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*T*WO people, three people, ten people, may be in living touch with one another through Him who underlies their separate lives. . . . It is as if the boundaries of our self were enlarged, as if we were one with them, and as if they were within us. Their strength, given to them by God, becomes our strength; and our joy, given to us by God, becomes their joy. In confidence and love we live together in Him.

—THOMAS KELLY

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Photo by Theodore B. Hetzel

Sightseers leaving Arch Street Meeting House, Philadelphia
(See page 438)

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Who Cares?

THE Twenty-first General Assembly of the U.N. opens this month. Does anyone care?

Everyone around here cares a great deal. The guards and the guides and all the service people at the headquarters buildings must get ready to handle their peak crowds. The men who hoist and lower the flags along U.N. Plaza will have to shift the order of poles to make room for the new colors. All the interpreters, translators, typists, and duplicators will again put on their extraordinary performances of instant communication and documentation. Protocol officers, conference secretaries, all those who set up 120 or more nameplates in their proper places in all the council and committee chambers, the staff of the Delegates' Dining Room who rearrange the fourth-floor facilities for a different diplomatic reception every evening, everyone in the Secretariat who has anything to do with the great complex of arrangements necessary to the General Assembly's operation—all of these care. The diplomats of all the national Missions care. They all have duties in relation to one or many more of the more-than-ninety items that will be on the Assembly's agenda. All of the thousands of people otherwise interested consciously in what happens to these items also care, whether they be here in New York or in their homes or offices all over the world—persons involved in peace-keeping in the Middle East; in the anti-colonial struggles in southern Africa and in the injustices of apartheid; in the search for moves toward disarmament; in world trade and development and the access to capital and technical assistance; in the establishment and implementation of principles of human rights; in furthering the evolution of international law; in devising means of financing the instruments of international organization; in safeguarding for the world community the newly-within-reach resources of the deep sea and the moon. The nongovernmental representatives at the U.N. care because their large constituencies do. The Foreign Offices of all the member nations care because they have to direct their delegations and advance and protect national interests.

But do the governments care? Are some of them, whether of large old nations or small new ones, so absorbed in their own external or internal problems that they imagine they can get along without the United Nations? Is our own country so deluded by its own power that it is forgetting the grim lessons and the grim warnings that point to the absolute necessity of establishing global institutions of peace?

Why worry about the General Assembly? Is not the war in Vietnam much more important? As Harlan Cleveland has written (in *The Obligations of Power*; see FRIENDS JOURNAL, August 15, page 423), "The institutions of peace will wither or grow according to whether they are by-passed or put to work each time the peace is broken."

In the breaking of the peace in South-East Asia the United Nations so far has been by-passed. The vital aspect of the negotiations that are bound to come someday over Vietnam is whether or not the U. N. will be put to work in the mending.

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Quaker Concepts in Tension

By CYNTHIA E. KERMAN

Individual and Community

THE Society of Friends is a strange mixture of stress on the individual and emphasis on the gathering of individuals into communities—emphasis on the *group*. From the outside, Quakerism looks to an observer like the most individualistic of religions—as though leading inevitably to anarchy. One cannot understand how each person can be free to follow his own leadings, yet not have everyone going off in different directions all the time. Very basic to Friends themselves is the concept that any one person may have guidance which will be contrary to the practice or understanding of others and yet be meant for the leadership of all. This, of course, is the reason for the method of consensus. The Holy Spirit listeth where it will; and the majority is not so important as the *one* who may be living in the Light. The importance of experience itself, the founding of a religion on experience to the exclusion of symbol and form and historical housing, pins this faith to the individual and makes him entirely central, for experience can only come to and be experienced by an individual.

On the other hand, people who join the Society of Friends seem, more than people who join other religious groups, to be seeking *community*. They are looking for a group with deep relationships to each other, with a level of caring and sharing that is not stressed or present in many other groups, with a rejection of anonymity and a plunging of the individual into relationship. And, to an extent not experienced in many other groups (though far from what many Friends hope), some Friends do seem to find this sense of community present.

Perhaps the thread that ties these two contrasting elements together is exactly this: that real community cannot be achieved unless the members of it act as individuals—act, that is, *authentically* and out of their own experience, so that what they bring to others is real. And then there applies the other half of the Quaker faith about continuing revelation: that the leading which is

given to the individual is not in conflict with the leadings given to others, provided all are sensitive to the guidance of what is deepest and best within them; that truth, in a very deep sense, is one; and that the closer we get to what is most real and basic in each of us, the closer we get to one another and to what is right for all.

Good and Evil

Quakerism has long been associated with an optimistic view of man. It is, in fact, rejected by some people for its taint of “rose-colored glasses” and its supposed Pollyanna attitude. In fact one of the early distinguishing marks of Quakers in a Puritan society was their rejection of the doctrine of original sin and their stout defense of the goodness in all men, whether criminals, slaves, the mentally ill, or even kings and sultans. And this affirmation of goodness has run centrally through all the Quaker history of social reform. It is the foundation of the American Friends Service Committee and of the peace testimony and of all the work for international reconciliation and for a remolding of the social order.

Yet Friends are not blind to the evil in man. In fact, the more they work for reform the more they experience the forces which work against it and which cause the conditions they protest. The more they put into practice the peace testimony and the more they protest the choices of violence, the more are hostile feelings turned on them. And the more they experience their own inner selves, the more clearly they are aware of what is reflected by the inner mirror, the more they know that they themselves are acting from many motives, with a mixture of goodness and badness, selfishness and altruism, in most of the things they do. The deeper our experience goes, the more we must recognize the darkness, and the more the concept of sin must come into our thinking, as we sense it in all its power and horror in both ourselves and in others.

What can hold the tension between good and evil? How does love act in the face of sin, and what happens to both imperfect selves in the encounter?

Love does not stand above and speak from a superior understanding. Love kneels, and weeps for another; love aches, and yearns to heal. A hurt which one suffers, kept within oneself, is only a hurt—a sterile thing which shuts

Cynthia E. Kerman is chairman of the Committee on Worship and Ministry of Ann Arbor (Mich.) Meeting. This is the second installment of several meditations she wrote (others appeared in the August 15th Journal) in preparing for a retreat of Friends last spring at Kalamazoo, Michigan, where she served as leader.

one up in a box, and makes the walls thicker and thicker; but a hurt which is suffered for another strikes a crack, a wider and wider breach in the box, until the love of God can well up and course through and wash away the unclean, festering hurts within, and perhaps at length the splintered fragments of the box itself. We who are shut in boxes: until we can kneel and weep for another, we may never find the door to the Kingdom of Love.

The ocean of light overcomes the ocean of darkness; how does this come to be? Do the forces of good conquer the forces of evil and overwhelm them by their might? Do we refuse to acknowledge the darkness, turn on the lights and keep them blazing by reiteration of slogans about goodness and faith? Or can we enter into the tension of knowing that in us, as in the person next to us, there is great potential for causing injury and doing violence to what is most precious? Can we know that sometimes such harm, meant or unmeant, is done and that sometimes agonizing choices have to be made about the least evil of a number of violences (and here most crucially we may be misled by unrecognized motives)? Can the setting of our relatedness be such that we deeply share in both the sin and the goodness of all those about us—not separated, not cut off? Can the context of love mean that we are most deeply *one* with all these others—not better, not worse, neither wholly evil nor wholly good, not perfect but *called to be* perfect, not judging, not condoning, but accepting, hoping, and trusting—trusting beyond betrayal, loving through hurting and being hurt, giving beyond all reason and justice, receiving beyond any merit of our own? When we glimpse this joyous acceptance of the human condition, there begins indeed the flowing of the ocean of light.

Blessing

By JANET HARRISON

The wind hurled half the tree's life
into the air,
blessing us with a fierce shower
of locust hail,
the winged seed beating into our hair.

We stepped anointed
into the calm of Meeting.

All that hour the sea-sound raged,
pouring in at either door,
dinning above the inner roar
of attempted meetings,
efforts to catch center,
struggles to prevent wildfire
blazing uncontrolled to the edge
of life, or deluge
from quenching precarious ardor.

Hawks in the Friendly Brood

By SALLY GRIMES

QUAKERS, the popular conception goes, are all dove-like creatures who carry around the olive branch of peace wherever they go. In fact, as Quakers themselves know, this is not the case—there is many a hawk nesting in the Friendly brood. How is this possible?

"How? The same way Quakers disagree on other things." The speaker was a young woman from England, one of twelve Quakers selected at random from Morning-side Heights Meeting in New York to be interviewed on the subject of pacifism. "I know a great many good, devoted Quakers who went into the armed forces during World War II. They did not want Hitler to win and felt it dishonest not to."

This Friends' opinion on the old chestnut "Can a good Quaker *not* be pacifist?" was backed up by the majority of the group, all but one of whom were pacifists. "I've known lots of Quakers who weren't pacifists," said one, "and I think they have the right because of the essential tenet of Quakerism that it is right for everyone to come to his own decision about what God demands. This overrides the testimony on how conflict situations should be dealt with."

