

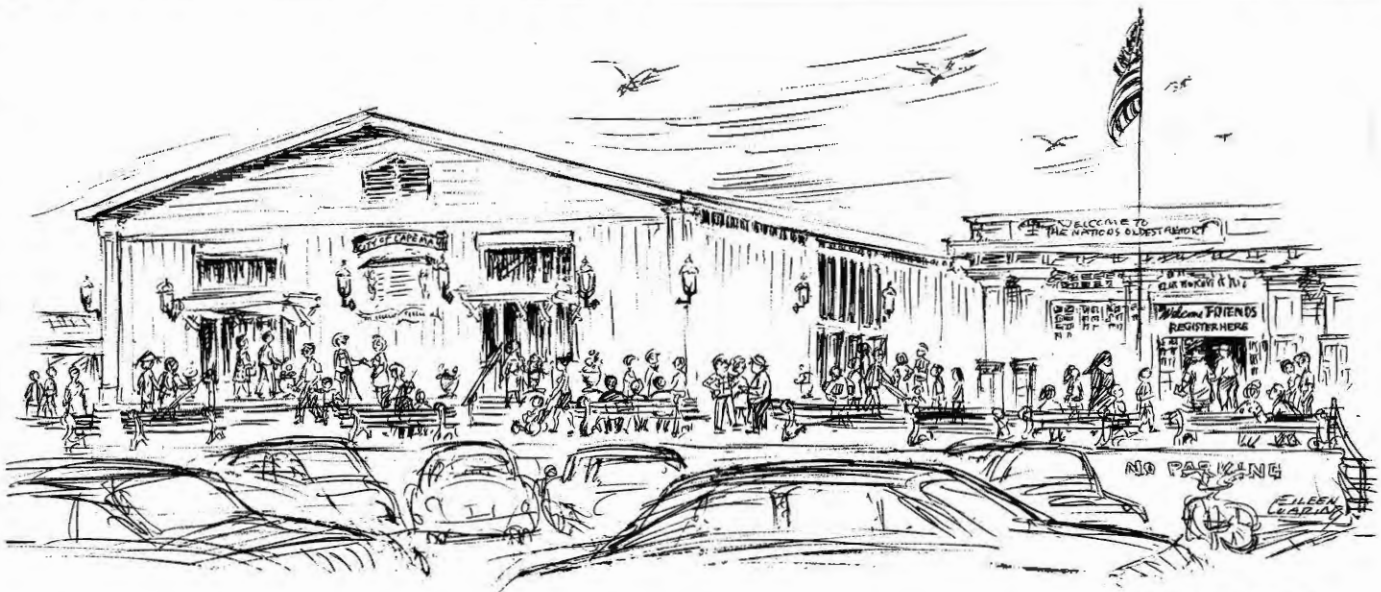
FRIENDS JOURNAL

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NUMBER 15



Sketch by Eileen Waring

*Convention Hall at Cape May, New Jersey,
scene of Friends General Conference, June 24-
July 1, 1966. Conference office is at right.*

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SPECIAL ISSUE
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THE making of a genuine peace is too important to be left to governments alone. It needs the active support of individual citizens. By making known the growing strength of their commitments to peace, they can create a mandate so powerful it will not long be denied.

—ROBERT B. MEYNER

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Witness in Washington

THE bombing of the outskirts of Hanoi and Haiphong came as a shock to Friends at Cape May, already exercised by the Vietnam war. In the early morning hours of June 30th over one hundred Conference attenders drove to Washington for intensive lobbying. (At Cape May over 400 Friends held a vigil on the boardwalk.)

After lunch the Washington effort took two directions: one group held a silent vigil at the White House; the other went to the Senate Visitors' Gallery to listen to discussion on Vietnam. When the Senate adjourned without debate (several Senators *did* put themselves on record as opposing the bombings), thirty-six Friends remained sitting in a silent "wait-in" for the debate to begin. As Ross Flanagan explained to the reporters, the Senate adjournment for vacation "leaves us unrepresented at a critical moment in our history."

In the *Washington Post*, Bryce Nelson described what followed: "In their protest over the silence of the Senate, the Quakers had given a haunting quality to the empty, darkened Senate chamber. After the first few minutes, the group asked reporters if they would leave so that the Quakers could prepare for their challenge in silence and prayer. The cavernous Senate chamber then became a Quaker meeting."

When the Capitol Police Chief asked us to leave, six men and six women politely refused. We explained to the courteous officer that we understood the seriousness of the charge of illegal entry but that "the reasons which brought us here are every bit as serious as the charge."

After one night in jail the twelve were brought to trial. They pled guilty, made statements explaining their action, and were fined \$100 each.

Throughout the witness there were remarkable encounters with newsmen, police, and prison guards which revealed the deeply troubled state of many Americans about the war in Vietnam and aroused the hope that the war might cease, even though acts like this may be necessary to bring about its ending. GEORGE LAKEY

How Far That Star?

By HERTA ROSENBLATT

One cannot force a song; far better
to work, and learn at least the letter
while waiting for the spirit's key
to open it to light, to see
that one star in a brilliant sky—
the one we have to wander by;
until such sight we stay asleep,
take care of the entrusted sheep—
Oh God, how far, how far
must longing stretch to find that star?

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Editorial Comments

"A People to Be Gathered"

WHY do people go to conferences and conventions—or, more specifically, why do they pour out by the thousands every two years to attend the Friends General Conference at Cape May?

Partly, it must be admitted, they go for purely social reasons: to see other people, to bathe in surf and sun, and to have a good time generally. Partly they seek to be inspired, stimulated, and informed. But in large measure they go, probably, because man is fundamentally a lonely animal, and sometimes the Quaker is loneliest of all.

Bert Fowler stresses this point in the concluding paragraph of his report (published in this issue) on the Young Friends' gathering at Cape May. At many colleges, he tells us, the student who is a Friend feels himself an odd number, very much isolated among the vast majority of students who either have never heard of Friends or else look upon them as a bit peculiar. The contacts and discussions at the Conference, he suggests, do a great deal to relieve them—temporarily, at least—of their sense of isolation and to give some real meaning to their membership in the Society of Friends.

Rachael Gross, in her account (also in these pages) of Cape May's Junior Conference for children under junior-high-school age, gives strong support to this premise when she tells how after the Conference "One father reported gratefully that his children, who did not live in a Quaker community, had gotten a real sense of their Friendly heritage and an inspiration to thoughtful concerns in their lives. One son said he had discovered that Quakerism was really interesting."

The majority of Friends, adult and otherwise, are not at all disturbed by the knowledge that theirs is a distinctly minority group, but they *do* like at least a little bit of companionship in their minority status.—Which is not to say that the Conference is not enjoyed quite as much by those who hail from populous Quaker communities as by those whose homes are in Mississippi or Wyoming, where there are no Quaker Meetings, but merely to suggest that for those who have been feeling very much alone in their Quakerism the encounter the Conference brings with so many kindred spirits is a glorious and

almost overwhelming phenomenon. Despite its gay camaraderie it is a challenging and sobering experience, for the Friend is probably rare who does not realize, after high-pressure exposure like Cape May's, that if he really lives up to even half of what seems to be expected of him his religion must not be a mere Sunday status symbol, but a full-time occupation.

"Lives of Quiet [Noisy?] Desperation"

The problem of human loneliness, mentioned above, has developed some particularly amazing ramifications of late, although not all are as bizarre as the case of the woman in London who, according to an Associated Press dispatch a few weeks ago, has been spending four or five hours a day in the same movie theater five days each week for ten years "because nobody ever visits me and I hardly know anyone, so, you see, it's the films." But not too far behind this poor soul as exemplars of extreme loneliness are the audience-participation programs or "talk shows" which are now the chief stock in trade of thousands of radio-broadcasting stations in the United States. These programs are beamed (says Nancy Mitford in her recent article on the subject in *Harper's Magazine*) "to lonely people with nobody but the radio to talk to." Such shows are on the air at almost any hour of the day and night, and anyone who longs to have someone to talk to is invited to telephone in and to talk about anything he wants to, with the announcers or "talkicians" (as Nancy Mitford calls the presiding geniuses of these orgies of talk) talking glibly back at them, while unknown numbers of other "talk show" devotees listen in and often put in, eventually, their own brand of talk.

All of this might be ludicrous if it were not such a pitiful demonstration of how desperately anxious, in a world overpopulated with people, many men and women are to escape from the walls of loneliness that seem to shut them in. We tend to assume that anyone with a well-furnished mind and spirit is unlikely to suffer the worst ravages of this widely prevalent disease, but the comments of Bert Fowler and Rachael Gross cited above make us realize that many Friends, both young and old, are very much in need of the sort of rapport that an occasional large-scale conference can give them—in need, in short, of occasional reassurance that they are not alone.

Friends General Conference at Cape May, N. J.

Main evening meetings, reported by CARL F. WISE

CONVENTION HALL, the young giant of Cape May, rears like a Jersey Gibraltar out of the water, its massive concrete legs hidden behind a modest covering of lattice. Like many youngsters, it has not yet learned how to be articulate. It made noises, but it could not always be understood by the more than three thousand in attendance. Friends are looking forward to their next visit, when it is hoped it will have outgrown its "seen but . . ." stage.

"By living in the Light" were the final words of a quotation with which Chairman Barrett Hollister opened the Conference sessions. These words were prophetic. The chairman introduced and thanked the city worthies, to whom we were truly indebted, for without their tireless aid in providing facilities no Conference would have been possible. In replying for all of them, the Mayor assured us that he liked and welcomed us. We can assure him that we like and welcome Cape May.

The Conference's formal program began on Friday evening, June 24, with a lecture by Douglas V. Steere: "On Being Present Where We Are"—a title signifying that to the fact of physical neighborhood must be added the warmth of spiritual integration if our presence is to be significant. To live near or among those of different social order, nationality, color, or faith without ever discovering the inward springs that move them or how they wind and unwind is almost not to be present at all. We must learn how to interpenetrate each other, how to live not only on the level of our social personalities but also on the level of our ultimate concerns.

On Saturday evening Charles C. Price, Chairman of the Department of Chemistry at the University of Pennsylvania, spoke on "Evolution and World Order." He began with an enumeration of the revolutions under which we live: the parallel revolutions in constructive and destructive capacity, in our understanding of the origins of life, in power and therefore production. There is a growing gap between the "haves" and the "have-nots" which compels us to reconsider our definitions of value. Is "hard work" still a primary virtue in a society in which the jobs that justified it have largely disappeared? What do we do with the new leisure?

The revolution in destructive capacity similarly compels a new concept of nationalism. We must invent a world order in which "national self-interest" is not the point at which each national policy automatically begins.

Perhaps most important is the revolution in knowledge. The physics and chemistry of cosmology already provide an acceptable theory of evolutionary progress

from the elementary constituent particles of matter and through the birth of stars, planets, and units of greater and greater chemical complexity until conscious life finally comes into being. We are approaching the time when we shall *know* how life began. Obviously that knowledge will require some adjustment of our religious thinking. For Quakerism, the new knowledge should not prove an insuperable difficulty. Evolution and the Inward Light should get along well together because the elementary particles of physics and the Quaker doctrine follow the same basic urge.

On Sunday evening Jan de Hartog, Dutch Quaker author and playwright, spoke to a packed auditorium on "The Story of a Concern." The "concern" in question was that of Friends in Houston, Texas, for the improvement of deplorable conditions in the local charity hospital. Most if not all of his audience already knew the facts that formed the foundation of his address. Either they had read his book called *The Hospital*, had heard its author on radio or television, or had met him at Pendle Hill. It made no difference. They came to be exposed to a vibrant personality, to a man of deep and genuine concern, and to the living proof that Quakerism can be applied to life. They were not disappointed. They felt the pointing finger when he concluded: "One concerned Friend can do wonders; a concerned Meeting can move mountains; and a concerned Society . . .?"

On Monday evening John H. Burrowes, headmaster of Sandy Spring (Md.) Friends School, introduced the subject "The Human Crisis and the Arts" by making the point that what we know of the past is preserved in its art and that what the future will know of us will be preserved in ours. If we are not content with what art is recording about us, it is one of the functions of religion to alter that record now.

Agi Jambor, pianist and professor of music at Bryn Mawr, who was to illustrate this thesis with a Partita and a Fugue of Bach, then demonstrated what great music and magnificent performance can do in spite of such difficulties as a nondescript piano, a broken pedal, and a metal chair (in lieu of a piano stool) eked out with folded cushions. Between the Partita and the Fugue she told how the Service Committee's European refugee program had once provided her with her first bowl of hot soup in a year. The Fugue was her way of saying thank you. It took many of us to just this side of the Pearly Gates. Would that every bowl of soup were so amply repaid!

Tuesday evening Roland L. Warren, Septima P.

Clark, Barbara Moffett, and Richard K. Bennett formed a panel that discussed "The Revolutionary Character of Our Communities." The revolutionary nature of our current problems calls for prompt and revolutionary responses, they suggested, because the patience of the racially and economically oppressed is rapidly being exhausted. Many Negroes like the South and would like to continue to live there if only they were not oppressed by the power structure and were not made to feel that they are inhabitants of a community in which they have no place. Much has been accomplished in Federal reforms, but it seems likely that the implementation of Federal law where there is local resistance to it must come from power exerted by the oppressed themselves. Two conclusions were that "as way opens" is not enough—we should do something *now*; and that while person-to-person relief is religious and proper, we must wrestle with institutions, too.

The Wednesday-evening speaker, Taylor Grant, radio and television commentator, disassociated himself from the ponderous subject ("Friends and the International Crisis") assigned to him months ago and spoke instead about the communication crisis of an age in which television, the bomb, and the population explosion have created a tenseness almost impossible to cope with. There is lack of honesty in communication at all levels; at the top political level this lack is so restrictive that it is resulting in the increasing immorality of our foreign policy. The government instructs the press that it is one's patriotic duty to report only news that gives the United States a good image, and our freedom is further weakened by the claims of politicians that dissenters are against our welfare. Reliance on surveys tends to make serious thinking obsolete.

