

FRIENDS JOURNAL

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*Early Nantucket Quakers in
colonial box-cart
(See Page 9)*

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*T*HE connection between life and death is in the end a mystery, but it is real. Every evidence of nature shows that although particular lives must end, life itself goes on abundantly. Out of decay, out of the great wheel of the seasons, new life comes, yet always dependent on the old.

—BRADFORD SMITH

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National Council of Churches Assembly

AT the triennial General Assembly of the National Council of Churches, which met from December 4th to 9th in Miami Beach, Florida, Friends were represented by seven voting delegates of Philadelphia Yearly Meeting and nine of Friends United Meeting.

The Assembly is a big affair. In all, some 3,000 individuals registered. Among these were 604 voting delegates, 864 accredited visitors, 425 consultants, 19 fraternal delegates from non-member churches, and 13 Roman Catholic, Jewish, and Unitarian observers.

Worship was an important feature. The opening session, on the evening of the 4th, was a worship service. Every plenary session opened and closed with prayer and a hymn. Five of the seven plenary sessions featured, near the close, a half-hour of Bible study and meditation, based on the 17th chapter of the Gospel of St. John, conducted by Lesslie Newbigin, Bishop of Madras, South India (a member of the Church of Scotland). The singing by the large gathering was inspiring. A Communion service at 7 a.m. on the final day was attended by a large number of participants.

The decisions of the Assembly will be studied and applied during the months to come. Only a few can be mentioned in this summary. Perhaps one of the most important was a carefully worked-out study document in which, with background information, the General Assembly urgently appealed to member denominations to study, debate, and act concerning the implications of the fighting in Vietnam; the need for flexibility and frankness; the use of military power in what is essentially a social conflict; the need for international responsibility (and acceptance of it) in securing peace; and the need for development and reconciliation. This memorandum, with a long history of preparation in N.C.C. channels, was constructively amended in the course of nearly four hours of debate in plenary sessions; it was finally adopted by a standing vote so overwhelming that no count was needed, but that appeared to be of the order of magnitude of 300 to 25.

Racial justice and the problems of poverty and effective methods of evangelism were among the topics considered. As Vice-President Humphrey said in his public address, a nation which can afford to put a man on the moon can afford to do the harder task of setting a man on his feet. The Assembly adopted, among others, a good resolution on family planning; and it urged extension of the proposed Christmas truce in Vietnam to allow time for negotiation of a truce, noting with gratitude the similar appeal by Pope Paul VI.

Preceding the Assembly sessions, the General Board had spent two busy days. Among its actions were resolutions opposing conscription for military service and opposing any compulsory system of national service. The vote against compulsory service was 82 to 0, with 4 abstentions.

The president of the National Council of Churches, elected to serve for the 1966-69 triennium, is Dr. Arthur S. Flemming, a Methodist layman who was Secretary of Health, Education, and Welfare under President Eisenhower and is now President of the University of Oregon.

R.R.W.

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A Call to Quaker Action for Peace

By E. RAYMOND WILSON

THIS is an invitation to think hard with me about the Friends' peace testimony in the next decade; 1976 will be two hundred years after the Declaration of Independence. It is time to write a declaration of independence from war—and a declaration of world interdependence.

Friends' peace testimony is too often thought of only as an obligation and a duty of Quaker young men to refuse military service and to serve their country in a more constructive way. It is that, but it is a thousand times more. The peace testimony calls for nothing less than total elimination of war and full, lifelong dedication to that effort individually and collectively, with zeal, intelligence, and persistence. War-making—militarily, psychologically, economically, and politically—is perhaps man's greatest industry. Making peace ought to be Quakerism's biggest program for the world of tomorrow. Friends have no monopoly on truth, virtue, ideas, muscle, or money, but we should seek to play an intelligent and worthy part in abolishing war.

We must recognize that in the next decade there will be more conflicts of interest which could lead to violence, because there will be more people competing for food, markets, influence, and power. They will need an umbrella of international government over them, an umpire to decide among them some way of determining their rightful share in the total of the world's opportunities and resources.

Twenty-five years ago there were no National or World Councils of Churches. The latter now has a membership of more than two hundred churches from some sixty countries, including the Orthodox churches in Russia, Poland, Czechoslovakia, Bulgaria, and Rumania—important links across national and ideological divisions. The growth in ecumenical relationships during the last five years between Protestants and Catholics (due in large part to the leadership of Popes John XXIII and Paul VI) would have been unpredictable five years ago.

Twenty-five years ago there was no Friends Committee on National Legislation. There was not a single repre-

sentative of a Protestant denomination in Washington devoting full time to either legislative or political action. Now the Methodists, the Lutherans, the United Presbyterians, the United Church of Christ, the Baptists, the Unitarian-Universalists, and the National Council of Churches each have one or more staff people active on the Washington scene. The world does move—forward, we hope!

What about the Religious Society of Friends? So far as I can find out, no organized Yearly Meeting or association of Friends in three hundred years ever has formally endorsed a war, international or civil, with one single exception: a small splinter group called "Free Quakers," who supported the American side of the Revolutionary War, and who soon disappeared.

But today we are enmeshed in the war system from our pocketbooks to our paychecks to our eyelashes. The majority of our Quaker young men of military age enlist or are drafted. Statistics for World War II from 752 out of the 1,002 monthly meetings in the United States indicate that only 25½ per cent of Quaker young men of military age subject to the draft either took the position of conscientious objectors to all war or accepted service in the Medical Corps as noncombatants. The other three-fourths accepted full military service. Our leadership as a Society would be much greater if our example and conduct were more in line with our historic traditions and our proclaimed ideals. Why shouldn't every Monthly Meeting follow the example of the Madison (Wisconsin) group and set up an intensive six-to-eight-weeks course on draft counseling for high school juniors?

Three years ago I asked the superintendent of a Yearly Meeting whose area is well sprinkled with defense plants in which many Friends are employed if he would encourage earnest and thoughtful discussion on the problem of how, as citizens, we can work our way out of economic dependence on military spending. I said that, because we are all involved to some degree, this would not be a matter of condemning anybody but would be a search for alternatives to reliance upon defense industry. "Oh, no!" he replied, "that would be too controversial. It would divide the Meetings." Too controversial to try to work our way out of an economy based on our sons' blood!

E. Raymond Wilson is executive secretary emeritus of the Friends Committee on National Legislation. This article is excerpted from an address he made last summer at New England Yearly Meeting.

True, some Friends protest, some demonstrate or lead demonstrations and vigils, some refuse to pay war taxes or protest their payment, many are active in and contribute to various peace efforts and organizations. Friends from across the country have come to Washington to participate in dialogues with members of Congress on the Vietnam program. Many have come with the support and backing of their local Meetings. But how many have really agonized over the moral and ethical issues involved in modern war and the whole war system of peace-by-nuclear-deterrence-and-mutual-terror? How much have they confronted the people of good will in the churches and other organizations in their community with the moral enormity of modern war?

Defense Secretary McNamara said recently that "in the last eight years there have been no less than 164 internationally significant outbreaks of violence, each of them specifically designed as a serious challenge to the authority, or the very existence, of the government in question. Eighty-two different governments have been directly involved. What is striking is that only fifteen of these 164 significant resorts to violence have been military conflicts between two states. And not a single one of the 164 conflicts has been a formally declared war."

These facts in themselves challenge us to review the peace testimony and to ask ourselves seriously how relevant our thinking and actions are in today's revolutionary and violent world. If the occasions for violence or war in the future are to be greater and more numerous, so must be the efforts to enable mankind to live in tolerance, mutual respect, and whole-hearted cooperation. Let us consider five aspects of building a world without war: (1) Renunciation of war by nations, churches, organizations, and individuals; (2) Progress toward a more effective United Nations and the rule of enforceable world law; (3) Strides toward political settlements and general and complete disarmament; (4) World development, feeding a hungry world, and population control; (5) Reconciliation across ideological, national and racial barriers.

By and large the world is weary of war. But war will not be abolished until there is a tremendous moral conviction against it, coupled with an intelligent political and economic program for its abolition. And the brutal fact is that too many men like war—the fascination of war games, the sense of military power, the pay check for defense contracts, the sense of comradeship in what is thought a noble cause, the expression of patriotic duty, and so on. Others believe that war in defense of freedom is an unfortunate but inescapable necessity.

The renunciation of war ought to begin here and now, with the war in Vietnam. It means facing the moral dilemmas of continuing the war, of negotiation, of mediation, of military withdrawal, of the maintenance of peace

if an armistice is reached, and of the reconstruction of a war-torn and devastated country.

I am not unconscious of the dilemmas and difficulties of dealing with fascist or communist states or societies. The line is not always clear between appeasement and agreement, between standing on principle or on prejudice, between justified compromise and unjustified capitulation.

But, in considering the impossibility of getting people together, let us momentarily step back in history 135 years. There we read:

Between them there is nothing in common, either in object, interest or feeling—nothing that apparently tends to their connection unless it be the waters that flow between them. And even these waters, instead of in fact uniting them, form a barrier between them which, however frequently passed, still forms, and must forever continue to form, an insuperable obstacle to their union.

