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*Anna and Howard Brinton of Pendle Hill
at Philadelphia Yearly Meeting*

Photo by Ted Hetzel

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A DIVINE-HUMAN society must have its conservatives to consolidate past gains into forms of procedure which are habitual. It must also include radicals to lead the advance into new regions of thought and experience.

—HOWARD H. BRINTON

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To Mothers and Wives of the U.S.

(An appeal written by Japanese women and distributed through the Women's International League for Peace and Freedom and three other Japanese women's organizations working for peace)

Yes, we have come through the same ordeal:

We sent our sons and husbands to war

To fight communism and defend our land—

To liberate Asia. . . . So we were told.

We did not know (we refused to believe)

Our arms were killing innocent babes.

Nor did it ever occur to our minds

That we were hardening people's hearts against us

There in the lands which we were to save.

We tried so hard to convince ourselves

That we lost our boys for a noble cause.

Is it true that their deaths were useless?

No!

If we can tell other mothers that their deaths were useless,

If we can spare other women the tears we have shed,

Then we can say with deep conviction and with relief:

"Their deaths have served the cause of humanity."

In Vietnam we see the tragedy being repeated.

You send your sons and husbands to war

To kill and be killed so far away from home,

To safeguard Free Asia—so you are told.

We appeal to you; we want you to remember

You have the right to ask whether

Freedom can be preached with napalm and gases.

You aren't forbidden to reason why

You pay so much to create enemies,

To support a government unpopular with the people.

You are citizens entitled to demand:

Is all this really worth the sacrifice?

So!

You have power to let your dear ones come back to you.

You have power for building a homeland of the free.

How we yearn to hear you say, for the whole world to

hear,

"Peace, not war, will save democracy."

The attitude above all others which I feel sure is no longer valid is the arrogance of power, the tendency of great nations to equate power with virtue and major responsibilities with a universal mission. . . . The missionary instinct seems to run deep in human nature, and the bigger and stronger and richer we are, the more we feel suited to the missionary task, the more indeed we consider it our duty. . . . I am reminded of the three Boy Scouts who reported to their scoutmaster that as their good deed for the day they had helped an old lady to cross the street. "That's fine," said the scoutmaster, "but why did it take three of you?" "Well," they explained, "she didn't want to go."

—J. WILLIAM FULBRIGHT

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Editorial Comments

A GUEST EDITORIAL BY CARL F. WISE

A Leap of Faith

THERE must surely be more than one person involved with Quaker education who at some time has asked himself, "What am I doing giving my time to adding privileges to children who are superprivileged already?" For make no mistake about it: it is a great privilege to attend a Friends' school. Not because of an accidental kind of segregation (children of parents "successful" enough to bear the cost, eager enough to want their children to get into college, well enough washed themselves to keep their children clean and well dressed), but because the school, having a religious centering, is able to create an atmosphere possibly beyond the reach of any uncentered school. An uncentered school can impart information, can train examination-passers, as well as another. What it finds impossibly difficult is to create a religious atmosphere of good will in which a child grows up surrounded by love and respect and as a consequence usually gives both in return.

Now, under the goad of conscience, Philadelphia Friends [see Yearly Meeting report] are proposing to bring the advantages of private education not just to a public school but to a public school especially selected because the children who come to it live in an especially disadvantaged neighborhood. The usual word is *ghetto*. We are doing this not only because our conscience tells us that for too long our own children have been high if not chief among those especially favored, but because of one of our basic religious convictions: that there is that of God in every man. We believe this must be true of ghetto children as well as of children from an airy, comfortable suburb. This is what gives us the courage to proceed.

But we are not trying to graft a specifically *Quaker* school upon some neglected limb of the public school system. The criticism so far directed at the proposal is

Carl F. Wise of the FRIENDS JOURNAL's Board of Managers is recording clerk of Philadelphia Yearly Meeting on Worship and Ministry and president of the Board of Trustees of Friends' Central School, Philadelphia.

therefore wide of the mark. In the first place, Quaker schools are not run these days primarily for Quakers, nor is any direct effort ever made to change a child's religious affiliation. Parents of different denomination have therefore always felt quite free of fear in this respect. Furthermore, both public opinion and the law prohibit the denominational teaching of religion in any public school—an opinion with which Friends completely concur.

Friends are exclusively involved, so far, not because they have any ulterior proselytizing motive or because they have illusions concerning their personal superiority, but because an educational experiment so radical as one which proposes to bring the advantages of a private school to randomly chosen children in a neighborhood selected for, if anything, its undesirability had better have some homogeneity among those actively engaged in the experiment to help them see it through.

That is what makes the proposal such an enormous leap of faith, and so exciting. The problem is how to create the *result* that we call a Friends' school if the meeting for worship is prohibited by law, if probably not more than a third of the teachers in the chosen school are Friends, and if some of the motivations that opened the school and persuaded many of the teachers to accept a more difficult assignment than their present one cannot be mentioned in the classroom. And there are other problems. Who will replace the teachers a Friends' school loses? What will be the union (and personal) attitude toward salary differential? Is this an assignment in perpetuity, or is there an end in sight? And what happens when support is withdrawn?

Fortunately, it is not necessary that the answers to these questions should guarantee obvious, unbroken success. That is what leaps of faith are for—to rush in where certainty fears to tread. This much we know. From the time of William Penn under the Treaty Elm until now, the experience of Friends with that of God in every man has been good. There is no reason that experience should fail us now.

The Seneca Indians Go Modern

By Robert L. Haines

HEADING toward the setting sun in southwestern New York State, Route 17 meets the Allegheny River near the town of Olean, and together they run through a beautiful valley with mountains edging closer and closer from either side. A traveler along this path, on passing through the town of Vandalia, would enter another country, The Land of The Seneca Nation of Indians, a republic established in 1859 with its own constitution, officers, and set of laws. No roadside sign marks the boundary, but the alert observer, continuing his passage through the city of Salamanca and beyond, would note some swarthy-skinned persons among the inhabitants and an occasional sign announcing the sale of Indian handiwork. In summer Indian women in brightly colored beaded costumes "play Indian." (They are paid by the merchants to impress tourists.)

Beyond Salamanca the mountains draw back to the left of the river and highway, leaving a wide plain where numerous new houses, in attractive colors, appear on one- or two-acre plots of ground. Here, and in a similar area near the town of Steamburg, live the Indians who formerly dwelt in the homes that were scattered along the twenty miles of river valley reaching to the southern limit of the Allegany Reservation at the Pennsylvania line. Bulldozers and fires have done away with the trees and the dwellings, leaving desolate flats to be hidden by water now backing up behind the Kinzua Dam, downstream in Pennsylvania.

Little does the traveler realize how foreign this diminutive country is. Now that the "Indian Village" has gone up in smoke, he may not even know that he has traversed it. Yet it is possible that the old man walking on the roadside speaks no English—only Seneca.

Among the buildings in the Coldspring relocation

area is a new longhouse where the Code of Handsome Lake is preached in the Seneca tongue. "This is one thing," they say, "that the white man cannot take from us." The old Coldspring Longhouse was not burned by the Army engineers, but was torn down with reverence by the spiritual chiefs. It was there that Handsome Lake, who has been said to have "created a coherent religion by integrating Quaker teachings with old Seneca beliefs and customs," first preached and held councils with Friends. If the traveler should make his trip in January and should turn aside a few hundred yards he might hear the followers of Handsome Lake offering thanks to the Creator and expressing the joy of living in their New Year's ceremonial dances. If he just happened to be a Friend he would be welcomed with astonishing warmth and perhaps asked if he ever knew Herbert Haines, Henry Leeds, Anna Starbuck, William Rhoads, Howard Taylor, or some other person connected with the former Friends' school for Indians at Tunesassa.

On August 7, 1966, the U.S. Indian Bureau released a report, "The Seneca Indians Go Modern And Like It." It is true that the people are happy with their new homes, but they wonder how they are going to pay for running water and gas heat. Youths, now congregated in the small communities, have turned to vandalism as a substitute for cutting wood and hunting in the forests. They like the new integrated elementary school in Salamanca which replaces the Redhouse Indian School, but they do not like the obscene talk their children are subjected to on the school buses. They like the new community buildings, but they need substantial funds to provide for upkeep. They have hope for their youth through opportunities for advanced education provided by the new Seneca Nation Educational Foundation, but their existence as Indians is threatened by the termination rider that was attached to the bill providing all these modern advan-



Robert Haines of Moorestown, New Jersey, is chairman of the Indian Committee of Philadelphia Yearly Meeting, which has been deeply concerned with the effect upon Seneca Indians of the building of the Kinzua Dam, which uprooted them from their native land.

(Left) Friends' meeting for worship in the Longhouse. The speaker is Harry Watt, spokesman for the bird clans. In attendance are Seneca Indians from the Allegany, Cattaraugus, and Tonawanda Reservations, and members of the Indian Committee of Philadelphia Yearly Meeting. Benches are a gift from Moorestown (N.J.) Meeting.

(Right) Lena Snow, ninety-year-old Seneca clan mother, telling of her days at Tunesassa Indian School (a Quaker project), where "we were taught to say 'thee' and 'thine' and 'farewell.'"

Photos by Theodore B. Hetzel



tages. (Termination is the complete withdrawal of Federal protection over the lives and property of Indian people even though treaties promise protection until the Indian tribe wishes a change.)