The speech was filled with the sort of quotable quote that delights Taylor Grant fans: "Democracy depends on the freedom to enrage as well as on the freedom to engage"; "The antitrust cycle is now complete"; "McNamara is a continuous example of misinformation." His plea to Friends was "to escalate the nonwar effort" through increasing constantly their letters, demonstrations, protests, and communications of all kinds. "Can the spirit of Cape May stop LBJ?" he asked.

The standing ovation from the audience at the end of this lecture was a tribute to the speaker's courageous stand for honesty and fearlessness on radio and television.

The beginning of Thursday evening's program compels a most deserved recognition of Ellen Paullin of Hartford (Conn.) Meeting, who (with Alice Aldred as accompanist) each evening had led a half-hour of singing by all assembled Friends before the introduction of the speakers. This final night she filled the stage (a large one) with over 250 fifth-to-seventh graders singing with

most unhistorical Quakerly joy. Probably no early Friend turned over in his grave, but if he did it was the better to hear "No man is an island" and "I am walking in the glory of the Light." Here was the Future, the Rufus Jones or the Clarence Pickett of 2006, snapping his fingers and slapping his thighs and announcing to all the world "all men are brothers, each man is my friend." Would that children everywhere were raised on the same musical diet!

This last evening was heavy with the weight of Friends' concern, their shock and dismay because the President had decided to bomb Hanoi and Haiphong. Many Friends had gone to Washington, and twelve of them had been arrested. There had been a special meeting for worship in the afternoon, followed by an hour's vigil of protest extending along the Promenade for two blocks or more on each side of Convention Hall. Barrett Hollister had opened the evening meditation by quoting "True peace will be won by those who follow him in repentance and willingness to forgive."

In this atmosphere Kenneth Boulding led a panel consisting of Louise B. Wilson, Barrington Dunbar, and John Nicholson on "Friends' Response to the Crises of Our Times." Since the nearest crisis of our times is the demand for freedom now by those who previously had accepted the role of inferiority, the reluctance of whites to share brings inevitable conflict. Our youth want to know what *we* are going to do. Waiting upon God is one technique. That very afternoon on the witness line one member of the panel had found it possible, after prayer, to respond in Christian love to two boys who had made unbecoming remarks.

How can Friends respond to the extension to the rest of the world of "explosions" starting in Europe? One panel member doubted Friends' ability. Another felt that genuineness in the generation the teenagers are watching is a prime prerequisite. "Religion" and "spiritual" are no longer self-justifying words. Are we ready to let our lives speak the sincerity of our convictions? We do not know what the spirit will make us say, but the key is response, which should make us both seekers and finders.

As the give-and-take continued, the urgency of the moment led several Friends to want to bring specific proposals before the assembly. Provision was made for them at the close of the meeting. The Conference sessions ended in a deep sense of urgency and concern, to reconvene, God willing, in 1968.

POSTSCRIPT: Among actions taken by the Central Committee of Friends General Conference on the closing day of the Cape May sessions was the sending to a number of U.S. congressmen of a message stating that the Central Committee, "representing 30,000 members [of the Conference] in more

than thirty states, unites in expressing to our fellow Americans and to members of the Congress our support of the Civil Rights Bill now before Congress, in particular our support for the original provisions of this Act which attempt to end unfair and discriminatory practices in the sale or rental of all real estate." The message concluded with the hope that Friends as individuals would write to their congressmen, carry their concern to their Meetings, and "by other prompt action support these measures and their implementation into law and community action."

The Conference as a whole issued a statement of "deep concern" on the war in Vietnam. Included in it was the text of a telegram to the President protesting "in strongest possible terms" the decision to bomb Hanoi and Haiphong—"another step in our descent toward barbarism and world anarchy"—and a minute addressed to the President and to other national and international leaders as well, urging reversal of "the latest escalation of the war in Vietnam" and pointing out that "bullets, napalm, and bombs have never won friends."

The complete statement (which closes with six proposed steps for ending the war) may be obtained from Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102.

Another postscript was the "witness" described on page 378.

Young Friends' Section

YOUNG Friends (from college age up to about thirty) were scattered over quite a portion of Cape May, residing in five different locations. Over 160 young Friends (more than twice the number of two years ago) attended the Conference. Meals were provided on a self-help basis at the Historical and Community Center. Due to the large number, half of the tables had to be reset for every meal, so it was a rare moment indeed when the entire group could be together in one place.

Particular thanks should be extended to Elizabeth Stoddard, the dietician, and her husband, Herbert; and to Virginia and Marshall Sutton, who served as adults-in-residence for this unusually large group. However, it should be noted that the planning for the Young Friends Section was done by the young Friends themselves through a special committee which met before the Conference. This committee selected Caroline Balderston and Evelyn Smith as assistant cooks, Bert Fowler as chairman, Paul Palmer as treasurer, and Polly Gerenbeck as work coordinator to see that the meal crews functioned smoothly.

Young Friends participated in all phases of the adult conference—attending evening addresses, morning lectures, round tables, and special-interest groups. The worsening situation in Vietnam was of particular concern, and over thirty young Friends journeyed to Washington with the larger group of Friends seeking to impress Congress with a sense of urgency about the disaster of our bombing of Hanoi and Haiphong.

Some of the Conference's general resource leaders came to talk informally with us, and young Friends responded with particular eagerness to the contributions of Jan de Hartog and Staughton Lynd. Several other discussions were held, with members of our own group serving as resource leaders. By late evening it was time for fun, and discussions gave way to folk singing, folk dancing, or (on the last evening) a beach party.

Young Friends of college age find particular difficulty in relating well to older Friends and, in many cases, to Friends Meetings. The new pamphlet, *Quakerism: A View from the Back Benches*, reflects very clearly the plight of many of them. Two problems which particularly affect them are the isolation of a Friend on a college campus and the lack of real concern over social issues on the part of many adult Friends. Conferences such as the one at Cape May play a very important role in breaking down this isolation and in showing young Friends that it may indeed be possible for them to make a meaningful contribution to the Society of Friends as a whole. But will the stimulus that such a conference provides find a receptive channel at the campus or the local Friends Meetings?

ALBERT FOWLER, JR.

High School Section

NEARLY four hundred boys and girls from 106 Meetings, 12 non-Quaker churches, 13 States, and 4 foreign countries made up the Cape May Conference's High School Section, overflowing two hotels. Their official publication, *The Earth Quaker* (upon which this report is based) gives a bird's-eye view of how they spent their week. The formal program shows their time neatly compartmentalized into meditations, convocations, informal interest groups, and listening to evening addresses, but that tells only a very small part of their story.

For instance, they listened, learned, and developed a desire to go and do likewise when one of their number gave an illustrated talk on the Quaker Youth Pilgrimage in the "George Fox country" of England. They held an informal session with Jan de Hartog, who gave them useful suggestions on how to translate their concerns into action. They discussed at length the concept of pacifism and their own particular attitudes in that field. Many of them joined in the vigil by Conference attenders protesting U.S. military action in Vietnam and came to the conclusion that (as their reporter in *The Earth Quaker* puts it) "nonviolent protest can be and is effective." A number of them joined the large group who went to Washington to carry Friends' protest against escalation of the Vietnam hostilities directly to the seat of government. They conducted a public-opinion poll among innocent bystanders on the streets, beach, and nonwooden boardwalk, asking such questions as "What is your image of

Quakers?" and making careful note of the replies, such as that of the woman who said she likes to come to Cape May when Friends General Conference is on because the Quakers are the only people who ever stop to talk. And they decided that if ideas about Quakers are predominantly as vague as those uncovered in their poll perhaps they have a responsibility to publicize the facts.

"To many," according to *The Earth Quaker*, "discussion groups were the most significant part of the Conference. A lot of people were started on thinking seriously about their lives and the world." At the other end of the spectrum they went in for a wide variety of recreation, including boat rides, talent shows, folk-singing, movies, sand sculpture, square-dancing, sketching, and, of course swimming, all interlarded with a sprinkling of romance and newly formed friendships. They wrote songs and poems and skits to be included in the high point of their week, the "Huntley-Brinkley Report on the Conference," presented in the Congress Hall dining room on the final night. And they made constructive suggestions for future conferences, such as "heated ocean," "non-stick sand for beaches," and "join with adults more often."

Among the poems (or should the word be "statements"?) that they wrote was one by Sam Winchester:

Ponder awhile; just sit complacently and think;
On the beach, in a room, perhaps a leafy treetop.
It will do you good.

Before you slam your little brother for using your baseball mitt,
Before you crown your pesky sister for reading your diary,
Sit and contemplate your motivations.
What right have you to touch them, either one?
Are you perfect?
Justify your actions.
If you can truthfully say, "I have a right"
Then you should have more sense than to act so childishly.
If not, leave your siblings alone.
They have as much right to make mistakes as you do, don't they?

—which may be as good a point as any upon which to conclude this report.

Junior Conference

Reported by RACHAEL C. GROSS, *Chairman*

"**G**ROWING up a Friend" was the Junior Conference theme. Since 867 or more children participated, led by 58 adults, the variations on that theme ranged from learning to play happily together and exploring the immediate world around them (which the three-year-olds found absorbing) to concern for Cape May's people and problems and a sharing of experience and interest with those from other lands, which occupied the ninth grade.

The two youngest groups used Cape May's new elementary school building, which was beautiful and well equipped (except for playground equipment) but not quite big enough for our needs, with our large attend-

ance. Although one room was in use for Cape May's "Headstart" program, the program's teacher made sharing the facility easy for all. Section A (nursery through first grade) was under the supervision of Wanda Slayton and Regina Peasley; Section B (second through fourth grades) was led by Luella Wheeling.

Both of these groups made a wide variety of handcrafts, including two large murals: one of the sea, and one of Cape May surrounding a bay. Both were peopled by appropriate figures of fish and humans. Sundials which showed "God's time" (not Daylight-Saving), mobiles to display treasures of the sea, footprints (and one hand print!), Quaker silhouettes, pictures embroidered in wool on burlap, and carefully made notebooks were some of the displays on the last evening, when adults were invited to come and see what the children had been doing. Stories from the book called *Candles in the Dark* provided a basis for many of the Section B groups. Their assemblies included "fun" songs and a skit performed by fourth grade to illustrate three ways of dealing with hostility in a family situation.

Section C, with Gertrude Croasdale as coordinator, had to be housed in three different buildings, including rooms in the parochial school of Our Lady, Star of the Sea. This provided an opportunity for the children to learn something about Roman Catholicism. Father Flanagan and Sister Muriel and their helpers were most generous and cooperative. The latter remarked as the Friends left: "If we could all work together as well as our groups did this week, there would be no Vietnams." Two of the teachers in this group enlisted the help of their husbands, thus demonstrating to the children the sharing of interest and effort by husband and wife. William Davis was especially helpful, providing screen and projector and many beautiful films to enrich the program. The section had a delightful evening with James Drummond, headmaster of Lancaster Friends School in England, who showed slides of the George Fox country, gave the children a half-hour of serious history of the beginnings of Quakerism, and taught them several funny songs. They responded to his talk with rapt attention, and when he finished they sang him the "George Fox song" which they had prepared to sing to the whole conference on closing night. This traditional contribution of the children to the adult program was led by Ellen Paullin accompanied by Alice Aldred, who made the most of 250 young voices and some very battered pianos.

Section D (junior high), led by Caroline Pineo, was bussed out to the regional high school building for the morning programs, except on the opening day. For their evening sessions they made use of the elementary school's all-purpose room. Caroline and her teachers had worked out a rich program, deliberately kept flexible and un-

structured, to provide the young people with much information and with experiences of various kinds. For instance, one morning program included short talks by the chaplain of the Coast Guard Station, the lieutenant of the Beach Patrol, the Mayor of Cape May, the organizer of the Cape May art show, and a 94-year-old tennis teacher (the oldest graduate of West Chester, Pa. High School), who demonstrated basic tennis strokes as beginners should learn them. This was followed by small group discussions of the visits to the various Cape May churches in which conference children had worshipped the day before.

It is impossible to review in detail all that went on, or even to appraise it. The key to any success of the Junior Conference is the loving care of the teachers—their willingness to share experiences with the children. One father reported gratefully that his children, who did not live in a Quaker community, had gotten a real sense

of their Friendly heritage and an inspiration to thoughtful concerns in their lives. One son said he had discovered that Quakerism was really interesting; another that he had decided he would always be a Quaker after what he had learned at Cape May.

A final word of appreciation goes to Kay Way, assistant chairman, and Joe Vlaskamp, secretary, without whom the Junior Conference could not have been held. It was a privilege to work with them. The words of enthusiastic thanks from the teachers for the opportunity of working in the conference express my own feeling: being chairman of the Junior Conference Committee is a deeply rewarding experience for which I am grateful.

Additional reports of the Cape May Conference will be found on pages 388-395.

Educating for Tomorrow

By ROY HANSON

“YOU won't get tomorrow's jobs with yesterday's skills.” The U.S. Department of Labor has posted this message where it will catch the eyes of young people who contemplate leaving school in favor of a job.

The poster's message is intended to suggest the continuing of education or training, but it suggests something else, too—perhaps without intention. It suggests an *attitude* toward education: educating for tomorrow.

In a sense, *all* education concentrates on tomorrow. But traditionally it has sought to contain tomorrow within the vessels of today. “Throughout most of man's literate history,” according to Adam Curle in *Educational Implications of Technological Development*, “education has been a conservative force, imparting to the sons of the elite the skills which would help them maintain their ascendancy and the attitudes which would make them value the status quo.” For generation after generation, in our culture and in others, there has been a subconscious assumption that the men and women of tomorrow will be the better for becoming as much as possible like the men and women of today.