This did not refer to the problem of cooperation between the Russian and the American people. It was written in 1833 to prove the utter impossibility of ever joining the village of Brooklyn to the city of New York!

In the light of this partial agenda on some of the unsolved problems of peace, what is *your* Meeting doing and what are *you* doing as an individual? Many Friends are battle-scarred veterans in the struggle for peace, but why are so many individuals and Meetings so dead on their feet as to think that one peace meeting a year or one letter to a congressman really discharges their responsibilities? Until threats to the peace are solved and the institutions of our world community are firmly established and adequately functioning, there is no time to relax in complacency, despair, or helpless frustration—or to grow tired in well-doing.

A Prayer for Children

By CHARLES LEE HURLEY

May never sunlight on the bayonet
Be more than light to you, more than blue flash
And glance from the endless blind parade. May not
The bomb-burst speak at midnight to your flesh.
(These were the looks and language of our day.)

Keep your young vision and hearing for some sight,
Some song more sweet than our dream's dream; you must
Not send your hounding senses in pursuit
Of men still marching moveless through the mist.
(Follow us not who went no better way.)

For should the gaze of blade and voice of gun
Beguile your eyes and ears, the ancient hurt
May be torn wide by little wolves again,
Grown great in some wild forest of the heart.
(Bury the little wolves among our clay.)

Quaker Service in Vietnam

By DAVID and MARY STICKNEY

QUANG NGAI is six miles inland from the South China Sea in hot, humid, economically poor country. Stunning mountains mark the horizon on three sides. The city is 350 miles north of Saigon, half the distance to Hanoi. As Quang Ngai is headquarters for the ARVIN Second Division, the Viet Cong control most of the province. The American garrison is small, numbering fewer than 300. However, a large contingent of Korean soldiers and 20,000 U. S. marines are stationed twenty miles to the north.

It was here at Quang Ngai that, late in September, Quaker Service Vietnam opened a morning nursery school and an afternoon kindergarten for fifty children from very poor families, most of them refugees. A clothes-making class for the mothers also met for the first time. The temporary location for both was a new cadre training hall located on the park in the heart of the city across the road from the province chief's headquarters and next door to two new schools.

One reason for the selection of Quang Ngai was that only it and one other province are governed by nonmilitary chiefs.

A second reason was that Quang Ngai province's refugee population, centered in and around the security of Quang Ngai city, was swelling with the accelerated tempo of the war. Coincidentally, the number of civilian casualties and fatalities was soaring with the increasing use of demolition and napalm bombs and with offshore bombardments by the Seventh Fleet. In August, Saigon officially listed Quang Ngai as having more than 100,000 refugees living in temporary camps—a concentration exceeded only by the number in Binh Dinh (Qui Nhon), the next province to the south.

Admission to the Quaker-sponsored kindergarten-nursery school was restricted to children of the poorest families—many from refugee camps. The chief of social welfare in the province personally selected some of the youngsters. Many of them suffer from malnutrition and intestinal parasites and from the skin lesions that fester in unwashed skins and scalps. Over half have dental caries, many with extensive erosions. The need for social case work, soap and water, medical care, and good personal hygiene and public health practices is general.

The children's daily two-hour programs combine preschool education with supervised games, singing, and

dancing. In mid-morning and mid-afternoon there are snacks of milk, bread, and vitamin pills. Physicians from the province hospital and the U. S. military compound have volunteered to examine each child semiannually and to instigate an immunization program.

The sewing class, also selected from the poorest families, has started to learn the principles of making children's clothes on patterns cut from newsprint. The cloth has been contributed by the Mennonite Central Committee, the treadle sewing machines by CARE and the American Red Cross.

Construction of a 33x65-foot building for an expanded Quaker relief program, which began in September, was completed in December. It contains, in addition to classroom space, a kitchen, toilet and bathing facilities, and a small dispensary-clinic. Its completion means that the children's program can now be expanded into a complete day-care center for a hundred children aged from two and a half to six, who will be taught, bathed, and fed while their mothers are at work in town or in the surrounding rice paddies. Mothers will be asked to participate half a day each week as volunteers in the child-care and health-education projects.

The new community center has been a cooperative undertaking. The province contributed the land and bamboo and has promised free water. The U. S. Agency for International Development furnished cement, steel, and roofing. The U. S. Navy in Danang provided lumber, which is scarce and very expensive, as well as paint. The army in Quang Ngai is supplying fencing. It is hoped that the Boy Scouts will make toys. An advisory council of the community's leaders (including the four main religious groups) is to be organized.

Recruitment of three professionally-trained Vietnamese personnel took four months. The few who have had professional training are not inclined to go to the rural areas; their families may deem Quang Ngai too dangerous. In two instances it was necessary to recruit the consent of parents as well. The deciding factor in each case was the promise that the staff would be well and safely housed with a responsible family. A residence two blocks away was rented on a two- to five-year lease; extensive remodeling was necessary to install a bathroom and dining room and to add two double sleeping rooms. Completed late in September, this AFSC house can comfortably accommodate nine people and still leave room for occasional guests.

The acting director of the Vietnamese team is a teacher of home economics from Huê who taught in a

David and Mary Stickney, field and program directors, respectively, of the American Friends Service Committee's project in Vietnam, have been in that country for the past year making arrangements for and setting up the day-care center and other community projects. They are members of Lake Forest (Ill.) Meeting.

private kindergarten. Her two principal assistants were graduates last June of Saigon's Regina Pacis, the country's only home-economics school; one is in charge of mothers' education, the other of nutrition. The three professionals are training two Quang Ngai high-school graduates selected with the aid of the chief of provincial elementary schools, to be kindergarten teachers.



*David and
Mary Stickney
with two
of their
Vietnamese
staff
members*

As Field and Program Directors, respectively, we moved to Quang Ngai in late June. Together with Vietnam Christian Service (VNCS), whose first staff arrived several weeks earlier, the two teams have planned their work to be mutually complementary in meeting needs. VNCS is concentrating its work force in a large refugee camp near the airport, while the AFSC is working through its center in the city. In August a seven-man American Red Cross group came to work in the eight refugee camps of the district immediately north of the city. A second semi-official agency is the International Rescue Committee, which has sent a health team of five Cuban refugees to work in the hamlet dispensaries in the secured environs.

Here for the first time the AFSC has undertaken relief work in an active war zone. In Quang Ngai one sees and hears the course and sufferings of the war each day. The Quaker volunteers, their Vietnamese associates, and all supplies move in and out of Quang Ngai by U. S. government transport, sometimes in civilian planes of USAID and the embassy, sometimes in those of the army or air force. This poses questions that are new for the Service Committee—questions which Quaker Service Vietnam could avoid only by confining its work within the city limits of Saigon.

In other words, independence of military authority in a war zone is impossible. We believe, however, that our team is able to pursue programs for the relief of civilian wartime suffering and deprivation without violation of Quaker principles. Thus, while the team must constantly sacrifice some of its independence, it has not compromised its integrity, nor has it been asked to do so.

The greatest need in the year ahead is for people—resourceful and dedicated volunteers who are seeking to experience the application of a Quaker witness in pursuing the task of training an effective, self-sufficient Vietnamese staff. The second greater need is to identify the next logical, useful avenues of outreach and to undertake them. It is hoped that the volunteers to be sent to Quang Ngai during 1967 will include a social worker to study family problems and to help with their management, a public health nurse, and a physician.

The need exists for a professionally-oriented team to undertake rehabilitation of the bodies of badly burned and fractured patients after they have been discharged from Quang Ngai's civilian hospital to make room for others. These victims, mostly women and children who had remained in villages under attack, are the quickly forgotten living casualties of the Vietnamese war. They surely exist in the North as well as in the South. Christian love and charity demand help for those deemed to have a potential for bodily and emotional restoration to normal living.

Retreat

By MARTHA L. DEED

*If I take the wings of the morning
and dwell in the uttermost parts of the sea
even there thy hand shall lead me
and thy right hand shall hold me.*

Psalm 139:9-10

When friendship—touching of souls—dies hard,
shattering my spirit, flinging it
across dark skies,
there is the mockery of tomorrow's plans,
the horror of an end to loving,
the shock of a severed vow,
the terror of loneliness . . .

Then let me walk away from houses,
ponder the depths of a hidden pool,
stand in the midst of an empty field,
gaze at the line of a distant hill,
alone.

And out of the silence, O Lord,
let me hear the shout of Thy presence!

On the First First-day

Pittsburgh's New Meeting House

IT happened almost by chance.

On the first First-day, Pittsburgh Friends came by 4836 Ellsworth Avenue to be greeted by a newly painted sign which stated boldly, "Friends Meeting Today." There had been no time to get the word out officially because the occupancy permit had arrived only on Thursday. Yet the expectancy was electric. Families had set out for Meeting more than half hoping. They detoured out of their way to go by the new meeting house, and when they saw the sign they stayed to worship.

And so, on October 23, 1966, the new meeting house began to fill for the first time. The room for meeting for worship had been planned to seat 120 people. Half-way through meeting the children were brought in to join their families—and on that First-day, with no formal announcement, 126 Friends, old and young, filled the meeting room!

