Nyack, N. Y.

**The Quaker Committee on Social Rehabilitation**, which is affiliated with New York Monthly Meeting, moved recently to new headquarters at 135 Christopher Street, New York City. Jane S. Droutman, a member of the Meeting, is the Committee's executive director.



A sharp drop-off in Vietnam-war mail to congressmen has led some of them to wonder if their constituents have lost interest in the war or are perhaps unaware that day-by-day escalation has brought it to two or three times its 1965 level. So reports the Friends Committee on National Legislation, which quotes several senators to the effect that letters about Vietnam have dwindled from about 60 per cent to about 5 per cent of the total volume received. Said one senator, "Most of our current mail deals with the prayer amendment and humane treatment of dogs and cats."

The legislators pointed out that they must have the backing of their constituents before calling upon the President to stop the bombing and to press for negotiations.

At a news conference on June 18th, President Johnson said: "In recent primaries not one candidate for Congress was able to make opposition to the resistance of aggression in South Vietnam a successful position." According to the FCNL, the record shows that at that time ten congressional candidates who clearly opposed the President's position on Vietnam had been nominated.

On July 1st, after inception of the Hanoi bombings which Friends at Cape May, in Washington, and elsewhere have been protesting, a radio commentator described the week of June 26th as "a dismal week in U.S. history." That was the week the President declared that peace talks initiated by the leaders of Communist North Vietnam would be "the one way to end the killing"; that protests from American pacifists may be prolonging the war. It was also the week when the American public was being assured by other government spokesmen that "only the unavoidable killing of a few civilians in Vietnam" was taking place in the stepped-up bombing of "military" targets.

**"How to Get Better Government—A Citizens' Guidebook to Action"** focuses on the importance of a merit system maintained by an active and vigilant citizen group. The author, H. Eliot Kaplan, an authority on civil service legislation and practices, describes how voters have achieved reform in a number of states and how the problems of community organization can best be solved. This booklet (Public Affairs Pamphlet #383) is available for twenty-five cents from the Public Affairs Committee, 381 Park Avenue South, New York City 10016.

**One dollar from each Friend in the United States** would provide a travel fund of \$60,000 to enable persons from a distance (who otherwise might not be able to come) to attend the Friends World Conference (July 24-August 3, 1967) at Guilford College, North Carolina. Checks made out to Friends World Conference may be sent to 152-A N. 15th Street, Philadelphia.

**A sticker inside the Bible** on the book table of Mt. Eden Meeting in Auckland, New Zealand, reads: "Society of Friends—Auckland Library—Contents not necessarily endorsed by the Society." (This was discovered and reported by Auckland Meeting's correspondent, Norman Bennett, as a "closing thought for a discussion group (?) in a recently received copy of *New Zealand Friends' Newsletter*.)

**Growing seriousness of the refugee situation** is revealed in figures just released by the United States Committee for Refugees. By October of 1966 the total number will probably be close to 11,000,000—an increase of 1,200,000 since October of 1965.

Contributing to the magnitude of this problem are: continued entrance of Cuban refugees into the United States; the steady movement of refugees in Europe from East to West; a great increase in the number of refugees from Angola in the Congo; an augmented flow of Chinese refugees from Indonesia because of political unrest there; and, most significantly, a radical growth in the number of refugees in South Vietnam.

**"All people are your relatives, therefore expect trouble,"** according to a Chinese proverb quoted recently in a talk at University Meeting, Seattle, Washington, by Quaker historian Errol Elliott, who added that Jesus might have said, instead: "All people are your relatives, therefore expect the Kingdom of God."

**"Handbook on Africa,"** published in June by the Foreign Policy Association as a special issue of its bimonthly world-affairs journal, *Intercom*, should prove a valuable addition to the reading list suggested by the Friends Group on Southern Africa in the June 15th FRIENDS JOURNAL ("South Africa and Friends"). The handbook contains facts and figures on geographical, political, and economic developments; a report on African regional organizations; a statement of U.S. policy; a guide to key information sources; and a bibliography and map. It may be obtained for \$1.00 from the Foreign Policy Association, 345 East 46th Street, New York City 10017.

**Huntington Monthly Meeting**, near York Springs, Pa., will hold regular meetings for worship at 3 p.m. on Sundays during the summer months and for as long thereafter as weather permits, according to Francis Worley, the Meeting's correspondent and a member of the Pennsylvania House of Representatives, who also reports that the Meeting's annual gathering was held on June 19th.