Educating for tomorrow, in its new sense, assumes that the jobs, the challenges, and the insights of the future will not be identical with those of the present. Like many ideas whose time has come, this one has been slowly dawning. It has been recognized and practiced by scattered individuals in who knows how many places

or how long. Yet, as a social concept, it has barely reached the threshold of our awareness.

Educating toward opportunities and relationships not set in the social patterns of today—a late fruit of the idealism which established universal primary and secondary education—at last has been stimulated by accelerating technological development, which has thrust the fact of change into the center of our attention.

Whatever the cause, the coming of this approach to education is a practical realization of Kahlil Gibran's words in *The Prophet*:

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you; . . .

You may give them your love but not your thoughts, For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow; . . .

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

Such education seeks the students' discovery of God's image within themselves. It shuns the idolatry by which an educator seeks to recreate his own image in his students.

Educating youth to live in their own generation rather than in the past has more than one aspect. Recognizing established trends, one of these aims at equipping students for that which is likely to be, such as the increasing need for highly skilled computer specialists. Another, inspired by the visions of both educator and student,

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aims at putting an end to scarcity and repetitive work, thus allowing each person a means of livelihood while developing his most satisfying interests and making his contribution. Although the first of these aspects is gaining adherents, creative experimentation in the second is needed.

A weight upon the shoulders of an educator with such visions, however, is the fact that students prepared only for the best of worlds may become the unhappiest of citizens in the world as they find it. The loftiest of ambitions can turn to the bitterest of perversions when frustrated at an elementary level (such as that of earning a living). The social idealist can be a hindrance to a generation whose appointed task is that of building toward, rather than living within, such a society.

A third aspect to educating for tomorrow goes beyond either of the first two and gives to their combination a meaning beyond mundane compromise. Called forth by the essential mystery of the future, it seeks to prepare students for we know not what. How can this be done? A clue is found in Adam Curle's statement: "We have to discover how to impart adaptability. Perhaps this means essentially that instead of imparting facts we impart the methods of thinking about facts. . . ."

Now planning a program through which these insights may be applied is Sheffield Projects, Inc., a group of artists, writers, educators, young high school graduates and nongraduates, ministers, social workers, students of automation, and businessmen who are building a school on eighty-five acres in the Berkshires near Sheffield, Massachusetts.

Students will be those who have dropped out of high school. Invitations to apply are being circulated through community workers and leaders in seasonal farm-labor communities, in urban ghettos, on Indian reservations, and in the Appalachian countryside. The service is designed particularly for (but not limited to) young people whose experience has been that of poverty.

The trends perceived by Sheffield Projects are: (1) the need for highly trained technicians, (2) increasing employment, and (3) increasing involvement of the "indigenous poor" in the attack upon their own problems.

Some of the group have lived and worked with this third trend in East Harlem, with the American Friends Service Committee's Projects House as a base of operations. Beginning as volunteers within their own newly formed organizations, they have continued as community-organization, family-service, and children's-group workers. Subsidized at first by unemployment checks and later by work-and-study scholarships, they now have found full-time employment within social agencies, antipoverty programs, and the East Harlem Tutoring Project.

In recognition of these trends, Sheffield Projects will

help its students to pass the High School Equivalency Test, which will open doors to further education and qualify them to take civil service examinations.

Excursions back into the communities of poverty from which they have come will acquaint the students with the challenge of new careers in community work. At Sheffield, this development will be compared with historic efforts of beleaguered people to establish better lives for themselves and their children in a social order of greater justice.

The developing vision of Sheffield Projects is of a society in which automation will provide the items needed in mass supply without enslaving people to the dehumanization of the assembly line. It is a dream of whole employment for human beings, doing work which involves spirit and ideals as well as body and intellect—work which will never be accomplished by a machine.

In pursuit of this dream Sheffield Projects plans to help each student develop his or her talent in at least one of the arts. Those who are ready will be encouraged to exhibit, publish, or perform, thus "finishing" their works by sharing them.

The mystery of the future is profound in this age of profound change. It suggests that training in a narrow frame of reference is even less adequate than it has been in the past. In reverence for this mystery, Sheffield Projects regards a multicultural student body as essential to good education, and it will seek to bring together representatives of our country's several subcultures.

It is hoped that appreciation for and facility in those forms of expression which the human race has found meaningful throughout changing eras, together with personal confrontation with fellow students of varied backgrounds, will prepare students to maintain equanimity and to grow in the experience of living, even though their traditions fade, their assumptions prove inadequate, or their jobs be lost to automation. Creative education can help provide a thread of personal identity which will stretch but not break as familiar elements of one's experience pass into obsolescence.

Certainly, life is not made soft for Christians, though it is, in the last resort, made safe. . . . Sometimes events which we think must destroy us or those whom we love are strangely modified by the Spirit that indwells and rules them. More and more, as we go on with the Christian life, we learn that absolute power of Spirit over circumstances, seldom sensationally declared, but always present and active: God in His richness and freedom coming as a factor into every situation, overruling the stream of events which make up our earthly existence, and through these events molding our souls and quickening and modifying our lives at every point.

—EVELYN UNDERHILL

George Fox and the Beatniks

Letter from the Past—222

AMONG the most familiar words of George Fox is his reported advice to William Penn about the latter's sword: "Wear it as long as thou canst!" Unfortunately the attestation of this episode is not very early or certain. Someone jocosely has suggested that the words express rather Fox's own practice, and not about a sword but about his hair. Here we do have excellent evidence. Repeatedly in his *Journal* Fox tells how he was criticized for his long hair. This began as early as 1656 at St. Ives in Cornwall when he was thirty-two years old. William Sewell, in one of the rare autobiographical passages in his *History of Quakerism*, bears first-hand witness to other such occasions in Fox's life and explains: "It seems to me not improbable, that he seeing how some make it a kind of holiness to wear short hair did the contrary to shew that in some things there was a Christian liberty for which we ought not to judge one another." Fox himself told them he "had no pride in it and that he had not put it on" (as a wig?).

The opposition in that day to long hair is widely attested not only among patrician and religious circles in England but also on the continent and in Puritan New England. In England, Thomas Hall, a Presbyterian minister, wrote in 1654 on "The Loathsomeness of Long Haire, or Treatise wherein you have the Question Stated, many arguments against it produced, and the most material Arguments for it repelled and answered, etc." Friends besides Fox practiced nonconformity in this matter. William Caton, formerly of Swarthmore Hall, wrote in 1661 in German a pamphlet "to all you who seem to take offense at our hair," etc.

Neave Brayshaw, who collected some of this information in his *Personality of George Fox*, shows that in schools long hair for boys was forbidden and that even such a ranter as Muggleton opposed the wearing of long hair in the pulpit. But Charles Leslie, a later anti-Quaker writer, says George Fox had a mind to be a Nazarite like Samson and wore long straight hair like rats' tails, just as Muggleton did. In the early records of Harvard College is included an exhortation to reprove the practice. It is dated 1659 and begins (I quote from L. S. Mayo, *John Endecott*):

Forasmuch as the wearing of long haire after manner of Ruffians and barbarous Indians hath begun to invade new England contrary to the rule of God's word, which saith it is a shame for a man to wear long hair, as also the commendable custom generally of all the godly in our nation until within this few years, we the magistrates who have subscribed this paper (for the clearing of our own innocency in this behalf) do declare and manifest our dis-

like and detestation against the wearing of such long hair as against a thing uncivil and unmanly whereby men do deforme themselves, and offend sober and modest men and do corrupt good manners.

This is signed by nine magistrates. The first name is "John Endecott, Governor"—the future arch-enemy of the Quakers in Massachusetts.

We have always known that styles of hair and dress for both sexes constantly change and recur, not only outside but inside the Society of Friends. I have had occasion lately to review some of Quaker variation of approval or disapproval of beards. Conservative practices are rationalized by appeal to custom or (as in the case of the top of the head) to scripture ("... for a man to wear long hair is degrading to him"—1 Corinthians 11:14). It may be wholesome in these days, when some young men defy in this matter tradition and the preference of their elders, for us to remember that three centuries ago it was George Fox and his male followers who wore their hair as long as they could. Perhaps, to shift the metaphor, the shoe is now on the other foot. No wonder that the present Quaker youth join so enthusiastically in the chorus of Sydney Carter's song:

In my old leather breeches and shaggy, shaggy
locks

I am walking in the glory of the light, said Fox.

NOW AND THEN

The Precious Moment

WHAT is worship but the seeking of reality through a power beyond ourselves? Often we come into meeting for worship lonely and afraid, uncertain what we can contribute or even what we can receive with minds so closed and hearts so dead, paralyzed by the pressures of these times. As the "living silence" slowly takes hold of us the tensions lessen, the anxieties subside, releasing us to love rather than hate—an emotion too often present but unrecognized in ourselves. And, even more slowly, our fear turns to trust, and we are able to build up our neighbor rather than diminish him. Imperceptibly, we ourselves are changed from an irritable, restless, discouraged individual into a calm, serene, and hopeful person.

As we recognize this precious moment, balanced perilously between the past and the future—the only moment that is truly ours—a new dimension comes into being. To experience this with confidence and appreciation results in a kind of development, even transformation—temporary though it may be—that nothing else can effect. The only access to this cycle is through faith, hope, and love, "but the greatest of these is love."

SUSAN GOWER SMITH

Vietnamese Peace Movement Leaders Speak

As told to RUTH LOR MALLOY

In South Vietnam it is illegal for citizens to advocate peace or neutrality. Over a year ago twenty-one members of the "Movement for National Self-Determination" were tried by a military tribunal for having circulated a petition calling for a cease-fire. Of these, some were freed, some were given suspended sentences, and some were sentenced to ten to twenty years of hard labor. Other signers of the petition were jailed and never brought to trial. Three leaders were ceremoniously deported to North Vietnam.

Recently Ruth Lor Malloy, a Canadian Friend living for a time in Saigon, had an opportunity to talk with the leaders of this indigenous peace movement. Though naturally somewhat reluctant to endanger themselves through further publicity, they were willing to talk to her as a representative of the Society of Friends, a group they knew of chiefly through the death of Norman Morrison. The following has been extracted from their remarks, as translated and paraphrased by Ruth Lor Malloy.

IT is our duty to struggle as long as necessary to get real independence for Vietnam, and we will not compromise this aim. We want self-determination as to the fate of our country—north and south. We want to be free to choose our friends and not be compelled to align ourselves with any bloc. We are guided by the principles of mutual respect, national sovereignty, and national integrity. We want democracy through peace.

The Self-Determination Movement which expresses these sentiments has applied to be a legal party in Vietnam but has not yet been successful. It comprises mainly intellectuals and students. The Government has accused us of being Viet Cong, but it never has proved that we are. On the day of the trial they brought in one witness who was to testify that he had seen us in contact with the NLF, but he denied it.

In a country like Vietnam, where people do not participate in the process of molding the nation's fate, it is hard for citizens to make any proper evaluation of a government program. Such was the case with the Honolulu Conference. All that we Vietnamese people can say is that it was a very sudden decision for such an important summit meeting whose purpose was ignored even on the eve of the meeting by Vietnamese public opinion. We were told that the conference had been a tremendous success, having worked out a political "New Deal" stressing economic and social development along with military efforts. Once more the Vietnamese people had been given a *fait accompli*. All that was asked of us was to applaud the New Society program on New Society Day and to trust the Government's promises that within two years there would be no more poor people in Vietnam and that in 1967 there would be held an election which would guarantee the citizen his right to voice his opinion on the destiny of the country and on his own future. At the same time, the individual was denied the right to participate in important national decisions as to whether or not we should carry on the war.

We acknowledge the good will of the Government, but it is not realistic to combine building and destruction. The pouring in of more foreign troops, the throwing of more bombs, the increase of casualties among the civilian population, etc., can hardly win the hearts of the people.

We thoroughly agree as to the importance of a social-welfare and economic-development program in a developing

country like South Vietnam, but we would think it to be much more constructive and realistic to reverse the process: peace first, social welfare next. The exigencies of war as the main consideration are incompatible with social and humanitarian welfare.

The continued bombing of the North risks transforming the Vietnam war into an Asian or a world war. It is doubtful that bombing the North would prevent infiltration to South Vietnam. The bombing is not a matter of politics; it is a matter of human ethics and of the challenge of civilization over barbarism. From the military point of view, the bombing results in more people supporting the Communists, who would agree with them that the Americans are carrying on an aggressive war. It is difficult for supporters of American policy to convince the people that America is a friend of our people.

We are ready to acknowledge President Johnson's good will and good faith, but we have to admit that his peace offensive lacks realism because, first, no attempt to get one's opponent to enter any dialogue could reasonably succeed unless one refers to one's opponent's position instead of presenting only one's own, and, second, the peace offensive was pursued throughout the world with one omission: The key to peace lies in the hands of the Vietnamese people.

If President Johnson is really interested in the peaceful settlement of the Vietnam problem, could he honestly pretend to ignore the voice of the Vietnamese citizens who, the year before, had launched a Vietnamese peace offensive, as a result of which the Saigon Government (which is strongly supported by Washington) sent some of us to jail, exile, etc.? We are convinced that if President Johnson had had the backing of such Vietnamese peace promoters his peace offensive would have appeared to be more serious or at least would have forced the adverse party to have second thoughts before taking a negative position.

We cannot support the Ky Government without contradicting ourselves, since it is for war and we are advocating a negotiated settlement between the Vietnamese Government and the NLF. But, as free men and free-minded people, we would permit anyone the opportunity of carrying on his program for a reasonable time. We are not opposed to the Government, but we are not supporting it.