Another man echoed that view: "In the Society of Friends, there is no required position one must take. The emphasis is on the freedom of every member to make his own decision."

Agreeing, one woman added: "It seems to me there must always be some conflict—the same way when any reasonable person chooses violence there would have to be conflict in him. But the conflict is even stronger for a Quaker if he believes there is Light in every person."

The one member in this group who had decided he could not accept pacifism said, "It does not set up a conflict, but there is nothing unique in Quakers as opposed to all other Christians. I'd be hard pressed to say why Quakers are any more pacifists than any other Christians. The founders of Quakerism took the words of Christ literally—the only way they can be taken. The belief is that the Inner Light will appeal to all men and make it possible to work out proper social solutions.

"But I can't reconcile the world as I know it with what Christ preached. I don't think nonviolence is going to work against aggressors. I would hope that a non-violent appeal to man's conscience would persuade him, but I don't know that this is true.

"I don't feel there's a deep conflict in being a Quaker

Sally Grimes, a member of North Columbus (Ohio) Meeting, has just received a master's degree in journalism at Columbia University. This article is based on part of her thesis, "A Quaker View of Peace, War, and Vietnam."

and not a pacifist. There is no Quaker doctrine, simply a peace testimony. If there were one basis of Quaker thought, it would be the individual conscientious search for truth and tolerance for the views of others."

Another, in supporting a nonpacifist Quaker position, said: "I just don't define a Quaker that narrowly. I think it possible for an atheist to be a Quaker. The main definition is that of a seeker—to have a sense of awe and wonder."

But several saw the peace testimony as an integral part of Quakerism, and they doubted that a good Quaker could not be a pacifist. Their views were:

—"Friends have no creeds, but one of the long-time traditions is specifically pacifist, and if you accept the Society I don't see how you can accept the use of violence."

—"To me, being a Quaker means taking the testimonies of the Society seriously. I can see different degrees of a person's accepting pacifism, but for him to be in the first instance against it, no."

—"I don't think any Quaker who understands Quakerism could not be a pacifist, but, as you know, not all Quakers are pacifists. It seems to me that Quakers who are not pacifists have difficulty in resolving the ambiguity. I don't think a person *has* to be, but his position can't be rationalized."

A young conscientious objector gave the following example of the kind of dilemmas which often have driven Quakers out of their pacifism:

There are circumstances under which the dilemmas involved could be almost unbearable. Even though I wouldn't go along, I couldn't find it in myself to condemn someone who chose one side rather than another in the dilemma.

For example, in the 1740's a bunch of rednecks from the Alleghenies in Pennsylvania decided that the only good Indian was a dead Indian. This was entirely against the principles of the Quaker government in Pennsylvania at that time. Under Quaker rule, the whites in Pennsylvania never had any trouble with the Indians, unlike all the other colonies, and traded and lived with them in peace.

These men were Scotch-Irish, Presbyterian frontiersmen who felt called on by God to liquidate the heathens. About a hundred Moravian Indians took refuge in Philadelphia. The Paxton Boys, as they were called, prepared to march into Philadelphia and slaughter the Indians.

At the time, the entire government of Philadelphia was run by Quakers. What to do? Innocent people were about to be slaughtered, and, furthermore, in God's name. Most of the young Friends took

up arms and made a show of force. The Paxton Boys packed up, went home, there was no bloodshed; a show of force was enough.

In a capsule, this is the sort of dilemma which on a more massive scale many people must have had a devil of a time dealing with during World War II when military fascism was committing mass murder, not just of the Jews, but of everyone.

I would be the last person to say it was not a dilemma. My position, which is typical of Quakers, is that a negative testimony against war is insufficient. Merely to say I'll keep my hands clean and you can lift scalps as you please is not enough. The Quaker approach is positive: in the words of George Fox, "an attempt to remove the occasion of war."

Probably most Quakers today would have taken up arms to protect the Indians from the Paxton boys, if we may judge by the fact that most Quakers (three-fourths) either joined the armed forces or supported the war philosophy during World War II. Granted that a hawk-like dove is still a dove—given Quaker behavior in times of stress, what makes us think we are any different from other Christians when it comes to pacifism?

Children Raking Leaves

By MARGARET DIORIO

Cheeks, fingers flushed, the children drag their rakes
Across the yard, halting where leaves are heaped highest.
In the kingdom of childhood all is wonder.

When a quick wind whirls the shrill leaves round them
Their shouts and arms in play gather morning.
The crate they've filled with leaves is overflowing.

One leaps feet first, headlong the other dives
Stanchly over the top to quell the leaves;
Lords of their world, they ride the rakes like rajahs.

I might have known when they pressed to sweep the yard
The scene would shift, the chore change to a game.
They have scrambled up a tree; two rakes hang from
a bough.

My sight is gripped by children, yard, and sky.
Like reins their frank ventures pull up the years,
Where piecemeal the crust of necessity was formed

That smothers spirit. So when childhood ceased
My brains and flesh in a frenzy to move on
Bid me forsake delight in elemental things.

Children forgo nothing, stay thus ever human;
Still feel those buds of wonder in the tree of life.
Heed them; unseen, they seem to whisper, Unchain us.

Strangers Within the Gates: A Receptionist's View

By ETHEL S. MCCLELLAN

For we can do nothing of ourselves, but being called, being drawn, being required to do that which is far beyond our strength and giving up thereto, the life springs, the power appears which does the work.

—ISAAC PENINGTON

WHEN I first assumed the duty of greeting visitors to the historic meeting house at Fourth and Arch Streets in Philadelphia, my main concern was to train



© Friends Journal Photo

Northwest gate, Arch Street Meeting House

myself in the knowledge of what took place in this Quaker town from 1682 on. What of Penn's activities? What of the building itself and of the comparatively small group who created this City of Brotherly Love? What of the river and the woods and the Indians? What of the yellow-fever epidemic which postponed for over a hundred years the building of this gathering place? What of the "Holy Experiment" in government?—how was it different?

As time passed and experience in explaining grew, I found myself more involved with the study of Penn himself. How was he able to accomplish so much? Why do so few people know of him? Such questions as "What did Franklin and Washington do here?" began to challenge my ability to place Penn chronologically: a hundred years earlier than our so-called Founding Fathers! How did the young, wordly son of a British admiral become the religiously-driven, knowledgeable, effective person who could turn a dream into a practical reality?

Ethel McClellan, who for about two years has been receptionist at the Fourth and Arch Streets Meeting House in Philadelphia, is a member of Radnor (Pa.) Meeting.

In attempting to explain the "Holy Experiment," I found I must try to understand what made Penn tick. I must learn more of his early life in England—I must deepen my understanding of the seventeenth-century world. I must know why the Quakers broke from the Church of England. I must read and study not just Penn but Fox and Penington—their involvement with Bible-reading and Christianity; "clearness" of belief and understanding of Christ's words; deeds and dedication and "Practice"; and, above all, "that of God in every man."

How explain Penn's ability to make peace with the Indians except by Christian "brotherly love"? Children are a "natural" for this interpretation. For them the Indians can easily become *any* stranger of another color. Then: "What do Quakers believe?" "Is a Quaker a Christian?" Why no forms? What about dogma? You then become involved with Christ's way of life and way of teaching. This is where William Penn and George Fox and visitors to the Meeting confront each other on common ground. In the resulting discussions and dialogues surprising opportunities suddenly develop where seeds may be planted in minds accustomed to dogma. When one of those seeds really enters a mind it is reflected in eyes and face; then the searching questions begin to come. It makes a great deal of sense to a young person that Christianity can become a way of life for today. That Quakers have proved this "experimentally" opens a door for a person who may wish to try it out in his own church setting. The paths which lead out from this point of contact are legion.

Of the approximately 50,000 people who come through the meeting house yearly there are tourists from many countries, exchange teachers, exchange students, businessmen attending conferences, religious leaders of many faiths, members of the John Birch Society, skeptics, agnostics. These may be Germans, Africans, Scandinavians, Israelis, Hindus, Japanese, Koreans, South Americans, Haitians, and Vietnamese, as well as those from English-speaking countries. There are college history majors and school-bus tourists from as far away as Denver. Scout troops come from far and near, aged from Cub and Brownie tots to the top age-brackets. These large groups I take into the Meeting Room, where I attempt to answer either their ignorance or their interest. The short attention-span of children, plus the nervousness of their leaders, tells me when to confine my information to the building itself and its handmade, symbolic durability. The imaginations of even the least attentive, however, are caught by Penn's treatment of the Indians

and by the fact that this peaceful, nonviolent approach may be a key to possible friendships to be made in school with those of other races. The "something of God" in each of us is a new thought to a surprisingly large number of children.

