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Quaker Thought and Life Today

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Korean Friends and leper families holding meeting for worship on leveled-off knoll where community center will be built for leper village

(See page 484)

Photo by Heang Woo Lee

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THE active life is better than the life of contemplation so far as we actually spend in service the income we derive from contemplation.

—MEISTER ECKHART

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Vietnam Aid Through Canada Is Blocked

WHEN New York Yearly Meeting Friends learned that the U.S. Government was not cordial to their desire to send food and medical supplies to the people of Vietnam, both South and North, they decided (as reported in the September 15th JOURNAL) to send money and parcels to the Canadian Friends Service Committee's program of war relief. Now, however, word has been received from the Canadian FSC that the United States Treasury Department has ordered payment stopped on all checks on U.S. banks made out to the Canadian Quaker agency. It also has confiscated all parcels sent to the CFSC by New York Yearly Meeting.

"We feel," writes David L. Newlands, CFSC general secretary, "that intercepting aid sent to our Service Committee is interference with our work and involves Canadian rights and sovereignty. We have brought this matter to the attention of the Minister for External Affairs, and, pending final outcome, we will be pressing our case in the Canadian communications media." Canada, he adds, has no law prohibiting shipment of goods to any part of Vietnam.

The Canadian group's shipments of medical aid to the Vietnamese were scheduled to be sent in equal amounts to workers for the Red Cross in South Vietnam, to the National Liberation Front Red Cross, and to the North Vietnamese Red Cross.

The Red Cross has given to Canadian Friends the addresses of Red Cross agencies which will distribute supplies in both North Vietnam and in the territories held by the National Liberation Front. Although the N.L.F. Red Cross is not directly affiliated with the international organization, officials have been assured of its cooperation. Practically all of the letters and telegrams of comment received by the Canadian Red Cross have favored its participation in the program.

A news account in the Toronto *Daily Star* of August 29th quotes a U.S. Treasury Department official as saying that it is "standard procedure to stop U.S. citizens from aiding the enemy." Also quoted is a statement by Ross Flanagan of New York Yearly Meeting: "If this is the way the Government wants to handle things, we'll have to revert to underground tactics. It will not be the first time we have had to go around the law; we did it when slavery was legal in the U.S. Quakers played a leading part in the Underground Railway that smuggled slaves to freedom in Canada."

According to Murray Thomson, CFSC's peace education secretary, New York Friends are looking into the legal and other aspects of the U.S. Government's action and are firm in their determination to support suffering people all over the world, including Vietnam. He makes it clear that Canadian Friends will not be used simply as "trans-shippers"—that they reserve the right to distribute contributions as they see fit, adding that they welcome support and supplies and money from all sources. The Canadian Friends Service Committee's address is 60 Lowther Avenue, Toronto 5, Ontario.

Does anything give a man more courage to trust his own heart than to know that he is not alone in his moral loneliness?
—DAN WILSON

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FRIENDS JOURNAL

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Editorial Comments

On Standing Up to Be Counted

QUITE without any intent of the editors, this issue of the JOURNAL seems to have been taken over to a large extent by the Far East, with Russell Johnson's report on his mission to Cambodia, Margaret Utterback's tale of her latest visit to the village for lepers with which Korean Friends are so much concerned, and the brief account of the United States government's disapproval of Friends' sending medical supplies to all sections of Vietnam.

Unplanned though this emphasis may be, it is a fairly accurate reflection of the tenor of Friends' current concerns. Hardly a day passes that the mail does not bring to the JOURNAL office a minute, letter, or other statement from a Yearly or Monthly Meeting or an individual Friend expressing protest and deeply-felt distress at American military actions in Vietnam and contiguous lands. It is true that—just as in the days before the Civil War when there were a number of Friends who disapproved of that strongly Quaker-flavored device, the Underground Railroad for aiding fugitive slaves—this is not a *unanimous* attitude on the part of Friends. We know of at least one Meeting, in fact, where a weighty member has stated publicly that he will resign if the Meeting contributes financially to the "Quaker Action Group" which is raising funds to assist Canadian Friends in sending medical aid to the Vietnamese, both South and North. And there is the widely known example of the erstwhile Presidential candidate of little-exercised but never-officially-relinquished Quaker background who almost daily pleads for the intensifying and expansion of our military action in the Far East. But it seems safe to guess that these are not "the sense of the meeting"—that the average Friend of today is greatly disturbed by the betrayal of fundamental American ideals and freedoms represented by such official activities as the bombing of nonbelligerent Cambodia and the blocking of medical aid sent by way of Canada.

Probably no members of the Quaker Action Group or of similar bodies bent on trying to alleviate suffering in Vietnam are particularly surprised at finding themselves derided as traitors, communists, etc. There was

ample forewarning of such derision in the address made not long ago before the Veterans of Foreign Wars by Secretary of State Dean Rusk wherein he implied (in what *The New York Times* characterized editorially as "an extraordinary misreading of history") that opponents of expanded war in Vietnam are the current equivalent of those who in the 1930's tried to appease the Nazis and the Fascists. And those who are working under the "Quaker Action" label are doubtless also aware that their actions may be misrepresented, as evidenced in an eight-column scarehead in the September 10th *Philadelphia Inquirer*, proclaiming that "Phila. Quakers Ship 1st Medicine to Viet Communists," even though the news report beneath this headline made it clear that the supplies in question were specifically designated to be split fifty-fifty between North and South Vietnam and that the Quaker Action Group is an informal committee of only a few members who freely admit that many Friends disagree with their actions. Chances are, however, (and can this have been intentional on the part of the copy editor?) that the majority of readers, seeing only the glaring headline and not the news report beneath it, will draw their own conclusions.

There is ground for gratitude, at least, that the waves of protest against American atrocities (which is not too strong a word; the Viet Cong are not the *only* ones guilty of atrocities) in the Vietnam area are increasing, rather than diminishing, for it is a well-known phenomenon that (through the Law of Diminishing Returns) if something incredible is repeated long enough and often enough it no longer *seems* incredible, and the public begins to take it for granted, even as we now find ourselves giving increasingly little attention to detailed reports of amazing astronomical outer-space feats that several years ago we not only would have considered almost impossible but would have devoured word for word with unappeasable appetites. We hope profoundly that the time will never come when we shall take for granted the napalming and bombing of civilians in Vietnam and Cambodia. And we see at least a tiny ray of hope in the fact that in another part of Asia, where only fifteen years ago the populace was also suffering grievously from

the depredations of military might, Korean Friends (as recounted in Margaret Utterback's "They Are Overcoming") are attempting to achieve some modest victories through methods of peace and love, rather than through those of war.

For any who, though disturbed by American militarism's flouting of traditional moral tenets in its Vietnamese involvements, hesitate to align themselves unequivocally with the forces of protest regarded as trea-

sonable in certain influential circles, it may not be out of order to quote part of what Kenneth Morse had to say several months ago in an editorial in *Messenger*, the Church of the Brethren magazine: "Judging from remarks you hear from some Christians, they would like to be obedient followers of their Lord, yet at the same time they hope never to be the cause of any trouble. What they seem to have forgotten is that Jesus himself . . . was something of a troublemaker."

They Are Overcoming

By MARGARET GRANGER UTTERBACK

This is a sequel to "Cross-Country in Korea," Margaret Utterback's account of the village for lepers sponsored by Seoul (Korea) Meeting which appeared in the FRIENDS JOURNAL of May 15, 1966.

OH JE CHUN came recently to report to Seoul Meeting and to collect some money which generous American Friends had sent for his village, where he had established eighteen leper families, purchasing the eight acres of land with his inheritance.

The money sent from abroad and given by members of Seoul Meeting is being used for food and for investing in Angora rabbits as a first step in the self-support of these poor people. He reported on the two rabbit shacks he had built and on the new arrivals therein. A new well had been dug and on two houses the thatched roofs had been replaced with tile.

When he returned the following day to his home I asked to go with him. I wanted to meet again those courageous lepers whose disease will recur unless they take their medicine regularly.

I wanted also to get better acquainted with young Oh Je Chun. (I have read of one or two like him who have given their all—literally every cent and most of their possessions—for God's work.) On our 6½-hour train and bus ride to Tan Dong I was a bit fearful that he would be so deeply religious and philosophical that I would be out of my depth, but I found that although he is deeply religious and a scholar, he is simple, understanding, and full of fun. He can play the piano (if he had one), and in a deep, mellow bass he sings "Clementine" and "Can She Bake a Cherry Pie, 'Beelly Baw,' 'Beelly Baw?'" like the Don Cossack Chorus! We sang together through much of the journey.

The next day, a Sunday, we walked the two miles

across country in the pouring rain, keeping to the ridges between green, green rice paddies where white-clad farmers were transplanting rice, up to their knees in mud.

Meeting for worship was held in the thatched chicken-coop-schoolhouse, with its proud brass bell hanging over the door calling us to worship with glorious dingdongs. Oh Je Chun, introducing me, told the villagers I had joined the Oh family, changing my long name to a short Korean one, "Oh Dear Me." They all smiled and said something which Je Chun translated as "Welcome."