We do not think submitting the Vietnam problem to the

United Nations Security Council is realistic, because neither North nor South Vietnam is a member of the United Nations. Besides, the chief U.S. delegate said in 1954 that his country would respect the Geneva Agreements, but the U.S. is now openly violating them. North Vietnam is also violating them, but unofficially. The South has sent infiltrators to the North, as well.

We hear charges that the Viet Cong are pawns of China and North Vietnam so it is pointless to negotiate with them. Actually we do not have evidence that the NLF is all Communist. We do not believe that they are merely pawns of any foreign power. In any case, it is a well-known fact that they have participated in the actual process of fighting for the independence of the country. We cannot deny this. Being mature people, we would fight against any despotic government whatsoever—Communist or not. Conversely, we would not ignore the legitimacy of the Front's claim to fight for the independence of the country on the ground that they are Communist.

Should the NLF be a Communist front, then it is our duty and also to our interest to give them a chance to be pawns no longer by integrating them in our national community as partners in our goal to build up a peaceful, independent, free, and prosperous South Vietnam. Otherwise we give them no choice but to become Communist pawns for good. Within the front rank there are many good, valuable non-Communist elements.

We do not underestimate the complexity of the issues involved in solving the Vietnam problem. We believe, however, that all good suggestions should be given serious consideration before a reasonable solution can be reached. Our feeling is that a strong Vietnamese government, having the people's support, should be able to confront the Communists and negotiate with the NLF on the basis that the war is an internal affair among the Vietnamese. A share in the ruling of the country would be the natural consequence. This compromise would end the present vicious circle of each side ignoring its opponent and claiming to be the only legitimate representative of the South Vietnamese people.

Devotion to one's country's greatness is neither the privilege nor the exclusive possession of any individual or particular group; a liberal political regime should not exclude any group of citizens from government process on political or religious grounds. Examples of such regimes are numerous.

This alternative would avoid the hardships of a surrender from either side—the U.S. or the NLF. Of course the NLF would hardly accept such a compromise unless it was accompanied by the withdrawal of the U.S. Army.

Let us leave the initiative to such a Vietnamese government to request the transfer of American military aid into nonmilitary assistance! Such a government would win great prestige in the eyes of its people and would have more authority at the negotiating table by reason of having requested the withdrawal of U.S. troops. In other words, it would have achieved what the NLF would not have been able to do.

The United States also would gain prestige (as well as much sympathy from the Vietnamese people) for honoring

its government's declaration that the U.S. has no intentions in Vietnam other than a moral commitment to help the Vietnamese people exercise their right to self-determination. This would put an end to Communist propaganda about "U.S. imperialist aims in Vietnam." Yet the American presence would be safeguarded through postwar economic aid (along with that of other countries) on an unconditional basis and not as "military interference." An international conference would endorse and guarantee this internal agreement between the South Vietnamese government and the NLF.

Cape May Diamonds

NO one can be long at Cape May without hearing about "Cape May Diamonds," which were described by an 1846 visitor as "pebbles chiefly of a quartose character, the hardness of which prevents their triburation as soon as those fragments of rocks in the ocean's recesses of a more clayey nature . . . occasionally, a pure crystal of quartz, disfigured and despoiled of its natural beauty and proportions by the action of the waves, is found. This is the famed Cape May diamond. . . . On any fine day you may see hunters bent double, wandering up and down with noses as well as eyes so near the sand as to convey an impression that diamonds are discovered by nasal as well as ocular demonstration."

A hundred and twenty years have passed since those lines were written, but Cape May visitors are still combing the beaches for such trophies. Below are a few unorthodox diamond specimens found on the beach and at nearby points during the last week of June, when Cape May was overflowing with Quakers.

The spontaneous, unscheduled singing of the young people at one of the evening programs was one of the exciting moments of the Conference, in the opinion of many Friends. "Goin' to lay down my atom bomb down by the riverside, Ain't goin' to study war no more" they sang, and then, finally, "We Shall Overcome," as they clasped hands and swayed from side to side.

The adult audience joined in at the end but was considerably less fervent and seemed uncertain as to the amenities involved in the motions of the song. For future reference, let it be emphasized that according to the new morality it is considered quite proper to join hands and sway with unknown Friends (male or female or even ones from a different Yearly Meeting).

At the Round Table on the economic order it was pointed out Friends have felt concerned to boycott Schenley Products to show their support for the California grape pickers' strike. From the back of the room came the quiet question: "When Quakers switch from Schenley's, what brand is recommended?" The leader hastily explained that Schenley does have "other" products, and these a Quaker may boycott with a clear conscience!

A boardwalk remark (by a twelve-year-old) we wish we knew more about: "If I weren't a Quaker, I'd have done it!"

Friends who had traffic problems getting to and from Cape May for the recent Friends General Conference may be cheered by the following item, excerpted from the *Cape Island Historical Review*:

As late as 1706, the only routes from Cape May County to Burlington [N.J.] were by the Delaware River and over bridle paths which led hither and thither across and through the forests, swamps, and marshes.

Thomas Chalkley, an English Friend, rode from Cohansey to Cape May, 2d month, 1726, through a miry, boggy way, in which he saw no house for about forty miles, except at the ferry. According to Chalkley's journal: "We swam our horses . . . over Egg Harbor River, and went ourselves in canoes."

Two totally abstaining Friends noticed a "Welcome, Friends" sign prominently displayed outside a Cape May bar. Forthwith they became involved in a thorny question: If a Friend should accept the invitation to go into such a place does he wear his badge or remove it?

The three top sellers on the Conference's pamphlet table were *The Wit and Wisdom of William Bacon Evans, Quakerism—a View from the Back Benches*, and *Memorial Service for Norman Morrison*.

The three best sellers at the Friends Book Store's busy Convention-Hall branch were Jan de Hartog's *The Hospital*, Kenneth Boulding's *The Meaning of the Twentieth Century*, and the Friends World Committee's *No Time But This Present*. Over two thousand books were sold in all.

"Cape May, New Jersey: A Victorian Resort Restored" is the title of an illustrated feature in the July issue of *Woman's Day*, which appeared in that magazine's series on "America's Treasure Towns" just in time for the Quakerly influx.

How to Succeed at a Cape May Reception Without Really Pushing. A discouraged Friend, without a Jan de Hartog book to be autographed, found an unnoticed celebrity in a corner and consulted with her on strategy. "Is there any use at all in trying to achieve a serious exchange of views at a time like this?" he asked. "None," was the reply, "although of course an appreciative comment is always welcomed." So the Friend settled down in the corner and had a delightful conversation with the unnoticed celebrity. At a reception some time for someone else he hopes to get a chance to speak to Jan de Hartog.

Boardwalk problems included today's common one of how to tell the long-haired boys from the girls. It is no problem at all, claimed an eleven-year-old Friend still in the stage of close-cropped hair and of clothes picked out by his mother: "If it carries a handbag, it's a girl!"

"If only they had given us that kind of training in 1890!" was the wistful comment of a widely-known octogenarian Friend during the concert presented by hordes of expertly led Quaker children in Convention Hall.

A Friend who has attended many a Conference decided that this year she would not choose Henry Cadbury's lecture series. For years, she claims, she has been afraid to pass him by because, since she herself is all too rapidly approaching retirement age, she always fears that by next Conference time Henry Cadbury, who is her senior, may have retired from the Cape May circuit. So her life is slipping by, and she never hears any lecturer at Cape May but Henry Cadbury. This year she dared to change the pattern, knowing full well that at the next Conference the indomitable Henry Cadbury will be back again, in his usual good form, delighting another audience, and once again she will have to make the difficult decision.

P.S. She felt greatly cheered when Henry Cadbury was quoted as saying that anyone who was tempted to go to hear one of the competing lecturers ought not to feel badly about such defection, for even those with perfect attendance would not be able to learn everything about Paul!

Is Big Brother Watching? Was the Friend really serious who was overheard exclaiming in horror when instructed to write name and address on the telegram from the Conference to President Johnson: "Oh, no, please, not the address! I work for the government!"

Two provocative slips of the tongue added to the joy of participants in the session of the "Friends' Journalism" round table at which Elizabeth Gray Vining was telling about the standards governing publication of Pendle Hill Pamphlets. When someone asked the speaker whether any hard-backed books were ever published she replied, quite without malice aforethought: "No, only Quakerbacks." But the delighted laughter which this brought was mild compared to that which greeted her statement that in their content the pamphlets are divided about equally between religious subjects and Quaker subjects!

Like swords into ploughshares, a whisky carton converted into an instrument for the peace testimony (or at least into a container for the quarters collected from 600 signers of the telegram protesting the bombing of North Vietnam)—this was among the phenomena noted at the Conference.

A Friends General Conference Supplement to the *Friends' Intelligencer* of 1912, recently unearthed, reveals that concerns voiced by Friends fifty-four years ago at the Conference at Chautauqua, New York, were not too unlike those heard in 1966 at Cape May. Round tables, for instance, dealt with "The Race Problem," "Aims of Religious Education," and (under "Philanthropic Interests") "Narcotics" and "Proper Publications." Prisons and the peace testimony also loomed large on the agenda.

Speaking at that conference on "The Educational Value of Recreation," Amos J. Peaslee (then of New York City) recalled a story of a little boy who requested his aunt to describe to him His Satanic Majesty. After receiving a most realistic description of this ferocious and gloomy personage, the little boy asked: "Aunt, is he a Quaker?"

Reports on Lectures at Cape May

Quaker Light and the New Believers

IN his series of lectures at Friends General Conference at Cape May, Charles A. Wells, editor and publisher of *Between the Lines*, challenged his listeners to meet the revolutionary changes of today by understanding and supporting the "new believers"—the people in all countries who are searching for truth to release the creative spirit of man and to provide better answers to the violence and aggression of our times.

Space permits only a few examples of these new believers, whose faith and deeds give evidence that God's spirit continues to be revealed through men. Many scientists recognize the mystical forces in life. As Einstein said, "No man can look into the face of the atom and not see the face of God." Other new believers hold that the problems of land and tax reform and of corruption cannot be solved by mass killing and destruction. Still others are repelled by the exploitation for profit in our industrial life, as in the areas of auto safety and of the overpricing of drugs.

Just returned from Rome, Charles Wells described the significance of many of the reforms resulting from the Vatican Council. His account of the struggles of the Council to reach new positions on religious liberty and scriptural revelation and especially on the immorality of all war was both encouraging and fascinating. For their leadership in bringing new insights into the Catholic Church he included among the new believers Popes John and Paul and many other priests and bishops.

Martin Luther King was cited as one who understands his people and who, through love and suffering, has helped to bring forth the creative spirit of God acting through men. In Russia Charles Wells had attended poetry concerts of some of the young poets; these, too, give evidence of the spirit of man speaking to the power of a dogmatic state.

Thus, in the midst of revolutionary and violent crises, we are challenged by the example of these new believers to understand and love those with whom we differ. Are we prepared to suffer for the truth and for every man's right to be free of domination by other men in all areas of life? Charles Wells' challenge comes close to George Fox's admonition to answer to that of God in other men.

DAVID ELKINTON

Paul's Religion and Ours

IN his series of five lectures at Cape May Henry Cadbury pointed out that Paul was a many-sided man with numerous facets to his religion. Each of the lectures described one of these facets. Religion is an interpretation of experience but is not in itself the experience. Many features of Paul's religion were inherited, just as many of our own ideas are not new with us; Paul never lost his Jewish background.

The first aspect of Paul's religion, the historical, was based on the Jewish belief that there is a God who made the world and who runs history. God had made promises to his children and had added a new covenant in the recent past. Christ represents a new chapter in God's acts for mankind.

Another approach to religion in Paul's day was the belief that cosmic conflict, a war between God and the devil, is going on all the time. In this war Paul says that he has some good news: Christ has overcome the two chief demons, sin and death.

As to the future, Paul believed that now that one dead person had been raised by God to live again, we could count on a resurrection from the dead. The Jews believed that in the end God would judge the world and assign people to their permanent future; these assumptions had a strong effect on Paul and were the basis of his preaching.

On the spiritual side Paul had a deep belief in the presence of the Holy Spirit in himself and in other Christians. His mysticism was stronger than his dogmatism. His interest was in Christ, not in Christology; in God, not in theology. In the old religion God was propitiated by sacrifice by blood, but, with the gift of Christ as our "Passover lamb," we are set free by God's "grace."

The Jews' belief that religion has something to say about conduct is very conspicuous in the teachings of both Jesus and Paul. One feels that Paul has his feet on the ground when he talks about sheer goodness. Just keeping the law is not what God wants; Paul's emphasis is on an inner incentive—on moving from the works of the flesh to the works of the spirit.

EDITH WILLIAMS WAY

Alienation in Modern Literature

EACH morning between 9:15 and 10:15, by the machinations of an unseen management, Cape May's Beach Theater was plunged into total darkness except where one bright spotlight illumined a fluttering American flag and the lecturer's right profile and another bathed a part of his audience with a cold, impersonal glare.

The Kafkaesque setting might have been inspired by the subject of William Hubben's series of lectures, "Alienation from God and Man in Modern Literature." All of the authors discussed would probably have considered the darkness quite appropriate, since each dealt in his own way with the dark, the lonely, and the lost and strayed aspects of humanity, and all have viewed life gloomily, perhaps because they were geniuses especially sensitive to the malaise of our civilization or unconscious prophets showing us where we have failed.

The first lecture, dealing with Feodor Dostoyevsky's *Crime and Punishment*, gave numerous hints at the influence of Russian Orthodoxy upon the work of Dostoyevsky and of other Russian writers—especially in the treatment of the sinner as one who causes his own suffering and is therefore to be pitied rather than to be viewed as a wicked person rebelling against God's laws. Dostoyevsky's sinner is saved not by the clergy but by other sinners who understand his state of soul.