Can Indians and Friends survive in a world that

measures its excellence in terms of the rate at which it is consuming Nature's resources and of its capacity to destroy mankind? Can the world as we know it survive without understanding the attitude of Friends and Indians toward life?

Faith and Belief

By BARBARA BOWMAN

"**B**ELIEF" can be used with various shades of meaning. It can be a casual assertion expressing almost as much doubt as certainty, as when we say, "I believe she is coming." It can be a statement of intellectual assent to an idea that we never have questioned, such as "I believe the earth is round," or it may be a statement of assent to a religious idea which cannot be proved intellectually but is accepted passively or known experientially, such as "I believe in God." When "I believe in God" means not only "I know that God exists" but also "I trust in God; I am prepared to base my whole way of life on this trust," then belief becomes faith. However, the two words are often used interchangeably.

There is truth in the statement that "It does not matter what you believe; it matters what you are," yet it is also true that what people are is often influenced by what they believe.

Few people can exist without any belief at all. Primitive pagans believe in the power of many gods, Marxists in the inevitability of progress and the power of man over destiny, humanists in the good in mankind, scientists in integrity in the search for truth, and so on. Many people may be apparently indifferent to religion, but almost all of us have been brought up in an environment where some religious beliefs were accepted, and we turn to religion in times of crisis.

The two strongest emotions are love and fear. Therefore one would expect belief in a God of love to lead to loving, and belief in an angry God or gods to lead to fear and cruelty. This is sometimes true. But one knows that there are pagans who, though they live in dread of offending jealous spirits, are very loving. And there are "good" Christians who are hard and narrow, unforgiving and intolerant. Are these people exceptions—the misfits of society? Faith should lead to serenity, but it can also lead to fanaticism.

In spite of all this it seems to me that faith in a loving God should help the believer to be a loving person. Fanat-

icism is often a sign of insecurity. If one really believes that one's faith is the true one, then there is no need to persecute others to make them see the light; one can wait patiently until the truth prevails. Belief in a cruel God often leads to cruel action, as the stories of the Old Testament clearly show. And belief in no God often makes men insecure and unhappy, as evidenced by two experiences within my knowledge of Russians who had been indoctrinated against religion.

One of these happened to my mother in 1939, when she traveled from China to England across Siberia. At a Russian station a missionary from China boarded the train with two children; another child had been taken ill and had died in Russia, where she had given the child a Christian burial, at which the only witness, a Russian nurse who had helped to look after the child, burst into tears and said, "They tell us there is no God, but I know that He must be."

The other incident was in 1954, when a party of young Russians visited Britain at the invitation of British Young Friends. Each day during their stay ended with a short meeting for worship, which the Russians always attended. After a particularly strenuous day I said to one of them, "Please don't feel you must come. Why not go to bed early tonight?"

"But I *want* to come," she replied. "These meetings give me much to think about."

In the 1960's a wave of crime is surging over many parts of the world. There are restlessness, fear, and suspicion. Is this because so many do not believe in a loving God, but instead put their trust in man, or in science or society?

It seems to me that belief in nothing higher than man often leads to perversion. Communists, for instance, may believe that the end justifies the means and that truth is relative because they have no faith in a God of truth who is higher than man. I know that belief in the Christian God can lead to the same mistakes that were seen in the persecution of the Jesuits and in the various wars of religion. But these mistakes arise from misconceptions of Christianity. They are wrong beliefs, not faith.

Thus far I have been able to travel by intellectual reasoning: What we are is what we believe; faith in a

Barbara Bowman, who was born in China and educated in England, teaches at Wesley Girls' High School, Cape Coast, Ghana, Africa. She joined Friends during her student days and now is a member of Maidstone Meeting in Kent, England, but she writes that "We have an Allowed Meeting in Cape Coast and when I can I attend Hill House Meeting in Accra" (a hundred miles away).

cruel God may lead to cruelty; faith in no God may lead to insecurity; and faith in a loving God (if it is not merely intellectual acceptance but the faith that brings serenity and confidence and courage) helps one to be a loving person. Therefore faith in a loving God is desirable. But how does one acquire it?

Some people seem to absorb it in the atmosphere from babyhood. I think Christian parents have a great responsibility to help their children to know God from an early age. Later the children may question and rebel, but they have a secure background to come back to when they find other beliefs (or no belief) inadequate.

Some come to know God, as Christ revealed Him, through a study of the Bible. This may begin as an intellectual exercise, perhaps even to refute Christianity, yet it may lead to a belief in what Jesus says about God.

Some come to an awareness of God through noticing what is good in nature, in people, and in history.

To become faith, the knowledge that comes this way must lead to acceptance. This may be sudden, as with Paul on the Damascus Road, or gradual, as with George Fox, who sought for years for One who could speak to his condition. It may not be once-and-forever. For many, "conversion" is followed by doubts and reconversion—perhaps several times.

My own experience has led me to believe that faith grows—sometimes as naturally as the seed growing secretly in the garden, sometimes as the result of much diligent study. Often if one is worried by doubts it may be best to put them aside for a while, to stop thinking, and to act as if one believes—and then suddenly one finds that one *does* have faith. Faith may be nurtured by fellowship with others who believe or are seeking to believe, and by prayer, however faltering. That is why I treasure so much my membership in the Society of Friends and the wonder of the meeting for worship.

The Misused Anthology

By DONALD G. BAKER

IN a college course I once took, the text used was *A Book of English Literature*, edited by Snyder and Martin. Frequent reference was made to the contents of this text; students were expected to recognize passages taken from it; but never was a quotation from it said to be from the textbook or from Snyder and Martin. Always it was expected that you would give the author—Chaucer or Byron or Tennyson, or even the familiar Mr. Anonymous.

This is the usual mode of reference to all anthologies except one, which is called "The Bible." This anthology came to be used by superstitious people as a magic book and was referred to as "Holy Writ," "The Word of God," the "Good Book," and by similar honorary titles. No one

denies that it is an anthology, nor that its contents were chosen from a much larger assortment by men whose criteria for choice and whose names are, for the most part, unknown to us.

Some of the selections chosen for inclusion are clearly inspired, just as all great thought and great writing are inspired by some agency which we may reasonably call God. Other parts are as clearly not inspired.

Perhaps the greatest handicap to historical Christianity, aside from the stupidity-prone nature of man, has been the use of this anthology as a magic book, different from all others and in a peculiar way authoritative throughout. To be sure it includes a partial biography of a unique man, Jesus, and a considerable number of rare insights. It is unquestionably the most valuable anthology we possess, and the most influential on the history of Western civilization, but its use as a magic book, one part more or less equal to any other in authority, has given justification for a continuation right up to today, unmodified, of all the most brutal and barbarous practices that the pre-Christian world knew.

The mutterings of the primitive, vindictive, nationalistic war god of the early Hebrews; the casual asides of a Cilician tentmaker in personal letters to new converts to an imperfectly developed faith; the answers given to loaded questions put to Jesus to entangle him by those whose position his honesty seemed to threaten; the ravings of visionaries shouting "Thus saith the Lord"; snatches of love poetry, genealogy, history, and dietary laws—all these have been used indifferently as though they had some kind of authority.

Let us, then, stop using the term "The Bible" (except in such useful categorizing phrases as "biblical literature") and, instead, do as is done with all other anthologies: quote Jesus or Paul or Amos or David. Let the valuable parts of this collection be better known to us and more diligently studied than ever before, but let the phrase "The Bible," with its false implications, drop completely out of use among thinking men!

Of course those whose sense of logic it satisfies to prove the authority of a book by quoting a dogmatic statement from that book, and those who believe God has been unable to reveal new truth since someone perhaps named John put a period at the end of the Apocalypse, will continue to live very decent lives and go on quoting from their holy anthology. They could, I expect, do worse. But let honest and searching minds cease using the language of magic!

Donald G. Baker, chairman of the Social Order Committee of Philadelphia Yearly Meeting and clerk of Schuylkill Monthly Meeting, near Phoenixville, Pa., teaches Greek and ancient history at Ursinus College, Collegeville, Pa.

Philadelphia Yearly Meeting

Reported by MARTIN A. KLAVER and CARL F. WISE

Photographs by THEODORE B. HETZEL

OUTSIDE, in mingled snow and rain, it was trying to be spring. (The date was March 23rd.) Inside, as the radiators hammered on, there was a sense of mingled confidence and concern. The 287th gathering of Philadelphia Yearly Meeting was beginning, and the large meeting room at Fourth and Arch Streets Meeting House was soon to fill.

In the morning's opening period of worship there were prayers that we have affectionate regard for those who do not think as we do or do as we do; that we speak out clearly for our ancient testimonies; that we do the will of God, not caring whether it is known who does it.

The Meeting renamed Albert B. Maris as presiding clerk and Alice L. Miller as recording clerk. It named James D. Hull, Jr. and Elisabeth Farr as alternate presiding and alternate recording clerks, and named also four assistant clerks: William M. Stanton, Jr., Donald Macpherson, Charles G. Brown, III, and Katharine B. Way.

Visitors, ranging from those coming from Europe and Asia to near neighbors from Baltimore and New York, were warmly welcomed.



*Takeshi and Masa Kobori of Tokyo Meeting
(now at Pendle Hill)*

The nominating committee reported that of 400 committee vacancies, 387 had been filled. There are 998 posts on nearly forty committees and other bodies, requiring service from roughly one tenth of the Yearly Meeting members who live close enough to serve. Suggestions to reduce this number will receive future consideration.