Since the Ecumenical Council in Rome, I have noticed an increasing number of Catholic groups coming with pens and pads to take down notes on Quaker belief. They ask searching questions as to doctrine, dogma, and sacraments, and, although the plainness of our buildings is a shock to them, they are beginning to understand the reasons for this. Today groups of nuns come asking questions. A few weeks ago a young man studying for the priesthood spent more than an hour with me discussing Quaker beliefs. It was difficult for him to grasp our emphasis on a way of life *in* the world. Sometimes, in such discussions, I have wished I were a Howard Brinton or a Douglas Steere, but I have learned that the answers come increasingly clearly and instinctively and that a way of explanation seems to open. As one Jewish woman put it: "I seem to feel the presence of God in this building." I am slowly learning to depend on that Presence.

On a recent Saturday my actual count of the visitors was 385, although I know there were many more, uncounted. I talked steadily from 10 a.m. to 4 p.m. There were many large groups—sometimes two or three at once. People stood in the lobby and listened. A group of tourists from Maryland, arriving shortly before closing time, were so caught up with the implications of Quaker beliefs that they overstayed the closing hour and asked where they could attend meeting for worship. I gave them the names of Meetings near their homes, but when I opened the front door on Sunday morning, there they were on the step! They had driven all the way back from Maryland to meet with us. Again, they remained long after meeting for worship was over and took with them much of our literature.

Recently, a young man in uniform came in alone on a Sunday afternoon. He had hovered around a group who were discussing the Quaker peace testimony with me. After they left he asked me how he could reconcile his inner beliefs with the life he was heading into. He had been happy as a student at the University of Colorado when the draft had taken him. The idea of killing was repugnant to him, for he felt he could function best by preparing to *work* for his fellow man, not to *kill* him. He had only this one last afternoon of leave. The idea of becoming a conscientious objector had occurred to him too late; he had no church affiliation and nobody to consult. In such a case, how can one speak truth to the *absence* of power? We agreed that his way of life from there on could be toward as constructive a way of love as possible within his restricted environment.

By way of contrast, another visitor, a very vocal and belligerent gentleman who wanted to "kill all communists," stated that he was at one with Friends in believing in Christ. I asked him whether he thought Christ would feel you could kill an idea by killing a man. Although he seemed to have no ready answer, I hope I set him thinking.

A young man from South Africa walked in one day. He told me that the idea of white supremacy was a part of him, but that he was beginning now to wonder. I had been discussing American race relations and John Woolman with a young woman from West Germany when this man joined us. As dialogue took place between them, they were joined by others who soon forgot that they had come to buy picture postcards!

Sometimes those who seemingly come to patronize or belittle remain to listen and learn. One loud-voiced group of four, whom I at first found it difficult to "love," remained to question me intensely. After spending much time later in the exhibit room, one of them came back alone to tell me that our conversation had been the high light of his whole week's trip—that if Christ was "like that" he could make some sense out of living in this crazy world after all—you didn't have to be a Christian to "Go ye and do likewise."



© Friends Journal Photo

*Those who come to buy picture post cards from
Ethel McClellan (left) remain to listen*

These are only a small number of examples of the daily confrontations which take place at Fourth and Arch. People of all ages come through the door. They scan the walls with blank puzzlement until their eyes rest on the only printed words in sight: "Friends believe that in the silence God speaks to each of us." Driven, worried,

and anxious though they may be, many of them respond automatically to this thought.

One day not long ago eighty-five sixth graders listened intently as I described the world of Penn's adolescence and how he—one human being—was able, with the help of God, to plant an idea in a world which needed it. I asked them to think how important each of them was, when you considered how many parents, grandparents, great-, and great-great-grandparents back through hundreds and thousands of years—and how much love—it had taken to produce them and to help them survive, and how important each of them would be to their children. I asked them to consider George Fox's idea of "that of God" in each of us. I wish others could have seen the thoughtful faces of those children and of their teacher! Many of them came to the desk later to thank me.

Increasingly I know that this historic meeting house in Philadelphia has a unique opportunity for Quaker and Christian outreach. The world is on the move—and seekers are on the move. Recognizing a light in the darkness, they pause to think and seem to go away refreshed. Parents get their children to read aloud those few words on the wall about God speaking to us in the silence.

My conviction is that this old meeting house is important in history only in so far as it has housed a great spiritual movement. That movement is important to a much wider society than the Society of Friends. Someone must interpret a Christian way of life in the world of today, as Fox and his small group did in his corrupt era. When the barnacles of dogma are scraped off, it is easy for all the world's religions to speak the same language.

Ours is a house by the side of the road. May the doors remain open!

THE apostolic church of the spirit can spring up again today in these troubled times. The fires burn low but can be kindled again. . . . The lives are ripe for an escape from Quietism into the realm of preaching, as we have already escaped from Quietism into the realm of public service. Hear the words of George Fox: "Sound, sound abroad . . . Sound ye all abroad in the world to the awakening and raising of the dead, that they may be awakened and raised up—to hear the voice that is living. For the dead have long heard the dead, and the blind have long wandered among the blind, and deaf among the deaf. Therefore sound, sound, ye servants and angels of the Lord." I submit that there are as many seekers today as there were in the days of Fox.

—THOMAS KELLY

Nonpayment of Provincial War Tax

Letter from the Past — 223

A SCRUPLE against paying taxes which directly or indirectly support war has had a long if sporadic history among members of the Society of Friends. It received official support in London in 1679 when decision was made that fine or punishment for such refusal could be reported by the meeting in the annual listing of "sufferings for Truth." At Philadelphia Yearly Meeting every year lately this concern has been voiced by individuals. In 1966 the Meeting went so far as to authorize some minor action on the subject, including a delegation to visit the Internal Revenue authorities and to explain the tender conscience of the increasing number of Friends who refuse part or all of their Federal income tax.

The most intensive consideration of the matter among the Meeting's membership appears to have occurred more than two centuries ago. Before 1700 the Pennsylvania Assembly was asked by the mother country to supply men and funds for British military enterprises in the colonies. The Quaker legislators, when they complied, did so uneasily, with the excuses that it was for defense or that the money was voted nominally for the sovereign's use and that they were not responsible for what use the king (or queen) chose to make of it. They also accepted as a permanent unqualified mandate the words of Jesus, "Render unto Caesar the things that are Caesar's." Sometimes Friends distinguished as acceptable mixed taxes and as unacceptable those taxes that were definitely labeled for war.

We are indebted to John Woolman's *Journal* (Chapter V) for an account of the exercise that arose in Philadelphia Yearly Meeting both in 1755 and in 1757. In the former year a committee was appointed which issued an epistle expressing the feeling that "the large sum granted by the late act of Assembly for the King's use is principally intended for purposes inconsistent with our peaceable testimony," and that "as we cannot be concerned in wars and fightings, so neither ought we to contribute thereto by paying the tax directed by the said act, though suffering be the consequence of our refusal." Woolman speaks of the conference on the subject "as the most weighty that ever I was at." There was not unanimity in the group. Some who felt easy to pay the tax withdrew, but twenty-one substantial Friends subscribed the epistle; they included John Woolman, John Churchman (who also mentions the matter in his *Journal*), Anthony Benezet, John Pemberton, and Samuel Fothergill, an English public Friend visiting America.

In the Yearly Meeting of 1757 the matter was opened again, and a committee of about forty Friends were appointed to consider "whether or no it would be best at

this time publicly to consider it in the Yearly Meeting." Visitors from other Yearly Meetings—including John Hunt and Christopher Wilson from England—were asked to join the committee. The decision was negative. There was difference of opinion on the subject, and "for that and several other reasons" the committee unanimously agreed that it was not proper to enter into public discussion of the matter. Meanwhile it recommended that Friends of differing opinions "have their minds covered with fervent charity towards one another." One wonders why the different result from two years before and what were some of the "other reasons."

Part of the answer, I think, is to be found in a letter to John Hunt and Christopher Wilson, sent to them by the Meeting for Sufferings in London. This letter is dated 9.vii.1756 and is signed by Benjamin Bourne, clerk. I shall quote it as I have copied it from the manuscript minutes of the Meeting. It falls in date between the two Philadelphia Yearly Meetings described above, at the second of which Hunt and Wilson were present and in a position to transmit the urgent advice of London Friends.

The main purpose of their mission to Pennsylvania, as is well known, was to prevent the home government's proposed requirement of an oath for members of the Assembly by asking Friends to refuse to run for election. The British Friends asked the government to let them attempt first to bring about the purging of the Assembly of Quakers. In this they succeeded to the extent that most Friends withdrew from the Assembly; thus the threat was averted. Evidently the same pressure was exercised to encourage Friends to pay provincial war taxes to the British crown and particularly not to publicize their scruple against paying them. But neither the minutes of Philadelphia Yearly Meeting for 1757 (under 9 mo. 23) nor its epistles—whether to London Yearly Meeting or to its own members—are so explicit as the letter. After repeating the primary commission to the English delegates to try "to prevail on Friends in Pennsylvania to refuse being chosen into Assembly during the present commotions in America" and "to make them fully sensible of their danger, and how much it concerns them, the Province, and their posterity to act conformably to this request and the expectations of the government," the letter continues:

And as you will know that very disadvantageous impressions have been made here by the advices given by some Friends against the payment of a tax lately laid by the provincial assembly, it is recommended in a particular manner that you endeavour to remove all occasions of misunderstanding on this account, and to explain and enforce our known principles and practice respecting the payment of taxes for the support of civil government agreeable to the several advices of the Yearly Meeting founded on the precept and example of our Saviour.