The Society of Friends is almost a new phenomenon in Pittsburgh. To be sure, there have been small numbers of Friends here since the Civil War, but we have had few real links with the old traditions of the community. Quakerism never rooted in Pittsburgh the way it did in eastern Pennsylvania and along the seaboard.

Originally settled by Scotch-Irish who harbored little affection for the Friendly government in Philadelphia, Pittsburgh became first a gateway to the West, then a steel town, and in more recent times a business-financial center with strong Presbyterian and Roman Catholic leanings. The power structure is unusually centralized, and frequently it is progressive and public-spirited.

Though members of Pittsburgh Meeting always have been scattered over a large area, they have worshiped together. About forty years ago a small group of families began to meet regularly. They met in Y's and in each other's homes until 1935, when they secured a fairly permanent arrangement at the Alder Street YMCA.

The small Meeting was strong and able to give its scattered members a sense of unity. The burdens were few, the feeling of belonging was great. There was a quiet undercurrent of service that rarely showed to the casual observer. The American Friends Service Committee received a ton or so of clothing every year; displaced families on the Isle of Sylt in the North Sea recall the First-day School's shipments of soap and clothing; people who became conscientious objectors still remember the Meeting and those who helped them.

As the little group expanded, the demand for First-day school facilities grew apace, so eleven years ago Pittsburgh Meeting bought its first meeting house, promptly enlarging both program and membership. Just as promptly, the number of member families almost doubled. People attracted to the Meeting represented a variety of backgrounds and vocations, with an unusually heavy concentration of educators, social workers, and persons with scientific and technical interests, as might be expected in view of the nature of Pittsburgh's industrial and educational institutions. Large numbers of young people in these families sparked the Meeting's interest in youth programs and helped establish a deeply committed AFSC program.

The Meeting's budget suddenly grew, but its vigor was even more impressive. With our own rooms for First-day School, our own meeting room, our own kitchen, our own AFSC headquarters, we found ourselves in a froth of work camps, peace walks, seminars, oversight-committee meetings, Hallowe'en friendly beggars, a constantly growing First-day School, porches to paint, wiring to re-do . . . and a great sense of involvement and spiritual sharing.

The need for constantly renewing the spiritual center was always apparent. The Meeting became concerned lest the hurly-burly of activities make "Religious" and "Society of Friends" into two separate statements. An annual weekend retreat at Camp Lutherlyn provided many Friends with an opportunity for total reexamination in a quiet, unhurried setting. And the search for a more spiritual Meeting increased as well.

With new families joining, it became apparent that many Friends were remaining on the periphery of Meeting affairs. So, one year, there were great changes. The nominating committee, acting on the advice of the Meeting, involved all the up-to-then peripheral members, almost completely restaffing the leadership of the committees. Almost overnight the sense of "outsiders" and "insiders" diminished. The Meeting grew until the First-day School took over the meeting house completely and the meeting for worship had to be moved to the Home for Crippled Children. Earnest search for a new meeting house began.

Specifications? Many. We wanted to be close to young people in the university centers, near to public transportation, and not far removed from some of the poorer neighborhoods in Pittsburgh. We had to find a facility which eventually could accommodate a meeting of about 150 people, and one that we could afford. Devoted mem-

This account was "written by a committee" of Pittsburgh Friends, including Edward Arnett, Norman Dewees, Willard Mead, and Samuel Prellwitz. Its collator was Stanley Marshall.

bers of our building committee scoured a large section of Pittsburgh almost building by building and inch by inch.

Then came the electrifying news: a two-and-a-half-story stone structure with adequate space for all Meeting needs had been found. Originally a residence, the building had been used for almost thirty years as a rooming house, and, as might be expected, was in a state of disrepair. But there were no obstacles that could not be overcome, and the building offered one splendid feature—an art gallery twenty by forty feet (with brown velvet walls, no less!) that would make a handsome room for meeting for worship. If the Meeting could carry the burden, once again our meeting for worship, First-day School, AFSC facilities, library, kitchen, and assorted meeting rooms would all be together under one roof.



Sketch by Paul Parkinson

The Meeting members began a deep self-examination. To buy the building and put it into shape would cost \$112,500—six times as bold an undertaking as the purchase of the first meeting house only eleven years before. Moreover, for six months it would take a great deal of physical labor by members to make the new meeting house suitable for occupancy.

The building committee, under magnificent leadership, presented the financial tale to the meeting for business. Thereupon this comparatively small Meeting of some forty-five families came forward with contributions of \$48,743. The income from the sale of the old meeting house was added to this, as was a substantial initial mortgage payment. And, with a gap of some \$15,000 still to close, the Meeting House Fund of the Friends General Conference arrived to save the day.

The dedication and enthusiasm of Meeting members must have proved contagious. A committee of property holders in the area agreed to welcome the Friends as neighbors, and they sent their leader to testify before the City Planning Commission to that effect. Member after member after member pitched into the hard labor involved in getting the new meeting house ready. To this date more than sixty people have contributed over

2,300 hours of volunteer manual labor, valued at at least \$5,000; five Friends have put in more than a hundred hours each.

Squads of thirty or more on a single day have volunteered for arduous, dirty work. One teenager who almost never came to meeting has hardly missed any of the four work days per week and even has offered to help in the First-day School. Some newcomers have found this an excellent opportunity to discover their niche in the group.

And so Pittsburgh Friends have come home. Everyone has been moved, not just by the new surroundings but by a sense of cohesion which seems to sweep through the gathered silence like a wind.

Already the Meeting is swamped with requests for use of the facilities. Possibilities for outreach threaten to exceed what we can afford to offer. The location near the large universities could well help us to develop a new college ministry. Our little Service Committee office is champing at the bit with the possibility of offering something more than the youth programs of the past.

Will we rise to the occasion? Shall we, with the available space, again double our attendance? On the second First-day Pittsburgh Friends held an open house and meeting for worship that were attended by more than 120 adults, and the First-day School brought the total in the building to more than 170.

We feel, however, that our present building, although neither winsomely quaint nor efficiently stylish, will see us through the coming years. And small, once-a-month Meetings in the North Hills and South Hills offer an indication of another pattern for the future.

Concern of Pittsburgh Friends is that the facilities be put to work to build a richer spiritual life, and that our worship result in actions motivated by a deep consciousness of need.

Rufus Jones used to say it is a question of whether we own the property or it owns us. Pittsburgh Meeting will try hard to own its own property.

No human being is good enough to be followed all the way, and a man must at some point begin to think out his duty for himself alone. When a young man or woman first enters this lonely place where no one can help him he is entering on maturity. Some, even now, find it painful and cannot bear to face their solitary responsibility, and shrink from it, seizing some means of escape: religious fanaticism or extravagant frivolity, or a dull conformity to the rules of respectable society, or even, for some, mental or physical illness. Most of us, however, are ready to grow, prepared to face the fact that our deepest decisions must be taken alone, and that the sort of person we are at the bottom is an affair in which no other can be responsible.

—HAROLD LOUKES

Quakers in Early Nantucket

These somewhat abridged excerpts from the book Early Nantucket and Its Whale Houses, written and copyrighted 1966 by H. Chandlee Forman, are reprinted with the permission of the author and of the publishers, Hastings House, New York, as are the cover picture and the author's sketch accompanying the article.

THE first religious body to be organized by the Nantucketers was the Religious Society of Friends [1708]. These particular ones were very stringent Quakers indeed. From about 1670, when the first Friends reached the Island, until the 1840's, when they began to lose their hold there, a great deal of severity prevailed. Plainness of dress and language was the order of the day. It was only on First-day that Islanders were permitted to wear garments of *English* manufacture. The rest of the week they put on homespun clothing. Further, all clothing, wherever made, was of the gravest colors or had no color at all. They were all clad alike. The women wore the coal-scuttle bonnet during the nineteenth century, but before then used a hat which was wide and flat.

So strict were the Friends on Nantucket that one of them in 1678 was fined by the Island Court for being away from home on First-day. If you painted portraits in your home; if you played music or had a spinet placed by your hearthside; if you allowed young folks to dance in the parlor; or if you married one of the world's people—Presbyterians, Methodists, Episcopalians and their ilk—you were put out of Friends' meeting. Indeed, one Thomas Coffin was ejected from membership for permitting some young persons to kick up their heels in his 'Sconset [Siasconset] cottage.

Once there was a Quaker bride who secretly marked with a rose the grave of her freshly buried husband, so that she would be able to distinguish the place where he lay. For that deviation from Friends' disciplines she was removed from membership. Of course those Quakers had no fancy things like gravestones, so that the poor girl's flower was the only marker visible.

That Friends in the eighteenth century comprised two-thirds of the magistracy of Nantucket Island means that they were, for all practical purposes, the proprietors and rulers combined. The Island allowed on its territory no fort, soldier, governor; no pageantry of state or ostentatious magistrates; and no public executions or humiliating punishment—except the gallows.