Oh Je Chun had asked me not to shake hands with them; some of the old people neglect or forget their medicine. The disease is not very contagious, but, not wanting to cause embarrassment, I made my best Korean bow, bending low with hands on knees. They are hard-working people, most of them now filled with ambition and hope and the faith of their leader in the possibility of doing the impossible.

At Seoul Meeting I had heard them sing the American "freedom song" slowly and with great meaning. Oh Je Chun asked me to sing it for this meeting, and reluctantly I said I would if he sang with me. So I squeaked along with his big melodious bass, singing "We Shall Overcome" in a chicken coop to Korean lepers who, after silence, listened with hope in their eyes as Oh Je Chun talked to them about Quakerism.

The next day we walked the familiar miles in the broiling sun without an inch of shade. The people were making bricks for the community center which is to be a long, low building (60 by 24 by 12 feet) with a dispensary at one end and a small office at the other. In the center will be the schoolroom and, on Sundays, the meeting room. It will have an ondul (slightly heated) floor.

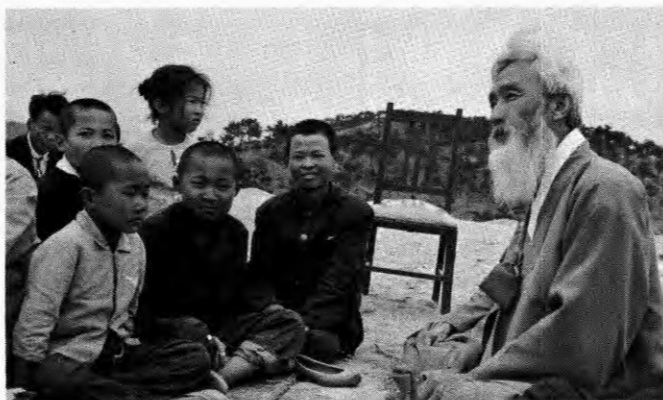
I visited the rabbit hutches, made of brick (wood is very expensive), each with a tiled roof and a window. In this fine new home the rabbits now have twenty-three new members; soon there will probably be sixty Angoras.

For the past year Margaret Utterback, a retired teacher who is a member of Oberlin (Ohio) Meeting, has been living in Korea, working closely with members of Seoul Meeting there. Checks for Seoul Meeting's leper project are being accepted by the American Section of the Friends World Committee, 152-A North 15th Street, Philadelphia 2. They should be designated for International Quaker Aid (Korea).

Korean Church World Service has given four adults of a Japanese breed with very tall ears and long fur which they wave like flags. Je Chun plans to buy some cheap "meat rabbits" to help nurse the overproduction of Angoras. Before the lepers can really be financially independent they need ten more acres of land—not only for grass, but for grain and vegetables. Land is easy to obtain, but it is very expensive.

Then back to my hotel for a cold shower and hot coffee, comforts and service: "Hot coffee, sir? Perhaps a half-boiled egg? Thank you, sir." Je Chun, worrying about my hotel being too expensive, would not stay for dinner; he insisted that I eat in his home. (I worry, too, because existence for an old American seems so costly to Koreans. But, being an old softy for the last seventy years, it will take me seventy years more to toughen up.)

To get to Je Chun's house we walked through the crowded market, jumping over mud puddles and followed by twenty or more children laughing and pointing and crying "Hello! Hello!" Then we turned into a narrow path going past wooden shacks crowded against each other to the end where there was a minute vegetable garden. Here Je Chun lives with his beautiful wife (who looks like an Italian painting of the Madonna), his three children, and his mother-in-law. They have two tiny rooms and share the kitchen with their landlady. They sometimes have as many as six overnight guests and sleep



Hahn Sok Han, Quaker leader, speaking to lepers' children

on the warm ondul floor like pleats in a skirt.

The tiny rooms, spotlessly clean, contained many books. Mrs. Oh, who does exquisite needlework, sometimes makes clothes for the lepers' children. Sitting on cushions made of many-colored satin scraps, we relaxed in peace and quiet. For the first time Je Chun mentioned his very small house, saying that he could not live better than his people.

"But you are happy," I stated.

"Oh yes, I'm a happy man."

"You have overcome."

"Yes."

Can Education Be Both Higher and Christian?

By JAMES M. READ

IN a recent report of the Department of Higher Education of the National Council of Churches of Christ in the U.S.A. the point is made that "A college making Christian claims does not have to do very much to be unique; it needs but to take seriously and practice the obviously Christian virtues of honesty and integrity."

But there is a question from quite another angle about the college which values its religious roots. This is the grave charge that, to the extent to which it has a special religious mission, it ceases to be an institution of higher learning. There are those who affirm that when a college affiliates itself with or accepts support from a church body it thereby surrenders its basic right and reason for being: the unrestrained pursuit of truth. Some contend that a church relationship inevitably results in undesirable limitations on the selection of faculty members and students and consequently imposes a "stifling parochialism" on the intellectual and social life of the institution.

James Read is president of Wilmington College at Wilmington, Ohio, traditionally a Quaker college. This is his Carey Memorial Lecture (here slightly abridged), delivered at a joint session of the Baltimore Yearly Meetings in August.

This is a serious charge indeed, and if it were substantiated it would mean that such a college would inevitably succumb to mediocrity. It would lose its intellectual respectability. The greatest danger that this may occur comes probably from a situation in which the church tries to dominate or dictate policy. If, on the other hand, the parent religious body allows its affiliated institution a legitimate latitude in running its own affairs, there is little danger that "stifling parochialism" will enter the picture.

What kind of Christian is the student who graduates from a church-related college? Many a parent wonders what is happening to his offspring who is taking philosophy courses in college and is questioning all his previous most basic assumptions. But if he is a wise parent he will know that this is a normal process of development, and that nearly every great and firm believer—beginning at least with St. Augustine—has gone through an agonizing period of skepticism. It is a shallow faith that cannot weather the storms of doubt and uncertainty. The real believer is much more likely, after questioning everything in order to look the human uncertainty squarely in the eye, to end up by reaffirming the faith of his fathers.

I remember with deep gratitude my Bible professor in college—a little man who was really not much to look at. But when he began to retell and explain the stories of Scripture you forgot his features as you thrilled to his inspired teaching. I can still remember how he re-created situations from the New Testament in our minds, and how his face lit up when he spoke (as he often did) of the radiance of Jesus. And every so often, when I get a little squeamish in some situation where I ought to be having some physical or moral courage, I can hear him telling us the story (you could have heard a pin drop as he told it) of the storm coming up while Jesus was asleep in the boat—how his frightened disciples in desperation finally woke him, how he said, "Peace, be still," and the waters became calm and the wind ceased, and how he turned to his disciples and said to them, "Why are ye so fearful? How is it that ye have no faith?"

I also remember how he impressed on us the need to study with care the life and teachings of Jesus and never to take one isolated instance out of its context, because you never could be sure that any one statement had been accurately preserved or reported. Certainly this was "higher criticism," but it did not undermine anyone's faith, because Professor Quimby himself was so patently filled with the spirit of Jesus.

His admonition put you on guard against falling victim to the idea that Jesus sanctioned the use of force and complete obedience to the State just because it is said that he once had a whip in his hand when he asked the money-changers to leave the temple, or because he is reputed to have said "Render unto Caesar the things that are Caesar's." When I am tempted to fall victim to such interpretations I recall the lectures of Professor Quimby and hear him saying, "Look at the whole life of Jesus, his basic concept of the overwhelming power of love, and see if he would take the action which is proposed in the light of his message and mission." Having done that, I could never bring myself to think that Jesus would have us settle anything with rifles, to say nothing of cannons and hydrogen bombs.

I think it is important that the youth of today study in an atmosphere of this kind—an atmosphere pervaded by the concept of Christian love by which we should be transformed, so that we do not merely conform to the world. The way of conformity is, alas, all too often the way society has gone for many centuries—the materialistic way of the flesh, the way leading to mutual mistrust, war, and extermination. But youth is looking for a new way of life. Our students yearn desperately for a faith that is relevant to the times.

This is why I so thoroughly believe in the mission of the Christian college. Surely mere intellect cannot save us. Recently some of us were discussing an article in a

weekly news magazine that spoke of the ten colleges in the United States with the most intellectual atmosphere prevailing on the campus. The argument was: does this say the same thing as "the ten top colleges of the U.S.?" I believe most college administrators, specialists, and even professors would say the two categories are the same. I was glad that my interlocutor disagreed. He agreed with me that, important as the intellectual and cultural atmosphere is on a college campus (and its importance can scarcely be exaggerated), it is not the last word in measuring how good a job the institution is doing or in judging its ultimate worth and influence on its students.

Certainly it is important that we have great institutions with vast research programs dedicated to the advancement of learning. But it is also important that there be smaller colleges with a more intimate atmosphere, where the humane spirit can be nourished in an atmosphere of Christian love and endless patience in experimenting with its power.

I realize that not everyone is so constituted as to benefit from this type of education, and it is good that in our plural society we have a variety of institutions, large and small, public and private, tax-supported and independently endowed. The role of the Christian church-related college is, none the less, a crucial one.