Kafka's *The Trial*, the second novel discussed, with its story of a man who is doomed by public opinion and by a mockery of a trial for a crime he never hears named, was a horrifying prescience by a sensitive Jew of what was to happen to his own people within a few short years at the hands of the Nazis. The tragic conclusion is as mysterious as that of *The*

Castle (which often is taken to symbolize God's remoteness from man) and as disturbing as the daemon that seized a whole nation during Hitler's regime.

Dresiser's *The Bulwark*, which, as William Hubben pointed out, is not to be found on Quaker reading lists, depicts the rise and fall of a quietistic Quaker family around the beginning of the twentieth century, with the conscious alienation of the children following the unconscious alienation of their father from his fellow men. The audience agreed that another kind of alienation—an alienation from moral values that are increasingly hard to prove relevant—is making life difficult for parents and their young today.

J. D. Salinger's *Catcher in the Rye*, accumulating all the traits of a modern alienated youth into one boy's mixed-up situation, struck an especially sympathetic chord in a number of youthful members of the audience, who sensed more fully than some of their elders the tragedy of disillusionment that lay beneath the comic rudeness of the narrative.

In William Golding's *Lord of the Flies* only the arrival of a British warship full of adults prevented the brutalized children, victims of a shipwreck and of a tacitly accepted them-and-us habit of hostility, from murdering more than two of their members. One participant in the Cape May discussion described Golding as an anti-Rousseau discovering destructive instincts beneath a thin veneer of civilization.

Young people in the audience participated in the discussions in an earnest, authoritative way. Evidently the subject matter in many cases sounded depths of feeling that spoke to their condition.

RUTH MINER

Crucial Decisions Facing Friends

ROBERT JAMES, Walter Isard, Francis Hall, and Christine Downing participated in this lecture series at the Cape May Conference. Robert James reviewed his earlier lecture, "Friends for the Next Three Hundred Years," from which the concern for this series arose. The underlying assumption is that there are critical issues that must be faced. He proposed a study of the nature of the crisis of our times, of the actual meaning of "human," of the significance of the word "truth," and of the nature of the Society of Friends. He pointed out that the word "crucial," being derived from "crux" or "cross," means more than merely "critical." The "stuff of which we are made"—well-informed and dedicated or study-resistant and aimless—is the "stuff" the Spirit can use.

Walter Isard, in his lecture on "World Issues," said that the gateway to growth is to seek to initiate widespread discussion at all levels: scientific, biologic, economic, etc., moving forward in this way with enough flexibility to retain the good qualities of Friends. To what extent are we effectively "in" this world that becomes larger and larger? Is there a dangerous cultural lag? In earlier days influence could be exerted directly on political figures, but today, when they rely on computer-expert advisors, we need technical knowledge to enable us to speak the language of the advisor if we are to be of influence. It is in such situations that the cultural lag is evident.

Francis Hall, speaking on "Where the Society Must Go," said that a religious group having the attitude of seeking to

be a transforming force has two thrusts to its advantage. It has the reality of a visible fellowship, and it is a movement. The basis of a pioneer, moving project is faith in the presence of God in every man. This fundamental spirit, differing greatly from that of humanism or socialism, adds a new dimension to everything and cannot be stopped by computer analysis. In this attitude there is the expectancy that God is a living reality and can break into our lives with committed concerns arising from our seeking. The Meeting goes forward with a sense of openness and freedom.

Christine Downing asked "What Does It Mean to Be a Friend Today?" She described prophetic Quakerism (as distinguished from liberal, mystical, evangelical, and ecumenical) as a unique understanding of the Gospel—as a community called together to witness, and calling for a transformed social order. It sees Christ, not as a historical figure but as a living voice. It pursues all study in a worshipful, listening manner. It aims at an agreement of truth and at a way of moving forward toward truth together. It seeks genuine guidance, using all study research in a context of "centering down."

On the final day, Robert James reviewed the material of the previous days' lectures and advanced possible future study proposals to be presented to Friends General Conference. May we learn the language of the future! "There is a ground somewhere between that of waiting for the leading of the Spirit and that of moving, in anticipating possibilities, and manipulating events. Getting at the intention of living fully is the spirit of the future."

FRANCES G. CONROW

Round Tables

Conference attenders had their choice of eighteen series of round tables, held every morning of the week except Sunday. No reports were received for those on Friends and the Ecumenical Movement, Quaker Education, Violence and Its Challenge for Friends, People and Issues in Washington, Race Relations, American Quakers Today and Tomorrow, and Overcoming Crises in Family Living.

Re-examination of the Peace Testimony. *Chairman:* Lyle Tatum. *Resource Leaders:* Henry J. Cadbury, Dorothy H. Hutchinson, Lorton Heusel. (Sponsored by Friends Coordinating Committee on Peace as part of its two-year "re-examination" studies.)

After careful discussion this round table agreed that today's peace testimony involves international organization, world government, law-making, police, arrest of individuals, courts, social and technical assistance, and the meeting of expenses by taxation. Few Friends will insist that these things were inherent or implied in the "occasion of war" statement of Fox or in the 1660 statement that "... the spirit of Christ is not changeable. . . ."

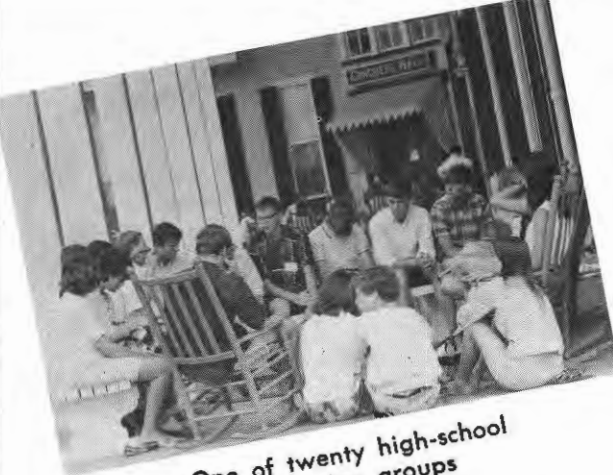
The round table reaffirmed the importance of Friends' living as peacemakers. It also concluded that to do away with the occasion of war today means providing alternatives to war as a last resort or a method of solving national conflicts. The group also considered the use of force.

Such searching is part of the unrest to which the FCCP was responding in its quest for an adequate, clear, corporate statement in current language.

GEORGE HARDIN

(Round tables continued on page 394)

Souvenirs of



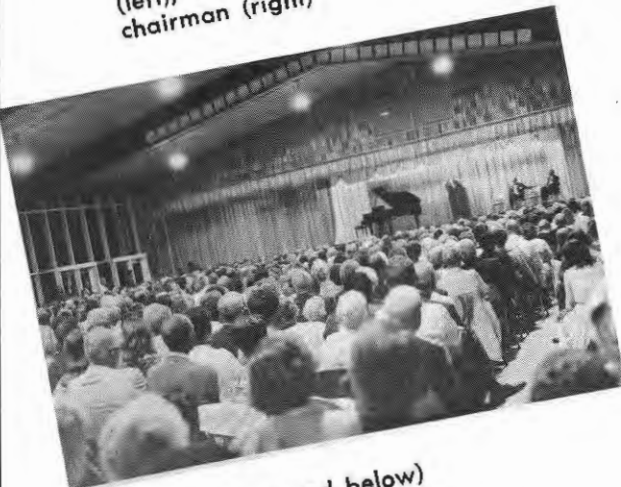
One of twenty high-school discussion groups



One of the entries in High School Section's sand-sculpture contest

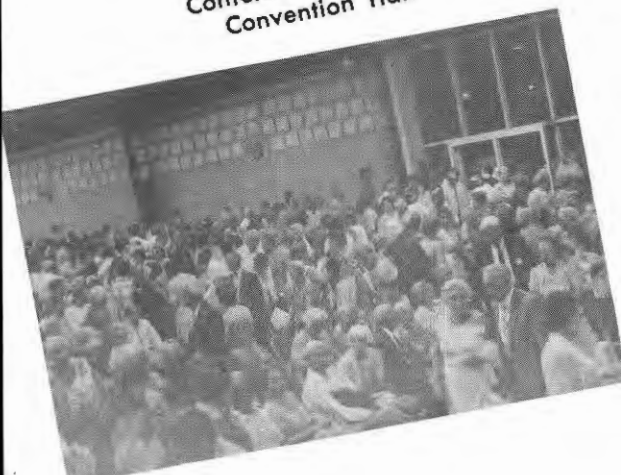


Agi Jambor, pianist, with John H. Burrowes, Sandy Spring Friends School headmaster (left), and Barrett Hollister, Conference chairman (right)



(Above and below) Conference crowds in Convention Hall

(Below, left) Jan de Hartog, author and Conference speaker (Right) Winifred Rawlins making signs for antiwar vigil



Cape May



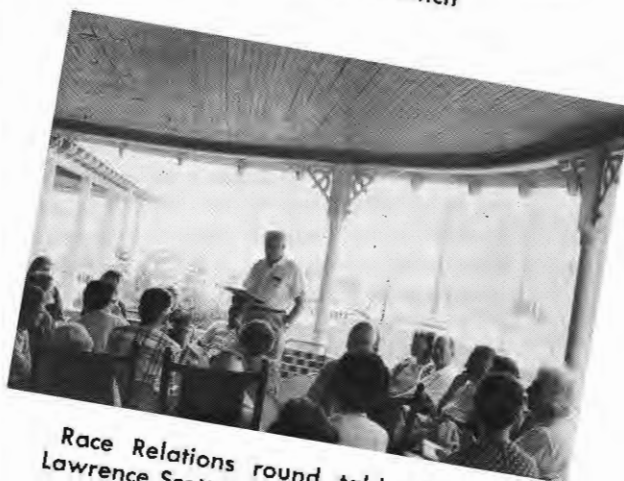
(Above) Jan de Hartog autographing books at reception in his honor, as seen by Edwin Prellwitz of Peconic, Long Island



Junior Conference members visiting Catholic Church



Young Friends' group at lunch



Race Relations round table, led by Lawrence Scott, on porch of Colonial Inn



(Left and right) Sketches by Eileen Waring of New York City: Ellen Poullin leading singing; and "wedding-cake house," typical of Cape May's Victorian architecture



(Above) Vigil, with 412 participants, on Boardwalk, June 30



Round tables.
(Left) "Reaching the Seekers of Today."
(Below) "Friends' Journalism"

(Below) Square dancing in Convention Hall; Charles C. Thomas, caller



All photographs are by
Judson Laird of
Providence Meeting,
Media, Pa.



(Conference round tables, continued from page 391)

Toward an Economic Philosophy for Friends. *Chairman:* Eleanor Eaton. *Resource Leaders:* Colin W. Bell, Thomas Harvey, Barbara Lew, Ken Murase, Henry Niles, Lois Sexton, Roland Warren, John Alcock, Mariana Alcock, Allen Bacon, William Bagwell.

This round table was stimulated by the recent AFSC study, *Current Trends in our Economy*. Following presentation of the subject matter and major questions through role-playing, the participants divided into three discussion groups, with the resource people doubling as "actors." On the final day a panel drawn from round-table participants made suggestions of what Friends could do to carry further these discussions.

Topics included: "How is a man's worth related to his job? To his income?"—"Is upward mobility in employment possible for every American? Is it always desirable?"—"Implications of the growing use of automation in our society and the growing public discussion of the need for a guaranteed minimum income"—"Amid rapidly urbanizing society and phenomenal population growth, how can the average citizen participate effectively in decision-making?"

There was agreement, in the main, that Friends should seek to develop the same clarity with reference to the economic order that they have in the areas of peace and race relations. One participant proposed the writing and discussing of a new Friends Query on the social and economic order, the individual worth of man, fair employment practices, the use of inherited wealth, the responsibility of citizens to participate in decisions of government, and the role of Friends' schools and colleges in preparing students for the changing nature of our society.

ELEANOR A. EATON

Friends Journalism: *Chairman:* Carl F. Wise. *Resource Leaders:* Margaret H. Bacon, Frances Williams Brown, James R. Frorer, Ada C. Rose, Elizabeth Gray Vining, Carl F. Wise.

The group who participated in the round table arranged by the FRIENDS JOURNAL had a rewarding experience. We listened and learned as Ada C. Rose, for many years editor of *Jack and Jill*, talked on writing for children, stressing the necessity of having a basic idea behind action in a successful child's story. James R. Frorer, treasurer of the FRIENDS JOURNAL, described the hard financial facts that confront publishers of a religious periodical. Margaret H. Bacon of the American Friends Service Committee told of her experiences in dealing with mass media, pointing out the desirability of carefully prepared copy and of an attitude that expects cooperation. Elizabeth Gray Vining told the fascinating story of Pendle Hill Pamphlets, describing how a devoted committee has evolved a philosophy of selection, editing, and publishing from the first pamphlet in 1934 to the present. Frances Williams Brown shared the problems of the FRIENDS JOURNAL's editor. Does the magazine aim to stimulate, inspire, bring news, inform? To fulfill these varied aims and to meet the needs of a widely scattered audience, the editor welcomes a variety of manuscripts. On the final day, Carl Wise, convener of the sessions, spoke on religious poetry. It was an hour of sheer delight as shrewd, understanding comments illumined choice poems beautifully read.

FRANCES G. CONROW

The Search for Meaning in Encounter. *Chairman:* Virginia Davis. *Resource Leaders:* Rachel Cadbury, Christine Downing, Dan Wilson, Howard Wood, Elined Kotschnig.

Topics: "Encounter in marriage" (psychiatric experience provided telling examples of modern difficulties in this field). "Encounter with God and with oneself" (when traditional disciplines have not met a personal need, an hour taken from sleep for expectant waiting has brought unexpected rewards). "Encounters in friendship—with one's own sex and between men and women" (discussed in a courageous and original spirit). "Encounter within the Meeting" (especially with those suffering from loneliness or from incipient emotional disturbance).