The wealthiest and most respectable inhabitants went to meeting for worship or to their farms in single-horse box-carts, sometimes with awnings for shade but without

springs or fixed seats. The driver usually stood upright and his passengers sat in kitchen chairs [see cover picture]. On squantum [outdoor clambake] or sheep-festival trips the young men occasionally would unfasten the hooks which kept the cart in a horizontal position, and the girls and those who were not forewarned would suddenly find themselves sliding out of the box-cart onto a well-chosen spot of soft grass or smooth sand.



*Dorcas and Deborah walk
to Meeting in Nantucket
on First-Day*

The insular position of the Island and the strong tide of Quakerism in the early days did produce a lag so far as new experiments in building were concerned. We can be sure that life and construction in early Massachusetts did not keep quite abreast of the fashions of England; and in those two respects Nantucket also dragged its feet behind "the continent," the mainland of America. So powerful were the Friends on the Island that over a long period they maintained as little decoration and ornament as possible upon their buildings. Then, too, if the Islanders were not Friends, they would be sure to vote against any new-fangled embellishments brought from off-Island for their homesteads. The Quakers formed a stabilizing in-

Dr. H. Chandlee Forman of Easton, Maryland, is a member of Haverford (Pa.) Monthly Meeting. *Early Nantucket and Its Whale Houses* with 304 pages, 90 old photographs, 110 line drawings, is published at \$12.50 by Hastings House, 151 East 50th St., New York.

fluence and had an eclectic effect upon town building, until the 1810s, when whaling prosperity and worldly forces broke down the Quaker bulwarks. But it is not wholly fair to blame the lack of progress in architectural fashions and decoration upon the Friends. There were other factors, like isolation. The Quaker records of Nantucket cite instances of Friends who had been appointed to attend Quarterly Meeting on the mainland, but who could not go there because head winds prevented them.

Quarterly Meeting: An Obituary

Letter from the Past—226

IT is fitting that major events in London Yearly Meeting should be noticed on this side of the Atlantic. One of them is the demise of the Quarterly Meetings, as of January 1, 1967, according to the "rules of Church government" approved at last Yearly Meeting. Here is an institution older and more widely known and revered than any individual whose death is reported in the death notices of our periodicals. Now with a stroke of a pen the Quarterly Meetings disappear, all sixteen or seventeen of them. This sounds like mass murder. Others would call it euthanasia.

I hasten to say that this is not quite as final as it sounds. Much the same kind of set-up may continue for a while, with a new name and a different function. Yet undoubtedly this marks the passing of the old-fashioned English Quarterly Meeting as we and our forbears have known it. For older American visitors to England, Quarterly Meeting was a landmark or red-letter day. Now it is to have another very old name, "General Meeting," but it need not meet every quarter or represent quite the same areas as of old.

The decision was deliberate and not easy. Discussion began more than twenty-five years ago. We may read both the considerations that preceded the change and the final decisions in two Yearly Meeting pamphlets, *New life from old roots* and *Regulations on meetings for church affairs*, and the "last words" or swan song of several of the Quarterly Meetings as published in recent issues of the *London Friend*. "London and Middlesex Q.M. met for the last time on October 29 at Westminster Friends Meeting House." "The gathering at Welwyn Garden City on October 21-22 was historic, being the final Bedfordshire Quarterly Meeting just over 100 years after the first . . . we separate remembering with thankfulness the spiritual refreshment and fellowship which we and so many Friends before us have enjoyed during the life of Bedfordshire Quarterly Meeting." "As this our last Quarterly Meeting [Cornwall and Devon] drew to a close we felt the bond of fellowship and the responsibility of sharing with Friends the world over." These are brave

words, obviously words of hope mingled with regret, a chorus like "We who are about to die salute you."

The reasons for the change are easily understood—in addition to the changed conditions of life and communication in the twentieth century. The effective units for the transaction of Quaker business have become Yearly Meetings and central committees on the one hand and local Monthly Meetings on the other. Quarterly Meetings have come to hold mainly the role of a post office between them—forwarding statistics and other information, money, etc. The new plan removes as unnecessary and repetitious much of all this and makes provision for direct contact and for devolving routine business on other shoulders. The name is not significant, since already intermediary groups have used other names than quarterly, like "half-year," "provincial" (Ireland), "six-weeks" (Barbados), and even "general meeting" (as formerly Australia, New Zealand, and South Africa, and still Scotland).

There is now no necessity to meet every three months. In fact, provision is made to leave the times, places, and contents of the general meetings to a committee representing the group of Monthly Meetings, and even to suspend sessions indefinitely. A different function of fellowship, conference, and inspiration could take the place of past routine. So in 1668 at the beginning of London Yearly Meeting "did Friends in the ministry conclude to settle a meeting to see one another's faces and open our hearts one to another in the Truth of God." Later a series of "Circular Meetings" grew up in England; in these (discontinued about 1786), several adjoining quarterly meetings drew large groups even outside the Society. We have had in recent generations large conferences of several Yearly Meetings in America and even world conferences of Friends. The new general meetings on a trial basis may give further flexibility where it is needed. Obviously Quarterly Meetings have been more useful at some times and in some areas than others.

Quarterly Meeting is dead; long live General Meeting!
NOW AND THEN

There is a growing feeling among psychiatrists that moral and spiritual values are essential for emotional health, especially if an individual desires to live with some degree of acceptance in a culture which stresses spiritual and moral values. Some psychiatrists go further and are frank to admit that if a person has a genuine religious faith, even if it includes some superstitious concepts, such a faith can often provide some of the security which the individual needs. These analysts point out that as long as faith is meaningful and is deeply entrenched in the personality of the individual it can serve a real purpose in times of tension and temptation.

—GEORGE CHRISTIAN ANDERSON

A Letter to the Chinese People

By EMILY GREENE BALCH

In 1955, when the late Emily Greene Balch (then eighty-eight years old) had this "letter" published in the Christian Science Monitor, she was honorary international president of the Women's International League for Peace and Freedom. Through various channels the letter did reach many of the people of China, for it was translated into Chinese and appeared in Ta Kung Pao, a Chinese newspaper of national circulation.

Soon thereafter, China's Minister of Health, Mme. Li Teh-Chuan (who was also chairman of the Chinese Red Cross), extended an invitation to visit China to Emily Balch, who, however, was unable to make the trip. The following year (thirty-five years after Emily Balch had joined the Society of Friends and ten years after she had been named co-recipient of the Nobel Peace Prize) Mme. Li Teh-Chuan, attending an international congress of the WILPF in England, told the assembled delegates and observers what a deep impression the message had made in her country. In the belief that it is as timely now as it was when it was written, it is reprinted here at the suggestion of Mercedes M. Randall, author of Improper Bostonian, a biography of Emily Greene Balch.

Dear People of China:

This is a letter of love that I am sending you.

Men and women with your patient faces,
Little children with your bright eyes,
How could I not love you?

I am an American, and what you perhaps call a capitalist.
Need that be a barrier to love?
It does not hold back mine.

Of course there are many differences between us.
The traditions of our countries are different.
There are differences even in our features
And in our languages and religions.
But how much more we are alike!
Alike we are born to suffer.
We laugh and we cry as only men can do.

Shall fellow men be divided by ideologies?
No. No. They shall not be so.
Of course, "coexistence" has great difficulties.
Even men who have a common country,
Who speak the same language, profess the same religion—
Even such do not find mutual understanding, mutual
trust too easy.

Yet the greatest barriers are not insuperable.
Let us strive to learn to live together.

You may know bad Americans. There are such.

But there are also here friendly, right-meaning people
Who want to help make the world better for everyone.
There are bad people and good people, I suppose,
In every country.

Let us be patient with one another,
And even patient with ourselves.
We have a long, long way to go.
So let us hasten along the road,
The road of human tenderness and generosity.
Groping, we may find one another's hands in the dark.

A Look at the State of the Meeting

Excerpts from a report by the Committee on Ministry and Counsel of Ann Arbor (Michigan) Meeting

IS the search for the spirit of God primary for this Meeting? A number among us have a gnawing feeling that we are more intellectual than religious. Is this the choice the Meeting wants to make? Does the lively interest in ideas preclude for us an interest in *people* or in the life of the Spirit? It is true that many who are terribly uncomfortable with traditional terminology may find in the intellectual approach a way to God; but do we make room for other ways? Is love visible and real enough in the acceptance of heterogeneity in religious viewpoint? Do enough people really *care* about a religious viewpoint?

A related question is whether Friends are committed to the Meeting as a basic expression of the life of the spirit. The collective investment of various members in varied activities of the Meeting is a very substantial commitment to making it a functioning center of spiritual life. A number of groups which operate at the edges of the Meeting do draw borderline people who are seekers, but they are almost like a group of planets revolving around and attracted to a globe which is shining but turns out to be hollow. When seekers—new people from outside or new members from other Meetings—try to enter this central globe of the Meeting, they find no "core" to which to belong, no "love and care," but only a lot of very busy, very intellectual, very mobile people, many of whom find their main satisfactions outside the Meeting. This takes religion into life but fails to bring life back for renewal in religion. Something is missing of the "something special" that Quakers may be expected to offer. The new person may be welcomed but is then left to shift for himself, or valued only for his *function* on some committee.