In a study made this past year by the Danforth Commission on Church Colleges and Universities, these colleges are divided into three categories. First come the Defenders of the Faith—institutions not unlike military academies, which train persons to advance traditional religious positions. Student and faculty freedom is circumscribed, and the student has only limited opportunity to develop his own philosophy of life.

The second institutional pattern is that of the "non-affirming college." Though church-related, such an institution puts its religious values under a bushel. No one is attracted to the college because of its religious connections. "For many years official descriptions of the institution have stressed its nonsectarian character." Campus life tends to reflect the values of contemporary middle-class culture. Many students live in fraternity houses or in off-campus homes and apartments. Campus social regulations tend to be permissive. *Esprit de corps* is developed through athletics, a monthly convocation (not primarily religious), and, most importantly, an allegiance to secular intellectual values.

Such a college leaves the student's religion largely uncultivated. Academically, the institution may be weak or strong, but many colleges believe that the adoption of this pattern leads to educational strength.

The third type might be called "a free Christian college." It is free because it does not control thought, Christian because it has a definite commitment. Most of its faculty share its religious purposes and consider them to

be important in the life of the college. Students are attracted by the dual emphasis on academic excellence and religious vitality. The college surrounds its students with opportunities for full development: intellectual, religious, moral, artistic, social.

The free Christian college is clearly the one of which I speak when I say that education *can* be higher and Christian. In our pedagogical efforts we obviously can do a better job. As a matter of fact, amid all the suggestions now being made for the improvement of our academic programs, I sometimes feel like exclaiming with a farmer who was being pushed by the extension agent to adopt new agricultural methods: "Man, I don't farm half as good as I know how to now."

Yes, we can do a better job. But it should be along the lines of religious freedom and commitment. In the making of appointments to the faculty we should seek out scholar-teachers who see the relationship of religion to their own disciplines, and we should not be afraid to have a few constructive critics of religion on the faculty to challenge colleagues and students.

Colleges with religious roots should certainly have a cordial relationship with the parent religious body, and a number of faculty members will inevitably hold positions of leadership in that body.

The free Christian college stands unapologetically for religion and liberal education, but to accomplish its ends it relies on example, persuasive presentation of ideas, and climate of conviction, rather than on conformity.

A Quaker college will go even further than this: it will incorporate these virtues of the free Christian college, but it will also be a hospitable place for the Jew, the Moslem, the Hindu, the Buddhist, the seeker.

Richard Kelly, in his new biography of his father, quotes these words from a letter of Thomas Kelly:

I saw the whole world of men, and all religious faiths, as a striving mass of people in whom the Divine Light, the Logos, dwelt, all reaching out, by that leading to the Source, the Indwelling God, who moved them to himself. I suddenly felt a great nearness to people of *all* religions who "lifted hands in prayer."

A Quaker campus should indeed be one where warmth is felt by people of all religions who "lift hands in prayer."

Last year I was visited by a representative of a Christian Scientist church who pointed out that our few Christian Science students were thinking of establishing a group. He wanted to know if the college would object to this or to their bringing Christian Science leaders on the campus to consult with such an organization. Naturally I replied that we had no objections at all; on the contrary, we would be delighted to see all our students stand firm in whatever faith they chose. In so saying, my mind went back to a well-known episode in the history of Friends'

work for refugees following World War II, when the procurement of Korans and the subsidization of teachers of the Moslem faith were part of those operations, with none of us involved feeling any the less Christian for our actions.

I know there are many questions in the minds of the public as to what goes on today on the American college campus in matters of basic sexual morality, cheating and dishonesty, drinking and gambling. I hope we will keep our eyes on basic issues. Henry Cadbury told once how he sometimes answered the questions of people who asked him if he believed that anything was worse than war. Yes, he would reply, several evils (slavery, injustice, and the like) are worse than war—and war causes them all!

Just so is it with the lack of a basic Christian philosophy: it results in these evils and carnal sins. But let us not be preoccupied with externals and lose sight of basic causes! If we manage to make our college atmosphere really one based on the Christian faith, we will have few worries about immorality. Nor will we run the risk of alienating people from the concept of the church-related college. A Presbyterian minister told me not long ago of a girl in his parish who, after attending a church-related college where religion was equated with nonsmoking and nondrinking, turned completely against the college and religion. Young people are quick to see where their elders are superficial or illogical in their pyramid of values.

In this connection I recall the story about a visit made during World War II by that traditional Quaker, William Bacon Evans, to a conscientious objectors' Civilian Public Service camp, where he worked side by side with the men. One morning when he rode out to the work project with the men on the back of the truck the man

VERY few Quakers take the "tough" attitude characteristic of the Communist, Red-baiter, anti-Semite, or racist, but we still differ a good deal as to how tender we should be toward those who disregard the standards of society. Especially in times of elections or when international problems are very hot, our political disagreements come very much to life. We should be conscious of these differences at all times in ourselves as well as in others and recognize that no Friends Meeting is free of them. As a matter of fact, they add a great deal to the life of the Meeting. Friends Meeting should be a place where people who disagree can come together for worship and also learn to understand each other better. Those who wish to help others live together peacefully can practice on each other.

—ROBERT A. CLARK

sitting next to him was smoking. The Quaker said, "Has thee ever thought of giving up smoking?" The man replied, "Has thee ever thought of minding thy own business?" They rode on in silence until they reached the work project. As they were getting down from the truck, Bacon Evans turned to the young man and said, "I think thee has something there."

What should we be meaning when we speak of basic Christian values? They form a whole way of life: a life in the Spirit, which treasures things spiritual above things material. It is a life dedicated to service—to realizing the kingdom of heaven on earth. It is a life committed to changing the world by the power of love rather than by force. It is a way of life characterized by simplicity, by the principle that God made the world and all things therein and "hath made of one blood all nations of men for to dwell on the face of the earth." In the end we shall probably find that only in so far as we practice this way of life and incorporate these virtues in our daily lives will we be successful in transmitting them to others. In so far as a college with these cherished roots and goals has such people on its faculty and staff, just so much chance will it have of making its basic philosophy plain and contagious.

Indeed, I cannot put it any better than did Thomas R. Kelly when he ended his statement on Children of the Light, just before his death, with these words: "It is a great message which is given to us—good news indeed—that the light overcomes darkness. But to give the message, we must be the message."

Frustration

By DORIS REID

Now are my old griefs
Come to trouble me once more.
Again this aching need to find
The pattern of another's mind;
To stir its shallows, probe
Its still unfathomed deeps.

Is this so difficult a thing,
To say, "You are my brother,
Infinitely dear"? And so,
Perhaps, to part that sea and know,
By this, the essence of your spirit?
No! I'll say it now! My heart takes wing.

But wait! Perhaps this sudden kinship
Which I feel, you do not share.
It well may be that I presume too much.
Your veiled contempt indeed I could not bear.
So, mute and anguished (for a while),
I smile. Politely you return my smile.

Quaker Retreads

DISCUSSION turned to the possibility of life after death. One Friend, of the good company of Socrates, Plato, and many eastern philosophers, found great inspiration in believing that the souls of the dying are reincarnated in newborn infants. As the conversation became more imaginative, one suggested that, with the population explosion, many new arrivals must be born lacking souls. Then another imagined that, till the supply is exhausted, retreads are used, and that the supernumeraries are fitted to clean new souls.

Our Friend was in earnest about his belief, and we were of no mind to smile. "O Lord," thought I (quite forgetting that some say God is dead), "please let me not be reborn to become a soldier, dictator, butcher, clergyman, ad man, drop-out, or ghost! That is terribly selfish, Lord; rather inspire me to work for the kind of world not dependent upon these—a world where do-it-yourself makes the good clergyman unnecessary, and where souls do not have to grow wings to fly into the future."

Quakers, being a bit conservative, seem not to have joined the population explosion. With planned parenthood, birthright Friends often have been fitted out as Quaker retreads. We won't get far, however, without a lot more Friends by convincement.

MOSES BAILEY

Brigflatts

By MARY ADELE DIAMOND

(Brigflatts Meeting House was built in 1675 near Sedburgh in northwestern England on the eastern fringe of the "1652 country" where George Fox began his preaching and Quakerism had its inception.)

The silence there,
Steeped in the living word,
Stabbed at my spirit,
Trembling and in need—
Piercing me through and through
And yet again
Until such music broke
Within my innermost self
And grew so poignant
As I listened there
That time flowed backwards—
All that happened once
Was new again,
And rich and real.
"We meet in things eternal,
And know each other."
In very truth, we do—
We must, and for all time to come.

Aggression Against Cambodia

By RUSSELL JOHNSON

CAMBODIA is a small, self-determined country of Southeast Asia, bordered by South Vietnam and Thailand, larger and more powerful neighbors buttressed by American military might. The leader of the country, Prince Norodom Sihanouk, has committed his nation to nonalignment and nonintervention. The Prince is his own master so far as this is possible in a region where the big powers have important interests. Cambodia has a mixed economy with some joint enterprises with foreign capital and a number of small private enterprises. According to the Prince, her socialism comes from the Buddha rather than from Marx or Mao. Within its boundaries, Cambodia is a land at peace, with development moving ahead. I have been there six times in the last five years and can testify to its progress over that period. Because the elite of the country's society have shown some concern for the welfare of the people as a whole, Communism within Cambodia has little support; there are at present no Communist deputies in the National Assembly.