On the last day a panel answered questions arising from these topics. Many hands were still raised when the round table came regretfully to a close. ELINE KOTSCHNIG

Fresh Imagery in the Life of the Spirit. *Chairman:* Joseph Havens. *Resource Leaders:* Hugh Barbour, Beatrice Burkel, Father Norris Clarke, Rachel Davis DuBois, Douglas Hitchings, Douglas V. Steere.

The report on this round table (which dealt with psychotherapy, small-group encounter, scientific discovery, and participation in social action) was received too late for inclusion here.

Community Services for Offenders. *Chairman:* Arthur W. Clark. *Resource Leaders:* F. Stuart BreMiller, M. Richard Edgell, Kurt O. Konietzko, Edmund H. Lyons, Dorothy M. Moody.

People in prison are usually rejected and forgotten by society. Furthermore, few community-welfare or educational organizations have any contact with prisons and jails, although large communities have a wealth of resources which could be used for the effective rehabilitation of offenders. The round table discussed steps taken by the Prison Service Committee of Philadelphia Yearly Meeting to utilize these resources. Problems faced by correctional officials who endeavor to secure help from their local communities were also examined.

Dorothy M. Moody, Secretary of the Prison Service Committee of Southern New Jersey, described the involvement of Glassboro State College in a regional program to meet the needs of women and young girls in county jails. She also outlined programs developed to bring into the prisons representatives of welfare organizations and other groups capable of helping inmates to prepare for release.

M. Richard Edgell, an executive of a national electronic-components firm, described plans for replacing obsolete, meaningless prison tasks with work of vocational significance.

The Pennsylvania Board of Parole has developed effective procedures to help drug addicts and parolees suffering from other forms of compulsion, but parole officials are burdened by excessive case loads and inadequate emphasis on rehabilitation within the prison.

The Bucks County (Pa.) minimum-security facility provides a wide range of special services to its inmates, including counseling, training, and release to a regular job in the community. Like all enlightened treatment of people in prison, these measures depend on public support.

ARTHUR W. CLARK

Quaker Response to the "Death of God" Theology. *Chairman:* Christine Downing. *Resource Leaders:* Hugh Barbour, Lewis Benson, Wilmer Cooper, John McCandless, Kelvin Van Nuys, Melvin and Beth Keiser.

The subject was broken down into five subtopics: God, Christ, Man, The Secular World, Religion. There was general agreement that Death-of-God theologians are not to be dismissed as fools with nothing to say, for they have many valid insights. But it was felt that their expression of these insights is so mixed with misleading phrases that their success in stimulating popular theological interest is considerably spoiled by confusion. Many aspects of Neo-Orthodoxy and of this Death-of-God reaction from it seem to be a laborious detour that might be bypassed by Quaker concepts of the continuous presence of the Spirit, the sanctity of life, etc. In fact, much of the movement seems to be an awkward attempt of traditional theology to arrive at typical Quaker insights. But also recognized was the susceptibility of Quakers themselves to spiritual dryness and to loss of real experience of God (about which they ought to be as honest as these theologians).

Because attenders at the round table occasionally complained of excessive use of technical language in both Death-of-God writers and panel speakers, an extra session was held one afternoon for more intimate questions. There was little acceptance of the idea that God has died in the sense in which these spokesmen use the phrase. At most, it is certain *human concepts* of God that have died; the power behind the universe cannot intelligibly be called "dead." KELVIN VAN NUYS

Developing Indian Leaders Today and Tomorrow. *Chairman:* Levinus K. Painter. *Resource Leaders:* Lawrence E. Lindley, Howard Taylor, Paul Turner, William Byerly, Frances Neely.

Discussions centered on training Indians for leadership both among their own people and in society at large. Frances Neely of the Friends Committee on National Legislation outlined pending and possible legislation intended to develop Indian leadership and the protection of Indian civil rights.

Pamelia Coe, director of Indian Work for the American Friends Service Committee, reported on the Santa Fe Conference set up by the Federal Indian Bureau some months ago. She indicated that Indians took major leadership in outlining possible Indian Bureau policies for the future. For the first time since Grant's administration an Indian is now serving as Director of the Federal Indian Bureau.

Lawrence E. Lindley, executive secretary of the Indian Rights Association, dealt with the difficult problems involved in possible termination of Indian reservations. Much of the discussion centered on ways in which Indian cultural values can best be preserved in the total pattern of American life. Artificial efforts to revive aspects of Indian culture give little promise of having lasting value. The conviction was expressed that Indian cultural values can be preserved, not by small islands of isolation, but rather within the framework of our total society.

At the concluding session the chairman outlined social and economic developments among the Seneca Indians of western New York following the resettlement projects made necessary by the building of the Kinzua Dam. LEVINUS K. PAINTER

The Monthly Meeting—Tripod or Triangle? *Chairman:* Katherine Hollister. *Resource Leader:* Elwood Cronk.

Discussion centered on factors which prevent us from utilizing effectively the family, the meeting for worship, and the First-day School. We discussed how we might increase both commitment and involvement of currently inactive young parents in their Monthly Meetings. Small groups developed possible solutions and recommended a course of action, including personal visits to inactive families and the development of community services.

At one session we examined family life through role-playing. This involved a mother, father, and three children in seventh through twelfth grades. An exchange of viewpoints on the reasons for attending meeting for worship brought out the inadequacy of many Monthly Meetings in passing on to their young people the values of worship. Also illustrated was the need of Monthly Meetings to concern themselves more directly with families. There seemed to be particular need for support and guidance to parents.

The final day was spent in sharing some of the ways in which Meetings have sought to deepen fellowship and in talking about applying the experiences of the workshop "back home." ELWOOD CRONK

The U.N.'s Assignment in the Achieving of the Peaceable Kingdom. *Chairman:* Robert H. Cory, Jr. *Resource Leaders:* Abdul Alisa, Lloyd Bailey, William Huntington, Reginald Price.

Attenders representing five countries and as many organizations have worked through letters, cartoons, vigils, meetings, newspaper ads, and visits to congressmen. Plus signs include U.N. peace work in Suez, Cuba, Indonesia, Malaysia, Yemen, and Cyprus; tireless delegates; a program supplying technical assistance and helping underdeveloped nations to help themselves; dedicated leaders in new countries; Quakers working with diplomats.

Among minus signs are the U.S. actions *re* China, Vietnam, and the Dominican Republic, which have weakened the U.N.; President Johnson's escalation of the Vietnam war while talking peace; apathy and lack of understanding of U.S. citizens toward aspirations of people in "backward" nations; spending of the world's resources on weapons of destruction.

Continued individual and organizational efforts for peace are recommended, as are diversion of military expenditures to world betterment, development of a better system of world order, incorporation of courses about the U.N. in schools, the holding of U.N. seminars and fairs, visits to the U.N., and use of materials from the U.N. IRVEN V. ROBERTS

Reaching Seekers. *Chairman:* Charles F. Wright. *Resource Leaders:* Stanley Marshall and Richard Moses.

The report on this round table, concerned with programs for advancing Friends' principles and practices through making them known to seekers, was received too late for publication.

The world is now too dangerous for anything but the truth, too small for anything but brotherhood.

—ADLAI STEVENSON

Book Reviews

THE MORAL CHALLENGE OF COMMUNISM: *Some Ethical Aspects of Marxist-Leninist Society.* By WILLIAM E. BARTON. Friends Home Service Committee, London, 1966. 105 pages. \$1.50, paperback

In the American world, where Communism is seen primarily as a political conspiracy, only occasionally as an economic force, and almost never as an ethical system, William E. Barton's Swarthmore Lecture for 1966 provides a needed service in opening doors to understanding and further exploration of the source and manner of Communist ethical-moral principles. Of particular interest to Friends, as it contrasts and compares Quaker ethical values with Marxist-Leninist ones, this book is a valuable source of vital information on the nature of individual morality in the Communist nations. Quite explicitly, the book does not attempt to deal with ethical-moral values in foreign policy, limiting its study to the internal characteristics of Marxist-Leninist society.

"In this Lecture we look across formidable gulfs as well as catch a glimpse of a few bridges," writes William Barton in his introduction, as he examines the ethical features of Communist education and work; the arts and leisure; women, marriage, and the family; social discipline; and social welfare. A chapter is devoted to a summary of the negative aspects of Communist ethics as well as to the positive, and no attempt is made to gloss over the shortcomings and inherent problems. Great care is taken to avoid the common trap of comparing "our" ideals with "their" practices. Extensive quotes from Marxist writings are juxtaposed with quotes from Quaker documents in a most effective manner, and followed by commentary based on William Barton's own experiences and observations in the Soviet Union and mainland China.

William Barton has given us an excellent guide to the spirit in which further study might profitably be made of this subject. It is just possible that Friends are peculiarly suited to carry out such further work.

ROBERT A. LYON

THE PACIFIST CONSCIENCE. Edited by PETER MAYER. Holt, Rinehart and Winston, New York, 1966. 478 pages. \$7.95

Peter Mayer has done a useful service in the age-old campaign against war by bringing together under one cover numerous accounts about and statements of pacifists, from such little-known figures as Lao-Tzu and Motse of the 6th and 5th centuries B.C. to such well-known men of our own time as Martin Luther King, Jr., and Albert Camus. One might disagree with some of Mayer's selections and the length of his quotations, but there is no denying the extraordinary diversity and sincerity of these pacifist pronouncements, ranging as they do from those of conscientious objectors to those of internationalists. As the editor explains, "the purpose of this anthology is not merely to display the peace classics of the ages in a congratulatory spirit, but to show something of the variety of viewpoints and approaches in which the pacifist conscience has manifested itself and hopefully to indicate new approaches."

Peter Mayer, as a convinced rather than birthright pacifist, first delved into the writings of Tolstoy, Gandhi, and Bertrand

Russell in Army libraries while on his second tour of Army duty. Since then he must have read both extensively and intensively in the pacifist literature of many countries.

The Pacifist Conscience also has dramatic reminders of important milestones in the nonviolence movement—such as the trial of Maximilian in 295 A.D.; the questioning of Philip Ford, an objector of 1679; the actions of the Norwegians during the German occupation of World War II; the beginnings of CORE (the Congress of Racial Equality) in 1942; the Danbury Prison strike of C.O. nonregistrants; and the first Freedom Ride in April, 1947.

The book is one of both hope and despair—hope for the ultimate triumph of reason and nonviolence over violence; despair, as Émile-Auguste Chartier (Alain) expresses it on page 222, that "there arises a mysticism about war and a fanaticism. Its doctrine is more or less an enthusiastic pessimism."

EDWARD N. WRIGHT

EQUALITY AND BEYOND. By GEORGE and EUNICE GRIER. Quadrangle Books, Chicago, 1966. 115 pages. \$1.95 (paperback)

Those of us who are working in one way or another for freedom of residence look to George and Eunice Grier for a vision of what the future will bring and what we should be doing to bring our best efforts to bear. In *Equality and Beyond*, this dedicated husband-wife team, trained in social science and experienced through long years of service in human-relations agencies, is already calling on us to extend our efforts many-fold and to develop programs which will go beyond mere nondiscrimination to the complete elimination of the racial ghetto.

Present housing patterns, the Griers contend, are leading toward the development of two separate Americas, one white and the other black. "As things now stand," they write, "the year 2000 will probably see Negro majorities in the core cities of most of the nation's major metropolitan areas, with a number of these cities being almost entirely Negro." The slow trickle of more affluent Negroes into formerly all-white suburbs is not nearly enough to overcome this trend, and programs keyed only to this type of desegregation will never solve the problem of the expanding ghetto.

Equality and Beyond tells the sorry history of the spread of housing segregation as a major feature of American life. It describes the private and governmental programs now at work on the problem and, while giving credit to their contributions, stresses the need to go far beyond anything now being done. If major steps are not made, and made soon, "the next few years will see racial segregation grow to a scale dwarfing anything at present."

The Griers' praise for the efforts of local fair-housing groups will please the many Friends who have been involved in them, but their words of critique and challenge must be listened to if we are to do the job that needs to be done. Fair-housing councils have made impressive contributions by helping hundreds of Negro families find homes that would otherwise be denied them, but thousands of Negroes must leave the central

city for the suburbs every year if ghetto expansion is to be halted, much less reversed.

The book's final chapter gives nearly a dozen specific recommendations for new directions for the attack on the ghetto. No doubt both public and private programs will welcome these excellent suggestions. One might have wished for greater detail in the recommendations and for a closer tie between the Griers' general approach and the growing movement to end slums, but these are minor criticisms of a book that can be read to the great benefit of everyone who wants to see an end to enforced segregation in American life.

RICHARD K. TAYLOR

THE WIT AND WISDOM OF WILLIAM BACON EVANS.

By ANNA COX BRINTON. Pendle Hill Pamphlet 146. Pendle Hill, Wallingford, Pa., 1966. 45 cents

Anna Brinton has prepared this little memorial to one of Quakerdom's most picturesque and best-loved figures with the tender loving care that she always applies to anything she undertakes. In a foreword she acknowledges her indebtedness to Edwin B. Bronner, curator of the Quaker Collection at Haverford College, who soon after Bacon Evans' death began soliciting the anecdotes and memorabilia which form the basis of the pamphlet.

Anna Brinton admits that "the explosive utterance in a meeting for worship and the 'apple-sweet voice' . . . supplied a certain amount of the pungency. But the flavor still remains." She has most skillfully embedded the anecdotes and memorabilia in a connecting narrative which begins with a letter from "tiny Will's" father in 1875 describing this already-singular baby and ends with his death in 1964 at the Negro-founded home for the aged to which he had chosen to move a fortnight before.