A good deal of the Meeting, then, revolves around people performing various functions; its core, if any, is in activity. The tension remains, however, between social concerns and spiritual renewal. How can we supplement each other's incompleteness, with God's help, in a more fulfilling way?

Book Reviews

THE CAPTAIN. By JAN DE HARTOG. Atheneum, N. Y., 1966. 434 pages. \$5.95

Most Friends probably think of Jan de Hartog primarily as the possessor of a strong concern for helping Vietnamese children and as the author of *The Hospital*, a moving account of how members of the small Friends meeting in Houston, Texas, tried to stir the conscience of a wealthy city to improve appalling conditions in the local charity hospital. Although such Friends may have a vague idea that de Hartog is also a successful playwright (*I Do! I Do!*, the new musical based on his *The Fourposter*, opened last month in New York to critical acclaim that seems to forecast its being a hit for a long time to come), it is hard for them to realize that a large part of his life has been spent neither as a writer nor as a Quaker crusader, but as a Dutch mariner.

It is to this earlier incarnation that our Friend Jan returns in his new novel, *The Captain*, which brings to pulsating life a little-known and ghastly aspect of World War II: the suicidal epic of Allied freighter convoys plying the North Atlantic between Nova Scotia and Murmansk, Russia — veritable sitting ducks for the inevitable attacks of Nazi U-boats and bomber planes. Brimming over though it is with violent action, the book is in its essence primarily a pacifist tract, and a powerful one; it seems unlikely that anyone who has read it could possibly continue to regard war as the way to accomplish anything except the downfall of the human race.

Though granting the novel's virtues as a portrayal of man's search for spiritual survival in the face of overwhelming physical odds, this reviewer is bothered by one fundamental defect in its structure: since it is cast in the form of a lengthy letter from a Dutch seagoing tugboat captain (a survivor of the deadly Murmansk run) to his seventeen-year-old son, the detailing of some of the captain's carnal and alcoholic premarital escapades seems surprising. Is it likely that a distinctly solid-citizen type of father would go out of his way to provide his young son with a picture of that side of his earlier life?

If this possibly false note is overlooked, however, *The Captain* (January selection of the Book-of-the-Month Club and Reader's Digest Condensed Books) is a memorable addition to Jan de Hartog's poignant and engrossing reports on the human condition.

F.W.B.

THE MEANING OF PASTORAL CARE. By CARROLL A. WISE. Harper & Row, N. Y., 1966. 135 pages. \$3.50

Carroll A. Wise was a professor of pastoral psychology and counseling at Garrett Biblical Institute for many years. This book sets forth his ideas on the kind of training and understanding, over and above theology, a pastor must have to meet the needs of his people if he is to help them creatively. His stress is on relationship of pastor to person and (through this understanding relationship) on the nurturing of the growth process, not only in life's crises but throughout life. A pastor cannot give character values which he does not have within himself.

Psychiatry and psychology have contributed largely to Pro-

fessor Wise's knowledge of man's growth and development. (A fourth of his book is given to a summary of psychiatrist Erik Erikson's theory of the development of the individual from birth to adulthood.)

Carroll Wise believes that a theological seminary is too divorced from the problems of the individual and that expounding a theology does not meet a man or woman where he is in his struggle for solution of vital problems. It is through faith and belief in the worth of the person (that of God within him, if you will) that the child, adolescent, or adult can grow and gain the strength to deal with his problem; it does not come through preaching, no matter how eloquent. One solution the author suggests is for the seminary to work out a plan whereby each teacher may spend part time as active pastor of a church and part time as a teacher. Students could assist in this pastoral work, gaining valuable experience and learning to handle their own growth problems. He considers the emotional growth of the student as important as his intellectual growth.

I had hoped this book might be a handbook of value to Overseers and other Friends interested in the helping process, but I feel it is too specialized and too directed to the theological training of students to serve this purpose. We may do better to go directly to Eric Fromm, Carl Rogers, or Erik Erikson for instruction.

MARY M. ROGERS

A SIGN FOR CAIN: *An Exploration of Human Violence*. By FREDERIC WERTHAM, M.D. Macmillan, N. Y., 1966. 392 pages. \$6.95

This is not a review but a protest about editorial controls that could assign to a work of this caliber and content a maximum of 199 words—a mere book-notice—in a major Quaker periodical.

Wertham repeatedly claims that violence will eventually be eliminated, but sets conditions admittedly impossible. He is occasionally sarcastically defeatist. He subsumes under "violence" most other major evils: disorderly force, greed, hate. He attacks the contributory evils of alcohol, nicotine, and other drugs, especially the ruthlessly cynical promotional advertising. He reviews the violences of mass media, fascisms, colonialism, and racisms, the horrors of genocide and the grisly routine "euthanasia" of defectives and human experimentation and liquidation.

Wertham's style suffers from repetitious verbosity, preaching, scolding, and smart paradoxical epigrams of reversed terms or plays on words. Every chapter has quotable impressive dicta, as well as occasional incoherent incongruities, morbid relish, special pleading, evidence of card-catalog compilation, name-calling, dogmatic denials, high-order abstractions, laborious punning.

Wertham might well have joined those critics who have considered violence rather than sex as the essence of pornography. Both sex and violence get dead-pan glorification in our decadent culture. He does well to chide America's easily lulled complacency and illusory news-façades.

THOMAS D. ELIOT

ELY. By ELY GREEN. Seabury Press, N. Y., 1966. 236 pages. \$4.95

Poignant, simple, charmingly ungrammatical, and always absorbing, this is the biography of a questioning boy growing up in the shadow world between whites and Negroes of Tennessee sixty years ago.

Ely is a bastard. He never acquires a formal education. Constantly he is forced to change home and "family," feeling complete only as a hunter in the hills. Almost no line of work escapes his effort to scratch out a living and some kind of status from an in-between society unlike that of those who should be reading this book.

Perhaps because I suffered with several Ely's as a boy in Southern Alabama, the pain which this lad experiences hurts me, too. But a particular quality of this volume is the empathy evoked by the author's skill at spinning a tale. The late Lillian Smith contributes a fine introduction relating Ely's dilemma to the vast problems of race in the South.

"Do refrain from being so determined," counsels a white priest as Ely grows more violent on the route to self-determination. "Be brave enough to be patient."

Through this and other passages the reader finds himself tenderly at the center of the Negro's feelings today as he strives for equality but is often fenced out. PAUL BLANSHARD JR.

THE NEW SMITH'S BIBLE DICTIONARY—the first updating in over twenty-five years of William Smith's nineteenth-century classic—has just been published by Doubleday at \$4.95 (thumb-indexed, \$5.95). Some sixty-five scholars have contributed revisions which take into account such factors as the discovery of the Dead Sea Scrolls, improved research methods, and refinements in textual criticism. Other improvements, according to the publisher, include a revised guide to pronunciation, corrections in dates, and a text "written in the language of today's laymen." Conveniently placed as endpapers are maps depicting areas mentioned in both Old and New Testaments.

TEILHARD DE CHARDIN AND THE MYSTERY OF CHRIST. By CHRISTOPHER F. MOONEY. Harper and Row, New York, 1966. 288 pages. \$6.00

This is a work of much scholarship, probably definitive. It is also full of the kind of theology at which Friends historically have looked askance; the kind that is more concerned with the entrenchment of creed than with the open-minded pursuit of truth. Friends who finish reading it will know more about Parousia, Pleroma, Plenitude, and the gratuity of grace than they did before. But this benefit will be insufficient unless they are also interested in knowing whether, in what sense, and to what degree the theological opinions of Teilhard de Chardin may or should be welcomed by other Catholics and by the Church. C.F.W.

THE PEACE CORPS: *Ambassadors of Good Will*. By HENRY B. LENT. Westminster, Philadelphia, 1966. 172 pages. \$3.75

Henry B. Lent's opening chapters introduce general information for the teenager desiring knowledge of the Peace Corps. These are very frank and honest, portraying the organization as the volunteers view it. Another section, "The Peace Corps in Action," takes one to the scene, following volunteers in Peru or Senegal.

Because the account is not always specific enough, I feel it would be more appropriate for a young teenager than for someone older who might want a more detailed publication. The book is filled with just enough information to hold one's interest. It incites one to become more familiar with this wonderful organization and its work. PATRICIA HICKS

WHITE WAKE IN THE SEA is a new booklet of poems by Edith Lovejoy Pierce culled from such publications as *The Christian Century*, *The Churchman*, *Fellowship*, and *Negro Digest*. The author, who contributed an article to the FRIENDS JOURNAL in 1965, has long been a troubadour for peace and brotherhood. *White Wake in the Sea* may be ordered from her at 425 Keeney Street, Evanston, Illinois 60202, for \$1.00, postpaid.

Friends and Their Friends

Quaker House in Lomé, the American Friends Service Committee's West-African-seminars planning center in Togo, is a popular place, visited often by almost everybody from government officials to peddlers. During a recent stay there by Nora Booth, the AFSC's director of international conferences and seminars, a long, flag-bedecked limousine went by, with a passenger waving vigorously from the back seat. "Who's that?" Nora asked. "That's the president of Togo," she was told. "He knows all about our work and is very friendly."