May that wisdom which is from above attend you in this weighty undertaking, and render your labours effectual for the purposes intended that you may be the happy instruments of averting the dangers that threaten the liberties and privileges of the people in general and restore and strengthen that union and harmony which ought to subsist in every part of our Christian Society.

Two brief lists were delivered with the above letter: extracts from London Yearly Meeting minutes of 1715, 1732, 1733, 1734, and 1735, in which the payment of dues to the government is inculcated; and titles of Acts of Parliament, seven chapters in four Acts from the reigns of William and Mary and Queen Anne, "wherein it is expressed that the taxes are *for carrying on a war*." The final phrase was to leave no doubt that English Friends encouraged no escape on the ground that a Quaker conscience could assume the doubtful or peaceful purpose of the legislation.

The grounds on which the scruple among Friends was silenced in 1757 are clear. Friends had long paid such taxes and wished to obey the laws. If Pennsylvania Friends refused to vote for them as assemblymen or to collect them as tax collectors or to pay them as subjects, the liberties enjoyed in the colony, such as permitting affirmations in place of oaths, would be terminated. The exhortations in the gospels and New Testament epistles in favor of paying Caesar his dues were applicable. The early Quaker examples of civil disobedience in other matters were forgotten, and the relevance of the continuing Quaker testimonies against personal participation in war and against the payment of tithes was not cited. In the latter area Friends were resolutely against payment and suffered ruinous distraints. Evidently dues for the support of "hireling ministers" seemed more obnoxious than taxes for the prosecution of war. If Colonial Friends disagreed with the practice of Friends in England or even with one another they would expose the Society to disharmony.

When Woolman's *Journal* was reprinted in England in 1775 the whole section on paying or not paying taxes was omitted, but in America the problem already was taking a different form. Friends and others had opposed taxation without representation when the Stamp Act was passed in 1765. With the outbreak of the Revolution the issue was one of using continental currency or of paying taxes to support war *against* Great Britain. This, many American Friends (like Job Scott) and Meetings were willing openly to oppose.

NOW AND THEN

The unity of Christians never did nor ever will or can stand in uniformity of thought and opinion, but in Christian love only.

—THOMAS STORY (1670-1742)

Quaker Light and the New Believers

By CHARLES A. WELLS

This is a summary of five lectures presented at Cape May during Friends General Conference in June. Charles A. Wells, editor of the national news service, Between The Lines, published in Princeton, New Jersey, is a member of Newtown (Pa.) Meeting.

QUAKERS should feel at home with the new spiritual concepts which are uprooting so many doctrines of the past, for Quaker thought long anticipated the present revolt against religious dogma and the images of God frozen in theology and ritual. We have found spiritual knowledge and truth through our own inner searchings and have made real this experience to others through humanitarian service; therefore the Quaker mind does not see the world of the spirit on the rim of an abyss as do those who have felt their faith being swept away. To the contrary, Quaker eyes have been watching with warm anticipation a whole generation of New Believers whose presence confirms our historic concept of the divine presence in all of life.

While it is the truth-seeking, fact-revering scientific revolution which is forcing the abandonment of irrelevant religious dogma, it is critically important for us to discover that many of the same scientists who have brought in the electronic-nuclear age are themselves expressing new concepts of faith to match the greater dimensions of our expanding scientific knowledge. Einstein, Eddington, Max Born, Niels Bohr, Robert Oppenheimer, Harlow Shapley, Harold Urey, Willard Libby—to name but a few—have expressed fresh concepts of life and of man that possess a compelling, engrossing mysticism. Generally speaking, to such scientists man remains central and unique in the universe, microscopically in terms of the building blocks of the atom and telescopically in terms of space and stars. And the human intellect, like the life spark itself, is viewed with more awe and wonder than the theologians have often expressed in their view of the soul, which they have regarded as a kind of soccer ball booted about between the teams of heaven and hell. Most scientists today, therefore, are not spreaders of doubt, but are New Believers in our age of power unlimited.

Stirred by these fresh vistas, many young people have been gripped by the realistic evaluations which science forces upon us. Only a few of these young people are activists, but more of them are reaching out to find greater understanding in the modern environment than any generation of youth we have known in our lifetime—understanding of sex, race, economics, war.

These youthful New Believers have compelled us to recognize that science has erased the sexual double standard. Girls, long restrained by fear of consequences, can now be as free as boys. Many an American father who

has successfully concealed his own sexual behavior now faces this truth in the defiance of his rebellious young daughter. All men have been somewhat like the sheiks of Araby who, before the days of air travel, stashed their women in the baggage compartments of trains while they rode first class. ("Oh, they're just women—put them anywhere!") But today this attitude will not take the place of air tickets to Paris. Women and men must now be weighed in on the same moral scales. There will be many painful adjustments and much suffering as we learn at last that, for both men and women, sexual love is a legacy one can invest wisely and draw dividends on all through life—or squander and pay for by an existence of tortured impoverishment.

In racial matters our youth have performed a similar service by making it clear that racial justice must come here and now, irrespective of illiteracy, lethargy, or even irresponsibility and indolence. For these shortcomings are largely the incrustations on human personality that accrue from many generations of oppressive despair. The New Believers have carried teachings about the brotherhood of man under the fatherhood of God out of segregated sanctuaries into the streets. After nearly two hundred years of hypocrisy as a nation, we are now terrified at the prospect of looking democracy in the face. But there will be no turning away.

These same youthful New Believers are compelling American business to realize that profit is not enough. Industrial leaders complain of the growing lack of interest in business careers. A recent survey reveals that almost nine out of ten of today's college graduates prefer careers in government, research, teaching, the Peace Corps, or the Job Corps to becoming business executives. Why? List the recent record of flagrant irresponsibility by much of business towards slaughter on the highways, cheating in packaging, ignoble advertising, pollution of streams and of the air—even in our living rooms through TV channels—and we can see why research, teaching, and the volunteer services are preferred to Madison Avenue or Wall Street. They're safer and cleaner. These New Believers will do much to improve the character of our economic life.

Those closest to life on our American campuses report that a large percentage of students—and not just those who demonstrate—feel a sense of outrage over the war in Vietnam on two counts: first, because we are trying to stop a revolution by conventional warfare without seri-

ously attempting to provide an alternative to the Communist revolution. (The Communists have made their gains chiefly through land reform, tax reform, and purging of corruption. We've done little about any of these.) Second, because the indiscriminate slaughter of our massive firepower is now killing three or four times as many villagers as Viet Cong. The new scientific weapons have become so destructive that we can no longer expect to achieve worthy national goals by their use. When we fight at a thousand miles an hour in the air and can spray villages on the ground with 750 high-velocity slugs from a M-16 rifle in 60 seconds, we can't pick out the bad guys from the good guys. The New Believers among our youth are protesting such disregard and debasement of human values. They are calling us to use our great resources for constructive rather than destructive purposes.

Undergirding this growing awareness of the futility and frightfulness of modern war is another army of New Believers, springing out of the ecumenical movement in the Roman Catholic Church. Pope John's little-noticed words in *Pacem in Terris* (that there is no longer any difference between just and unjust wars, that modern weapons have made all wars unjust), plus the denunciation of military action against civilian populations by the Ecumenical Council, have stirred a weighty and determined testimony for peace among young Catholic laymen and youthful priests. Pope Paul's words and activities promise for this witness an enduring base that may well become a turning point in history. Moreover, the Roman Church presents a disciplined body of influence which politicians will respect. Quakers may soon find themselves in the rear guard rather than the vanguard of peace.

The New Believers behind the Iron Curtain are perhaps the most significant of all. Numerous young Russian poets, writers, playwrights, painters, with no religious background or instruction whatsoever, their formative years spent entirely in an atheistic atmosphere, are now pouring out verses, novels, and plays which reveal an obsession with the immeasurable dimensions of the human spirit. This is in defiance of the Kremlin's demands for "Socialist realism," which largely defines man as a political and economic animal. For this defiance Soviet intellectuals are being put in prison or are being confined to mental institutions. This new spiritual mysticism which continues to spring out of the barren rock of Marxist materialism is even more promising than the crowds that still fill the Russian churches after fifty years of persecution. And it holds more hope for dissolving the threat of communism than all our missiles.