Along more than one thousand miles of its borders, Cambodia faces South Vietnam. In the north are jungles; in the south open paddy fields. Much of the area in Vietnam is controlled by the National Liberation Front. A number of U. S. Special Forces (Green Berets) camps are located near the frontier. Thus the warfare in Vietnam has constantly impinged upon Cambodia. American military officers in Vietnam have charged that Cambodia is providing sanctuary for "Viet Cong" who flee into the country in large numbers. It is alleged that training and rest camps have been established there and that via the "Ho Chi Minh" and "Sihanouk" Trails supplies of arms and other necessities are flowing into South Vietnam from Laos and through the new Cambodian port of Sihanoukville on the Gulf of Thailand.

Prince Sihanouk has vehemently denied these charges and has repeatedly invited observers into Cambodia to look for themselves. In recent months two *New York Times* reporters, Harrison Safisbury and Seymour Topping, and an ABC television reporter, Sam Jaffe, have examined the border areas, and their findings support the Prince's statements. The United States Senate has been invited (through Senator Mansfield) to send a team of three to conduct similar examinations; it is expected that this will be done after the election in November. In the meantime, the charges have been repeated, and U. S.

generals in Vietnam have threatened that military action against Cambodia may be undertaken.

In an effort to check on these allegations and to indicate to the Cambodians that, despite the break in diplomatic relations since May of 1965, some Americans are concerned about their country's fate, a seven-person team was sent there by "Americans Want to Know" at the end of this past July. The mission spent almost two weeks in Cambodia, visiting the frontier at half-a-dozen key points, travelling by plane, jeep, and Land Rover and on foot. I was a member of the mission, as were Kay Boyle, writer; Donald Duncan, former master sergeant in the Special Forces; Rabbi Israel Dresner of Springfield, New Jersey; Floyd McKissick, national director of C.O.R.E.; Norman Eisner, New York businessman; and Marc Stone, publicist. We set up our own itinerary and were able to travel where we desired and see what we wanted to see. Cambodian officials were helpful with transport but made no effort to direct our inquiry.



Prince Norodom Sihanouk welcoming Russell Johnson (center) and other members of "Americans Want to Know" mission

In the north, on the border facing Laos, mission members explored the region where Highway 13 enters Laos. They checked sealed trucks at the frontier and found only food products. They tried to go to Siem Pang on the "Sihanouk Trail," and their Land Rover broke an axle because the road was impassable. At a 600-foot height they flew over the jungle, looking for evidence of movement of troops and supplies, but they could see nothing moving but wild animals. Other members traveled on Highway 19 to the Vietnam frontier opposite the Central Highlands. During much of this distance the highway was only two tracks of red mud through the

Russell Johnson, Peace Education Secretary of the American Friends Service Committee's New England Region, previously was Director of Quaker Conferences in Southern Asia and has now been appointed Quaker International Affairs Representative for Southeast Asia.

jungle. At the border we had to use a fallen log to cross the river, as the bridge was bombed by the Japanese in 1941 and never has been rebuilt. In this region, too, careful examination from the air gave no evidence of troop or supply movement or of buildings in the border area. Our conclusion was that the charges about the "Sihanouk Trail" and the "Ho Chi Minh Trail" are untrue, as far as Cambodia is concerned. Prince Sihanouk admits that undetected movement of small numbers of persons across the border is possible. This is surely the case, but the allegations against Cambodia charge large-scale operations. The Cambodians have limited garrisons on the frontier and have asked for a larger border patrol from the International Control Commission, but this has not been approved.

In the east near Snoul, where Highway 13 enters Vietnam; in the southeast near Svay Rieng, where Highway 1 enters Vietnam; in the south in the "seven mountain" area near Phnom Penh; and on the islands off Kep we looked for evidence, but could find nothing to support the charges against Cambodia. But we *did* see the tragic results of attacks that have been made against Cambodian people and property since 1961. Near the village of Chantrea in the south, attacked by U. S. and South Vietnamese forces in 1964, with seventeen Cambodians killed, we met a young girl whose back had been horribly burned by napalm at that time. We saw bomb craters full of water, six kilometers from the frontier! In every province we visited we saw the evidence of such attacks.

Midway in our visit we boarded our plane at the airstrip at Memot, preparatory to returning to Phnom Penh, the capital city. Just as we were ready to take off, word came of an attack on the village of Thlok Trach some fifty kilometers away. We reached the village an hour and a half later. It was a small hamlet of twenty-five families, a thousand yards from the frontier. The villagers described to us what had happened: two armed American helicopters had fired on the village from about 150 feet in the air. We found rocket fragments in the paddy field, examined the houses that had been destroyed, saw a dead water buffalo in a paddy field and the body of a dead woman, pregnant, who had sought cover under a tree behind her home and had been killed by machine-gun bullets. Later we visited some of the wounded in the hospital at Kompong Cham.

This attack had been made on July 31; we reached the village on the next day. On the day following (August 2) this village and an adjoining hamlet were attacked twice again, the third time while an International Control Commission team and military attaches from Phnom Penh were present! It was clear to all of them that the planes and arms were American and that the village was Cambodian. No evidence of Vietnamese in the village

could be discovered. The initial excuse given by U. S. authorities was that there had been groundfire from the village, which was actually in South Vietnam. After protests from our mission and the Cambodian government, the State Department admitted that the village was administered by Cambodia, and regrets were expressed.

Because of this attack, Prince Sihanouk called off the visit of Averell Harriman to Cambodia that had been scheduled for mid-September. This is a most unfortunate development, for the Prince and his colleagues had spoken to us several times of their anticipation of the Harriman visit. We were convinced that Cambodia would like to renew diplomatic relations with the United States, provided that Cambodian territorial integrity is respected. Relations were broken in May of 1965 following an earlier attack on Cambodia in which American forces were involved. If the country is to remain truly non-aligned, to be on good terms with the United States is important. Certainly it seems to me that the United States should maintain friendly relations with this peaceful kingdom which is a working example of non-Communist, nonviolent social revolution in Asia.

The Associated Press reported in September that "two helicopters with American markings fired on the Cambodian village of Sramar. Machine-gun bullets killed an 11-year old boy and wounded two other persons. The members of the I.C.C. will investigate."—"Will investigate" . . . nothing else seems possible, for Americans rule the skies and the American military is permitted to continue this aggression. American citizens must bring pressure upon our government to prevent such aggression. We hope that our mission and its reporting may have some part in obtaining a change of policy.

Mothers All

By MARTHA CHESTER

Today's paper pictures
The historic mother of any laud
weeping for a dead soldier son.
My mother-heart responds
with a deep, reflective ache.

How should I inform
these gossiping girls,
in their house aprons and disciplined curls,
smiling sidelong
at their helmet-hidden offspring
tumbling about,
aiming little guns that pop,
that here on their sidewalk
and carefully tended lawns
they might find the way
to end war news one day.

Baltimore Yearly Meetings, August 5-10

Reported by EDNA P. LEGG, aided by MARGARET KEEFER, BERTHA BUCKMAN, CONSTANCE TREES, and HARRY SCOTT III

Photos by MARGARET T. KEEFER

WELCOMED for the tenth consecutive year to the pleasant-if-hilly campus of Western Maryland College, Westminster, Maryland, the 295th Annual Session of the Baltimore Yearly Meetings (Stony Run and Homewood) was marked by good humor, a deep sense of joy over the decision for union of the two Yearly Meetings (to be completed by 1968), and a great and fruitful concern for the suffering in Vietnam. From the opening meditation on August 5th, with John Yungblut of Atlanta, to the final meeting for worship on August 10th a total of 476 members and 33 visitors from ten Yearly Meetings were, to some degree like early Friends, "caught and gathered in a net." We too "came to know a place to stand in and what to wait in." The epistle spoke of our "joy and commitment," mingled with our grief over the war in Vietnam.

Evening coffee hours conducted by young Friends made a happy time of fellowship for Friends of all ages and did not unduly diminish the later attendance at Baughers' ice cream parlor. Nearly 14,000 address-labels for a mailing to residents of Prince George's County, Maryland, were written during the sessions as part of the campaign of William Martin, peace candidate for Congress in that area. Forty-four hospital blankets and fourteen baby sacks, in addition to much knitting, were completed by women Friends.

Guided by Harry S. Scott, Jr., presiding clerk of Stony Run, and Elizabeth E. Haviland, presiding clerk of Homewood—flanked by excellent reading and recording clerks of both Yearly Meetings—all business moved smoothly. Yet time for unexpected deep concerns was available. The reading of the London Epistle "in the vernacular" by James Drummond of Lancaster Monthly Meeting in England helped to set the tone of a group not divided by its differences.

Gladly recorded was the presence of visitors David Hartough, Lloyd and Lydia Balderston, Daniel and Jane Dye, Ruth Balderston Lippincott, Geoff Kaiser, Roland and Mary Jane Leonard, Paul and Esther Goulding, and Edwin and Anne Bronner, all from Philadelphia Yearly Meeting; James and Joyce Drummond of London Yearly Meeting; William Griggs and Eugene and Jean Coffin of Indiana Yearly Meeting; Karen Paulsen and Rodney Morris of New York Yearly Meeting; James Read of Wilmington Yearly Meeting; Rachel Osborn of Nebraska Yearly Meeting; William Shea of Lake Erie Yearly Meeting; Anne Taylor from Friends World Institute; and Ted Sbatagin from the American Friends Service Committee.