**The Socialist Party, U.S.A.,** has given a special testimonial scroll to Darlington Hoopes of Reading (Pa.) Meeting "on the occasion of his seventieth birthday, for his tireless and dedicated service." The award, made by Norman Thomas, was a feature of a dinner held in New York City on June 11 during the party's biennial convention. Darlington Hoopes has been national chairman of the Socialist Party for eighteen of the past twenty years; he was its candidate for President in 1952 and 1956, and for Vice President in 1944; in the early thirties he served three terms in the Pennsylvania House of Representatives. The citation reads: "As a pioneer social welfare legislator in Pennsylvania; as a stalwart campaigner for Socialist principles in city, state, and nation; and as a courageous battler for brotherhood and peace, he has earned the respect, the admiration, and the affection of his comrades and his fellow men."

**Committees of Wilmington (Del.) Meeting** are urged to engage in self-examination as part of an evaluation of the Meeting's committee structure. Pertinent questions, suggested by the group directing the study, might be: Is the committee essential? If so, are its procedures appropriate to its responsibilities? Can telephone conversations be an adequate substitute for the creative give-and-take that can come when concerned Friends give their concerted attention to committee business?

Finally, it is asked, would it be in order to suggest that committee meetings, like the meeting for business, are meetings for worship at which business is transacted?

**F. U. N.—Friends Unorganized for Nonsense**—is the non-organization dreamed up one midsummer day by a Quaker committee's executive secretary. He sees it as essential hot-weather relief from the stresses and strains of endless effort on behalf of worthy causes.

**Thirty years of Quaker publishing in Germany** is the achievement of the just-retired Leonhard Friedrich, who, according to his own account in the German Friends' monthly, *Der Quäker*, is "the last of those who attended the first business meeting of the newly founded Germany Yearly Meeting in 1925.

Leonhard Friedrich took on honorary administration of the Quäker Verlag (Quaker Press) in 1933, and in 1939 he had to buy the business himself because the National Socialist Government prohibited religious groups from owning their own publishing firms. In this way Quaker literature continued to be available in Germany, and although *Der Quäker's* expenses were always higher than its income, the small Yearly Meeting recognized the periodical's importance and made a fixed contribution to subsidize it.

Suddenly, in 1942, *Der Quäker* was ordered to stop publication; Leonhard Friedrich was arrested and sent to Buchenwald concentration camp; Quäkerhaus at Bad Pyrmont was searched, then locked and sealed, and all its books were taken to a paper mill because they were considered dangerous to the Third Reich! Upon Leonhard Friedrich's release three years later, he and his wife, Mary, made a new start. Now that he has retired, arrangements for the carrying on of his work have been made with the publishing firm Turm Verlag, 712 Bietigheim, Hindenburgstrasse 3, Germany, to which orders for German Quaker literature should be sent.

**Public school courses in Bible study** have met an enthusiastic response, said Thayer S. Warshaw of Newton (Mass.) High School at a recent National Council of Churches gathering on Christian education. The biblical illiteracy of his students was revealed last year in publication of "howlers" from a test he had sprung on them. Now, he says, they know that the Four Horsemen did not appear on the Acropolis and that Jesus did not teach in "parodies." "Studying the Bible purely from a literary point of view," he said, "can be a most satisfying experience for both students and teacher."

**At the Friends Meeting of Washington** (the north gate of which is pictured on the cover) this has been a busy year for the Marriage and Family Relations Committee, with nine weddings accomplished or in preparation. In addition to offering premarital counseling, the committee has been interested in the whole field of family life among members of the Meeting, with special emphasis on the strengthening of normal relationships, on situations leading to suicide, and on problems of sexual life outside of marriage, as well as on participation in the Adams-Morgan planned parenthood project. An exhibit of recommended books on family life and problems has been prepared, and arrangements have been made for one free consultation with a practicing psychiatrist or psychologist for anyone expressing a need for it.

A "telephone tree" in the New York City area is an effort of the American Friends Service Committee to achieve effective public reaction in emergency situations (for instance, President Johnson's proposed resumption of the bombing of North Vietnam last December). A master list is set up, and when concerted action is desirable the AFSC will get in touch with the people on this list; each of these will call five others, who will call another five apiece, and so on. Persons wishing to add their names to the master list should get in touch with Rose Wood, AFSC, 15 Rutherford Place, New York City.

### *Halfway House in Los Angeles*

"Scared!" is the first reaction of women just out of prison, and this feeling explains the reason for existence of the American Friends Service Committee's new Elizabeth Fry Center, a halfway house in Los Angeles—the first of its kind in western United States. Twenty young women are expected to be in residence; most of them will be on parole.