The afternoon session was in care of the Yearly Meeting on Worship and Ministry, with James F. Walker as clerk and Carl F. Wise as recording clerk. The recent practice of promoting visitation by holding the meetings of this body's Continuing Committee at different Monthly Meetings each time has had encouraging results and

will again be followed. The meeting considered suggestions that the responsibilities of Worship and Ministry extend beyond the hour of worship, that it should address itself to achieving a sense of wholeness within the body of the Meeting, that it should be concerned with outreach, and that it should feel responsible for helping new members to grow in sympathy with our testimonies and with the understanding of them.

A panel of three (George R. Lakey, Pierce A. Hammond III, and Mildred B. Young) spoke to the announced topic, "Use of the Meeting for Worship." In response to their leadings, Friends ranged from an attempt to define a "gathered meeting" to considerations of how Worship and Ministry might be more effectively organized—or, like the practice current among English Friends, be not organized at all. A concern from the Yearly Meeting staff in this matter will be sent to each Monthly Meeting, along with a request for statistical information to help us in strengthening our present feeble efforts at outreach. Why was the number of applications for membership during the year thirty per cent less than it was five years ago?

March 24

With the first session on Friday, the clerk continued the custom of recent years to read at the start of each session an epistle from another Yearly Meeting—a welcome practice.



Wilmer Cooper and Samuel Levering of Friends United Meeting with Dorothy Hutchinson of Abington Meeting, Jenkintown, Pa.

The report of Representative Meeting is a many-itemed thing. As it gathered momentum, it gradually became evident that this was about to become one of the most spirited Yearly Meetings that Friends could remember. Their attention was understandably caught

chiefly by the widening of Fifteenth Street, behind which stands Race Street Meeting House, and along which are the American Friends Service Committee headquarters, the former Whittier (now International House), and other Quaker properties. The involuntary change of the Race Street quadrangle makes us look to partially voluntary changes of the Arch Street Meeting House, which will now be the only place in downtown Philadelphia where large Quaker gatherings can be held.

It was now that the Yearly Meeting began to feel those motions of conscience that were to sweep over our sessions from then on. What was morally right in this matter? The proposed expansion and renewal at Arch Street might cost as much as \$500,000. Was it right to spend this much money upon a building while people were in such dire need? Some renewal and improvement of facilities were recognized as necessary. Friends did not arrive at perfect unity, but they did agree to let the building committee go forward under the guidance of Representative Meeting and in the spirit of the discussion.

The evening session was directed particularly at clarifying Quaker attitudes toward conscription in the light of current developments, such as "selective conscientious objection" (e.g., Vietnam, but not all war), the threatened conscription of women, etc. Raymond Wilson concluded a brilliant historical résumé with a consideration of possible alternatives to present practice. To the Pentagon, a volunteer army is impracticable because it is too costly; conscripts can be paid much less than volunteers. The "national service" proposal is nothing new. Friends oppose it because of their dedication to freedom. It is not an immediate threat, however, but rather a device to "sweeten" a new conscription law.

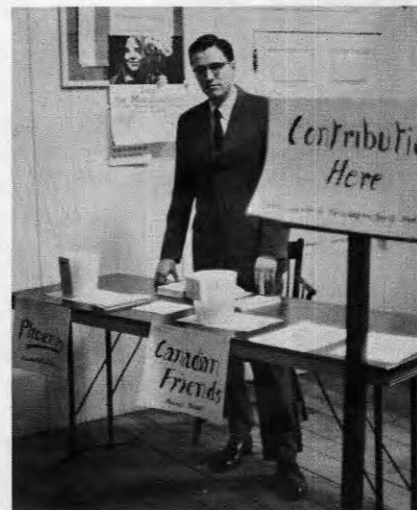
In the general discussion, it was pointed out that conscription assumes that government is higher than God. One Friend noted as a possible irony that conscription may promote communism by preparing young minds to accept central direction. Several older Friends added that the conscription of money is no more palatable than the conscription of persons, and that those freed by age from physical service should assume some of the burden of the young by saying *No* as their limitations will permit. The next day the Meeting united upon a minute opposing conscripted national service and supporting in principle "every sincere basis of conscientious objection."

March 25

Saturday's business session began with a presentation of unscheduled concerns. After those already in hand had been read, the clerk asked whether there were others. He was showered with a final total of fourteen. These were referred to the Planning Committee for scheduling at later sessions.

The subject for the day was Vietnam. Bronson P. Clark, newly returned from that country, spoke out of firsthand knowledge. Much of his depressing story already has been told in the JOURNAL (March 15), but some points became more vivid: that discussion of negotiation is strictly forbidden in South Vietnam; that there is no military opportunity to produce a second South Korea; that we are fighting South Vietnam, not the North; that barely two of forty-five provinces are "pacified"; that talk of negotiation at home is only to quiet criticism.

Charles Vaclavik of Germantown Meeting, representing Philadelphia Quarterly Meeting's Young Adult Friends' group, collecting for medical aid in Vietnam



The discussion that followed was too long and varied to detail, but it soon became plain that this was no usual Yearly Meeting. The ground swell of conscience, previously noted, increased in intensity; and, as it grew, emotion grew with it. There were those who wanted the corporate testimony on nonviolence to remain pure and those who wanted the end of the Vietnam war under any auspices. There were those who wanted action to be taken corporately and those who wanted Friends to act as individuals. There was the moment when a Friend, wanting to give the reasons conventional patriotism has for not sending medical supplies to Hanoi, was elbowed by (not always) silent Friends rising all over the meeting. There was unusual dissatisfaction with minutes.



Drawing by Lorenz; © 1966 The New Yorker Magazine, Inc. Reprinted by permission.

The clerks were hard pressed. The usual primary deference to decorum had fled. There was much that looked like impatience or even rudeness, and Friends were a little bewildered. While this was occurring they hardly knew what was happening to them. Only after it was over, only after they had united two sessions later in a forthright statement in support of the *Phoenix*, of aid to suffering everywhere, of condemnation of all the violence in which our nation is engaged, did it become clear that Friends had been drawn by a strength of divine leading for which the experience of previous Yearly Meetings had left them unprepared.

March 26

The usual meetings for worship were held at Twelfth Street and at Arch Street, but there was a most unusual dinner served at Arch Street following them and an unusual meeting for business following that, the absence of a William Penn Lecture having left Sunday afternoon vacant. (It was mentioned that this exceptional circumstance did not mean that a permanent custom had been established.)



An important part of Yearly Meeting week

The subject of the business meeting was education—not education in general but the involvement of Yearly Meeting in the proposal of the Friends Council on Education to relate Friends schools more directly to the problems of public education, particularly in notoriously disadvantaged neighborhoods.

The proposal still needs much implementation before it can properly be called a project, although intentions are firm. Before contractual arrangement can be entered into with the Board of Education the legal requirements of church-state separation and of the School Code must be fully met, and it is not anticipated that the major program will be undertaken until the fall of 1968, to allow time for neighborhood acceptance to be built up. Friends will have to supply "seed money," particularly for the purchase and rehabilitation of two "redevelopment houses" in Philadelphia to be used as office and residential centers for those professionally involved. This

project is a by-no-means simple matter. Friends can proceed only in the hope that the way will open.

March 27

The Planning Committee reported that it had spread eleven special concerns over the remaining sessions, three having been referred to an appropriate committee.

George School and Westtown reported. Both accomplishment and unmet needs were impressive. We were reminded that simplicity that is also quality costs money.



One of many daily activities for children in meeting house's East Room

Book education may not be, as it was called, a thing of the past, but there is no doubt that involvement now shares the limelight. Work-camp activity is now at its historical peak. Last year for the first time there were incidents of hostility—probably a reflection of increasing social tension. The Social Order Committee is really an educational tool of the Society of Friends, for the young people who go to work camps (by no means all Quakers) return changed.

Friends then turned their attention to the housing problem: whether they would be willing to take "worn out" houses in poor neighborhoods under their care and rehabilitate them, of course confining their attention to a limited area. Not only might they help overcome racial bitterness but they would conserve existing values. It was noted that we had been the first to get the Federal Housing Authority to recognize the work of a man's hands in calculating capital credits in the value of a property.

In the evening, Dr. Benjamin F. Payton, executive director of the Department of Social Justice of the National Council of Churches, addressed the Yearly Meeting on "Human Relations and Power." After a historical review of the place of the Negro in America (how do you empower a person or a group to be free?) he went on to show that the Negro's primary problem is how to get power over his environment—something which Euro-



pean immigrants, irrespective of their original status, always have had. White Power gives the Europeans such an elevation of ego that they cannot see the light. The nation has made a promise. As it denies fulfillment, the ghettos explode. How do you change a nation's sense of what is most important—war, space, or people? The solution is in our hearts and minds.

James F. Walker reported on the Chester Project, a perfect local example of what Dr. Payton had been saying. Workers on this project went to help by listening and found people willing to talk—to talk not so much of Black Power but of White Power that cheated the gullible, segregated the schools, unequally enforced the law, denied employment, and instituted a do-nothing Poverty Program.

Friends approved the appointment of a housing coordinator who would not only oversee the center-city ghetto problems but also advise outlying Monthly Meetings on their local housing problems. This will require more money, which Friends were told they had the power to add to the Yearly Meeting budget (to be considered the next day).