So delicately fused were the wit and the wisdom that to be "elderly" by Bacon Evans was tantamount to receiving the grace of a papal blessing. Although many of the anecdotes are as familiar to Friends and their friends as Aesop's fables, their preservation in this pamphlet will make it certain that they shall "rise incorruptible" to delight and edify future generations. Upon rereading the three selections reprinted from the FRIENDS JOURNAL, the reviewer, finding an unaccustomed moisture in his eyes, realized that Anna Brinton's title meant wisdom of the heart as well as of the head. E. A. N.

WE WALKED TO MOSCOW. By JERRY LEHMANN. Greenleaf Books, Raymond, N. H., 1966. 88 pages. \$1.00

This is the personal account of a participant in a very remarkable pilgrimage. Twelve persons left San Francisco on December 1, 1960, on a "Walk for Peace," destination Moscow. Of those who started that day, seven (one of whom was the author of this account) actually arrived in Moscow on October 3, 1961. Others had joined on the way: American, English, Norwegian, Swedish, Dutch, and others. Fifty-seven hundred miles had been walked in six countries.

The author does not offer this as a finished literary production, but it is a vigorous description of a historic effort to witness for world peace. The flavor of individuality, the ingenuity required under difficulties, and the occasional real

hardships of such a venture are vividly brought out. No one will ever know what the net effect of this project was. Many people feel that its impact was considerable, especially in America and Russia, and that it was well worth the really prodigious effort involved.

WILMER J. YOUNG

THE HEALING GIFTS OF THE SPIRIT. By AGNES SANFORD. Lippincott, Philadelphia, 1966. 222 pages. \$3.75

To those for whom Agnes Sanford's first book, *The Healing Light*, opened the door to some understanding of spiritual healing, another book after years of experience as a teacher, healer, and lecturer will be most welcome. Bishop Pike and Bishop Robinson may wrestle with the problem of God's existence, but Agnes Sanford knew "experientially," and God spoke and continues to speak to her condition largely through the sacramental route. As the years have passed she has come to the belief that healing of the mind and spirit are more important than healing of the body, though healing of the body often occurs as the spirit is healed. Her remarkable gift of charism has been used for those whom we might loosely call mentally ill.

This is not a book for those who believe only in the evidence of their five senses and who operate on the plane of reasoning together. It is a book for those I call practical mystics who believe in the power of the Holy Spirit and have eyes to see the miracles that occur every day all around them. It is for those who are filled with spiritual bleakness and who need prayer and healing, for those who believe that prayer is a force in the world and who wish to learn how to come closer to God and to use prayer for their own enlightenment and for help for others.

Such a leap into faith, belief, and practice is greater than most of us can take. We are like the father of the boy whom the disciples could not heal, who said, "Lord, I believe; help thou my unbelief."

MARY M. ROGERS

A BLOW FOR LIBERTY. By STEPHEN W. MEADER. Illustrated by VICTOR MAYS. Harcourt, Brace, and World, N. Y., 1965. 185 pages. \$3.40

The part played in the American Revolution by the people of Cape May County, New Jersey, never had been properly mentioned in history books, Stephen Meader felt, so he wrote *A Blow for Liberty*, wherein he has captured the spirit of the times. Himself a Quaker, he manages to weave some delightful bits of Quaker history into his story, which tells of the struggles of southernmost New Jersey's farm families with outlaw "refugees" who hid in the swamps and, under the guise of loyalty to the British, practiced arson, robbery, and murder. It relates also the adventures of a privateer schooner harassing British ships, as well as of sixteen-year-old Jed Starbuck, who wanted to do his part.

Jed, who had lost his father when their whaling boat went down off the coast of Cape May, was indentured to a Quaker farmer who was strict but fair, so when the boy had an opportunity to join the crew of the privateer *True Patriot* his master consented. The exciting experiences which follow make a fast-paced, interesting tale, ostensibly for children over twelve, but recommended even for adults.

ALICE WADDINGTON

Friends and Their Friends

Two new Quaker centers are in process of development. One, the project of Friends Meeting of Washington, D.C., is located at 515 East Capitol Street and is to be called William Penn House. The hope is that it will develop into the headquarters for Friends' seminars and hospitality and that it will become a clearing house for all Quaker activities in the nation's capital city. Robert and Sally Cory of Scarsdale (N.Y.) Meeting are to be its directors. (Robert Cory is known to many Friends as a member of the Quaker staff at the United Nations and as a frequent contributor to the *FRIENDS JOURNAL*.)

The other forthcoming Quaker Center is to be at Orlando, Florida, where Southeastern Yearly Meeting has purchased a structure to be used as a Quaker retreat center and as a conference and educational site. It will be known as Cisney House.

Emmy Haas, whose hobby is animal photography, is a member of Haverford (Pa.) Meeting practicing her avocation on Sundays and holidays in New York City, where she lives and works. Interest in biology led her to try photographing animals, and her pictures of walrus at the Bronx Zoo were so successful that they resulted in a book, *Ookie, the Walrus Who Likes People*. Then, says the newsletter of Haverford Meeting, she "graduated" (her own word) to lions, and *Lion Island* appeared in 1965. Some of her lion photographs have appeared in *Look* and in *Paris Match* and *Illustrated London News*. Emmy Haas describes her hobby as very time-consuming, for "sometimes you wait a whole day without making a single exposure."

Both books (costing \$1.75 each) have texts by William Bridges, Curator of Publications of the New York Zoological Society.

Convicted CO's in California retain voting rights, by virtue of a recent decision of that state's Supreme Court. According to the majority opinion, although the law may deny voting privileges to those convicted of crimes, these "must be limited to crimes involving moral corruption and dishonesty." The testimony of the two conscientious objectors involved in the case showed that each was aware of the seriousness of his decision to violate the law but acted out of obedience to his religious and humanitarian beliefs.

Scarsdale Vigil for Peace. Inspired by Cape May, initiated by Sally Cory, and encouraged by members of Scarsdale Friends Meeting, a 24-hour fast-and-prayer vigil for peace was held July 3rd and 4th at the Hitchcock Presbyterian Church Chapel, Scarsdale, New York. The ministers and priests of seven Protestant and Catholic Churches cooperated by making the vigil known to their memberships. Norman Wilson of Scarsdale Meeting opened the vigil with a talk, Rev. W. Cameron Allen of Hitchcock Presbyterian Church led a service, and Father Richard Boylan contributed to the vocal ministry (this was unplanned) during the vigil's final hour. Over sixty persons participated at one time or another.

How to write letters that influence public opinion and public policy is described in two leaflets published by the Friends Committee on National Legislation. "How-to-Write a Letter to the Editor" and "How-to-Write Your Congressman and the President" give specific directions and suggestions about means of communication that the FCNL considers too often neglected by concerned citizens.

Other titles in the "how-to" series are: "How-to-Work in Politics" and "How-to-Visit Your Congressman." Copies of all four leaflets are available at five cents each from FCNL, 245 Second Street, N.E., Washington, D. C. 20002.

Issues of today's world are on 163 tapes, suitable for broadcast and discussion, which have been produced by the Center for the Study of Democratic Institutions (Box 4068, Santa Barbara, Calif. 93103). The free catalogue lists programs on race, war and peace, technology and men, the American character, challenges to democracy—discussions which generally have taken place among staff members and specialists from many countries meeting around the conference table at the Center. Tapes are for sale at five dollars apiece, with a ten per cent discount for a bulk order of thirteen or more.

A Lincoln University-Haverford College course in African civilization, also open to Bryn Mawr College students, has received the financial backing of the Rockefeller Foundation. The program, on a two-year trial basis, will start this coming academic year under a \$15,000 grant. Thirty students will participate in lecture and discussion sessions, half of which will be held at Lincoln University (near Oxford, Pa.) and half at Haverford.

Children of Friends and friends of children have collected and contributed many a coin to the United Nations Children's Fund. After all the money dropped into last Halloween's "Trick or Treat for UNICEF" boxes had been counted, the total showed a dramatic increase of half a million dollars over the previous annual figure (since 1961) of two million. This spurt is attributed in part to the award of the Nobel Peace Prize to UNICEF, which encouraged millions of American children and teen-agers to feel that they had shared in important work by participating in the fund's activities.

In 1966, UNICEF's twentieth anniversary year, the "treats" of coins at Halloween and throughout the year will represent a birthday gift to needy children in 100 countries of the world.

"If they held hands at the equator," says the United States Committee for UNICEF, "the children and mothers helped by UNICEF each year would circle the world. . . . Placed end on end, the midwife kits shipped by UNICEF would form a pile four times as high as Mount Everest. . . ."

Any person or group may sponsor a UNICEF program by writing for information to U. S. Committee for UNICEF, P. O. Box 1618, Church Street Station, New York City 10008.

Madison (Wis.) Meeting has established a Campus Friends Center to provide a cooperative, coeducational living experience for fourteen men and women and to serve as a focus for Friends' activities on the campus of the University of Wisconsin. Not only will there be housing for students and some meals prepared and eaten together, but also there will be a program including worship and a series of discussions. The intent of the Meeting in setting up this center is to provide students with an opportunity to explore the practical meaning of social relationships based on a profound mutual concern through cooperative living, eating, study, discussion, service, and worship.

Applicants must be 21 or over or must have at least senior standing. Interested students who will be attending the University of Wisconsin next fall may write for further information to Lois Anderson, 2720 McDivitt Road, Madison, Wisconsin 53713.

"Quaker Strongholds" by Caroline Stephen is the most recent of the *Quaker Classics*, a series of booklets of lasting value reissued by the Friends Home Service Committee (London). In this reprint of extensive extracts from the original book (first published in 1890), outdated passages have been omitted. Excerpts from *Quaker Strongholds* were also published some years ago as Pendle Hill Pamphlet No. 59 (now out of print). The new booklet is available at 65 cents from Friends Book Store, 302 Arch Street, Philadelphia 19106.

From Argenta (B.C.) Meeting comes a quotable quote on Quaker simplicity: "Now, my dear," said a seasoned Friend to a new young teacher, "if there is anything you need you just tell me and I'll tell you how to get along without it."

The Delta Ministry of the National Council of Churches believes it is high time that the Christian church put into practice Isaiah's exhortation to "bring good tidings to the poor" and to "proclaim liberty to the captives." So stated the Delta Ministry Commission's chairman, Episcopal Bishop Paul Moore, Jr., at recent hearings of the Council's General Board. (He had ample precedent: Jesus reminded the church of his day that it was "high time," and Friends in eighteenth-century America, in their crusade against slavery, were responsible for the biblical inscription on the Liberty Bell: "Proclaim liberty throughout all the land to all the inhabitants thereof.") Following the hearings, the Board passed a resolution affirming its "confidence in the purpose and direction of the Delta Ministry," calling for increased support from the churches now participating and urging that other churches become contributing participants in fulfilling "commitment to the people of the Mississippi Delta." An emergency committee was set up to raise \$100,000 from member denominations of the Council.

Bishop Moore is the author of an eight-page illustrated leaflet, *Through the Long, Hot Summer*, which describes the Delta Ministry's work in civil rights, begun under NCC auspices in 1963. The leaflet is available from Delta Ministry, Box 139, Edwards, Mississippi 39066.

"The Inquirer," journal of British Unitarians, is urging that Unitarians and Friends should be in closer contact with each other and that something like a standing conference should be set up between them. Quakers and Unitarians have both been barred from active membership by the British Council of Churches (they are officially "associate members"), and *The Inquirer* suggests that "Liberal religious pressures today are not so strong that opportunities for reinforcing them in combination can be neglected."

Proposed universal national service for young men—with choice of designated categories, such as the military service, the Peace Corps, or the poverty program—would "seal in" military conscription, comments the *Washington Newsletter* of the Friends Committee on National Legislation. "Young people have a moral obligation to try to make a constructive contribution to society not just for two years but for a lifetime," according to the FCNL, which adds that compulsion would tend to destroy genuine motivation and to limit free choice.

The universal service proposal is seen by the FCNL as a trial balloon looking toward this year's Congressional hearings on the draft and toward 1967, when the draft law comes up for extension.

Winifred Rawlins, Quaker poet who retired recently as head resident at Pendle Hill (the Quaker study center in Wallingford, Pa.), will join the faculty of the Friends World Institute at East Norwich, Long Island, starting with the fall term. As a Quaker in Residence at this relatively new international, graduate-level college, she will have special responsibility for the daily journals in which students are asked to record their "intellectual and spiritual experiences," as well as for the library, with its large collection of books and periodicals on Quakerism and in such fields as peace and international affairs.

"The Death of the Man Upstairs (A Critical Appraisal of the New Theology)" by Paul A. Lacey is featured in the latest issue of *Quaker Religious Thought*, a publication of the Quaker Theological Discussion Group. With comments by Chris Downing, J. H. McCandless, and Clinton L. Reynolds, it is available at seventy-five cents from T. Vail Palmer, Jr., P.O. Box 1066, Owensboro, Kentucky 42301.

Real issues of Christian living are pictured in two new thirty-minute documentary films that might be of interest to First-day Schools or discussion groups. *I Don't Want to Get Involved* asks such questions as: Am I my brother's keeper? Who is my brother? What does our Christian faith say should be done? *The Other Six Days* provokes discussion by examining the conflict between religion and business and posing the problem: Can we live in two worlds at the same time?

These 16mm motion pictures in sound and color may be rented for fifteen dollars each from Family Films, 5823 Santa Monica Boulevard, Hollywood, California 90038. Also available is a free brochure and discussion guide.

Why so few young adults in meetings for worship? This question, frequently asked by Friends everywhere, is the subject of a factual inquiry reported on in the March issue of *Quaker Monthly* (London). A random sampling of young ex-pupils of Saffron Walden Friends School had received a questionnaire asking about their present habits of attendance at meeting for worship and their attitude toward it.