A high point in the Yearly Meetings was the presentation and reading aloud to a joint session of a carefully prepared report by the Committee of Twelve giving a "manual of procedure" for union of the two Yearly Meetings. This committee had labored earnestly and constructively, following the work of previous Committees of Ten and Fourteen (a "Quaker numbers game," one member called it) which had led Friends of both groups to see the true basis of the sought-for union.

"Our two Yearly Meetings have a wide, rich, and diverse heritage," said the manual. ". . . We not only tolerate diversity, we encourage and cherish it. . . . Friends in our two Yearly Meetings are clear on certain principles which are so basic and essential that we tend to take them for granted and forget that they are essential and probably the only essentials. We are all clear that religion is a matter of inward, immediate experience. We all acknowledge the guidance of the Inner Light—the Christ within—God's direct, continuing revelation. . . . We are all clear that faith is directly expressed in our daily living. We all seek to move toward goals of human welfare, equality, and peace. . . ."



Registrars at work

Clear statements on Yearly Meeting structure, committee organization and duties, membership in wider groupings of Friends, care of trust funds and property, freedom of each Monthly Meeting to use the Discipline it prefers and the steps whereby union would be accomplished brought applause and amazement and gave to the whole action a genuine sense that this step, long pondered and at times dreaded, was finally in right ordering.

Released from many tensions by the achievement of Yearly Meeting union, and under the inspiration of Ross Flanagan's Young Friends Lecture on Saturday evening, Friends considered the whole question of violence and war in our time. Ross reminded us that to try to take away the occasion of war and relieve the consequences of violence are no longer enough. We must bring creative and constructive action to the conflicts in individuals, in communities, and in society. As the Yearly Meetings continued to labor with questions about our response to the Vietnam tragedy, a minute was finally recorded directing that Friends representing the Yearly Meetings should go to the State Department to find out how we could give humanitarian aid to all areas of Vietnam. Jesse Yaukey and Sam Legg went to Washington on August 10th, and after an hour's interview with officials of the State and Commerce Departments decided that we should ask for a license to send \$1,000 over a three-month period to the International Red Cross for medical supplies to be distributed to all Vietnam—a

request which those interviewed had indicated would be reviewed at high levels and probably granted very soon. Thomas Ferington, chairman of the Peace Committee, wrote an official letter making this request. [The request later was granted.]

Baltimore Friends hope that this first small humanitarian action can be taken up and enlarged by Friends and others across the country and that it will prove an opening wedge in showing our practical concern for suffering people and for a response to the Vietnam situation that is not associated with evil and destruction. (Contributions to this venture may be sent to the Peace Committee of Baltimore Yearly Meetings, c/o Thomas Ferington, Sandy Spring, Maryland.)

There was no lack of other activity and concern during and between the business sessions. On the opening night John Yungblut asked in his "Apology for Mystical Religion" that we seek a fresh approach to mysticism as a basis of communication with the unchurched and the non-Christian and that we look for God in the man Jesus. In one of the Sunday round tables also he gave grim and specific observations of his recent visit to South Africa, tempering the hopeful note of eventual ending of that nation's morally bankrupt apartheid policy. James Read, president of Wilmington College, in his Carey Memorial Lecture, "Can Education be Higher and Christian?" said that a college with religious affiliation is destined to produce nonconformists and that it must teach and practice integrity and honesty. Edwin Bronner, in "Commitment and Appreciation," spoke to our particular condition in saying that, although there is no single interpretation of Quakerism, if we keep to that of God in us and hold Christ as center and source of action we speak to and join with all seekers, while holding to our own complete Christian involvement.

*Lucile White
of Homewood
and Harry
Scott, Stony
Run clerk*



James Drummond asked and helped to answer many searching questions in his round table, "What Kind of Young Friend Are You?" James Read's round table on Vietnam, Eugene Coffin's on "Dead or Alive," and Paul Goulding's on "God is Dead—the Secret Wish of Men" further stirred our thinking on current political, moral, and theological developments. Rachel Osborn told of her work among the Kickapoo Indians. William Martin reviewed the current state of Friends House at Sandy Spring.

John Burrowes, headmaster of Sandy Spring Friends School, spoke of the social consciousness which Friends schools allow their pupils to develop. Brook Moore added that the school now has 134 graduates and that present enrollment has overcrowded its accommodations. Byron Forbush, headmaster of

Baltimore Friends School, reported on the success of that school's recent funds campaign, which will enable it to build a new science building and an addition to the gymnasium, as well as to increase faculty salaries.

Leah Felton and her fine staff organized Junior Yearly Meeting (for pre-school through grade nine) around the theme "Let peace begin with me." The Junior High business meeting urged adoption of the plan for consolidating the two Yearly Meetings, thus showing its concern for our future. The younger members had a day at the Yearly Meeting's Camp Catoctin.

Step-by-step establishment of the American Friends Service Committee's Middle Atlantic Regional office in Baltimore was outlined by Marjorie Scott; an office for peace secretaries Allan Brick and Trudi Schutz is already in action at 32 West 25th Street.

Also of note were an excellent book room in charge of Lois Vaught of Homewood, which did an active business, and joyous singing before the evening sessions, led by Walter Felton. There were even some quiet moments when we could stop to appreciate what the Lord had done for us.

Iowa Yearly Meeting (Conservative)

Reported by BERNARD A. STANDING

IOWA Yearly Meeting of Friends (Conservative) held its sessions August 16-21 in the rural community of Mapleside near Paullina, Iowa. A family atmosphere prevailed, as evidenced by the parent-children groups arriving by car or seated in the meeting house, by the many young people at play on the volleyball court, and by the little children at the sand-pile and the swings. The mingling of Friends from urban communities with those from rural areas was a truly growing experience.

Lincoln Meeting in eastern Nebraska has been added to this group within the past year. Visiting Friends were welcomed from Monteverde (Costa Rica), Concord (New Hampshire), and Media (Pennsylvania).

A dominant concern was the war in Vietnam. E. Raymond Wilson of the Friends Committee on National Legislation spoke on this topic to different age-groups at several sessions. Various approaches to a peaceful settlement of the conflict were presented. The meeting gave its approval to the statement issued recently by Friends United Meeting, "An Appeal to End the War in Vietnam Now," which calls for cessation of hostilities, negotiations, free elections, economic development of the land, and the help of all nations of the world to accomplish these results.

Boyd Trescott of the Friends World Committee for Consultation explained the function of that committee, placing special emphasis on the Friends World Conference to be held at Guilford College in North Carolina in 1967. Plans are being made to send seven delegates from Iowa Yearly Meeting. Marian Baker, a young Friend from New Hampshire, told of the Young Friends' plans for that conference and for subsequent visitation throughout the United States.

Other concerns were Indian welfare and race relations.

Projects of the North Central Region of the American Friends Service Committee were reported. The summer workshop in which several young people joined with the Musquakie Indians in preparing for the annual powwow at Tama, Iowa, was successful in fostering understanding and friendship between the two groups. James Thomas, director of the Iowa Rights Commission, spoke one evening about the efforts of his group to achieve equal opportunities in housing and employment for minorities.

The annual report of Scattergood School at West Branch, Iowa, the Yearly Meeting's major educational project, showed progress in the building program, including the construction of a new science building. The purpose of the school is reflected in the lives of returning alumni.

At the last evening gathering, Cecil Hinshaw described possible vast changes in our material world in the near future. He challenged Friends to cope with these new situations by imaginative training of personnel in the fields of industry and education. Though change is inevitable, the eternal values of truth and love remain.

Ohio Yearly Meeting (Conservative)

Reported by WILLIAM P. TABER, JR.

A DEEP concern for Christian renewal was the theme pervading most of the meetings for business and worship of Ohio Yearly Meeting (Conservative), which met (as it has for the last eighty-eight years) in the Yearly Meeting House and adjoining Friends Boarding School near Barnesville, Ohio, from August 26th to 31st. This concern was first spoken to when the Yearly Meeting of Ministry and Oversight considered whether it had become too traditional and passive and whether it should (or could) rise to the challenge of assuming the aggressive role of the Spiritual Life Committee, which now believed it should be laid down so that Ministry and Oversight could at last take the lead in spiritual renewal. Concern for renewal appeared again in the first regular session, when a Friend announced special worship groups to consider how Divine Presence and Divine Guidance may be felt and responded to in all of our worship and business. As he put it, these special sessions would prayerfully consider the price which must be paid if Friends would have this ancient principle really at work in daily life.

We again focused on our deep need for renewal in three consecutive workshops planned by Ohio Yearly Meeting's members of Friends World Committee, pondering the pure principles upon which our Quakerism is based, and considering both how well and how poorly we are living out that audacious profession and what our profession tells us to do and to be today. Several prophetic insights about the changes required of our inner, outer, and corporate life came to us out of what became more a meeting for worship than a round table, lasting far beyond the appointed hour.