Two houses, freshly scrubbed and painted by youthful work campers, make up the homelike center where the women may spend the difficult period following their release from prison. For both men and women who have been prisoners, the first ninety days are the hardest—the time when return to an institution is most likely.

"Going out to the kind of room they can afford is usually not the best situation," explains Iverne Carter, superintendent of the California Institution for Women, in an interview quoted in the *AFSC Reporter* (Pasadena). "A girl leaves prison with very little money—hardly enough for two weeks. She is faced not only with financial problems and the need for a job but, worst of all, with loneliness. She is afraid and needs someone to talk to.

"Here a girl can feel she is in her own home. She gets the support of Tom and Grace Nelson, directors of the Center, and is free to come and go as she wishes, to bring company home, and to leave when she is ready.

"Some of the girls are on a vocational rehabilitation program, learning new job skills; some already have jobs. Others need help in securing employment. A girl pays room and board and takes pride in being self-supporting."

According to Tom Nelson, the Center's aim is "to be a place where a girl has a chance to get back her self-respect and come to believe in her value as a human being."

## Letters to the Editor

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

### One Big Quaker Union?

The strike in New York against the Quaker Committee on Social Rehabilitation raises two issues of more general significance to Friends. First, the way in which our orientation to voluntary work has led us to apply sweatshop standards to our nonvoluntary workers. Personally, I would like to see all our Society's employees—monthly and yearly meeting workers, social agency workers, teachers and librarians—yes, and the editorial staff of *FRIENDS JOURNAL*—all form one big union and call a general strike. It would be a tremendous shock to us, but a salutary one.

Second, the way in which "Quaker business procedure" is so often used as a mask for authoritarianism. In the New York strike the issue is arbitrary dismissals and unfair personnel practices. Our workers are disfranchised compared to most American workers; we offer no mechanism that permits them to speak of their own interests as a group. This perversion of Quaker method is very widespread and is found in a number of areas. I think, for instance, of the well-known Friends college where the students elect a student council that presumably has certain responsibilities, but college officials sit in on its sessions, and of course no vote is ever taken because that would be unQuakerly, and on any serious question the officials are presumed to have more weight than all the others put together. The students dislike this, but one of them, when he wrote a letter of protest to the college paper, was called before the (nonQuaker) dean, who said to him, "How dare you criticize the Friends when you're not a Friend!"

The letter killeth, but the Spirit giveth life.

Wayne, Pa.

R. W. TUCKER

### No Corporate Witness on Race Relations?

The Continuation Committee of the Friends National Conference on Race Relations, whose purpose has been to further Friends' concerns in race relations, met on June 3-4 at Earlham College to plan a proposed 1967 conference and to consider the following possibilities:

1. The Committee suggested to several Yearly Meetings that they invite Rachel Davis DuBois to conduct leadership training sessions.
2. The Committee considered replacing its newsletter, now mailed to individual subscribers (and all too few of them), with quarterly inserts in *FRIENDS JOURNAL* and *Quaker Life*.
3. The Committee suggested to all Yearly Meetings that they hold race-relations conferences and offered its assistance in programming.
4. The Committee hoped to stimulate extended intervisitation among Friends concerned about race relations.
5. The Committee was prepared to be a resource for information in the race-relations field.

In view of the meager interest and financial response of Yearly and Monthly Meetings with regard to all of these suggestions, it may be best to close down the Committee. Even

so, for the next several months we are prepared to implement these programs if there is renewed interest and response. However, the Committee has decided to abandon plans for a 1967 National Conference.

We feel it to be our task to help individual Friends or Meetings to follow their concerns, but not to do the work which Meetings should do themselves.

The experience of the Continuation Committee impels us to state with humility and shame that at present the Society of Friends in this country appears unprepared to make a corporate witness in the field of race relations.

1521 W. Girard Avenue  
Philadelphia

VICTOR PASCHKIS  
Chairman pro tem

### Moderate-priced Housing Needed

I notice in the June 1 *FRIENDS JOURNAL* that Willistown (Pa.) Meeting has received a gift of a residence and land and that the trustees are open to suggestions for appropriate uses of the property. I hope that all Friends who know of the availability of such tracts will consider using them to develop housing for families now trapped in slums and inadequate housing. Our experience in city and suburbs has convinced us that there is a desperate need for good housing for families who are poor or of modest means. Nearly 100,000 families in the city of Philadelphia live in extremely bad housing—overcrowded, rat-infested, and so on. Many families in the suburbs live in similarly degrading conditions.