How then can we consider this an age of dying faith and dead gods—when we are moving into one of the most spiritually creative eras in history? For note that all these New Believers reveal a consciousness that love is life's

major force, bringing man into closer kinship with all creation; and that when love is activated, through sacrifice and suffering, even unto death, it becomes unconquerable. The Quaker heritage demands that we have the grasp and courage to be among the New Believers.

Funeral Reform: A Quaker Concern

By CALHOUN GEIGER

IN 1948 the Yellow Springs (Ohio) Monthly Meeting of Friends set up a committee under the chairmanship of Arthur E. Morgan to study funeral practices and to see what might be done to remedy the ostentation and extravagance which were almost universal in this area. Discussions within the Meeting continued over a period of nearly five years, with the result that the use of funeral directors was discontinued and the Burial Committee took over the responsibility for arrangements.

The members of the committee had assumed that their responsibility at a time of death would be an onerous one, to be discharged as a matter of duty. However, on the first occasion at which they officiated they discovered that the rendering of a service of this sort was a meaningful and deeply moving experience—a privilege rather than a burden.

Not long after this the work of the committee was mentioned in a magazine article and the committee was swamped with inquiries. Ernest Morgan had succeeded his father as chairman of the committee, and he decided to prepare a mimeographed explanation to use in answering inquiries. While he was at it he thought it well to include reference to memorial societies which perform a closely similar function and which had developed in several cities. At the same time, his mother, Lucy Griscom Morgan, was insistent that arrangements be made with a medical school whereby persons who so desired might leave their bodies for medical education. She hated to "see anything wasted," she said.

It soon became apparent that there was urgent need, in many parts of the country, for the bequeathal of bodies for education and research. Likewise there arose the question of eye-banks and temporal bone-banks. Soon the intended mimeographed sheet had grown into a 64-page booklet—a highly concentrated one, at that. Entitled *A Manual of Simple Burial*, it was published through Celo Press, the publishing department of the Arthur Morgan School at Burnsville, North Carolina.

Calhoun Geiger, a member of the staff of the Arthur Morgan School at Burnsville, North Carolina, previously served for eight years with the Southeastern Region of the American Friends Service Committee. The third edition of the *Manual for Simple Burial*, mentioned here, may be obtained for \$1.00 (postpaid) from the Celo Press, Burnsville, North Carolina.

This, however, was only the beginning. Celo Press gave permission to Jessica Mitford to use the *Manual* for the major part of the Appendix in her book, *The American Way of Death*. Then the *Manual* became the handbook of the Continental Association of Funeral and Memorial Societies (59 East Van Buren Street, Chicago 60605).

Thus the concern of a small Friends Meeting, expressed through the work of a minor committee, has become a significant factor in an important continental movement. The *Manual* has sold more than 15,000 copies and is already in its third edition, substantially revised. The memorial-society movement now includes some 310,000 people and is growing steadily, drawing much of its orientation from the Quaker philosophy set forth in the *Manual*. (Publishing of the *Manual*, incidentally, has become an important activity and source of income for the Arthur Morgan School.)

Central to the funeral-reform movement is the ideal of simplicity, accepting death reverently as a part of life, stressing the ongoing elements of human personality, avoiding preoccupation with the dead body, and minimizing the commercialization of death.

Where it is not practical to set up Meeting burial committees, Friends should be encouraged to join memorial societies and, where possible, to take part in their leadership.

William Penn House, Washington

THE opening of William Penn House on September 10th will be the culmination of a dream long held by Friends in the District of Columbia: to provide a center for service to all Friends' groups in the country for the development of concerns for peace and world order. The house, at 515 East Capitol Street, Washington, is a four-story building whose first floor is a large meeting room for seminars and whose upper floors will enable the directors, Robert and Sally Cory, to provide a place for hospitality and informal discussion. The project has been endorsed by many Quaker groups, including Friends United Meeting, Friends General Conference, Philadelphia Yearly Meeting, the Friends Coordinating Committee on Peace, the Friends Committee on National Legislation, and the American Friends Service Committee. These groups will appoint members to a program advisory committee. The building is owned by the Friends Meeting of Washington, which also assumes the administrative responsibilities. The directors will work in close cooperation with existing Quaker programs in Washington.

To furnish this large house in simple but meaningful style will be no easy task for the Washington Friends. Many Friends will wish to contribute pictures, maps, and books which testify to the life and ideals of William Penn. Nor is the financial problem an easy one. Fortunately, every dollar contributed will elicit \$1.50 from a special fund already established by a donor especially interested in the project. Already a number

of Quakers who are deeply concerned with the need for strengthening Quaker witness in world affairs have sent earmarked checks to the treasurer of Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D. C. The committee administering William Penn House hopes that this fall there can be raised funds which, together with the matching gifts, will insure the project for a five-year experimental period.

After the doors of William Penn House are opened it is hoped that a number of Quaker groups (coming, for instance, from Quaker educational institutions, from the regional offices of the American Friends Service Committee, from Young Friends, and from Yearly Meetings) will use the meeting room for two-and-three-day seminars on problems of American foreign policy. Programs which have been developed by the Washington Friends Seminar Committee, such as the Quaker Leadership Seminars, will have a "home" on Capitol Hill. In the living room of William Penn House, Bob and Sally Cory hope to gather together on occasion small groups of persons interested in specific problems of achieving a more peaceful world. Such hospitality could stimulate interchurch cooperation for peace and in a small way could promote the strengthening of the United Nations and assist Friends in exploring the implications of Friends' peace testimony.

New England Yearly Meeting

June 21-26, 1966

Reported by THOMAS BASSETT

MEETING for the first time in the Connecticut Valley (at Amherst, Massachusetts) symbolized a change in the character of New England Yearly Meeting within the past generation. Thirty-five years ago very few Friends, except for those in New York Meeting, lived this far west in New England. Now there are two Quarterly Meetings mainly in or west of the Connecticut Valley, with almost a quarter of the Yearly Meeting's membership. This change has been so gradual that no single year's transactions seem very different from those of the years before. But, examined in historical perspective, the details reveal a trend which may characterize other Yearly Meetings, too.

This year's accent was on youth. Whereas in 1945 only one out of seven members was under twenty-one, for the past five years more than a fourth have been minors. Now the Yearly Meeting has committed itself to maintaining a full-time "pastor" for its nearly 900 younger members.

The tone was gay and informal. One memorial concluded: "A merry heart doeth good like a medicine." Laughter punctuated both the plenary sessions and the worship-workshops. A new daily bulletin reported the program in a light spirit. Friends flouted the June heat with bright-colored and informal dress; their address was equally bright and informal. The New England Friend has the punning wit and the verbal dexterity of the college graduate, professional, or professor—reminiscent of Brook Farm. He prefers small-group discussion to long speeches. The program reflected these preferences more than in former years.

Because a growing proportion of the members are urban professionals and executives, average income appears to be increasing. The \$35,000 budget was 10 percent above last year's and four times that of 1945. After Raymond Wilson's address, Friends gave, on the spot, over \$800 to FCNL. No one questioned the Yearly Meeting's ability to raise \$100,000 for an annex to the New England Friends Home, if the way is otherwise clear.

Reports on the state of the Society agreed with Barrett Hollister's characterization of Friends as a "society of religious amateurs"; there is a widened participation in the work and worship of local meetings. The decline from 116 recorded ministers in 1901 to 26 in 1964, half of whom are retired, shows a shift in custom and attitude toward the vocal ministry.

The mood was confident, although total membership is only ten more than that of the constituent groups at the end of 1943, and perhaps two thousand less than it was a century ago. This membership, however, is younger, brought in by conviction rather than inheritance, and full of converts' zeal. Many of the small new Meetings approximate a one-to-one ratio between attendance at worship and resident membership.

But the changes are secondary, the continuity basic. The revised discipline, finally approved for printing, attests to this. The voices of meeting pastors were less heard than they used to be; but the chorus of executives and secretaries for the many Quaker institutions in New England was strong. The missionary society heard about Vietnam rather than Kenya or Ramallah. The missionary committee, still going strong, spoke in Woolman's terms of learning from and sharing with those to whom we go. Evangelical outreach still makes up the gap caused by emigration and death, but there are different sources of new members, and different ways of attracting them. In 1918 the Bible half-hours were led by A. J. Muste (now secretary emeritus of the Fellowship of Reconciliation and a veteran exemplar of civil disobedience), who one day innocently left the hall a step ahead of the police. In this war year Alexander Purdy, tracing the concept of the spirit through the Bible, supplied the epistle's concluding quotation: "There is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in." (Jeremiah 20:9)

The peace testimony received major attention. Of all New England Friends drafted or enlisted by the end of 1943, nine out of ten were in armed service. Today the proportion has shifted, with a new emphasis on practicing nonviolence in every sphere of life. Still, members differ sharply on where to draw the line. As the wording of a peace telegram was being considered during the final session, a dove of peace (pigeon) entered through a side door. Friends do not read the future by the flight of birds, but noted this entrance as auspicious.