A \$21,000 grant for a new school and office-building complex has been made by Educational Facilities Laboratories (a subsidiary corporation of the Ford Foundation) to Friends' Select School in Philadelphia. The complex (described in the June 1, 1966, JOURNAL) is to include a twenty-story office structure and a two-story classroom building with a playground on its roof.

La Jolla Meeting recently protested the use of napalm by the United States in Vietnam by holding a silent vigil at the plant of American Electric, Inc., in nearby El Cajon, California, where casings for napalm bombs are made. Thirty "neat, well-dressed demonstrators" (according to the local newspaper) stood in the chilly, early-morning fog as a truck of empty crates rolled in to the plant to pick up the finished bombs. About the same number of protesters were on hand in the afternoon when the day shift ended its work and the night shift arrived. The plant's management granted the right of Friends to make this protest and expressed hope that their activity might contribute toward ending hostilities in Southeast Asia.

The Peace Committee of La Jolla Meeting has informed 175 churches in the San Diego area of the vigil's purpose and has invited them to cooperate in continuing such public witness periodically.

Workcamps for Quaker adults in January include the annual All-Adult Camp on the weekend of January 6-8, when Dr. George Rogers, a psychiatrist, will lead discussion of the psychology of black and white power; and family workcamps on the weekends of January 13-15 and 20-22 which promise to be as memorably exciting for all ages as in previous years. (Adults are needed and welcome at all regular workcamps throughout the year, as well.) Reservations should be made promptly with David S. Richie, Friends Social Order Committee, 1515 Cherry St., Philadelphia 19102 (LO-8-4111)

Pacific Yearly Meeting's "Friends and the Arts," a special issue of its monthly bulletin, indicates that poetry, painting, music, and sculpture play a vital role in the life of many West Coast Friends. When the editor requested Meetings to contribute to a special issue, the overwhelming response made selection difficult. From all parts of the Yearly Meeting came accounts of Friends' involvement with the arts, as well as examples of many of their creations.

"Although in today's chaotic tangle of life we often yearn for the steadying values of earlier times," says Virginia Harris of San Francisco Meeting in her introduction, "some older attitudes have fortunately been rejected and replaced with deeper insights. Among the most exciting of these is the realization that art belongs at the center and not at the periphery of life . . ." and that "religion" and "art" may be two names for the same thing—an experience of reality and identity. That this approach is part of "the life-view of contemporary Friends" was borne out by the well-received art show at the last Pacific Yearly Meeting as well as by the success of the special November *Bulletin*.

Bainbridge Davis, a member of Media (Pa.) Meeting who retired several years ago from the U. S. Foreign Service in order to be free to devote more time to Quaker concerns, has joined the staff of the ninety-year-old Media Friends School as Development Coordinator, with the objective of working on plans to meet future demands upon the school. A member of the board of managers of Pendle Hill and of the executive committee of Friends World Committee, he is active in the planning for the Friends World Conference in North Carolina next summer.

An up-to-date version of "The Peaceable Kingdom," the theme of carnivora and herbivora all lounging happily together to which Quaker primitive artist Edward Hicks devoted a hundred paintings, appears as a double spread in the December 26th issue of *Newsweek*. It is the work of caricaturist David Levine, who has done a strikingly (and malevolently) adroit job of substituting for the animal heads that appear in Hicks's masterworks the heads of such contemporary leaders on the world scene as Lyndon Johnson, Hubert Humphrey, Mao Tse-Tung, Charles de Gaulle, etc. All in all, it is a fairly chilling example of a world Edward Hicks never knew—a world *Newsweek's* editors call "the spirit of Christmas, 1966."

Allen J. White of Lansdowne (Pa.) Meeting has been appointed executive director of Foulkeways at Gwynedd, Pa., the new lifetime-care community for retired persons now being constructed adjacent to Gwynedd Meeting.

A native of North Carolina, Allen White became a recorded minister of North Carolina Yearly Meeting upon his graduation from Guilford College. After moving to the Philadelphia area he spent a year at Pendle Hill and Temple University in social group work before serving for five years as director of work for men and boys at the Presbyterian-sponsored Beth Eden Settlement, for eight years as secretary for the Friends Meeting of Washington, D.C., and for one year as executive secretary of the American Friends Fellowship Council and Friends World Committee, American Section. He also worked for the American Friends Service Committee in the coal fields of Pike County, Kentucky, directing child-feeding.

In 1948 Allen White came to the AFSC's national headquarters in Philadelphia as director of the "Centers Desk" responsible for Quaker centers overseas and for Davis House and International Student House in Washington, D.C. In 1959 he became the Service Committee's business manager—a capacity in which he will continue to serve until this coming June, when he takes over full responsibility for Foulkeways, where he will be assisted by Robert C. Trier, Foulkeways' present administrator (who will continue in that position) and Merritt Pharo, a member of Haddonfield (N.J.) Meeting who is responsible for sales of units to Friends and others wishing to become residents of the retirement community.

An active Friend, Allen White is a member of Representative Meeting of Philadelphia Yearly Meeting and has been appointed a delegate to the Friends World Conference at Guilford College in 1967. For the Service Committee he has been to Europe several times, as well as to Mexico, and in 1964 he was a representative of the Friends World Committee at its triennial executive committee meeting in Ireland.

"The Power of Nonviolence" by Richard B. Gregg, classic treatise on nonviolent resistance first published in 1935 by the Fellowship of Reconciliation and now in its second revised edition, has just been issued as a colorful paperback by Schocken Books of New York (\$1.75).

"They Are Our Brothers . . ." a project of the Fellowship of Reconciliation, is designed to raise funds to aid civilian victims of the Vietnam war and to express the penitence many Americans feel for this conflict in which there are far more civilian than combatant casualties. Aid will be channeled through the International Committee of Conscience on Vietnam, whose appeal to both sides to stop the war was publicized under the title, "They Are Our Brothers Whom We Kill" (FRIENDS JOURNAL, February 15, 1966).

The FOR suggests formation of local Committees of Conscience and efforts of Americans to identify themselves with Vietnamese war victims by community "meals of reconciliation." Requests for suggestions, information, and folders may be addressed to FOR, Box 271, Nyack, N. Y.



"I know you're sincere, concerned people — but you're making my factory look SCHIZOPHRENIC!"

At Indiana University the cartoon shown above appeared in the student paper to advertise a Young Friends supper-discussion at Bloomington (Ind.) Meeting. This was part of a successful attempt to build up a vigorous Young Friends group on the campus. The topic for the evening was a talk called "A Psychiatrist Looks at Quakerism"; this was not a "psychoanalysis" of Quakerism but an account of what the discovery of it had meant to the speaker.

Since last summer Bloomington Meeting has owned its own home—a house at Moore's Pike and Smith Road, at the edge of the city. A meeting room is to be added to this when finances allow. Visits from traveling Friends are always welcomed.

A student subscriber from California points out that, although university administrations seldom make this clear, compulsory loyalty oaths may be signed "under protest"—that is, with the addition of the words "This oath is signed under protest" or some variation thereof. According to the American Civil Liberties Union, however, the oath itself may not be modified in any way.

The centenary of Friends' work in India was celebrated in November at Mid-India Yearly Meeting at Sohagpur. Mildred A. Maw of London Yearly Meeting, who worked in India for many years beginning in 1910, has described in the *London Friend* the preparations for this important occasion:

"Local Friends lent their own beds and slept on the ground, so that visitors from afar should be comfortable. Mats for the floor and other equipment were freely lent. Some local Hindus, including the old priest from a neighboring temple, who had got to know that a great Christian ceremony was to be held, offered to help in any way needed. The forest ranger supplied wood free of charge for cooking and heating water."

A marquee covered with bits and pieces of old tents was erected between the Friends Girls' High School and the meeting house to provide for the large attendance of representatives from London, Ireland, New Zealand, and Australia Yearly Meetings and guests from elsewhere, including the United States and East Africa. Ranjit Chetsingh, former general secretary of the Friends World Committee, was the main speaker.

A workcamp in Czechoslovakia is planned for this coming summer under the joint sponsorship of the American Friends Service Committee and the Friends Service Council of London. The camp will be the first project of its kind for this east-European country, which is also slated to be the scene of an AFSC-sponsored summer "conference for diplomats."

New buildings planned for Haverford College include a dining center to replace the present 133-year-old one, as well as three identical dormitories, each containing fifteen four-man suites. The dormitory designs eliminate long corridors and include floor-to-ceiling picture windows in the living rooms. The suburban Philadelphia Quaker college also has announced plans for relocating a section of the main road through the campus, turning it into a pedestrian mall and thus keeping all vehicular traffic on the periphery of the college grounds.

A four-month protest vigil at a napalm shipment depot at Port Chicago, California, has received much publicity and has achieved some results. Many Quakers and other peace workers have participated, and although some have received jail sentences for stopping napalm trucks they note a "growing awareness of moral conscience in people who never before gave such questions a thought."