The private housing market is simply not providing housing that these families can afford, so they must continue to live in squalor. To meet this need, the Federal Government has set up a number of programs to enable church groups and other concerned organizations to build new housing in these families' price ranges. Under such programs, a Friends meeting or other Friends group could form a nonprofit or limited-dividend corporation and get extremely good financing to build good housing in the modest price range.

As a Friend, I believe that we have a positive responsibility to do something to relieve the terrible conditions in slums. Building new housing for persons of moderate income is one practical step that we can take. It goes without saying that such housing should be open to all qualified persons, without regard to the irrelevancies of race, religion, or national origin.

Philadelphia

RICHARD K. TAYLOR

### Seeds of Possible Conflict

We all correctly view the two great separations among Friends of the last century as tragic, and, while we seek to avoid the consequences of such differences again, it seems that there is present among the Society of Friends today at least one of the factors which existed early in the last century. The conflicts then involved, among other things, a lack of harmony among Friends appointed to a position of eldership and those recorded as ministers. These two bodies did not function in a healthy balance of shared leadership, and the struggle of the ministers to maintain some independence from the elders helped to precipitate the tension among Friends.

Today we have a new class of elders in our Society: those Friends appointed to serve and function in the various Quaker



organizations. It seems that these Friends need to exercise caution lest they build an overorganization of the Society with a resultant superstructure that functions largely independently of the individual meetings with which it is supposed to be concerned. The individual meetings are the core of the Society of Friends, as it is from the meeting for worship that comes the essence of Quakerism. It is at just this point that the danger lies. If the superstructure becomes increasingly separated from the great body it is supposed to be serving and continues to develop as an end to itself, then the hull beneath the superstructure will crack and be swamped, and individual meetings will experience a void of leadership. There is a growing tendency of appointed Friends to see their positions as solely for the purpose of keeping their organizations operating, and as a result these Friends fail to provide necessary leadership.

It seems that Quakerism has failed in the long run to find a stable balance between the organization of the Light and the necessary freedom to let it appear. When the need for freedom and that for organization have been allowed to conflict, this problem at times has become severe.

Perhaps there is no permanent solution, and the answer lies in the need for each generation to rediscover the healthy balance that leads to the true life of our Society. Today it appears that there is an overbalance in favor of the organization of our faith. The responsibility placed on each of the Friends in appointed positions calls for careful use of the power that comes from their office. Above all, the position calls for the providing of leadership among the Society as a whole.

Mexico City

JOHN C. SMITH

### The Responsibility of Love

The review of my latest book, *A New Approach to Sex*, in the FRIENDS JOURNAL of May 15, contains an irrelevant statement: that *Honest to God* and *Towards a Quaker View of Sex* are superior to my book in "compassion for the human condition."

Regardless of whether it is true, this statement evades the issue. It obscures the point I made: that the situationism of those books is based upon a fundamental fallacy. Jesus did not say that "love is the ultimate norm." On the contrary, he taught that loyal citizenship in the Kingdom of God is the "one pearl of great price."

The situationists encourage an immature person to believe that "anything goes" if he can rationalize to himself that it is done in the name of love. Jesus taught that mature love must be responsible to God for the best welfare of each person concerned.

Boston, Massachusetts

WILLIAM FAY LUDER

### Announcements

*Brief notices of Friends' births, marriages, and deaths are published in the FRIENDS JOURNAL without charge. Such notices (preferably typed, and containing only essential facts) will not be published unless furnished by the family or the Meeting.*

#### BIRTH

GARRETT—On June 16, a daughter, PATRICIA JUNE GARRETT, to Donald T. and Edythe C. Garrett, members of Abington Meeting, Jenkintown, Pa. The maternal grandmother is Cornelia B.

Carter, a member of Woodstown (N.J.) Meeting. The paternal grandfather is Sylvester S. Garrett, a member of Abington Meeting.

#### MARRIAGES

CROFTS-MAXFIELD—On June 25, at Germantown Meeting, Philadelphia, Pa., ELIZABETH MAXFIELD, daughter of William and Anne Maxfield, and DANIEL WALLACE CROFTS, son of Mr. and Mrs. John T. Crofts of Chicago. The bride and her parents are members of Germantown Meeting.