When the smaller body of New England Friends wrote its closing and uniting minute in 1944 it concluded, "We feel that at this present time the lack of corporate unity of Friends in New England is a deterrent to the spiritual growth and service of Friends." While a measure of such growth seems clear, it has been a growth which has had more promise than achievement.

Book Reviews

WILLIAM PENN THE POLITICIAN: *His Relations with the English Government.* By JOSEPH E. ILLICK. Cornell University Press, Ithaca, N. Y., 1966. 267 pages. \$5.75

In British usage, a politician is one versed in both the theory of government and the art of governing, and experienced in the practice of conducting affairs of state.

At the Tercentenary of William Penn, in 1944, Owen J. Roberts, then Associate Justice of the Supreme Court of the United States, maintained that Penn "showed himself a master of municipal law, of state government, and of world order."

Penn himself wrote: "If men be bad, let the government be never so good, they will endeavour to spoil it in their turn," and "There may be room there [Pennsylvania], though not here [England], for such an holy experiment."

Joseph E. Illick, trained at Princeton and at the University of Pennsylvania, and now a member of the Department of History at San Francisco State College, here presents William Penn as the practical politician, creative statesman, and royal courtier always devoted to his Commonwealth. It is not Penn the Quaker leader who is here portrayed. Yet, frequently, the only way to interpret Penn's policy is to hold it up to the witness and high hope Penn had as a Quaker proprietor dealing with the government at home.

This carefully documented study is notable as one of the first results of the opening to scholars of the Albert Cook Myers Collection of William Penn Papers at the Chester County (Pa.) Historical Society. RICHMOND P. MILLER

LIVING-ROOM DIALOGUES. *A Guide for Lay Discussion, Catholic-Orthodox-Protestant.* Edited by WILLIAM B. GREENSPUN, C.S.P., and WILLIAM A. NORGREN. National Council of Churches and Paulist Press, Glen Rock, New Jersey, 1965. 256 pages, paperback, \$1.00

This little volume (now in its second printing) is a tremendous step toward broadening the base for discussions of religious unity and union at the local level—where it counts most!

Concise outlines are given for seven dialogues, in each other's living rooms, between Catholic, Orthodox, and Protestant laymen. The book is issued with full ecclesiastical approval (although the usual *Imprimatur* and *Nihil Obstat* are omitted). Discussion guides are placed in a context of prayer and scripture readings. The book breaks all precedents in being intended for use without direct clerical or "ministerial" supervision.

Common resource materials, equally interdenominational in their authorship, solve the difficult problem of providing good non-technically-phrased but "un-popularized" reading. Lists of carefully chosen "selected readings" aid the person who wants to dig deeper.

The ten essays included in the book are top-quality ecumenical reading in themselves. The two very best (and original to this volume) are "Our Common Christian Heritage" and "Why We Don't Break Bread Together." The latter is marred by a rather summary dismissal of Friends and Salvationists as "relatively small groups of Christians" who "have no Lord's Supper," but the basic approach is extremely constructive and

the volume contains at least four other references to Quakers—all either favorable or sympathetic.

The article on "Our Christian Heritage" (by the same two authors in reverse order—one a Paulist Father) not only manages well the very difficult task of speaking for all Christians, but does so in truly inspirational terms.

DEAN FREIDAY

CLARENCE PICKETT: A MEMOIR. Compiled and edited by WALTER KAHOE. Privately printed and bound at Rose Valley Press, Moylan, Pa., by Walter and Mildred Kahoe, 1966. 52 pages

This labor of love is a little gem of a book. Its entrepreneur, a publishing-firm executive, has long followed the postman's holiday-hike tradition by spending his spare moments producing on his own modest press charmingly printed books to delight his friends. Being a fellow member of Providence Meeting (Media, Pa.) with Clarence Pickett, and sharing with countless others a desolating sense of loss when the American Friends Service Committee's executive secretary emeritus died in March of 1965, Walter Kahoe set himself to creating this small volume primarily as a keepsake for Clarence Pickett's friends in the Meeting. In the course of preparation, however, the memorial expanded so much that in its finished form it is both a memoir and a biography, containing a number of facts that have not been published elsewhere—facts preserved on a reminiscent tape recording made by Clarence Pickett only a few weeks before his death.

These bits and pieces of biographical detail help to make it clear why Clarence Pickett was considered by many to be what Norman Whitney called (at one of the memorial services) "the complete Quaker"—and why also, in telling of Clarence's appointment in 1929 as executive secretary of the Service Committee, Walter Kahoe speaks of the "awed appreciation" which Friends and others came to feel at "how perfectly the man had been matched to the job."

For the time being this memorial volume (issued in a limited edition of two hundred copies) is not available to the public, but if it arouses sufficient interest a second and larger edition may be brought out by a commercial printer at \$2.00 a copy, although such a second edition (about which inquiries may be addressed to Walter Kahoe at Moylan, Pa.) would necessarily differ somewhat in format from the present hand-assembled one.

F.W.B.

A RIDE ON HIGH. By CANDIDA PALMER. Lippincott, Philadelphia, 1966. Unpagged. \$2.95

Until recently Candida Palmer and her family lived near us in the "inclusive" West Philadelphia neighborhood of Powelton Village. A long-time Friend, she was active in both Powelton and Arch Streets Meetings. *A Ride on High* and her first book, *Snow Storm Before Christmas*, grew out of her concern that urban children, like our own and our children's friends of many colors and backgrounds, could not find themselves reflected in the books they read. She pioneered an attempt, now gaining momentum, to present city children and their environment in a way which they will recognize, rather than as a strange phenomenon called brotherhood.

Candida's knack for enthusiasm and making the most of the place in which she finds herself carries through into this book, wherein Tony and his friend Chester travel on their own on the elevated train to the baseball game. When Tony loses his token, the boys use ingenuity to get back home. Having watched my own nine-year-old son learn to negotiate the Philadelphia transit system going to school this year, I felt the reality of the situation and admired the way the boys turned a catastrophe into an adventure.

JOAN D. WATTLES

Friends and Their Friends

Vacationing Editor Injured in London. Frances Williams Brown fell and broke her hip while sight-seeing on August 11 during a month's visit to England. (She had planned to return to the JOURNAL office on August 25th.) Latest word received is that she has been successfully operated on and is recuperating comfortably and in remarkably good spirits, considering the upsetting of both her plans and her person.

Carl F. Wise, JOURNAL board member, has consented to serve as acting editor (as he did in a similar emergency three years ago) and will rejoin the JOURNAL staff next week.

Urgent problems of Friends Meetings will be tackled at the fifth annual Meeting Workers Institute at Pendle Hill (Wallingford, Pa.), September 16th to 18th. At the first session the group will list what they consider the areas of greatest concern; then, with the help of resource persons, they will seek to find answers to the problems, "thus keeping the way open for continuous renewal in the life of the Meeting."

All Meetings are invited to send one or more representatives to the Institute. The charge per person for the weekend (from 6 p.m. dinner on Friday until after 1 p.m. dinner on Sunday) will be seventeen dollars. Registrations, with part payment of five dollars, should be sent to the Extension Program at Pendle Hill.

"Peace Fast—Anonymous" is the heading above a calendar on the bulletin board of Ann Arbor (Mich.) Meeting House. According to the instructions posted, "X marks 24-hour abstention from solid food in concern for Vietnam." On the calendar's large squares a number of persons may indicate anonymous participation in the fast.

Is the Communion liturgy really Christian? No, says William K. McElvaney, a Methodist pastor writing in the *Christian Advocate*, for although the worship patterns are historic and time-tested, there is almost no specific reference to our neighbor. Nothing is said in the liturgy that could offend a popular cultural viewpoint or that would challenge the thinking of, for instance, a hard-core segregationist. A Roman Catholic priest involved in the Los Angeles riots observed that Roman Catholics can attend weekly Mass without having their

implicit racism questioned. In his own church, William McElvaney has been experimenting with changes in the wording of the Communion liturgy that make it more specific and particular; he recommends that similar changes be made officially so that Christians should not be able to come away from this solemn sacrament without an awareness of the ever-present relationship of God, neighbor, and self.

A meeting-house receptionist's view of visitors from the "outside world" (as presented by Ethel McClellan in this issue) suggests that an "outsider's" view, even though expressed nearly seventy-five years ago, may be timely. Beatrix Potter, famed creator of the "Peter Rabbit" books, visited the Quaker Meeting at Falmouth, England, in 1892 and wrote in her just-published private *Journal* (as quoted in the *London Friend* of August 5) "I can only say I never liked a Service more, and only wish I could go there every Sunday. . . ."

"For my part, and God forgive me if I am wrong, I think Creeds and manners of worship are of the least possible consequence. Surely a pious heathen is more acceptable than a wicked so-called Christian, and how shall any man or Sect presume to say that he holds the true light?"