Laymens' Overseas Service has been described in *The Christian Century* as a breakthrough for the church at the grass-roots level. Set up about four years ago by a young seminary graduate in Jackson, Mississippi, LAOS is a nonprofit corporation that seeks to match the talents and availability of volunteers with the needs of the world-wide mission field. To date LAOS has sent 150 volunteers to perform thirty years of combined service on four continents.

Many volunteers—college students, a physician or teacher with a month's time to spare, retired persons—do not fit into the too-often-inflexible procedures of established agencies. The purpose of LAOS is to channel such volunteers into short-term periods of service at home and abroad. Offers of help have come from Christians, Jews, Moslems, agnostics, and humanists, but the number of requests for volunteers is far greater than can be filled.

LAOS is governed by an interdenominational board and supported by voluntary gifts, some of which have come as a welcome vote of confidence from established church agencies. Another encouraging sign is the granting of a working relationship with the National Council of Churches' Division of Overseas Ministries.

Robert M. Browning of Germantown (Philadelphia) Meeting has been elected chairman of the board of managers of Swarthmore College, replacing Claude C. Smith of Swarthmore Meeting, who is retiring from the chairmanship after fourteen years of service in that post. Robert Browning is a management-consultant specialist.

The 1967 catalog of service projects for children, issued as the American Friends Service Committee begins the celebration of its fiftieth year, indicates ways in which children can give genuinely needed services in the family, the community, different regions of the United States, and other countries (including Vietnam). Games, stories, songs, recipes, holiday observances, worship resources, and supplementary reading lists are incorporated in the packets and booklets described in the catalog. Single copies are free to adult leaders; quantities may be secured by special arrangement. Address inquiries to Children's Program, AFSC, 160 North Fifteenth Street, Philadelphia 19102.

Also available from the Children's Program is a How-to-do-it Booklet containing simple patterns and directions to show older girls how to make outing-flannel jackets and booties for babies overseas, as well as diagrams and instructions that enable boys to fashion checker games for the enjoyment of children here and abroad. Illustrated by Lucy and John Hawkinson, this fourteen-page booklet (including a "Party-Pack Project") is priced at twenty-five cents.

Support for AFSC relief work in Vietnam is urged by General Westmoreland, U.S. commander of armed forces there, who is quoted by the *New York Times* as saying that, since there is an "over-all ceiling" for official U. S. expenditures contributing to "the survival and development of the Vietnamese nation," the American public should contribute financially to the work of the AFSC, CARE, the Foster Parents Plan, and Project Concern.

Daniel O. Hogenauer of Westtown, Pennsylvania, has returned from two years' service with the American Friends Service Committee's Voluntary International Service Assignments (VISA) program in Tanzania, where he was technical advisor for the government's self-help nation-building project, making his home in the outskirts of Moshi, a city of some 10,000 inhabitants. From his room Dan could look up at the two snow-covered peaks of Mount Kilimanjaro, towering 19,500 feet above the city. Moshi is one of Tanzania's largest coffee-producing areas. The only white man in the hamlet of Majengo, Dan made good friends among the Chagga people, the outstandingly intelligent and progressive tribe that has lived on the slopes of Mount Kilimanjaro since beyond the memory of man.

Working in an area of approximately 800 square miles around Moshi, the young Haverford engineering graduate supervised road repair and rebuilding operations, water projects on the mountain slopes, and the building of schools, dispensaries, and community centers. The people of the region did all of the labor and raised much—sometimes all—of the money for the projects themselves, with an occasional boost from local or central government funds.

In retrospect, Dan feels that the concrete accomplishments of his period of service seem less valuable than the witness he could make to the Quaker ideals and values that caused him to choose unpaid work as an alternative to military service.

Letters to the Editor

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

Is Forethought Culpable?

Charles Wright and Esther Hayes Reed have done us a good service through their letters (July 15 and September 1) questioning whether we Friends really earn as much acceptance as we get, let alone holding out much attraction to the great unwashed. Growth is certainly a valid test whether an organism is alive. I agree with anyone who wants to think that Quakerism has been content with tininess too long.

I don't agree that we need to adopt the devices of other cults, such as singing, to make our case. What we need is to do what we've been doing all along, but do it far better. Silence and lay ministry make a definite appeal to the kind of people we'd like to have with us. We can do better in our speaking at meeting, and we must.

Which makes me wonder how general is a view on this matter which I have seen a good deal of. Any number of Friends adhere to the notion that it would be apostasy to give voice in meeting to an idea unless the inner light or some equal imponderable had lifted them almost literally by the nape of the neck and/or touched their lips with a coal of fire to compel them to speak out. Such a criterion is doubtless ideal, but I venture the guess that not one of those among us whom we account to be prophets ("speakers for God") adheres to that theory.

An obvious difficulty with the idea is that it seems to imply that the weekly hour for worship is the only time we have any contact with the Infinite. That could be true, but if it be, woe is us.

Any layman—and even the professional speaker—can present his ideas far more acceptably by grace of some forethought as to form and diction. Maybe we lay preachers would profit from formal instruction in extemporaneous speaking; and maybe such a project could become a viable way of "speaking out" to our communities.

Tacoma, Wash.

STANLEY T. SHAW

"For the Letter Killeth . . ."

One point made by Paul Trench on "Essentials" (JOURNAL, October 15) prompts comment. The cherished and often quoted "for the letter killeth, but the spirit giveth life" Paul Trench thinks should be credited to II Corinthians, rather than to the Elders of Balby. The treasured words do not reflect the stern advices of those Elders based on rigid rules cited from the New Testament, but appear as a postscript to the letter, in a gentle expression of sympathy and encouragement, from a loving, wise spirit thought to have been the tender William Dewsbury. The fact that Friends in subsequent centuries have recognized and preserved the beauty of these wonderful words in their continuing efforts to find and formulate guiding principles for a flexible, growing covenant is one of the potent evidences that the saying reflects goodness, beauty, and truth, and well merits enshrinement in our hearts and minds. We require no other proof of their validity.

Riverside, Calif.

EUBANKS CARSNER

The Unknown Peace Testimony

At a recent committee meeting the question of the peace testimony came up. It soon became evident that there was considerable disapproval of a Friend's refusing to serve in the medical branches of the armed services and very little understanding of the position of draft-card burners. We each get a thorough grounding in the accepted militarist position from our history books, radio, TV, and the press. It is only by a special effort that anyone seriously considers the pacifist stands. I have not heard of any study in a First-day School or Meeting at all comparable to the continual brainwashing we get over the air and through the press.

I would suggest that every Friend, regardless of what position he himself may assume, should be able to state and defend any of the several positions in opposition to war—from serving in the medical corps to serving time in prison. Without this knowledge and ability on the part of Friends our peace testimony is a weak thing, and we cannot expect to have any real influence on national policy. As long as Friends say that they are just "too busy" to make any serious study of peace and war we must expect war to kill and corrupt our youth, use up our taxes, and prevent the construction of a sound democracy, while our military-industrial complex keeps the United States working at the attempt to dominate the world. "Too busy" doing what?

This is not a criticism of our peace committees, but a statement of a condition which I am sure concerns many others.

Mickleton, N. J.

HENRY W. RIDGWAY

Friends, South Africa, and Communists

Much is being done for the people of South-West Africa educationally, medically, culturally, industrially, and in preparation for self-government. The practical relevance of Friends' testimonies in this matter should be one of encouragement to the South African government. South Africa has done an excellent job so far with South-West Africa, and there is no reason to believe that she will not continue to do so in the further administration of the sacred trust committed to her by the League of Nations.

Friends and other religious groups would be acting much more in keeping with their ideals if they would protest against the cruel treatment and the genocide practiced in Estonia, Latvia, Lithuania, and the eastern part of Poland and Germany, as well as the massacre of 15,000 of the ablest people in Poland, and the bloody suppression of the Hungarian people who sought to assert their independence ten years ago, and also if they would condemn the Chinese Communists for blotting out Tibet, invading India and Korea, and continuing aggression against South Vietnam.

Why do Quakers and other Christian people condemn the Christian country of South Africa for acting responsibly and very effectively to improve the condition of the people of South-West Africa while they remain strangely silent with reference to the savage aggression and the bloody oppression and genocide the Communists are practicing in so many areas of the world?

New York City

HOWARD E. KERSHNER

"Vietnam and the 28X [or 12X?] War"

The author of the article by this title in the December 1st JOURNAL very properly calls attention to the tragic consequences of our behavior on the highway. Yet, along with many constructive suggestions, there are elements in his article that must give Friends pause. His figure of twenty-eight (or twelve) times as many deaths on the highway as in Vietnam takes account of American casualties only; are the Vietnamese victims not to be reckoned as human beings? The author describes "the standard Viet Cong treatment of the headman's family when they overrun a village." Perhaps he has some special way of knowing this "standard treatment." If not, should Friends not refrain from spreading atrocity tales which can easily form a barrier to understanding and future reconciliation? Finally, does the failure of Friends to have found an effective way to halt the massive accidental casualties on the highways absolve them from efforts designed to stop injuries and death resulting from intentional destructive action in Vietnam? Should not everyone seek to reduce suffering wherever he sees a way open?