JANSSON-McCORKEL—On June 18, at Warrior's Mark, Pa., under the care of Swarthmore (Pa.) Meeting, ELIZABETH ANN McCORKEL, daughter of Betty and the late Roy J. McCorkel, all members of Swarthmore Meeting, and BRUCE STEVENSON JANSSON of Leonardtown, Md. The couple will make their home in Chicago.

MEGINNES-REIN—On June 11, at Doylestown, Pa., JO ANNE REIN, daughter of Joseph and Anne Rein of Pennington, N. J., and WAYNE MEGINNES, son of Harriet and the late J. Wynne Meginnes. The groom and his mother are members of Doylestown Meeting.

### Coming Events

*Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.*

#### JULY

16—New York-Westbury Quarterly Meeting, Post Avenue and Jericho Turnpike, Westbury, N. Y. Worship, 10 a.m.; Ministry and Oversight, 10:30, followed by business session. Bring box lunch. Beverage and dessert provided. Afternoon speaker. Small children will be cared for.

16-23—Avon Institute: "A Quaker Approach to Social Revolution," at Geneva Point Camp, Lake Winnepesaukee, N. H., sponsored by New England Regional Office of American Friends Service Committee. Resource staff of experienced on-the-spot observers will include Father Philip Berrigan, A. J. Muste, David Dellinger, Ross Flanagan, John Gerassi. (Well-staffed children's program, but attendance of infants is discouraged.) Address: Peace Education Section, AFSC, P.O. Box 247, Cambridge, Mass. 02138.

22-29—New York Yearly Meeting, Silver Bay, N. Y. For detailed information write to Yearly Meeting Office, 15 Rutherford Place, New York City 10003.

24—Meeting for worship at Brick Meeting House, Calvert, Md., 11 a.m. Ray Hartsough, of Pendle Hill, and his wife, Ruth, will attend. Bring box lunch. Fellowship hour in afternoon. For further information: Ethel E. Reynolds, Oxford, R.D. 2, Pa. 19363.

30—Concord-Western Joint Quarterly Meeting, Westtown (Pa.) Meeting House. Worship, 2 p.m., followed by business and small-group discussions. Supper on lawn, 5:30. Bring box supper; dessert and beverage furnished. Evening free for fellowship and recreation. Baby-sitting and child-care provided.

*Note:* Meeting for worship will be held at Old Kennett Meeting House, Route 1, a half mile east of Hamorton, Pa., on July 31 and August 28, at 11 a.m.

#### AUGUST

5-10—Baltimore Yearly Meetings, Western Maryland College, Westminster, Md. Principal speakers: Edwin B. Bronner, James M. Read, and John R. Yungblut. Young Friends and Junior Yearly Meeting. For program and reservations write to Yearly Meeting Registrar, 5116 N. Charles St., Baltimore, Md.

7—Meeting for worship, 5 p.m., at Cathedral of the Pines, Rindge, N. H., under care of Monadnock (N. H.) Meeting.

14—Annual Reunion of Conscientious Objectors of World War I, Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Sponsored by C.O.'s of Camp Meade, Md. For further information: Mrs. Harvey Metzler, 2324 Leaman Road, Lancaster, Pa.

14-18—Pacific Yearly Meeting, Linfield College, McMinnville, Ore. Correspondent: Madge T. Seaver, 2160 Lake St., San Francisco, Calif.

17-21—Illinois Yearly Meeting, Clear Creek, near McNabb, Ill. Correspondent: Helen Jean Nelson, Quaker Lane, McNabb, Ill.  
 25-28—Indiana Yearly Meeting, Waynesville, Ohio. Correspondent: Louis P. Neumann, Butterworth Farm, Mainesville, Ohio.  
 25-28—Lake Erie Yearly Meeting and Association, Wilmington

College, Wilmington, Ohio. Correspondent: Howard W. McKinney, 1593½ Jackson St., Charleston, W. Va.

28—Meeting for worship at Brick Meeting House, Calvert, Md., 11 a.m. George Corwin, of Friends General Conference, and his wife, Betty, will attend. Bring box lunch. Fellowship hour in afternoon.

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Argentina

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

### Arizona

**PHOENIX**—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

**TUCSON** — Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

### California

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

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

**CLAREMONT** — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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

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

**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, 11 a.m., 957 Colorado.

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

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

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

**SAN FERNANDO**—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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

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

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

**SANTA BARBARA**—Meeting 10:15 a.m., 326 West Sola St. Visitors call 2-8735.

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

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

**WESTWOOD (West Los Angeles)** — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

**WHITTIER**—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

### Canada

**NEWMARKET** — Canada's historic meeting, Yonge St. near Newmarket, Ontario. Take MacDonald-Cartier Freeway to Highway #11, Toronto. Turn north about 19 miles to Eagle St., entrance to Newmarket. Meeting house is on west side. Historic markers beside highway announce as you approach. Meeting 11:00 a.m. Sundays, unprogrammed. Elmer Starr, Clerk, R.R. #3, Newmarket, Ontario, Canada.