March 28

The subject was the state of the Yearly Meeting. In accordance with the trend in recent years, the total membership, 16,965, had declined by 24 persons. Friends renewed their discussion of outreach—the what, the how, the who—that has been more or less constantly in mind without our arriving at effective or specific suggestions on what to do, or how to do it, or who is to begin. Haverford's experience of inserting nonproselytizing messages in newspapers brought the conclusion that, to succeed, such a campaign requires considerable funds and much skilled help.

The Yearly Meeting reaffirmed its support of family planning, subject to free choice and religious conviction.

In the evening the report of the Treasurer and the presentation of the budget—a session often sparsely at-

tended—drew another of the full meetings characteristic of this year. Although there was strong support for the suggestion carried over from the previous evening to add \$20,000 to the budget now, in the absence of unity the matter was referred to the Audit and Budget Committee for immediate study and for report to Representative Meeting at its next session. In the light of this report, Representative Meeting was authorized to take appropriate action.

A proposal from the Coordinating Committee to create an ad hoc committee to study the Yearly Meeting's financial structure and bring back a plan for coordinated approach to Yearly Meeting fund-raising received enthusiastic support. It was referred to Representative Meeting.

The clerk brought the meeting to a close with the knowledge that one of his hardest tasks this year had been to persuade Friends to adjourn.

March 29

At the beginning of this final day of sessions, Walter Kahoe read the draft of the annual epistle. Friends felt the committee had been favored and accepted the epistle as read.

The special concerns, which had had to be postponed, were crowded into this afternoon session after Gerda G. Hargrave, our representative at the United Nations, had pled for support of the various conventions on human rights—especially slavery, forced labor, political rights for women, and genocide. Friends were urged to write to their senators about these.

Surprisingly, the consideration of the special concerns did not seem cramped for time. In their appointed order, broadening the role of the Social Order Committee in social concerns, the abuse of drugs, capital punishment, conscientious tax refusal, and possible improved suitability of the time and place of Yearly Meeting all received attention. As the afternoon session ended the clerk looked with satisfaction upon an empty docket.

In the evening a full meeting assembled for the final session. It began with a deep period of worship, during which one sensed a reluctance to pause for business. We heard the list of proposed Yearly Meeting representatives at Friends World Conference. They were approved. Edwin B. Bronner, chairman of the Conference Committee, thanked Friends for their financial and other cooperation. He drew an extremely attractive verbal sketch of what the fortunate attenders may look forward to. Spouses will have their own conference, the Greensboro Gathering, which promises to be at least as exciting as the big one.

After Harold Evans had spoken nostalgically of the first fifty years of the American Friends Service Commit-

tee, the meeting resumed its worship. Friends were happy now. They had come to a realization of what had happened to them. It was a joy of deep gratitude. "Let us go forward," one Friend said, "and let this great affirmation be in the center of our lives."

If we did not quite touch the Golden Throne, we knew that we had tried.

From Philadelphia Yearly Meeting Epistle

Our Yearly Meeting was united in opposition to the military actions of our country in Vietnam. All of us realize that even if we cannot bring our government to change we must remain actively aware that Friends, in their long history, have often broken with secular governments rather than defraud their own consciences.

Our individual and corporate commitments to ease the suffering of humankind in Vietnam were unified and made more earnest and compelling by the many young Friends present. We recorded a minute which included the following words:

- 1 We have supported and are supporting the medical rehabilitation project of the American Friends Service Committee in South Vietnam and its efforts to do similar work in the North, as well as its efforts in this country to bring about the end of the Vietnam war;
- 2 We have followed with compassionate concern the voyage of mercy of the *Phoenix* to North Vietnam, and we are ourselves contributing funds for the purchase of medical supplies which we are determined shall reach the victims of war in all parts of Vietnam, regardless of any obstacles which may present themselves;
- 3 We resolve to express actively our concern for every victim or potential victim of war throughout the world;
- 4 We resolve to give both spiritual and material aid to those who are suffering as a result of having taken the conscientious objector position;
- 5 We resolve to work in every possible way and with every interested group toward full support of the peaceful work of the United Nations, endeavoring to increase its power and prestige as the best instrument of peace.

ALBERT B. MARIS, *Clerk*

ALICE L. MILLER, *Recording Clerk*

We are met in a great task when we meet together in worship, no less a task than to realize the Divine Presence; it is our part to make ready for that realization and, as far as in us lies, to create an atmosphere in which that Presence and Power can touch us into a fuller life.

—Statement posted in meeting house
at Jordans, England

On Entertaining Visiting Friends

By RUTH BRINTON PERERA

DURING the summer of 1967 hundreds of Quaker families in the United States and Canada will have an opportunity to entertain overseas Friends in their homes before and after the World Conference at Guilford College, meeting July 24 to August 3.

Only a fraction of the Friends wishing to participate in the World Conference will be able to do so, but many others will meet international Friends at yearly meetings, at special conferences, and in their own meetings and homes. A charter planeload of 150 Friends from abroad, arriving at New York on the weekend of July 15, will be wanting to visit American Friends in the week before the Conference begins.

A second large group, arriving the following Friday, July 21, will spend that weekend in the Baltimore-Washington area before traveling on to Greensboro. Both of these groups, plus others coming independently (including those from Australia, New Zealand, and Japan), will have time to visit American Quakers in the days after the Conference concludes on August 3.

If yours is one of the fortunate Quaker families that will have an opportunity to invite these Friends into their homes, I trust that you will welcome a few suggestions and hints about how to make this a happy and useful experience for all.

In our American culture today, hospitality involves simple, straightforward friendliness. Our traditional way of expressing good will has been to open our doors to visitors from other lands and cultures. This has led to lasting friendships and mutual understanding.

Visitors are interested in how we live and how we bring up our children. They want to learn about our vocations and hobbies and how we participate in community and meeting affairs. The informal friendliness of the American home provides an ideal setting for a free exchange of ideas. Visitors want to tell about their countries, too, and they have been asked to bring pictures and slides with them. It is our good fortune to have a chance to learn about their families and cultures and to clear up any misconceptions we may have about them.

Plan ahead to know something about your visitor's home country, but to know only a little is better than seeming to be an authority. Some visitors will come from cultures having traditions of elaborate formality, and thus our informality may appear to be lack of good manners. Be friendly, but not too informal. Be sensitive to

Ruth Brinton Perera of Scarsdale (N.Y.) Meeting is chairman of the Hospitality Committee of the Friends World Conference Planning Committee.

your visitor's need to be by himself some of the time. Organizing too much activity and putting visitors on parade should be avoided.

Respect matters of personal habits and ways of worship. Some visitors are not accustomed to our food, and quite a few will be vegetarians. Most of those from Asia and the Middle East love rice. Your visitors will wish to attend your Meeting and to learn of its activities, but remember that all Friends do not worship and express their Quakerism in the same way.

Try to keep in mind that although we are all Quakers we do not necessarily think alike about politics, economics, or religion. The visiting Friends come from environments that are different from ours, and some of them may be quite critical of the United States. We must expect this and respond to it in a friendly way, and we must be honest in our response.

Our relationships with our visitors may at first be more polite than forthright. However, visiting Friends will regard us as part of a world-wide family of Friends, and soon they will be open and frank with us—or at least we hope that they will be. Some will be highly critical of the U. S. policy in Vietnam, and we should share our own disappointments in this regard and perhaps be prepared to tell them what Friends in this country are doing

to oppose our government's policy. Some will be overwhelmed by the affluence of American Quakers and will frankly point out the enormous gap between the way we live and the way a majority of the world lives. Certainly there will be many who will raise questions about race relations in the United States.

Try to discuss these queries with our visitors in a frank manner, but with love. We can learn much from these Friends; perhaps they may learn a bit from us. If some visitors seem to overstep the bounds of good manners, try to respond with love and understanding. Remember that they are under a strain in a strange environment. Much of their criticism is well founded, but some is based upon exaggerations and prejudice. Feel free to respond with truth, but beware of mere rationalization.

Meeting and sharing with overseas Friends is a marvelous opportunity, even though there may be pitfalls along the way. It is far better to engage in a serious dialogue about significant issues than to limit ourselves to surface pleasantries, thus missing an opportunity for real searching together.

This is the first time since 1937 that Friends in America have had such a wonderful chance to offer hospitality to Friends from other lands. We know we can count on you to give them a happy and memorable time.

The Conscript Quakers

By ETHAN FOSTER

With potential changes in military conscription laws the subject of current lively debate, there seems to be pertinent interest for today in the excerpts below, taken from "The Conscript Quakers," Ethan Foster's account of Civil War conscientious objectors, published in booklet form in 1883. (Although the account is greatly abridged here, in the interest of avoiding a spots-before-the-eyes aspect no elision marks are used.) The Friends Journal is indebted to Thomas Perry of Westerly, Rhode Island, for calling attention to this booklet.

IN the summer of 1863, the Government of the United States ordered a draft for the purpose of increasing the force to put down the Rebellion in the slave states. The laws of Rhode Island, as also those of some of the other states which had exempted Friends from military service, were suddenly repealed. The fact that they were repealed shows the strong feeling of intolerance which, in the agitation of the time, prevailed in regard to the conscientious scruples of Friends against being concerned in war.