In view of this yearning for renewal, the multiple and necessary details of Yearly Meeting seem less important. We received the usual epistles, approving one general and about five special ones. We noted the first substantial increase in

membership for many years as a result of the recent affiliation of Uniontown (Pa.) Meeting and part of Cleveland (Ohio) Meeting. We sent an urgent letter to President Johnson, and we asked our members to consider supporting tax refusal and the sending of aid to the civilians of all Vietnam. The Human Relations Committee asked us some urgent and searching questions. Earl Prignitz of the Friends United Meeting Board of Christian Education and Rachel Osborn of the Kickapoo Friends Mission gave inspiring and informative talks on their areas of work and concern.

A number of Young Friends blessed us with their presence and their questions. College-age and high-school-age Young Friends groups, after meeting separately, later combined forces (about thirty strong) to transport four historic oak beams (removed during renovation) from Stillwater Meeting House to Richland Meeting House, where they will replace some badly sagging sills.

Some Friends have noted that as we have looked to the pure meaning at the core of the old foundations, we have simultaneously learned how to communicate with—and listen to—one another on deeper, more meaningful levels.

Book Reviews

WEALTH AND WANT IN ONE WORLD. Edited by MURIEL J. WEBB. Friendship Press, New York, 1966. 126 pages. \$1.95

NEED IS OUR NEIGHBOR. By BYRON L. JOHNSON. Friendship Press, New York, 1966. 128 pages. \$1.75

These two books take a provocative and stimulating look at poverty in a world of wealth and affluence. *Wealth and Want in One World* is a symposium of seven articles written by experts, each looking at poverty in a different, yet similar, looking glass. Trevor Huddleston views it through the eyes of a missionary experiencing two distinct worlds. Sitting in his mud-and-stick hut in Africa, he listens to the outside world as exemplified by the voice of a Russian astronaut broadcast from outer space. David W. Barry analyzes some of the contemporary programs to combat poverty in the United States and Canada. His comments are direct and to the point, as are those of the other six authors. The common thread that makes these articles homogeneous is the Christian perspective with which each is written.

In *Need Is Our Neighbor*, Byron L. Johnson, a former Congressman who now is professor of economics at the University of Colorado, makes clear the dilemmas facing us in today's world. Writing from his experience as an economist-sociologist, he carefully examines the problems created by unemployment, industrialization, technology, overabundance, and economic inequality. He writes with feeling, but supports his feelings with charts and statistics showing that the responses of the United States and of foreign countries to poverty are, for the most part, inadequate. Yet the author concludes that even one person can make a difference. What this book is, then, is a challenge to everyone who proposes to live a Christian life to help to erase the dilemmas that face contemporary society.

DAVID J. McDONNELL

SOUTHERNER. By CHARLES LONGSTREET WELTNER. Lippincott, Philadelphia, 1966. 188 pages. \$3.95

The author of this book, a young Congressman from Atlanta, grew up with the typical white Southerner's emotional attachment to the Confederacy and to the South's pattern of segregation. By 1964, however, he voted in Congress for the Civil Rights Bill. The steps he took to reach that position are seen not only with historical perspective but with the emotional impact a white Southerner gets today if he functions as a moderate on the political scene. "The warnings of a colleague ('I hate to see you throw away a promising career'), abusive letters, telephone calls, strained friendships"—it takes a sense of commitment today to hold onto the American Dream under such conditions.

Southerner shows that such a commitment is not confined to any class, region, or occupation, and that various events contribute to bringing it to a head. For Charles Weltner, the decisive factor was the Birmingham church bombing where four Negro children were killed. A few days later he broke the silence, in Congress, of the white South. He had read into the Congressional Record: "It happened because we who have been chosen to lead have failed to lead."

Southerner is well worth reading not only for the personal history of one man but for its clear indictment of the many compromises on the Negro in our midst which our political leaders have made since 1619. The making of our Constitution, the Civil War, the Freedman's Bureau, the Depression of the 1930's—always the solution of the problem of race was postponed for another time. This is a clear warning for us today.

RACHEL DAVIS DUBOIS

LIVING WITH SEX: *The Student's Dilemma*. By RICHARD F. HETTLINGER. Seabury Press, N. Y., 1966. 185 pages. \$4.50

The author, formerly chaplain of Kenyon College and now associate professor of religion there, is sympathetic with the college student who lives in a society which provides continual sexual excitement and yet whose expressed values deny to the unmarried individual the physical expression of his sexuality. Richard Hettlinger is a religious man; he would make a good Quaker, I think. He is very well informed; he knows what is going on among college students; he has read widely on the subject of sex and refers cogently and fully to a variety of works: the Kinsey reports, Gael Greene's *Sex and the College Girl*; the Kronhausens' *Sex Histories of American College Men*, *Playboy*, Otto Piper's *The Biblical View of Sex and Marriage*, etc.

Some of the book's twelve chapters are: "Our Double-Faced Society," "The Student as Scapegoat," "The Irrelevance of Religion," "The Playboy Philosophy," "Sex—All Alone," "Sex—All Male," "The Girl's Point of View."

This is an excellently written, helpful book, which never preaches and which, although it is mainly addressed to men, I recommend to parents with children of college age and to students of seventeen or eighteen or over. Here are all the issues plainly and fully discussed by a wise man who accepts human sexuality with all its problems and rewards.

ERIC W. JOHNSON

Friends and Their Friends

A new Meeting in Glassboro, New Jersey, has been in existence since last May in the Republican Building at 25 South Academy Street, one block behind the theater. Response to the semimonthly schedule of meetings has been so heartening that, beginning in October, meeting for worship will be held every Sunday evening at seven o'clock, while an informal First-day School for children will be held during the same hour. Friends in the area hope that their new meeting place may serve as a Quaker center for students from Glassboro State College.

Three new Long Island Friends' groups joined to call a meeting for sufferings on August 21 on Shelter Island. Forty Friends from Hither Hills Summer Meeting, Southold Executive Meeting, and Shelter Island Summer Meeting met to consider the sufferings of Friends and non-Friends in the modern world.

The meeting was held at the memorial to Quaker martyrs erected in 1884 in the woods of Sylvester Manor. Here George Fox spoke to Friends three hundred years ago, and here also Mary Dyer took refuge prior to her execution on Boston Common. The present owner of the property, Andrew Fiske, is sympathetic to Friends' concerns and has agreed to the scheduling of a similar meeting in August of 1967. It is hoped that this will become an annual event.

Eileen B. Waring of New York Monthly Meeting, whose pen-and-ink sketches have frequently ornamented the covers and inside pages of the FRIENDS JOURNAL, has been named to membership on the JOURNAL's Board of Managers as a representative of New York Yearly Meeting.

E. Raymond Wilson, executive secretary emeritus of the Friends Committee on National Legislation, is working with the National Council of Churches on plans and materials in the field of peace and international affairs for the Council's General Assembly in Miami in December.

Scarsdale (N.Y.) Meeting House will be the site of a conference on "Congress and American Foreign Policy" to be held on Saturday, October 15, for members and friends of the Friends Committee on National Legislation in the metropolitan New York area.

Sponsored by Purchase (N.Y.) Quarterly Meeting, the conference will begin at 2 o'clock with five discussion groups on Vietnam, China Policy, South and Southwest Africa, the arms race and developing nations, the draft and conscientious objection. A how-to-deal-with-Congress panel, with FCNL leaders, will follow the discussions. Preceding the evening sessions will be supper and a social hour, at which Duty Hall of Ridgewood (N.J.) Meeting will lead with guitar in the singing of folk and freedom songs.

Congressmen from New York's 25th and 26th Districts and

their political rivals will address the evening meeting on the subject of congressional responsibility for American policy in Asia. A question period will follow each speech.

A contribution of two dollars (one dollar each for students) is requested to help meet supper and conference costs. For program and information address: Arrangements Committee, FCNL Conference, Scarsdale Friends Meeting, 133 Popham Rd., Scarsdale, New York.

Richmond (Va.) First-day School is carrying out a new idea in religious education for its young people—a series of field trips to nearby places of special meaning for Friends. The first visit was to the plantation of Patrick Henry's Quaker cousins, the Paynes, who in 1783 felt a concern to free their fifty slaves. At this time their daughter, Dolley (later to become Dolley Madison) was fifteen years old.

Other trips scheduled have been to the site of a Civil War military prison where Friends worked to alleviate the sufferings of prisoners of war; to the Virginia Museum of Fine Arts to view the Italian picture, "The Quaker Wedding"; and to the Friends Association for Children, begun after the Civil War as a home for Negro orphans.

Lisa Hobbs, author of "I Saw Red China," will be the featured speaker at an American Friends Service Committee Conference on China at Chapman College, Orange, California, October 21-22. She will open the conference (on the theme "China: An American Dilemma") on Friday evening, describing her 4000-mile tour of mainland China made on an Australian passport in 1965.

Asian scholars who will speak at the morning and afternoon sessions on Saturday are Mark Mancall of Stanford University and Eugene Boardman of the University of Wisconsin. Hugh Keenleyside, chairman of the British Columbia Hydro and Power Authority, who visited China last year, will be the luncheon speaker.