Southampton, Pa.

EDWARD RAMBERG

Birthright Membership and Convincement

Samuel F. N. Lightwood concludes his letter in the November 15th JOURNAL with this sentence: "All those for a single membership status please raise your hands!"

No one should be unreasonably influenced by another. No one should unreasonably speak for another. But is it not reasonable to assume that George Fox and William Penn, if they were alive, would raise their hands?

Pennsburg, Pa.

R. LESLIE CHRISMER

Friends Race Relations Conference

The Continuation Committee of the National Friends Conference on Race Relations had planned to cancel the 1967 conference in light of the apparent lack of interest in the Society. Under the impact of the happenings of the last half year it has been decided to have a conference after all. The time is July 6-9; the place the Blue Ridge Assembly in North Carolina. The format of the conference will be very different from that of previous years. A planning session by invitation will be held in January at Pendle Hill, and out of this it is hoped that a number of working papers will develop. These will suggest specific points of action for individual Friends and for Meetings. The conference itself will have very few speakers; Friends will be divided into discussion groups to discuss these and to seek their applicability to their respective Meetings.

Friends are invited to support the conference by financial contributions which may be sent to the Friends World Committee (152-A N. 15th Street, Philadelphia 19102), earmarked for Friends National Conference. (Such contributions are tax-deductible). Meetings are asked to help in the same way and also to plan to send delegates. It is highly desirable to have among them Friends from the several Meetings who are not wholly committed to action in the field of race relations.

Information may be obtained from the undersigned at 1521 W. Girard Avenue, Philadelphia, 19130.

Philadelphia

VICTOR PASCHKIS, Coordinator

Unprogrammed Worship and Peaceful Methods

This is a note of appreciation concerning Howard Brinton's "Two Modern Quaker Controversies" in the November 1st FRIENDS JOURNAL. Friends too often fail to make theory and practice jibe, as Howard Brinton has done so commendably in this article. His clear-cut thinking is most timely. This is best illustrated in his insistence that both public worship and the peaceful means of settling disputes remain open-ended and that unprogrammed public worship and peaceful methods are imperative.

The following truths need to be kept before us: (a) mid-positions concerning the form of worship and recourse to violence are untenable; (b) "gathered meetings" should be held weekly; (c) the professional ministry widens the gap between "clergy" and "laity"; (d) ministers (and others) must not allow meetings to become dependent on them for vocal ministry; (e) general acceptance of the military way must not alter our position against it; (f) let our theory and practice be consistent with the doctrine of the universal light.

Meshanticut Park, R. I.

HAROLD MYERS

Telephone Tax Protest

While appreciating the motive, I read with concern of Cambridge AFSC's making available stickers which one can attach to one's phone bill to make payment of the war tax under protest (JOURNAL, November 1). This form of protest is better than nothing, but its practical effect is next to nothing. No real witness is made; no war funds are withheld from the government; no one's reputation is put on the line.

Those of us who have refused to pay the ten per cent tax hope that others joining us will make a great visible witness and will cause sufficient trouble to the government to give it pause for thought over both collection and prosecution of those who conscientiously refuse. This, however, will require a real step forward, not a mere licking of a label.

The Bell system has taken the position that it will refer tax refusers to Internal Revenue for direct collection, but service will not be affected provided the telephone company's part of the bill is paid.

Chicago

JAMES B. OSGOOD

Announcements

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

BIRTH

DAVIS—On October 11, at Dallas, Texas, a son, CHARLES HOWARD DAVIS, JR., to Charles Howard and Mary Kay Davis. The father and paternal grandmother, Agnes Sherwood, are members of Woodstown (N. J.) Meeting.

MARRIAGES

GOERKE-GRIFFIN—On December 15, at Shrewsbury (N. J.) Meeting, FLORENCE-ANN GRIFFIN and EDMUND GOERKE, JR. Both are members of Shrewsbury Meeting.

KNORR-LEONARD—On December 29, at Reading (Pa.) Meeting, LINDA JANE LEONARD, daughter of Rowland and Mary Jane Leonard, and BRUCE ALAN KNORR, son of Victor and Loretta Knorr. The bride and her parents are members of Reading Meeting.

DEATHS

FINLEY—On December 5, at Trenton, N. J., MARY TYSON BASSETT FINLEY, aged 84, wife of the late Samuel G. Finley. She was a long-time member of Trenton Meeting. She is survived by a son, Henry B. Finley; a sister, Helen Bassett Ward Miller; two granddaughters, and three great-grandchildren.

GOERKE—On December 10, at Arlington, Va., SOPHIA S. GOERKE, aged 84. She was a member of New York Meeting.

JONES—On November 21, MARY HELEN JONES, a lifelong member of Haddonfield (N. J.) Meeting. Surviving are two sisters, Anna B. Hamilton and Rachel J. C. Driver.

NEWITTS—On November 25, in Elizabeth, N. J., CONSTANCE GOERKE NEWITTS, aged 59. She was a member of Shrewsbury (N. J.) and Santa Fe (New Mex.) Meetings.

PERERA—On November 29, in White Plains (N. Y.) Hospital, ROSE PARISER PERERA, wife of the late Mario Perera and mother of Emily Schmitt and Dr. Richard Perera. She was a faithful member of Purchase (N. Y.) Meeting.

STEEL—On November 7, EDITH VANCE STEEL, aged 79, a member of Downers Grove (Ill.) Meeting. Surviving are her husband, Edward T. Steel; a daughter, Helen S. Lillibridge of Western Springs, Ill.; a son, Robert Anson of Flossmoor, Ill.; and four grandchildren. She was formerly a member of 57th Street Meeting in Chicago and of Florida Avenue Meeting in Washington, D. C.

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.

JANUARY

8—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m. Topic: "The Press and Government: Masters of Manipulation." Speaker: William Worthy, foreign correspondent and reporter for *The Baltimore Afro-American*. All are welcome.

9—First of series of nine lectures by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "The Sermon on the Mount." All are welcome.

15—Lecture for new Friends and young attenders, 15 Rutherford Place Meeting House, New York City, 1 p.m. Speaker: Rachel Wood. Topic: "The Organization of the Meeting."

16—Lecture by Henry J. Cadbury on "The Sermon on the Mount," 8 p.m., Pendle Hill, Wallingford, Pa.

21—Western Quarterly Meeting, Kennett Meeting House, North and Sickles Streets, Kennett Square, Pa.; 9 a.m., meeting for worship; 10, Worship and Ministry; 11, meeting for business; 12:45 p.m., lunch. At 1:45 Theodore Hetzel of Philadelphia Yearly Meeting Indian Affairs Committee will speak on his experiences with Indians.

25—Luncheon, United Church Women, Greater Philadelphia Council of Churches, 12 noon, Benjamin Franklin Hotel, Chestnut Street at Ninth. Speaker: Mrs. Stuart E. Sinclair. Topic: "The Way is Wide Open." Make reservations (\$3.50) by January 18 with Mrs. Henry Nash, United Church Women, 1421 Arch Street.

27-29—Midwinter Conference of Green Pastures Quarterly Meeting at Kalamazoo, Mich. Theme: "No Time But This present." Saturday sessions at Second Baptist Church, North Rose Street; Sunday (and Junior Quarterly Meeting) at Meeting House, 504 Denner Street. Isabel Bliss of Cleveland Meeting will speak on "The Community of Friends" (Saturday a.m.) and "The Nurture of the Spiritual Life" (Sunday a.m.).

28—New York Westbury Quarterly Meeting, 15 Rutherford Place, New York. Meeting for worship, 10 a.m.; Ministry and Counsel, 10:30, followed by business session and box lunch. Afternoon speaker: Charles W. Tait, Peace Education Secretary N. Y. Metropolitan Office AFSC. Topic: "China and the United States."

29—Chester Quarterly Meeting, Whittier House, Swarthmore College, Swarthmore, Pa., 11 a.m.

MEETING ADVERTISEMENTS

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

Argentina

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

Arizona

FLAGSTAFF—Friends worship group, 11 a.m., Campus Christian Center, 410 So. Humphreys.

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 Elbrandt, Clerk, 1802 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.

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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, Leslie Pratt Spelman, 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, 10:30 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.

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

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 367-2877.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

Iowa

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

Kentucky

LEXINGTON—Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

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—Worship, 11 a.m.; classes, 9:45 Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

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.

SPARKS (Suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 771-4545.

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.

Minnesota-Wisconsin

DULUTH-SUPERIOR—Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

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.

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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

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

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

MONTCLAIR—289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., Quaker House, 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.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

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., Kirkland Art Center, On-the-Park.

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
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Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor

Telephone GRamercy 3-5750 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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

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

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

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

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

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 a.m., joint First-day School with 7-Hills Meeting 10 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.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 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.

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

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., 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. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
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 Waln 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.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

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

NASHVILLE—Meetings irregular; visitors may phone Margaret McCulloch, 459-0919, or Charles Sheppard, 323-8079.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Ethel Barrow, Clerk, HO 5-6378.

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, 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 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

Virginia

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

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

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

Washington

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

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

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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