There is abundant evidence that the well-known testimony of the Society of Friends against war was sadly disregarded, not only in New England, but throughout the whole country. This seems generally to have been done by the payment, on the part of the drafted persons, of the commutation (three hundred dollars) which by law exempted them from serving, this amount being used to hire a substitute. The delinquency in sustaining this

particular testimony of the Society was doubtless owing in great measure to the general and almost universal departure, of late years, from many other of our primitive and vital testimonies.

It was under these circumstances that three members of the smaller body [Wilburite Friends] in New England were drafted. Two of these were exempted on account of physical disability. The other was held. Two members of the larger body in New England were also held. The cases of these young men were taken in charge by a committee of South Kingstown (R.I.) Meeting, appointed for the purpose, and Charles Perry and myself were designated to act on their behalf and obtain relief if possible.

We had several interviews with Governor James Y. Smith and Provost Marshal Alfred B. Chadsey, both of whom manifested much sympathy for our suffering

friends. They finally recommended that we should lay the case before the President of the United States. In accordance with this advice we went to Washington, not long after the battle of Gettysburg. President Lincoln received us kindly, but said he did not see how he could grant our friends exemption from military service, without so far "letting down the bars" as to render nugatory all his efforts to crush the Rebellion.

At length, however, he said that he "should be very unwilling for any truly conscientious person to be made to suffer." He finally asked, "What can we do for you? I don't see what we can do." I replied that our Governor suggested that he might think it would do to release these men on parole, to hold them subject to call. At this he was silent for some time, and made no reply to the remark; but I thought it struck him favorably, and that if anything was ultimately done this course might be pursued.

The President said it would not do to make a special exception in the case of Friends; that there were others who professed to be conscientiously opposed to war. We acknowledged this, and expressed a hope that if any favors were granted it would be done impartially. I remarked, however, that I nevertheless thought the claims of the Society of Friends stronger than those of any other class, from the fact that they had long since abolished slavery within their own borders, and that if every other of the religious denominations had done the same, we should not have had this war; to which he replied, "You never said a truer thing than that." When, in the course of the conversation, I remarked that I did not know that any Friends had been forced into the rebel army by Jeff. Davis, he replied, "Yes, there have, for we liberated five a few days since, who were taken prisoners at the battle of Gettysburg, and were then confined in Fort Delaware."

He then advised us to consult the Secretary of War in regard to the matter, and gave us a note of introduction. Secretary Stanton received us courteously, and we stated what the President had said as to whether or not any order had been issued to meet such cases. He replied, "No, and there can be none." The Secretary gave little or no encouragement that he could help us out of our troubles, but he told us that his own parents were Friends, and spoke of those they had liberated from the rebel army at Fort Delaware, of whom the President had told us.

Soon after we entered the War Office, the Secretary of State (Wm. H. Seward) came in and took a seat. He remained silent until our conference with Secretary Stanton was concluded, when Charles Perry (who had an impression that Seward, when Governor of New York, had recommended the passage of a law to exempt from military service those who were conscientiously opposed to war) turned to him, expecting a word of sympathy and

encouragement, upon which he suddenly and with much vehemence asked, "Why don't the Quakers fight?"

Charles replied, "Because they believe it wrong, and cannot do it with a clear conscience." He reprimanded us severely because we refused to fight.

After a little pause I said, "Well, if this world were all, perhaps we might take thy advice."

He responded, "The way to get along well in the next world is to do your duty in this."

I replied, "That is what we are trying to do; and now I want to ask thee one question: Whose prerogative is it to decide what my duty is, thine or mine?"

He did not answer the question, but became more angry and excited, and asked, "Why, then, don't you pay the commutation?" We told him we could see no difference between the responsibility of doing an act ourselves and that of hiring another to do it for us.

On this he sprang from his seat, exclaiming, "Then I'll pay it for you!" and thrusting his hand into his coat pocket added, "I'll give you my check!"

Immediately after this exhibition we took our leave in much sadness at treatment so opposite to that we had expected from Secretary Seward. We went directly to the President's house and found him ready to receive us kindly. His sympathy with us was plainly manifested.

On our return we stopped at Philadelphia to learn what further we could of the five Friends who had been in the rebel army. We went to the house of Thomas Evans, where they were staying. We found that they had persistently refused to bear arms or to do anything that would implicate them in taking the lives of their fellow men. Four of them, we found, had been treated with a good degree of consideration, no effort having been made to compel them to bear arms. But one had fallen into the hands of a hardened and cruel officer who treated him with severity, to the extent even of riding his horse against him, thus throwing him down, and riding over him without, however, doing him any material injury. The horse was more merciful than his rider and refused to step on him.

This was but a short time before the battle of Gettysburg, early in which engagement this officer was killed, and the noncombatants were sent to the rear. The rebels were obliged to retreat, and these Friends being found after the battle were taken prisoners.

Our conscripted young men were soon summoned to camp, where Provost Marshal Chadsey advised that they be allowed to go as a choice of evils between that and their being taken as prisoners to Governor's Island to be disposed of as might be there determined. But we thought if they went into camp they might be summarily ordered away, beyond our reach. We therefore decided to go with them to Governor's Island.

General Canby, who had charge of troops in the city, listened considerably to our plea but said he thought we might pay the commutation without any sacrifice of principle. He did not seem disposed to discuss the question and soon said, "Well, I can pretty easily appreciate your scruples; my near relations are mostly Friends." General Canby soon said he thought it best to write the President and lay the case before him. He then wrote to Colonel Loomis on the Island to this effect: that he had decided to refer the case of these men to the President for his judgment. We then left General Canby with a comfortable hope that we should get a favorable decision, knowing that when President Lincoln saw the names of the men he would find, by reference to the list his clerk had taken, that they were the same, and that he would remember our interviews with him.

After waiting more than two weeks we went to the Island and saw the young men, who were a good deal discouraged, fearing they would have to remain there during the war. [But] on going back next morning we saw [them] standing on the wharf, looking very cheerful. They informed us that an order had been received from Washington for their release! Upon our return to the city, we again called on General Canby and thanked him for the kindness which he had shown us and the interest he had manifested on our behalf, far beyond what we had reason to expect.

I never remember to have spent a more joyful day and night in my life. My peace flowed as a river, and a song of thanksgiving unutterable was raised unto Him whose Almighty Hand was clearly discernible throughout these remarkable occurrences.

Mid-Continent General Conference

June 25-July 1, 1967

PLANS are crystallizing rapidly for this summer's Midwest gathering of Friends General Conference, to be held at Stephens College in Columbia, Missouri. Advance registrations are already being received. In addition to providing excellent recreational and meeting facilities, the college will serve meals in a hall accommodating the entire conference at once.

The conference theme is "Gateways to the Future for Friends," with a program planned around worship groups, special-interest sessions, afternoons free for recreation, and an evening lecture followed by folk dancing and vespers. The days may be as free or as busy as the attenders wish them to be. Among the evening speakers will be Christine Downing on "The Weight of This Sad Time," William and Elizabeth Genné on "Our Families Face the Future," Russell Johnson on Southeast Asia, Parker Wheatley (CBS television commentator), and Eric Curtis (dean of Earlham College and headmaster-elect of George School), who will give the closing address.

The four sections of the children's conference (preschool to ninth grade) on "Caring and Sharing" will be held at the

Children's School of Stephens College. The senior-high-school conference (housed in a separate dormitory) will have as its theme "The ME and MEaning and in MEeting." Young Friends are planning active participation in the Conference.

Advance programs have been widely distributed. Additional copies are available from Friends General Conference, 1520 Race St., Philadelphia, Pa. 19102

CLIFFORD L. HAWORTH

Letter from Down Under

The following excerpts from the fourth travel letter of Douglas V. Steere, chairman of the Friends World Committee, who with his wife, Dorothy, is completing a round-the-world trip of Quaker concern.

Perth, Australia

OUR Quaker hosts, Lawrence and Nancy Wilkinson, were on hand to meet us at this delightful new city of Perth, located on the extreme southwest corner of Australia.

At evening "tea" (supper is a mid-evening snack!) we talked about our host's election campaign, for Lawrence Wilkinson had only three weeks before our arrival been elected a senator in the Australian Federal Parliament at Canberra as a Labor candidate. The Liberal (Conservative) Party had taken its stand at this election on Prime Minister Holt's "all the way with L.B.J." and the sending of an initial 4,500 Australian soldiers and airmen to Vietnam. Lawrence Wilkinson, as a Quaker and as the president of the Perth Fellowship of Reconciliation, in the course of opposing this position, had distributed some 40,000 copies of chapter seven of the American Friends Service Committee's little paperback on the Vietnam situation, which (chapter) outlines a highly plausible set of steps for effecting a disengagement and a negotiated settlement of the war.

We were to hear more of the various facets of the Vietnam War as our visit to Australia continued. A young teacher who felt he could not serve was refused exemption by the magistrate. He was then called up for military duty, and because his appeal for exemption on conscientious grounds had been refused he was placed in a military prison and punished by the military for insubordination. He was finally released by a higher court, but as we left Australia he was finding a full reinstatement as a teacher difficult to achieve. Letters showered in to the press on both sides of this incident. Marshall Ky stirred up another storm of public protest by his visit of state to Australia and New Zealand, and the Australian papers were again stormed with letters denouncing Holt's willingness to yield to insistence and to receive him.