### Colorado

**BOULDER** — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Sadie Walton, 442-5468.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

### Connecticut

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

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

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

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

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

### Delaware

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

**HOCKESSIN**—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

**NEWARK**—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

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

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

### District of Columbia

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

### Florida

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

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

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

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 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**—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 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, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Patricia Westervelt, Clerk. Phone 373-0914.

### Illinois

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

**LAKE FOREST**—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

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

### Iowa

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

### Louisiana

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

### Maine

**CAMDEN**—Meeting for worship at 9:30 a.m. at Ruth Bunker's studio, Main St., Rockport. Ralph E. Cook, Clerk. Phone 236-3064.

### Maryland

**BALTIMORE** — Stony Run Meeting, 5116 N. Charles Street. Worship 11 a.m. ID 5-3773.

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

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

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

### Massachusetts

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

**CAMBRIDGE**—5 Longfellow Park (near Harvard Square). Meeting for worship at 10:00 a.m., June 19-Sept. 11 inclusive. Telephone 876-6883.

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

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

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

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

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

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

### Michigan

**ANN ARBOR** — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Janet Southward, 1326 White Street, phone 665-4934.

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

**DETROIT**—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

### Minnesota

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

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

### Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 1-0915.

### Nebraska

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

### Nevada

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

### New Hampshire

**DOVER**—Meeting at 11 a.m., Central Ave. at Trakey St.

**HANOVER**—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 9:30 a.m., weekly.

**MONADNOCK**—Southwestern N.H. Meeting for worship, 9:45 a.m., The Meeting School, Rindge, N.H.

### New Jersey

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

**CROSSWICKS** — June through September, meeting for worship, 10 a.m.

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

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

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

**MONTCLAIR** — 289 Park Street. First-day School and worship (July, August, 10 a.m.). Visitors welcome.

**NEW BRUNSWICK**—Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

**PLAINFIELD**—Meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

**PRINCETON**—Summer hours of meeting for worship, 10:00 a.m., Quaker Road near Mercer Street.

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

**RANOCAS**—Meeting for worship, 10 a.m., through Sept. 11th, Main Street.

**RIDGEWOOD** — Summer schedule through July and August: meeting for worship 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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

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

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

### New Mexico

**ALBUQUERQUE** — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

### New York

**ALBANY**—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

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

**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. 15 Rutherford Place, Manhattan  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-16 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th Floor  
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)  
about First-day Schools, Monthly Meetings, suppers, etc.

**PURCHASE**—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m.

**QUAKER STREET** — Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

**ROCHESTER**—Meeting and First-day School, 11 a.m., 41 Westminster Road.

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

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

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

### North Carolina

**ASHEVILLE**—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 252-8544.

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

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

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

### Ohio

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

**CLEVELAND** — Community Meeting. First-day School, 10:30 a.m. Lila Cornell, Clerk. JA 6-8638, 371-4277.

**E. CINCINNATI**—During July-August, joint meeting for worship with 7-Hills Meeting, 10 a.m., at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. (instead of 11 a.m.) from June 12 through Aug. 28 in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk, Area code 513-382-3172.



**Oregon**

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

**Pennsylvania**

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

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

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

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

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

**GWYNEDD** — Intersection of Sumneytown Pike and Route 202. Meeting for worship only, 10:00 a.m.

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

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

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

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

**LONDON GROVE**—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

**MEDIA** — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill. No meeting until October 2nd.

Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn. & Orthodox Sts., held jointly at Unity & Wain Sts.

Frankford, Meetings held jointly at Unity & Wain Sts., June 12 to July 24 (incl.) 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue, held jointly with Green St., at Coulter St.

Green Street Meeting, 45 W. School House Lane—jointly at Coulter St., until Aug. 7.

Powelton, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

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

**WEST CHESTER**—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

**Tennessee**

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

**MEMPHIS** — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

**Texas**

**AUSTIN**—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

**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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

**Vermont**

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

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

**Virginia**

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall, Univ., YMCA.

**Washington**

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

**Wisconsin**

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

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 3074 W. Maryland, 273-8167.

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