Information about costs, luncheon arrangements, etc. may be obtained from the AFSC, Box 991, Pasadena, California 91102.

"A View From the Facing Benches"—or at least from persons representing "official" Quakerdom—will be presented in panel discussions at Pendle Hill the weekend of November 11-13. The authors of the widely publicized pamphlet *Quakerism—A View From the Back Benches* (reviewed in the August 15th JOURNAL) will be present to answer questions. As participation will be limited, Meeting clerks are asked to appoint representatives (no more than one from each Meeting) to attend this special conference and to send registrations promptly (with \$5 fee) to Ray Hartsough, Pendle Hill, Wallingford, Pa. Cost of meals and lodging, if desired, is an additional \$12.

Lorton G. Heusel of Wilmington (Ohio) Yearly Meeting is scheduled to become General Secretary of Friends United Meeting (formerly Five Years Meeting) next year upon the retirement of Glenn A. Reece.

Quaker Youth Pilgrimage

Friends World Committee is looking for young Friends who have a strong interest in discovering what is vital in Quakerism and who are willing to make a serious effort to achieve this discovery. Students in the eleventh and twelfth grades are invited to submit applications to participate in a Quaker Youth Pilgrimage in the summer of 1967. (This will be the fifth such Pilgrimage.) Fourteen young American Friends will be selected, and a similar number of participants will be chosen in Europe.

The whole group will be based for two weeks at the Friends School, Lancaster, England, for two weeks of intensive activity under expert leadership, studying the early history of the Religious Society of Friends and visiting historic Quaker places. This period will be followed by a two weeks' work camp involving hard physical work and a "rugged" schedule.

The total time involved will be approximately five weeks, beginning about July 15, 1967. The cost will be approximately \$750 per person, depending upon the location of the work camp. It is hoped to have some scholarship help available.

Application forms may be obtained from Friends World Committee at 152-A North Fifteenth Street, Philadelphia, Pa. 19102. Completed application forms must be returned before November 28, 1966.

AFSC Annual Meetings

With vivid awareness of the gravity of the questions confronting it, the American Friends Service Committee has planned its annual public meetings for November 4th and 5th, to be held in the Race Street Meeting House in Philadelphia. The sessions will be centered around the Service Committee's response to the present dual crisis of the rapidly escalating East-West war focused in Vietnam and the mounting struggle over social and economic injustices at home. Gilbert F. White, chairman of the Corporation, will preside.

At the Friday evening session (opening at 7 o'clock) Colin W. Bell, the Committee's executive secretary, will speak on "The AFSC's Response to the Situation in Vietnam." On Saturday morning (starting at 9:30) the topic will be "Crisis and Response in the U.S." William W. Channel will speak about the economic crises encountered daily in his work as director of the east-coast migrant-labor program; Kale A. Williams, Jr., executive secretary of the Chicago Regional office, will describe recent developments in Chicago's housing situation; and James Howard, college secretary in the New England area, will report on rapidly shifting challenges in higher education.

On Saturday afternoon AFSC's opportunities in response to East-West tensions will be discussed by Robert E. Reuman (just back from a two-year assignment in Berlin) and David L. Elder (recently returned from four years in Hong Kong). Louis Schneider, AFSC associate executive secretary for program, will define and interpret over-all directions in present Service Committee efforts. After a concluding meeting for worship an opportunity for fellowship and informal discussion will be offered at a tea in the Cherry Street Room.

*It is not too early to start thinking about sending
FRIENDS JOURNAL subscriptions
as Christmas gifts.*

Letters to the Editor

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

Quaker Reading Rooms Suggested for Public Use

Reading Ethel McClellan's moving account (JOURNAL, September 1) of the kind of outreach she is able to provide at Fourth and Arch Streets Meeting House in Philadelphia makes me wonder whether Friends could follow the example of Christian Scientists in providing quiet reading rooms centrally located (to catch the eye of seekers) and stocked with literature, with an attendant to answer questions.

These should be located in areas like Harlem, as well as in suburban shopping centers. Not all people find their way to Friends Centers or historic "sights" such as Fourth and Arch, or would think to seek out a local Meeting without such a preliminary contact.

As for literature to be available, we are fortunate in having Pendle Hill pamphlets as well as Quaker books and, of course, FRIENDS JOURNAL.

This might be a "missionary" effort we could all approve.
Swarthmore, Pa. CAROL MURPHY

More on "Looking Within"

By way of a response to a response (to Esther Reed's September 1st letter in answer to Charles Wright's article) I feel constrained to put in a plea for retention of such Quaker practices as the lay ministry, the quiet, and the "drab-looking" meeting houses.

Each of these, in its own way, is an integral part of the central ideal of Quakerism: direct communion with God. Each helps to create the conditions most conducive to this communion and to a creative response to it. Such an emphasis is still unique within Christianity, particularly within Protestantism.

To be "ready for those who might seek us" is not necessarily to make ourselves more like everyone else. To offer more finesse in preaching, a more entertaining service, or more-ornamented meeting houses would detract from the main purpose of the meeting while seriously underestimating the needs of seekers who might come to us. Their hungers are not so superficial or so readily pacified. Perhaps their needs are not really so different from those which gave birth to the Society of Friends.

Wilton, Conn.

LEE E. CALDER

Change of Address

FRIENDS JOURNAL subscribers who are expecting to change their addresses are urged to assure uninterrupted service by sending to the JOURNAL's office as soon as possible the new address, together with the effective date. Please include the old address.

They will also be saving the JOURNAL useless expenditure, for the U.S. Post Office charges the publisher of a magazine ten cents a copy for returning copies with address changes noted. The total of such fees quickly mounts up.

For Value Received and Received and Received

It occurs to me that I am not the only satisfied reader of your witty, enthusiastic, and also serious JOURNAL who would like to do something about it as a tribute to the staff for the way they have so consistently performed. For example, based on your total paid circulation plus advertising for the year previous, couldn't one arrive at a formula for the cost of receiving the JOURNAL for a year? I don't think it is proper for the JOURNAL to have to rely on other Quaker agencies for help, though I do think it is right for outsiders to help when necessary. The point is, I am confident a staff like yours can build up its own security and circulation, given the incentive for it (which includes the pension). You ought to try it out, at any rate.

Supposing, then, you discover that my subscription costs you \$4 or \$5 or \$6 or \$7;* then, let us all know this is the cost anticipated. Those of us who feel the way I do would be very happy to make some small sacrifice, if necessary, to pay the charge just to assure you people of our satisfaction and our confidence. In time, I am quite sure that most of us will come to feel this way, and also that the costs will go down—relatively, at any rate. In whatever event, my enthusiastic thanks for your lovely effort.

Cocoa Beach, Fla.

JOSEPH W. LUCAS, JR.

*EDITOR'S NOTE: This figure is actually around \$10 per subscription.

Do We Discriminate Against Legally Adopted Babies?

A married couple, both Friends and both members of a Meeting which had birthright membership, adopted a baby. The adoption paper included the words: "It is therefore ordered . . . that said child shall . . . for the purpose of inheritance . . . be the same as if he had been born to the petitioners in lawful wedlock." The parents therefore thought their baby would be a birthright Friend. The Meeting thought otherwise in no uncertain terms and would not allow the baby to be a birthright member.

I suggest that Friends examine their procedures for membership to see whether they discriminate against adopted babies. It is bad enough to be told you can never have children who are your own flesh and blood without also being told your adopted baby is a special case. A classification of membership like the following might meet the need: "Any baby legally adopted by parents whose own flesh and blood would be a birthright Friend shall automatically become a Friend on the date of adoption."

New York City

DOROTHEA C. SHIPLEY

Call for Historical Papers

In doing research for a history of the westward movements and settlements of Friends I have, almost by accident, found important manuscripts in the files of Friends. Generally they are in the form of reminiscences or reviews of meetings, Yearly Meetings, and Friends schools, or they relate to other events and developments in western Quaker history. These papers are often more valuable than the Friends holding them realize.

Do you have such papers or do you know of other Friends

who have them? I can readily have these duplicated and shall return the originals to the owner. In many cases all of our Quaker College libraries want copies which I can supply through local arrangements, at cost.

If you have such "memory histories" of midwest and western Quaker life write me about them. They may be an important contribution to the unfolding record of Friends from the Alleghenies to the Pacific.

*Earlham School of Religion
Richmond, Ind.*

ERROL T. ELLIOTT
Research Associate

Taxes Paid Under Protest

At their August Monthly Meeting, Friends of Westerly (Rhode Island) Meeting acted upon a concern about the use which the Federal Government is making of their income tax dollars. Many Friends feel that not to pay their taxes is disrespect for the law, breeding anarchy. Yet they deplore the fact that their tax money is being used to prosecute a morally indefensible war in Vietnam.

Accordingly, Westerly Friends expressed approval of the suggestion that they write across the face of their tax bills the following statement: "I (we) herewith pay under protest the portion of this tax that is to be used in support of war."

Westerly, R. I.