These incidents are only symptoms of Australia's big choice which in one sense she has already made since the early days after Pearl Harbor and Singapore and in the last decade has been confirming increasingly, by permitting the huge capital investment of United States firms in her mining, her oil exploration, and her industry. With Britain's virtual military withdrawal from Asia and her seeking her own principal economic connections in Europe, South Africa, and the United States, this Australian-American alliance is a natural one and in many ways, as Canada knows so well, it is the path of least resistance. This makes the Australian Vietnam commitment to the United States a small insurance premium on her own expected protec-

tion, and it is all done by Holt under the cry of "stopping Communism."

Yet, under all of this apparently highly plausible action, there is an uneasy conscience. Australia's nearest neighbor, Indonesia, will not always be prostrate. Japan today is the second largest buyer of her wool, and is keenly interested in her vast supply of raw metals. Malaysia and the Philippines and Thailand are all potential trading partners. Could Australia's future, a decade or two hence, be a sounder one if she bowed to geography and acknowledged her role as a small but highly energetic and responsible Asian power? And will her "all the way with L.B.J." involvement in Vietnam disqualify her for any such ultimate Asian role?

Certainly only the farseeing are ready to put much real weight on this role of accenting Australia's Asian presence, and while Australia is a generous host to an ever-increasing group of Asian students in her universities and technical colleges, her white immigration policy has yet to be seriously revised. Holding this vast continent, with eleven-and-a-half-million white citizens, mostly congregated in half a dozen cities that indent its outer rim and with a few thin veins that proceed into the desert and mountainous interior, has a perilous future which is never wholly absent from the collective unconscious of the Australian mind. These recent small incidents are not earthquakes but only earthquivers. Yet the seismographic antennae of sensitive Australians record with increasing clarity the strains in the political and moral earth crust which these tremblings disclose.

Hobart, Australia

During the closing day of Yearly Meeting, Jean Richards returned from the Philippines, where she had attended the American Friends Service Committee conference for young Asian leaders, and gave a very interesting account of its significance for this Australian orientation toward Asia. The skillful clerk of the Yearly Meeting, Richard Meredith, who heads the intermediate section of the Friends School, re-echoed this same note of the importance of Australian Quakers' aiding in this matter of an Asian orientation for Australia. He has taken a responsible part in setting up two large secondary school work-camp projects in New Guinea; he sent 48 of these young people off just as Yearly Meeting began. Richard and his wife Bronwen will attend the World Conference and will also give a month as members of the Quaker UN team in New York City.

Another Quaker who is keenly concerned to further this Asian connection is a Canberra member, Otto Van der Sprengel, a delightful Canberra professor of Chinese Languages and Culture, who would like to see Young Friends learning Asia's languages and studying its religions and its culture in order to take an active role in this important peace venture, realizing that peace is not a mere absence of war but a condition of vital interaction. In this connection, there was a warm welcome at Australia Yearly Meeting for the Friends World Committee's initiative in arranging the 1967 Colloquia between Christian scholars and Zen Buddhists in Japan, and Christian scholars and Hindus in India.

Christchurch, New Zealand

I had a chance to visit the philosophy department at the University and to get some interviews in the public press about

the tragedy of New Zealand's having followed the American blandishments and given up her neutrality in order to supply 150 soldiers and a few guns to the Vietnam War. Until she took this step, there was no other Western power in Asia that had carried on trade regularly with mainland China and North Vietnam and could get visas to go and come almost as they would. Now, in order to please the Americans, who might some day help to defend her, New Zealand has given all of this up and could no longer serve as a possible emissary to help the Americans to disengage from this war, nor could she perform the role of a Scandinavian neutral of the South Pacific when the war is over and furnish peace-keeping troops for the UN if and when these are required. I also took these occasions of interviews and radio broadcasts, that came throughout New Zealand, to urge the extension of Asian Studies in university and secondary schools and to press the importance of New Zealand's facing her geographical position in the world and accepting her place as an Asian nation who must understand and appreciate and orient her cultural and economic relations in that direction. With Britain moving away from her earlier commitments, New Zealand has little option but to rethink her new station.

DOUGLAS V. STEERE

New England Yearly Meeting's Plans

CHANGED to a late-summer date (from its traditional meeting time in June), New England Yearly Meeting will hold its 1967 sessions August 22-27 on the campus of Nason College at Springvale in southern Maine. Low costs at Nason and its ideal setting for family recreation (it is within easy driving distance of the ocean) are expected to encourage Friends to spend a week of vacation time there. Campsites are available, and the Equalization Fund for financial aid is open to all.

Programing calls for fewer business sessions and more time for refreshment and relaxation than have been customary. The basic pattern provides for a Bible Half Hour and a Worship-Workshop in the morning, followed by an hour of plenary business, a report session in late afternoon, and in the evening singing, worship, and a major speaker. Junior Yearly Meeting will have a full schedule of activities for children through ninth grade, and the Young Friends Program will include young people of high-school and college age.

Concerns and interests of Friends around the world will be brought to Yearly Meeting by Dorothy Gregory from Australia, Lisa Berg from Switzerland, John and Alma Harding from Rhodesia, and John Newton from Westmorland in northern England. Two of the main speakers will be Walter Martin, British Friend with the Quaker United Nations Program in New York; and Maurice Creasey, Quaker theologian from Woodbrooke, England. Bible study each morning will be led by David Blamires of the University of Manchester in England. Also present will be Harold Smuck, newly appointed secretary to the Friends United Meeting Mission Board, and George Corwin, general secretary of Friends General Conference, recently appointed as field worker for the Conference in New York and New England following his retirement this summer.

Registration forms will be sent on request. The registrar is Margaret Wentworth, RFD 3, Freeport, Maine 04032.

Friends and Their Friends

Friends' schools in England—of which there are nine under the management of representative committees of the Society of Friends—are under surveillance by the Government's Public Schools Commission, set up to advise on integrating them with the State educational system.

Admitting that "many children of Quakers can receive locally an education academically as good as anything Friends' schools can provide," the Friends Education Council of London Yearly Meeting calls attention to the democratic character of Friends' schools, offering to participate in investigations and experiments in cooperation with the free educational system, and pleading for relationships that will not destroy "that religious character which is fundamental to our concept of education."

Youth Services Opportunities, a new program that provides college-age youth, including conscientious objectors, with short-term opportunities for humanitarian service, has been instituted by the American Friends Service Committee under the direction of Marthelyn Dickson. Increasing numbers of young people recognize that the rift between rich and poor evident in the Vietnamese situation finds a counterpart in community-relations problems in the United States, and that our pursuance of the war aggravates the problems in both places. Many of them come to such organizations as the AFSC looking for jobs where they can help to ease world tensions.

The AFSC has three YSO volunteers at work on a community relations project among the mushroom pickers of Chester County, Pennsylvania, and it expects to add three more soon. Other assignments will include community service in Robeson County, North Carolina; an enrichment program for youth in Royal Oak Township, Michigan; a tutorial program in Denver, Colorado; and a community-development project in a Mexican village. Attractive features of the program for young people include special training for assignments; the continuation of some AFSC-directed formal education through books, essays, and specially prepared source materials; and seminars for free exchange of ideas on warmly debated topics.

Ted Hetzel's remarkable cover portrait of the Brintons is available in 6" x 4" velox prints if ordered promptly from the JOURNAL office, 152-A N. Fifteenth Street, Philadelphia 19102. Price: sixty cents apiece, or two for a dollar.

The first issue of "Peace Research Reviews," new publication of the Canadian Peace Research Institute, is *Alternative Approaches to World Government* by Quaker writer Hanna Newcombe who, with her husband, Alan G. Newcombe, is co-editor of this series of titles (appearing at intervals of several months), which are designed to serve as a bridge between scholars and the public at large. Several of the later reviews in the series will also be by Friends. Subscriptions (\$1 for a single copy; \$5 for a series of six) may be sent to the Canadian Peace Research Institute, Clarkson, Ontario.

A \$30,000 bequest to 57th Street Meeting in Chicago recently has resulted from a non-Friend's association with a Friend during the early days of the aviation industry. In a sort of fairy-tale sequence of events, Walter Brock, research engineer and airplane enthusiast completely unacquainted with Friends, left a third of his estate in memory of Charles Dickinson, a member in the early 1900's of Central Executive Meeting, forerunner of the 57th Street group. Multimillionaire Charles Dickinson had been president of the family seed business, which provided him with the means to pursue his avocation of building and flying aircraft. Over a period of several decades he subsidized for his protégé, Walter Brock, experimental improvements in aerodynamics and the building of racing planes for international competition.

The ferreting out of the background and reasons for this legacy from an unknown benefactor has been a major research project for two members of 57th Street Meeting: Harold Flitcraft, one of the Meeting's founders; and Ogden Hannaford, Chicago regional chairman of the American Friends Service Committee.

Uniontown (Pa.) Meeting's check for Vietnam relief, made out to the Canadian Friends Service Committee, prompted a telephone call to the Meeting treasurer from an official of the United States Treasury. Because this check had gotten through when others had been stopped, he wished to be supplied with copies of the correspondence between Friends in Uniontown and in Canada, to aid in his attempt at solving the mystery.

The Meeting postponed any reply until the Treasury official should supply a formal written request, which, however, never materialized. Perhaps he realized, on second thought, that in the context of Quaker conviction on Vietnam his proposal for a sort of "do-it-yourself prosecution" was somewhat far-fetched.

Robert J. Rumsey has been appointed to succeed Marshall O. Sutton as associate secretary of Friends World Committee, American Section, with responsibility for work with Friends and their yearly meetings in the midwest area, from Ohio to Nebraska and Kansas. With his wife, Margaret, and two sons and a daughter, he will move to Plainfield, Indiana, about September 1.