The results of the study (revealing less than ten per cent as regular attenders) have been widely criticized as inaccurate by English Friends, but whatever the statistics do or do not prove, some of the opinions expressed by the young people themselves are lively and thought-provoking:

"I consider myself a Quaker in all but attendance. . . ."

"I was put off by the well-intentioned but trivial 'chats' with older Friends who, while trying to make us feel at home, succeeded only in creating an atmosphere of polite boredom between us as between Governor of School Board and small child."

"I do feel the Society needs to be more welcoming. I wonder, too, if we take enough interest in people aged 16-30. . . . If you are an attender, help is . . . offered, but, once a member, one is left to sink or swim as if the other members of the Meeting were no longer interested in you."

"I like a bit of ritual; it adds splendor and other-worldliness and allows me to forget the bleak realities of everyday life which confront me so often in myself and other people."

John and Georgana Foster and their young son, Ethan, of Mt. Toby Meeting near Amherst, Massachusetts, returned some months ago from Allahabad, India, where last year John Foster was a Fulbright lecturer in agricultural economics at the Allahabad Institute. (His work there was described in a *FRIENDS JOURNAL* article of April 1, 1965.) In writing to the editors of *The Friendly Way* (published by Friends in Kotagiri, South India) the Fosters say: "When people ask us about our year in the tone of voice that expects a short answer we say it was a 'profitable and stimulating year.' But what a multitude of experiences this covers! . . . Ethan has started the first grade at school . . . and seems to be doing well. His music teacher said, 'Oh, I know Ethan. He's the one who told us he once saw seven elephants on the road when we sang a song about elephants.'"

Norman Wilson of Scarsdale (N.Y.) Meeting will become professor of education at the Antioch-Putney Graduate School of Education in Putney, Vermont, in September. Since last fall peace secretary of the American Friends Service Committee's New York Metropolitan Region, he was formerly Quaker International Affairs Representative in Tokyo.

Proposals for a Conference of Friends in the Far East and in Southeast Asia have been made tentatively by Arthur Hinton, clerk of Hong Kong Monthly Meeting. The *New Zealand Friends' Newsletter* reports that Christchurch Meeting members gave the proposal "particular attention" at a regular Monthly Meeting session and appointed a committee to study it further.

"Retreat to Go Forward" proclaims one of the headlines in a Meeting news letter that recently crossed the line of vision of a *JOURNAL* editor. It is this kind of indecision that is fast turning middle-aged Friends into elderly, confused ones!

Correction: Further light has been shed on the item in the July 1 *JOURNAL* about the new Friends' group in Decatur, Illinois. The three families who meet "fairly regularly," we are informed, do not constitute a new Meeting; nor are all of them from the Meeting at Lake Forest. "The Boh Wilsons," writes our informant, "are members of Champaign-Urbana Meeting, the Ken Tompkins of Bloomington (Indiana) Meeting, and the Charles Wrights (recently moved from Lake Forest) . . . are still members of Twin Cities Meeting in Minnesota." (The *JOURNAL*'s editors feel reasonably confident that Decatur is in Illinois, anyway.)

AFSC Staff Changes

Cyrus M. Johnson, assistant professor of sociology at the University of Kentucky, has gone to Lima, Peru, for a two-year assignment as director of the American Friends Service Committee's urban community development project. With him are his wife, Lynne, and their two children, all members of Lexington (Kentucky) Meeting.

Also appointed for two years is Abelardo Morales, who will direct the AFSC's community development project in Cuauhtenco, Tlaxcala, Mexico. A graduate of San Jose State College, he went to Mexico in June with his wife, Barbara, and their sixteen-year-old son, Andres. Later he will be joined by eight young volunteers from South America and the United States.

Back in the United States after concluding a year with the Service Committee in India are Carroll and Mary Feagins of Guilford College, Greensboro, North Carolina. As associate director of the Committee's International Conferences and Seminars Program for South and Southeast Asia, Carroll Feagins helped to recruit participants and to arrange for conferences for diplomats and young leaders.

Letters to the Editor

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

Friends' Protests

I am writing in strong support of the action of the twelve Friends who stayed in the Senate visitors' gallery in protest against Congressional inaction and supineness in the evil being done by the Johnson-Rusk-McNamara triumvirate in Vietnam.

The twelve, and others who may protest in the future, may be encouraged by the fact that a small daily news sheet on the *S.S. Constitution*, which averages approximately twenty-two world news items a day, carried on successive days the report of this Quaker protest and then of the government retaliation in fining them.

A small way in which those of us can help who are not able to join actively in such a protest is to give the protesters our active, outspoken support. In September, if I am notified of need for aid in paying the fine imposed, I shall send a contribution to this end.

New London, Conn.

HOBART MITCHELL

Evangelical Friends

Among the news items in the column "Friends and Their Friends" (June 15th JOURNAL) appears one on the Friends Conference on Doctrine in July. Unfortunately the paragraph is misleading. The Association of Evangelical Friends, which sponsors this conference, is *not* the Alliance. The latter is a cooperative effort on the part of the four mentioned independent, evangelical yearly meetings; the former is a loosely organized movement which, through a series of triennial conferences and through the magazine *Concern* has served as a catalyst in bringing spiritual renewal before the hearts of Quakers in many Yearly Meetings. It has only individual memberships. That the Association has been influential in helping independent Yearly Meetings break off some of the shackles of regionalism may certainly be averred; but it has also been effective among other organized groupings of Friends, perhaps especially among Yearly Meetings in the Friends United Meeting.

The relationship of the Association and the Alliance to each other and to other groups of Friends may be clarified by reading chapter four of *American Quakers Today*.

Apparently you merged two news releases, in which case terseness was obtained at the expense of accuracy. Given the similarity of names used and the other factors abetting the confusion, your mistake is understandable!

Newberg, Oregon

ARTHUR O. ROBERTS,
Editor of *Concern*

Is Man Earth's Master or Custodian?

"Parks are for people and their enjoyment. I am not concerned about the birds or the animals or the trees." These were essentially the words of a highly responsible authority at the recent hearing upon designation of wilderness areas in the Great Smoky Mountains National Park. Not only another transmountain road but a resort hotel, heliports, and other "developments" were revealed as planned for this, the finest of our eastern National Parks.

One of the controversial issues that our society must face is whether man is here on earth as the possessor of all things, to be used for his economic gain and amusement, or whether he is here as custodian of the earth and the fullness thereof.

Those who are concerned need to express their viewpoints to congressmen and to the Secretary of the Interior before it is too late.

Washington, D. C.

WALTER S. BOARDMAN

True Stories

As one sits through a monthly business meeting, there is a feeling that our great spiritual message is on ice, drifting toward a sunny spot where it will melt away. It is said that Jesus spoke in parables so that the disciples could understand him. I hope I may be allowed to tell two stories.

The first one comes from Russia. It is about a three-year-old girl who wanted a teddy bear. Her father had died and her mother was working. When the child begged for the teddy bear, her mother said: "I do not have money now. Come Christmas, Santa Claus will bring it to you." When

Christmas came the child found under the tree a large teddy bear with red ribbon around its neck. She went happily into the street to play with it. When another little girl asked to play with it she said, "No. It is mine." The other girl said, "That shows that you are a selfish, greedy girl."

"No I am not! Here—play with it, and bring it back tomorrow."

When the girl did not come back the next day, the mother asked, "Had you met that girl before?"

"No," the youngster answered, "but I am sure she will bring it back."

On New Year's Day a teddy bear was again found near the tree. It had a blue ribbon. The mother said: "See, you must trust people. It is the same teddy bear, but with a different ribbon."

Here is a story about a meeting of Quakers who gathered to pray on First-day mornings here in New York City. Some of them were afraid because half a block away there walked people in dirty clothes, called bums, tramps, no-good people, drunks, and by other names. The elders of the meeting said, "Why fear them? Let us get to know them. There is that of God in every man. They do not have to come here to sit in silence. Let them come in and have coffee with us!" So all those people with the terrible names were gathered in the meeting house on First-day morning to drink coffee and eat rolls.

Why was I reminded of these stories? Because at the meeting they talk about building gates and hiring guards. Who does not know that gates and guards encourage violence?

New York City

DAVID BERKINGOFF

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.

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.

7—Purchase Quarterly Meeting, Stamford-Greenwich Meeting House, Roxbury and Westover Roads, Stamford, Conn. Bible study group, 9:45 a.m. Worship, 10:30. Reports from attenders at New York Yearly Meeting and Friends General Conference, 11:30. Picnic lunch, 12:30 (bring box lunch; dessert and beverage provided). Business, 1:30. Juniors and Young Friends welcome.

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.

21—Potomac Quarterly Meeting, Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m. Worship, 11. Lunch

served by host Meeting. Business and conference session, 1:45 p.m.

25-28—Indiana Yearly Meeting Waynesville, Ohio. Requests for hospitality (giving number in party, ages of children, and means of transportation) should be sent to Elizabeth Chandler and Margaret Hadley, Waynesville, O. 45068. Friends not driving can be met at Dayton, Xenia, or Lebanon (there is no direct transportation service to Waynesville). Camping facilities are available.

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.

28—Warrington Quarterly Meeting, Warrington Meeting House, Route 74 near Wellsville, Pa. Worship, 11 a.m. Lunch. Ministry and Counsel, 1:15, followed by business and conference session.

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.

BIRTHS

LINTON—On June 27, to David and Ann Holden Linton, a son, CHRISTOPHER MCINTOSH LINTON. His parents and brothers, Scott and Bruce (twins), are members of New York Monthly Meeting and attenders at Swarthmore (Pa.) Meeting. His grandmother, Margaret McIntosh Linton, is a member of Swarthmore Meeting.

MILLER—On June 16, at Santa Barbara, Calif., PAUL RICHMOND MILLER, third son and fourth child of Richmond P., Jr., and Elinor Kellogg Miller. The father is a member of Central Philadelphia Meeting.

MARRIAGES

HARRINGTON-SNYDER—On June 26, at Friends Meeting of Washington, D. C., MERIDA JANE SNYDER, daughter of Harold E. and Betty Linton Snyder, and LOUIS DRAPER HARRINGTON, son of Avery D. and Matilda M. Harrington. The bride and her parents are members of Friends Meeting of Washington. The groom and his parents are members of Lansdowne (Pa.) Meeting.

RAMSEY-LANE—On July 2, at Kingwood Park, Poughkeepsie, N. Y., ELIZABETH ANNE LANE and FRED LAWRENCE RAMSEY. The

bride and her parents, Richard and Anne Lane, are members of Poughkeepsie Meeting.

WILSON-GRAHAM—On June 7, at Pendle Hill, Wallingford, Pa., under the care of Providence Meeting, Media, Pa., LAURIE LYNN GRAHAM, daughter of Chester and Jo Graham of Southampton, Pa., and LAURENCE ALAN WILSON, son of Dan and Rosalie Wilson of Pendle Hill. The groom and his parents are members of Providence Meeting. The bride's parents, formerly of Madison, Wis., are members of Madison Meeting.

DEATHS

COLES—On June 6, at her home in Ambler, Pa., MARGARET HOUGH COLES, wife of William Coles. She was a member of Woodstown (N. J.) Meeting. Surviving, in addition to her husband, are two brothers, a sister, three daughters, a son, and seventeen grandchildren.

HALL—On May 21, at the Walton Home, Barnesville, O., ELMA C. HALL, aged 87. For thirty years nurse to the students of Friends Boarding School at Barnesville, she was a member of Stillwater (Ohio) Meeting.

MERRIMAN—On June 10, in the Penfield (N. Y.) Nursing Home, MARJORIE SNOW MERRIMAN of Fairport, N. Y. A member of Rochester (N. Y.) Meeting, she is survived by a daughter, Elizabeth Davis of Ontario, N. Y.; a sister, Mrs. John Heckel of Indianapolis, Ind.; two grandsons, four great-grandchildren, and a nephew.

PATTERSON—On June 30, at St. Barnabas Hospital, New York City, SARA TUCKER PATTERSON, aged 56, wife of John S. Patterson. She was a member of Chesterfield Meeting, Chesterhill, O., and a birthright member of North Dartmouth (Mass.) Meeting. Surviving, in addition to her husband, are a daughter, Elizabeth A. Barrett; a son, Jesse T. Patterson; and six grandchildren.

SCHREIBER—On May 29, after a brief illness, FREDERICK C. SCHREIBER, husband of Theodora A. Schreiber. He was a trustee and for many years an overseer of Merion (Pa.) Meeting. Surviving, in addition to his wife, is a son, F. Chris, Jr. Both are members of Merion Meeting.

STABLER—On July 7, IDA PALMER STABLER, aged 91, a member of Swarthmore (Pa.) Meeting. She is survived by three daughters, Eleanor Stabler Clarke, Cornelia Stabler Gillam, and Sarah M. (Stabler) Stabler; a son, C. Norman Stabler; fourteen grandchildren; and thirty-nine great-grandchildren.

WEDDLE—On June 27, after a lengthy illness, SYBIL GAGE WEDDLE, aged 85, a member of LaJolla (Calif.) Meeting.

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.

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 Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

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., 800 Santa Barbara 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.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

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.

Hawaii

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

Illinois

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

DOWNERS GROVE—(suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone Woodland 8-2040.

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.

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

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 Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. 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 Traque 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, 10:00 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.

LAS VEGAS—828-8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

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 Vail 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.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford. Meeting for worship, 9:30.

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.

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

LEHIGH VALLEY-BETHLEHEM — On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

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—125 West Third Street. Meeting for worship, 11 a.m.

MUNCY at Pennsdel—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5798.

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

Frankford, Meetings held jointly at Penn & Orthodox Sts., July 31st to Sept. 11th (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 — Temporary quarters: 1426 Denniston Avenue. Worship 10:30 a.m., adult class, 11:45 a.m.

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

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 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.

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

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.

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

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.

LINCOLN — Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

Washington

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

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

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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