Eric G. Curtis will be new headmaster at George School, Bucks County, Pennsylvania, beginning with the school year 1967-68. Since 1948 he has been on the faculty of Earlham College, Richmond, Indiana, serving successively as professor of chemistry, dean of men, dean of students, and now vice president. At George School Eric Curtis will succeed Richard H. McFeely, who is on sabbatical prior to retirement as head of the coeducational boarding school, which is under the care of Philadelphia Yearly Meeting. James A. Tempest, a member of the school's faculty, is acting headmaster for the coming academic year.

"Quakerism on the Eastern Shore of Virginia" is described in a twenty-page article by Kenneth Carroll of Dallas (Tex.) Meeting appearing in the April issue of the *Virginia Magazine of History and Biography*.

The 1966 Christmas packet of the AFSC Children's Program includes ideas about gifts to share with friends. In it the adult leader will find detailed descriptions of simple, inexpensive presents that boys and girls can make for children enrolled in Headstart or in similar programs. There are also directions for easy-to-make gifts to help handicapped children learn and grow. Elsewhere in the packet are suggested ways of sharing with children in other lands. Photographs and line drawings enhance the text.

Although geared to the elementary-school level, many of the service projects can be adapted for use with preschool and junior-high-school boys and girls.

Priced at twenty-five cents, the Christmas packet (available about September 1) may be ordered from the Children's Program, American Friends Service Committee, 160 North Fifteenth Street, Philadelphia.

"Black Power is the only way Negroes are going to get anywhere in a lot of places in the South," says Winifred Green, a white field worker for the American Friends Service Committee, quoted in the *Wall Street Journal* (July 22). "Actually, SNCC isn't saying anything now it hasn't been saying since 1961—it's just that nobody listened before."

In a letter to supporters of the Southern Christian Leadership Council, Martin Luther King, Jr., points out that the slogan has caused conflict and alarm because it is used in a variety of contexts—to advocate social change by violent means, or Negro separatism, or simply political power where Negroes are a majority. He deplores and repudiates the term in its extremist sense but reminds readers that the new mood represents an angry frustration that has arisen from real, not imaginary, causes. "Many Negroes have given up faith in the white majority because 'white power' with total control has left them empty-handed."

At a meeting in Harlem of the National Council of Churches' Commission on Religion and Race, Negro clergymen from seventeen states issued a statement that Black Power is "a cry from the depressed of Negro ghettos." The basic causes of recent riots lie "in the silent and covert violence which white middle-class Americans inflict upon victims in the inner city."

Church money for racial justice is the idea behind Project Equality, started as a Catholic laymen's effort in St. Louis in 1964 and now an interfaith program of increasing dimensions. Originators of the plan point out that since the religious community is second only to the federal government as the nation's largest single consumer of goods and services, the effect could be tremendous if this community did business only with firms that do not practice discrimination. As described in a report in the *Christian Century*, the project is termed not a boycott but "a coupling of economic sanction and moral sanction" for the purpose of education.

The moving force in Project Equality is the National Catholic Conference for Interracial Justice, an unofficial organization including laymen, priests, and nuns. Within two years, N.C.C.I.J. hopes that in at least forty metropolitan areas there will be Project Equality programs that will involve (by progressive steps) the general purchasing, construction work, real estate, banking, and insurance affairs of the participating religious groups.

The Earlham School of Religion at Richmond, Indiana, is instituting a new program leading to an M.A. degree in religion. This has developed from a concern to satisfy a need for more and better training for nonpastoral ministries (retreat directors, campus ministries, Meeting secretaries, etc.). The two-year program will be flexible, offering practical experience as well as theoretical background to the fifty per cent of the student body which customarily elects to work in the newer and more experimental ministries. The school will continue to offer the B.D. degree which prepares for the traditional ministry with pastoral Meeting.

Art and the First-day school, art and Quakerism, art and religion in general—such topics make up Dorothea Blom's pamphlet, *What is the Function of Art in Religious Education?* A publication of the Religious Education Committee of Friends General Conference, it is a seven-page handbook for the teacher who wishes to use art as part of the "language of the spirit."

Dorothea Blom—a member of Purchase (N. Y.) Meeting who has written and lectured for many years in art-related fields—maintains that Quakers' traditional disassociation from art gives them an advantage in reclaiming it for religious purposes. Quakerism has never equated religion with "thin-blooded art," it has never been committed to art chosen by one person or one generation, and it does not idolize authority.

Half the booklet is devoted to questions and answers; it ends with three specific programs that might be worked out in a First-day school curriculum. For copies (25 cents each) write to Friends General Conference, 1520 Race St., Philadelphia, Pa. 19102.

Parents wishing to bring their children to meeting are given reassurance in the newsletter of Princeton (N.J.) Friends, whose Committee on Worship and Ministry invites families to "come to meeting together . . . encouraged by knowing that we welcome the sounds of infants and small children learning to settle into the silence. We believe that many children may learn to like it. It doesn't bother us if they leave when they become restless. . . ."

A biblically oriented FRIENDS JOURNAL staff member has suggested appending to this invitation: "Forbid them not! For of such is the kingdom of heaven."

Because Friends have no special service of dedication or baptism for the newborn, Eastside Meeting, Bellevue, Washington, has proposed the holding of meetings for worship, to which all members would be invited, in the homes of families with new babies.

"Medicine and Religion," a postgraduate symposium, with enrollment open to physicians and clergymen of all faiths, will be held at the University of Kansas Medical Center in Kansas City on October 25 and 26. The symposium will focus on two areas—that of sex and morality and that of alcoholism—and will aim for physician-clergy dialogue at the highest level of frankness and integrity.

Conscientious objectors in France are now able to work in voluntary civilian organizations, free from direct military control but still on government assignment, according to the *Reporter* of the National Service Board for Religious Objectors. Recently twenty-one C.O.'s began work on a community development project in southern France; nine others are working in a shanty town near Paris; most of the rest are involved in road building, research, and statistical surveys. Included are Protestants, Catholics, and anarchists. A number of absolutist pacifists are still in prison, however. The authorities tend to

accept automatically anyone who applies for C.O. status, because such service is for thirty-six months, while the term for military service has been reduced to fifteen months.

Correction: The son of Abelardo and Barbara Morales is sixteen-month-old Andres (not a sixteen-year-old as erroneously reported in the August 1 JOURNAL). The Morales family is in Mexico with the American Friends Service Committee.

Letters to the Editor

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

"There Is No Good Use for a Gun"

I lost a cherished and irreplaceable friend in the tragedy in Austin, Texas.

Friends have often spoken out against war and national arms—now it is more than time for a comparable witness and effort against the sale or possession of guns, anywhere or any time, by anyone. Guns can only be used for killing—there is no good use for a gun.

I ask all Friends everywhere to write to President Johnson, senators and representatives, local politicians, mayors, newspapers, local organizations and churches, and whomever or whatever else they can think of, and encourage all their friends to do the same.

We should have learned long ago; now there is truly "no time but this present" to do whatever we can.

Chicago, Illinois

BARBARA STOCKING

More Friends Needed in Politics

Why can't Friends play a more active role at the lowest political precinct level right in their own back yards? This might manifest itself in groups of Friends under the aegis of local Peace and Service Committees persuading non-Friends or even (hopefully) Friends to run on platforms advocating peace and positive programs of race-relations endeavor, such as opening suburban presently segregated sections to persons of differing national and racial backgrounds, etc.

There is nothing new in this, but I believe those who represent us in Congress would be more receptive listeners if those elected at lower levels back home (state, county, village, etc.) were men and women who vocally supported these opinions.

Friends have not done too much of this. Perhaps now is the time, while we still have the responsibility and the privilege of voting in primaries for candidates of like mind.

New York City

ARTHUR B. WARING

Land of the Free?

In the July 1st FRIENDS JOURNAL Howard E. Kershner, responding to the question, "Why have hatred and fear of China mushroomed in our country?" says, in part, "It is because the Chinese are communists" and "because the American people do not want to give up freedom." These answers require another question: If we are so afraid of the Chinese communists' bothering our freedoms in the future, why are we giving away those freedoms today? For example, freedom from military

conscription; freedom for impoverished Americans (money and energy needed for rehabilitation are going to war in Vietnam); freedom for U.S. citizens to go to Cuba, China, North Korea, North Vietnam, etc.; freedom to enjoy unbiased news in the press; freedom of mind, which so many of us are trading for a fear-and-hate-communists obsession that permits our leaders to engage in "brinkmanship," even though they risk a war which could bury all freedoms everywhere.

The Finns, Swedes, Swiss, Italians, French, and Japanese—all living next door to socialist countries or having large communist populations—do not have this fear-hate-destroy complex which dominates U.S. foreign policy.