Formerly a Friends pastor in New York Yearly Meeting, Robert Rumsey has been peace education secretary of the American Friends Service Committee in Portland, Oregon, since 1962. He attended the Friends World Conference at Oxford in 1952 and will take part in the World Conference this summer at Guilford College in North Carolina.

Marshall O. Sutton, associate secretary since 1958, is on the planning committee of the Greensboro Gathering, to be held concurrently with the 1967 World Conference. After the conference he and his wife, Virginia, and their two children will move to Sandy Spring, Maryland, where he will serve as assistant headmaster of Sandy Spring Friends School.

"Quakers in the Civil War," an article by Justin G. Turner, a California lawyer, which appeared some months ago in *The Chicago Jewish Forum* (a national quarterly), provides a corroborative footnote to "The Conscript Quakers" on page 244 and fortifies present-day Quaker CO's in their traditional position.

"The war's outbreak confronted northern Quakers with a stark dilemma," says Justin Turner. "They wanted to aid in the abolition of slavery, but their spiritual principles maintained that war was not the way to achieve it. . . . Lincoln deeply sympathized with the objectors' scruples of conscience and pardoned or paroled such noncombatants on numerous occasions."

Turner's article also points out that "Quakers in the Confederacy had freed their slaves before the war broke out, and the majority favored Lincoln's cause."

New England's Committee on Meetings and Outreach has been visiting many of the Yearly Meeting's forty active constituent groups to talk with them about outreach, both within and without their Meetings. Ideas and suggestions gathered in this way will be made available to anyone who desires them. The Committee plans to assemble kits of publicity materials, since the results of a questionnaire answered by thirty-three Meetings indicate very little activity along these lines.

The Delta Ministry in Mississippi has received more than \$150,000 during the past two years from churches in twenty nations. Of particular significance were gifts from the biracial Christian Council of South Africa and from drought-stricken India. A spokesman for the Ministry, in tendering thanks for this help to the ambassador from Botswana to the United States and the United Nations, congratulated him on Botswana's independence and added the "hope that some day the Negro people of Mississippi will also be truly free."

Present loss of financial support by other civil-rights groups in the South leaves the Delta Ministry with the largest staff of any such group in the state and places a new urgency on its work. Freedom City, founded by evicted plantation workers, continues the struggle to provide a dignified life for its inhabitants and to communicate a new set of values to the coming generation.

"Male and Female: Journey to Self Through Meeting, Myth, and Dream" will be the theme of the Friends Conference on Religion and Psychology, to be held at Haverford College June 2-4. Appropriately, a man, Dr. Richard A. Underwood of the Hartford Seminary Foundation, and a woman, Dr. Chris Downing of Douglass College, Rutgers University, will be the conference leaders. The group will observe how dreams synthesize the meetings of male and female principles inside an individual psyche and the encounters with men and women in everyday life, leading toward an integrated personality and psychic maturity. For information, address Friends Conference on Religion and Psychology, 5337 Knox Street, Philadelphia, Pa. 19144.

A "Little World Conference" at Powell House, Old Chatham, N. Y., is planned for August 4 to 9, immediately following the Friends World Conference at Guilford College in North Carolina. Overseas Friends who will be present include: Maurice Creasey, director of studies at Woodbrooke in England; Tayeko Yamanouchi, director of Quaker conferences and seminars in Tokyo; Ranjit Chetsingh of the adult education movement in India; and Heinrich Carstens, chairman of the European Section of the Friends World Committee. Friends interested in attending the Little World Conference should write for details to Powell House, Old Chatham, N. Y. 12136.

In Canada, where the sending of medical aid to all sectors of Vietnam is widely favored, wives of various political figures recently donated some of their husbands' neckties to be sold at an auction held to raise money for Vietnamese medical relief. According to a note received from David Newlands, secretary of the Canadian Friends Service Committee, ties that had belonged to the Prime Minister and other major party leaders brought as much as thirty or forty dollars apiece.

In this connection it may be noted that whereas in the United States there was practically no press or air-wave coverage of the Easter pilgrimages (described in the last issue of the JOURNAL) from this country to the Canadian border to carry funds and supplies for medical assistance to Vietnam, in Canada these pilgrimages were front-page items in the papers and lead stories on the air.

College students in the Banning (Calif.) area are participating in a series of American Friends Service Committee "work and learn" projects on the Morongo Reservation of the Cahuilla Indians. Recently they helped to clear the grounds and to set up booths and stage for the Malki Museum Fiesta on May 30, and on that date they will be on hand again to help with the festivities. The Malki Museum houses Indian treasures on the reservation.

On the honor roll for being the only three members of the U.S. Senate to vote on March 22 against the \$12.2 billion Vietnam war appropriation, according to the Friends Committee on National Legislation, are Senators Ernest Gruening of Alaska, Wayne Morse of Oregon, and Gaylord Nelson of Wisconsin.

All three men are up for reelection in 1968, as are the following members of the Senate who at one time or another have been publicly critical of U.S. policy in Vietnam: J. W. Fulbright of Arkansas, Jacob Javits of New York, Abraham Ribicoff of Connecticut, Joseph S. Clark of Pennsylvania, George Aiken of Vermont, Frank Church of Idaho, and George McGovern of South Dakota.

Medicare has dropped the non-Communist affidavit hitherto required of all applicants. Under pressure of suits begun with the aid of the American Civil Liberties Union, the U.S. Department of Justice has announced that it will not defend the constitutionality of the oath.

The Greensboro Gathering of Friends, to be held on the University of North Carolina campus July 24-August 3, concurrently with the Friends World Conference at Guilford College, will welcome applications from any interested potential attenders. This conference of approximately four hundred persons, directed by Robert and Patricia Lyon of New England Yearly Meeting, will also accommodate spouses and traveling companions of official delegates, alternate delegates, and members of Friends World Committee.

The Greensboro Gathering will have its own speakers and discussion leaders but will join the Conference at Guilford for two events: a tea observing the fiftieth anniversary of the American Friends Service Committee and the Sunday-evening address of U Thant, Secretary-General of the United Nations.

Any Friend wishing to receive an application blank for the Greensboro Gathering should send a letter of endorsement from his or her monthly meeting to Friends World Conference, Dana Auditorium, Guilford College, Greensboro, North Carolina 27410.

A workshop on "China Today: Definition and Dialogue" will be sponsored by the Young Friends of North America at Bear Brook State Park, near Concord, New Hampshire, August 22-26, for thirty to forty young people concerned with the need to establish contacts with mainland China.

Invited speakers include faculty members Jackson Bailey of Earlham College, Allan Cole of Tufts College, and Anthony Pierce of New York University; authors William Barton and William Hinton; and Russell MacArthur, Canadian Quaker and engineer who visited China in 1965. Colin Bell, executive secretary of the American Friends Service Committee, will serve as moderator. Fee: approximately \$30. Applications must be sent early in May to Carolyn Wilbur, Apt. D-107, 1934 Waverly Street, Philadelphia, Pa. 19146.

Literacy experts from ten nations in Asia, Africa, and Latin America assembled in New York in April to serve as speakers and resource persons for a month-long publishers' seminar sponsored by the National Council of Churches' World Literacy and Christian Literature Committee, popularly known as "Lit-Lit." This ecumenical organization of twenty-eight mission boards and agencies in the United States and Canada has made it possible, by supporting literacy programs in sixty-six countries, for thousands of people around the world to learn to read and write and consequently to improve their living conditions. One "Lit-Lit" center in Zambia has trained men and women for literacy work in twenty-five different African countries. Publishers are hoping that the conference, celebrating the twenty-fifth anniversary of the program, will help them to determine what literature is most needed where "Lit-Lit"-supported teachers are at work, as well as to plan for the technical procedures needed to produce it.

Does your Journal sometimes fail to arrive? Recently we have received several complaints of nondelivery, and since the address plates in question have been found to be in good order we suggest an inquiry at your local post office.

Inquiries about "government-in-action" seminars at William Penn House, Quaker center at 515 East Capitol Street on Washington's Capitol Hill, are welcomed by staff members Robert and Sara Cory, Patricia Moles, and Stephen Hawk. Seminars for Quaker-sponsored groups vary according to themes, as well as according to types of participants (Friends college or high-school students, public school students recruited by a Friends Meeting, or adults). Some depend on William Penn House for program and facilities; others do not. Two days is the minimum seminar length set by William Penn House policy; few programs run longer than a week.

Although each seminar is unique, all have essential purposes in common: to understand the governmental and non-governmental forces that influence decision-making, to develop a spirit of search and fellowship, and to take back to home communities inspiration for building a better world.

Robert Kemp, Jr., of Third Haven Monthly Meeting, Easton, Maryland, initiated a Friends meeting for worship on the campus of Phillips Exeter Academy, Exeter, New Hampshire, last fall when he entered as a first-year student. For the spring term, 100 boys signed up to attend meeting during the school's required church hour.

Intercom, the Foreign Policy Association's bimonthly guide to current information on world affairs, devoted its January-February issue to a special feature section, "Handbook on South and Southeast Asia." The publication (available for \$1.00 from the FPA at 345 East 46th Street, New York 10017) includes a summary of facts and figures about U.S. involvement (military, economic, and educational), regional group cooperation, and United Nations activities there, as well as a gazetteer's digest of the area's fifteen countries, a list of official sources of information, a bibliography, and an annotated resource guide.