CLAIRE P. HOFER, *Clerk*

Concern for Tibetan Refugees

I am grateful for John Brzosloski's moving account of his leading to visit Tibetan refugees. Since reading of Bradford Smith's visit to Tibetan refugees in India (FRIENDS JOURNAL, September 1, 1961) I have hoped Friends would be led to help these lovely children—and, in the helping, to be helped, as have I in token aid sent to a Tibetan shared foster child. Money contributed through a Tibetan friendship group (organized by a theosophical parents' group) buys needed food, clothing, and school supplies.

In return, I have received letters, pictures, and a prayer scarf blessed by the Dalai Lama. As I look at the photo of this amazing boy, I pray that the Spirit may lead, as it did John Brzosloski.

Burnsville, N. C.

MARILYN NEUHAUSER

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.

MARRIAGES

BARNARD-DARLING—On August 27, at Old Kennett Meeting, near Hamorton, Pa., MARJORIE BROOKE DARLING, daughter of Albert Bennett and Nancy Farquhar Darling, and TIMOTHY BIGELOW BARNARD, son of Lawrence Bigelow and Janet Porter Barnard of Wellesley Hills, Mass. The bride and her parents and grandparents are members of Kennett Meeting, Kennett Square, Pa.

KOOKEN-LANK—On August 6, at Friends Meeting of Washington, D.C., JEAN HOLLINGSWORTH LANK, daughter of Everett and Myra Lank of Washington, and THOMAS EDWARD KOOKEN, son of V. Browne and Virginia Kookan of Westernport, Md. The bride and her parents are members of Friends Meeting of Washington.

REED-LOE—On July 29, MARY LOE, daughter of Alvin and Vivian Loe of Seattle, Wash., and NEWLIN REED, son of Jess and

Esther Reed of Great Falls, Montana. The groom is the grandson of the late J. Russell and Emma G. Hayes of Swarthmore (Pa.) Meeting.

SMITH-ROSE—On August 20, at Langley Hill Meeting, McLean, Va., SUSAN ELIZABETH ROSE, daughter of Ralph A. and S. Isabel Rose, and BRIAN PLUMMER SMITH, son of Mr. and Mrs. Plummer Smith of Bradenville, Pa. The bride and her parents are members of Langley Hill Preparative Meeting (Friends Meeting of Washington), McLean.

DEATHS

ELKINS—On August 22, MARGUERITE ELKINS of Syracuse, Ind., a lifelong Friend and a member of Russiaville (Ind.) Meeting. She is survived by a son, Willard E. Elkins of Orlando, Fla.

HEFFINGER—On September 7, at Mercer Hospital, Trenton, N. J., MARGARET MCENTEE HEFFINGER, aged 62, wife of the late Fred Heffinger. A member of Princeton (N.J.) Meeting, she is survived by her mother, Millicent Evison McEntee; a daughter, Susana Inman; and two grandchildren.

LONGSHORE—On September 12, in Abington (Pa.) Memorial Hospital, ALICE MILLER LONGSHORE, wife of William A. Longshore. She was a member of Abington Meeting (Jenkintown, Pa.) where she worked untiringly for the American Friends Service Committee. She also had served on the boards of George School and Abington Friends School. Surviving, in addition to her husband, are a brother, Wyatt A. Miller of Lakeside, Mich.; two sons, Malcolm R. Longshore of Jenkintown, Pa., and Dr. W. Allen Longshore of Walnut Creek, Calif.; a daughter, Aldyth L. Claiborn of Hamden, Conn.; thirteen grandchildren; and six great-grandchildren.

MILLS—On March 13, EMILY STRONG MILLS of Cupertino, Calif., daughter of Mary J. W. and the late James B. Strong. She was a member of College Park Meeting, San Jose, Calif. Surviving, in addition to her mother, are two sons, two granddaughters, and four sisters.

MOON—On July 6, at the Greenleaf Extension, Moorestown, N. J., JULIA HAINES MOON, a member of Falls Meeting, Fallsington, Pa. For twenty-three years matron of The Estaugh, Haddonfield, N. J., she is survived by three sons, Howard H., William H., and Henry T., Jr.; six grandchildren; and two great-grandchildren.

SCARLETT—On August 13, at New Harbor, Me., ROBERT W. SCARLETT, aged 76, of Kennett Square, Pa., husband of Edith Wilson Scarlett. He was a member of Kennett Meeting. Surviving, in addition to his wife, are two sons, Robert W., Jr., and Clifford B., both of Kennett Square.

SHENTON—On September 2, DAVID JEFFREY SHENTON, six-month-old son of William G. and Barbara R. Shenton of Central Philadelphia Meeting. His grandparents, Francis G. and Beatrice H. Shenton, are members of Woodstown (N.J.) Meeting. Memorial contributions may be sent to the American Friends Service Committee, 160 North 15th Street, Philadelphia.

Olive Rush

Olive Rush, internationally-known Quaker artist, died in Santa Fe, New Mexico, on August 20th, aged 93, after a two-year illness. Daughter of two Quaker ministers, Nixon and Louisa Winslow Rush, she was born in Fairmont, Indiana, and had lived in Santa Fe since 1920. Surviving are several nieces and nephews, including Elizabeth Beasley of Santa Fe.

Olive Rush was famous for her sensitive water colors of animals, but her talents also extended to such vigorous works of art as the large fresco murals in New Mexico State College, Las Cruces, and the Santa Fe Public Library. Her paintings are included in the permanent collections of the Brooklyn Museum, the Worcester Museum, Phillips Memorial Gallery, the Wilmington Society of Fine Arts, the Houston Fine Arts Museum, and in many private collections.

She bequeathed her house and studio at 630 Canyon Road as a meeting house for Santa Fe Friends, who plan to preserve the studio as a memorial to Olive Rush and her parents and to use it for other Quaker activities.

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.

OCTOBER

1—Thirty-seventh Annual Fair, Buckingham Meeting, Lahaska (Bucks County), Pa. (See notice in September 15 JOURNAL.)

3—Lecture by Floyd Schmoe of Pacific Yearly Meeting, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "What Is Man (that Thou Art Mindful of Him)?" First in series of ten Monday-evening lectures. All invited.

7—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Christine Downing of Summit (N.J.) Meeting, instructor in religion at Douglass College, will speak on "Understanding Theology in the Twentieth Century." All women of Philadelphia Yearly Meeting and their friends invited. Annual membership (series of four meetings), \$3.00; additional donations welcome. Bring sandwiches; beverages and child care provided. For further information: Anne J. Taylor, 617 Montgomery Avenue, Fox Chase Manor, Philadelphia 19111.

7-9—Autumn Retreat at Camp Lutherlyn, near Prospect, Pa., sponsored by Pittsburgh (Pa.) Meeting; from after supper Friday through Sunday dinner. Robert H. Butman of Haverford and Bryn Mawr College faculties will lead discussions, using religious plays of Christopher Fry as theme. Cost, \$9 per person plus \$3 family registration (scaled down for part-time attenders or those who cannot pay full cost). For further information: Steven Sieverts, 6622 Northumberland Street, Pittsburgh 15217; phone 412-421-4864.

8—Picnic Day of Baltimore Yearly Meetings, Catoctin Quaker Camp near Thurmont, Md.

8—Friends World Committee dinner, Florida Avenue Meeting House, Washington, D.C. Speaker: Madeleine Jequier, Swiss Friend. For further information: Friends Meeting of Washington, 2111 Florida Avenue.

10—Lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "The Earth (and the Fullness Thereof)." All invited.

15—Western Quarterly Meeting at Hockessin Meeting, near Yorklyn Road east of Hockessin, Delaware. Worship and Ministry, 9 a.m. Meeting for worship, 10. Business, 11. Lunch, 12:30. Baby-sitting and child care provided. Dorothea C. Morse, clerk, R.D. 2, Kennett Square, Pa. 19348.

15—Conference on Congress and American Foreign Policy, Scarsdale (N.Y.) Meeting House. (See page 494.)

16—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Meeting for worship, 11 a.m. Lunch served by host Meeting. Meeting for business, 1:30.

17—Free public lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "This Garden of Eden."

21-22—AFSC Conference on "China: An American Dilemma," Chapman College, Orange, Calif. (See page 495.)

24—New York-Westbury Quarterly Meeting, Flushing (N.Y.) Meeting House, 137-16 Northern Boulevard. Worship, 10 a.m. Ministry and Counsel, 10:30, followed by business session. Bring box lunch; beverages and dessert (also child care) provided. Afternoon speaker: David Richie of Philadelphia Yearly Meeting's Social Order Committee on "Work Camps at Home and Abroad."

24—Lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. Topic: "Noah's Ark."

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, 10 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 for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

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 Lomond Ave. (new meeting house); telephone WOodland 8-2040.

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

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

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

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

Iowa

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

Kentucky

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

Louisiana

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

Maine

CAMDEN—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

BALTIMORE—Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m.; First-day School and Adult Class, 9:45 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—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 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.

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 — First-day School, 9:45 a.m., 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. Duanesburg, 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.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

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; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

GWYNEDD—Intersection of Sumneytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

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

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

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

LEHIGH VALLEY AT BETHLEHEM—Route 512 one-half mile north of Route 22. Meeting for worship 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, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3708 Spring Garden St., 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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.

WILLISTOWN—Goshen and Warren Road, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

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.

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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