St. John, N.B., Canada ARTHUR and HELEN BERTHOLF

On "Looking Within"

The remarks by Charles Wright in the July 15 issue are truly thought-provoking and controversial. The statements that the Society of Friends has become closed, has lost its flexibility and its uniqueness, and that it should make itself better known definitely need further comment.

We should be aware that since Fox's time other faiths have sprung up offering much the same as Quakerism, appealing to twentieth-century liberal democratic thought.

Friend Wright urges "that Friends should speak out." But before we do that, I would like to see us looking within. If we want to make a public appeal we should change some of our old practices; the lay ministry (which often results in poor preaching); too much quiet (a tiring custom); the drab-looking meeting houses; and, by all means let us have some music!

By so doing we might reply favorably to the query at the close of the article: "Are we ready for those who might seek us?"

Great Falls, Montana

ESTHER HAYES REED

Announcements

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

BIRTH

FREDENDALL—On June 27, to Bruce A. and Sheryl A. Fredendall of Carversville, Pa., a daughter, KIRBY DELYNN FREDENDALL. The father and the paternal grandparents, Gordon L. and Pearl L. Fredendall, are members of Southampton (Pa.) Meeting.

MARRIAGE

ROESKE-PICKETT—On July 2, at Wilton (Conn.) Meeting, MARGARET ANN PICKETT, daughter of Ralph H. and Margaret Way Pickett, and DONALD HENRY ROESKE, son of Mr. and Mrs. Henry H. Roeske of Fairfield, Conn. The bride and her parents are members of Wilton Meeting; the groom is a member of Nashville (Tenn.) Meeting.

DEATHS

BLACK—On July 15, WILLIAM A. BLACK, Sr., aged 82, a member of Mansfield (N.J.) Meeting. He is survived by three sons, William A., Jr., Horace G. R., and Biddle N.; a daughter, Alice B. Waln; twelve grandchildren; and two great-grandchildren.

EAVENSON—On July 25, at Arden Hall Nursing Home, Philadelphia, S. IRENE EAVENSON, aged 90. She is survived by a number of nephews and nieces. A member of Reading (Pa.) Meeting, she was active in the Meeting's sewing group for the American Friends Service Committee. Memorial contributions may be sent to AFSC, 160 North 15th Street, Philadelphia.

EWING—On July 17, at the Hickman House Infirmary, West Chester, Pa., MARTHA H. EWING, aged 90, a member of Greenwich (N.J.) Meeting. She is survived by two brothers, W. Walter Ewing and Robert P. Ewing.

KELCHNER—On July 14, at Sarasota (Fla.) Memorial Hospital, DORA J. KELCHNER, aged 97, wife of the late Woodward L. Kelchner. She was a member of Millville (Pa.) Meeting.

LIVEZEY—On July 19, at Atlantic City, N.J., J. MORGAN LIVEZEY, aged 84, husband of Lida Livezey. He was chairman of overseers of Atlantic City Meeting as well as being chairman of the welcoming committee, which he made his special concern. Surviving, in addition to his wife, are a son, Burt of Atlanta, Ga.; a daughter, Mrs. W. W. Powers of Philadelphia; and seven grandchildren.

MAYER—On July 22, at the home of his daughter, Virginia Mayer Valentine, in Abington, Conn., ANDREW MAYER, aged 86, a member of New York Meeting (Brooklyn). Also surviving are a brother, MacDonald Mayer of Kent, Conn., and two grandchildren.

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.

SEPTEMBER

4—Annual meeting for worship conducted by the Adams Society of Friends Descendants, 3 p.m., Quaker Meeting House in Adams, Mass. Speaker: Russell Johnson, peace education secretary of the New England office of American Friends Service Committee.

5—Bucks County World Peace Fair, noon through evening, St. John Terrell's Music Circus, Lambertville, N. J. Exhibits, forums, discussions, films, international bazaars, food, snacks, attractions for children. Featured speaker: Mrs. Martin Luther King, Jr. Concert by folksinger Phil Ochs, 8:30 p.m. (tickets in advance, \$2.50 to \$3.95). Friends Peace Committee will receive profits from dinner. Overnight camping sites available. Admission to fair: 25 cents per person. For further information or tickets: Robert Horton, chairman, Peace Fair Committee, 4433 Somerton Rd., Trevose, Pa. (ME 9-1956; evenings, EL 7-3857).

10—Nottingham Quarterly Meeting, Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by worship and business. Bring box lunch; dessert will be provided. At the afternoon session Allan Brick will speak on American Friends Service Committee peace programs, with emphasis on Vietnam.

10-11—Northwest Quarterly Meeting of New England Yearly Meeting at Indian Brook Lodge, Plymouth Union, Vt. Correspondent: Thomas Bassett, 179 N. Prospect, Burlington, Vt.

11—Baltimore Quarterly Meetings (Stony Run and Homewood), Sandy Spring Meeting House, Sandy Spring, Md. Ministry and Counsel, 9:45 a.m. Meeting for worship, 11 a.m. Lunch (served by host Meeting) followed by meeting for business and conference session.

11—Haddonfield Quarterly Meeting, Medford, N. J. Worship, 10:30 a.m., followed by business session. Box lunch, 1 p.m.

11—Annual meeting for worship, 3 p.m., Catawissa (Pa.) Meeting House, one block west of main highway near center of town. Sponsored by Millville (Pa.) Meeting.

16-18—Fifth Annual Meeting Workers Institute at Pendle Hill, Wallingford, Pa. See page 446 for further details.

17—Jeanes Hospital Fair, Hasbrook Avenue and Hartel Street, Fox Chase, Philadelphia, rain or shine, 10 a.m. to 8 p.m. Refreshments and entertainment for children and adults. Baked goods, gifts, white elephants, used books. Over 35 community organizations and Meetings cooperating. Chicken barbecue dinner: adults, \$1.75; children, \$1.00.

23—Shrewsbury-Plainfield Half-Yearly Meeting of New York Yearly Meeting, Manasquan (N.J.) Meeting House. Ministry and Counsel, 10:30 a.m., followed by business meeting. Christine Downing will speak on "Prophecy and Poetry: A Personal Problem" at 7:30 p.m. Lunch and supper will be served.

24—Philadelphia Quarterly Meeting at Chestnut Hill Meeting, 100 E. Mermaid Lane. Worship and Ministry (everyone invited), 10:30 a.m. Lunch at noon. Progress report by committees studying future of Quarterly Meeting and outreach to college-age young people. Also reports on publicity program of Friends General Conference, and Vietnam program of American Friends Service Committee.

25—Annual Meeting at Warrington Meeting House, Route 74

near Wellsville, Pa. Meeting for worship, 11 a.m., followed by lunch. Speaker at 2 p.m.

OCTOBER

1—Thirty-seventh Annual Fair, Buckingham Meeting, Lahaska (Bucks County), Pa. Georges Duval in charge of entertainment for children; Ranulph Bye in charge of art exhibit. Country gourmet items for sale; also plants, baked goods, snacks. Lunch served in school gym until 2 p.m.

MEETING ADVERTISEMENTS

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

Argentina

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

Arizona

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

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

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

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

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 Lombard 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 367-2877.

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 10:30 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.

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 Trakey St.

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

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

New Jersey

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

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

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

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

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

MONTCLAIR — 289 Park Street. First-day School and worship, 11 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—Meeting for worship and First-day School, 11 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.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.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, 298-0944.

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—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 10:15 a.m., both 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, 11 a.m., First-day School at 10, 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.

LANSDOWNE—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 Pennsdale—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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

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

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

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

Fair Hill. No meeting until October 2nd. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Unity & Walm 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 at Green St. until Sept. 4.

Green Street Meeting, 45 W. School House Lane. Held jointly with Coulter at Green St. 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.

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 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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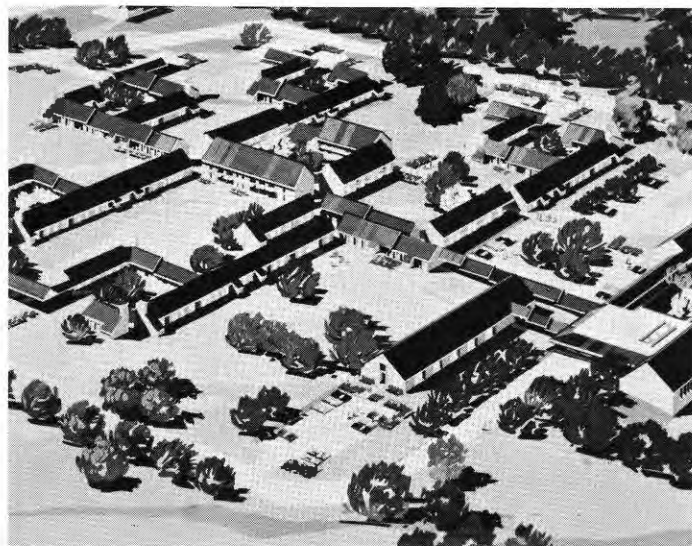
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