The Arts at the World Conference

Music, art, and drama will be prominent among the features for delegates to "seek, find, share" at the Fourth Friends World Conference at Guilford College this summer. On the evening of July 28, Friends will see a dramatization of *Candle in the Straw* by Judson Jerome, a verse play based on a controversy in early Quaker history relevant to the search for truth and freedom in today's world. On the following Sunday there will be a symphony concert given by Eastern Music Camp, and music hours each evening will feature instrumental and vocal ensembles, as well as organ, harpsichord, and piano soloists.

In addition, there will be craft and music studios and flower-arranging classes; special-interest groups to discuss literature, films, drama, and music; and exhibits of arts, crafts, and contemporary books.

Despite a range of opportunities for artistic expression that would have caused eighteenth-century Quakers to roll their eyes in horror, the subcommittee responsible for the enrichment programs does not expect these activities to interfere with the delegates' other interests or concerns. With "No Time but This Present" the conference theme, Friends are clearly determined not to miss any group experience that can prove enriching.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

"People or Architecture?"

Concerning Lewis Dreisbach's "People or Architecture?" letter in the March 15th JOURNAL, I like pictures of architecture. In fact, I like architecture. We are always talking about how Friends ignored the fine arts, as if to say they denied themselves creative outlets, but colonial Friends perfected the domestic arts to a standard of beauty that rarely has been rivaled, and their houses, barns, and meeting houses, their furniture and crockery, are all imitated and collected today. It is surely in our proper tradition to have pictures of architecture. I do agree, though, that it would be nice if the JOURNAL could somehow get and use more picture items.

Wayne, Pa.

R. W. TUCKER

Maryland Miscegenation Law Repealed

At a historic ceremony on March 24, Governor Spiro T. Agnew of Maryland wiped from the books a 306-year-old law that barred interracial marriages within the state. Since colonial days, marriages between white persons and Negroes have been banned. In 1935 this interdiction was enlarged to include Malaysians. The "antimiscegenation" laws called for a fine against any clergyman who performed mixed marriages and a punishment for any white woman who delivered a child fathered by a Negro. We are truly proud of our legislature and our governor, although 306 years is a long time to wait for an unjust law to be repealed!

Towson, Md.

REBECCA TIMBRES TAYLOR

Quaker Influence Neutralized by Quakers

Edwin B. Bronner's remarks on "The Need for Spiritual Outreach" in the March 1st issue strikes a responsive chord in me, as a Negro and a friend of Friends.

During the period of my active attendance at a Friends Meeting, I concluded that the Quaker faith holds within it a potent antidote to racial hatred. But I also found that Quakers' obsessive reaction against "proselytizing" neutralized their influence entirely. It seemed to me that Quakers have, in fact, come to *worship* their "cult of secrecy."

I truly hope that Quakers will correct this strange fear very soon, as we need this tremendous source for good in our common struggle against evil in our time.

New York City

ALDEN A. RUNNELS

Morse for President?

I have just finished listening to a record of a talk by Senator Wayne Morse on the Vietnam situation, and the thought occurred to me—why don't we elect Wayne Morse President in 1968?

His various utterances on the international situation indicate to me that he has a better grasp of it than anyone else I know.

The record that I refer to is put out by the World Peace Broadcasting Foundation, P. O. Box 96, West Des Moines, Iowa.

Santa Barbara, Calif.

IRVING F. LAUCKS

Worship Group in San Jacinto Valley

This is to announce the establishment, here in the Hemet San Jacinto Valley in Southern California, of the Friendly Hills Worship Group, which has been meeting for about ten years. Today there are seven Friends, with membership in distant Monthly Meetings, and attenders and visitors from the Valley and from afar, varying in number from three to twenty-three. Many of the latter are guests from Meadow-Lark Farm, retreat center of the Friendly Hills Fellowship. These visitors have found in worship "in the manner of Friends" much that answers to their needs and concerns, under the invaluable help of Amy Loomis as an inspiring guide.

Gatherings for worship will continue to be held at Friendly Hills Ranch, home of the Loomis family (junior and senior), every Sunday morning at 11. The address is 28156 Lake Street, Hemet; the phone number (for information) is 658-3658.

Hemet, Calif.

AGNES DOLENCE, *Convenor*

"The Jewish Quaker"

The article "The Jewish Quaker" by Edmund P. Hillpern in your April 1st issue leads me to wonder why the new member of New York Monthly Meeting should not have been enrolled in the Wider Quaker Fellowship. The Religious Society of Friends is a Christian body practicing primitive Christianity. Quakerism, like the early Christian Church, is an outgrowth of prophetic Judaism. Quaker principles arise from individual and group worship of God, from seeking to know His will by meditation and Bible study, and by listening to Christ, the spirit of God in human form, the Divine Child in every man.

To water down our heritage, to become a society of unitarian humanists and to accept into membership those who are not Christians means the gradual decay of a religious society which appeared in the Seventeenth Century to challenge a Christendom which professed Christianity but did not practice it. The beautiful letter of application of the new member of New York Monthly Meeting stops at the acceptance of Christ. The "opaque" language of Christianity and the evils done in the name of Christ bother us all, but they do not negate the truth and depth of Christianity.

Too many Friends of the eastern United States have slipped away from a Christ-centered living religion toward a humanistic philosophic silence in which vocal prayer is rare and in which those who do speak shun the use of the words "God" and "Jesus Christ." In this year, when the World Conference brings Friends together from all parts of the world, we must think of what it means to be a Friend. Let us all follow George Fox, who heard a voice which said, "There is one, even Christ Jesus, that can speak to thy condition."

Scarsdale, N. Y.

CHARLES A. PERERA, M.D.

Concerning the April first issue of the FRIENDS JOURNAL I want to express special appreciation for Edmund Hillpern's article, "A Jewish Quaker." His statement is long overdue and certainly is an expression of the open type of religious society which is a very important aspect of the Society of Friends.

It is this Society which I joined twenty years ago and which fellowship I continue to live in and enjoy.

New York, N. Y.

GEORGE NICKLIN

As a Friend and a Christian I am increasingly disturbed by the trend in our Society to admit non-Christians. I agree that such people may have much to offer us, but I always understood that the Religious Society of Friends was a Christ-directed church. As such I feel that our membership should be limited to Christians. The trend of admitting non-Christians is to me a symptom of our degeneration into a philosophical society.

Barrington, N. J.

VIRGINIA H. CHILD

Frederick Cheydleur: In Memoriam

Frederick Cheydleur, a conscientious objector, aged 20, serving his alternative service doing community development in Laos, was killed March 25th of this year when Communist Pathet Lao troops raided his isolated village before dawn. A graduate of Abington High School, he had many deep concerns—especially about peace, was active in the Young Friends, and had been on the staff of Fellowship House Farm near Pottstown for a year before going overseas. [He was a member of Abington Meeting at Jenkintown, Pa.]

I met Fred in 1962 when he first visited Fellowship Farm. I have enclosed a poem that I wrote in his memory for your consideration for the FRIENDS JOURNAL. Perhaps in this small way I can share with others the special person that he was.

"They" did not kill him.

It was we—

We who stand idly by,

Tacitly consenting to a war,

Undeclared,

Against ourselves.

There is no "we" and "they."

He tried to tell us that.

And in his search for God in every man,

In refusing to kill his brother,

He was killed by him—

By all of us

Who take a stand less demanding

Than was his.

Philadelphia, Pa.

CLAIRE C. MAIER

Announcements

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

BIRTHS

DE LOZIER—On April 10, a daughter, DENISE LOUISE DE LOZIER, to Dr. Neil H. and Sylvia Hauer De Lozier of Duncansville, Pennsylvania. The parents, members of Schuylkill Friends Meeting, near Phoenixville, Pa., attend Dunning Creek Meeting at Fishertown, Pa.

HAAF—On February 27, in Woodbury, New Jersey, a daughter, VICKI LYNN HAAF, to Thomas and Sharon Haaf. She is a granddaughter of Geneva Johnson and of Helen and Charles Haaf. Both parents and both grandmothers are members of Woodstown (N.J.) Meeting.

HULL—On March 27, at Philadelphia, Pennsylvania, a daughter, CHRISTINE PALMER HULL, to James Dixon and Bonnie Palmer Hull, III, of Hammonton, New Jersey. The father, the paternal grandparents, James D. and Alta Mary R. Hull, and the paternal great-grandparents are members of Moorestown (N.J.) Meeting.

MARRIAGES

BRICK-BARSTAD—On February 25, in Carson City, Nevada, JEANETTE JOYCE BARSTAD and ROBERT PHILIP BRICK, son of Robert and Helen Brick. The bridegroom and his father are members of Crosswicks (N.J.) Meeting.

TOLLES-FLEISHER—On February 18, in Gaithersburg, Maryland, MARJORIE JAN FLEISHER, daughter of Victor and Rita Fleisher of Garrett Park, Maryland, and JAMES MELVILLE TOLLES, son of Frederick and Elizabeth Tolles of Swarthmore, Pennsylvania. The bridegroom and his parents are members of Swarthmore (Pa.) Meeting.

KENWORTHY-LAMPISHIRE—On March 25, in Washington, D. C., SUSAN ROWE LAMPISHIRE, daughter of Wallace and Alda Claudia Lampshire of Alexandria, Virginia, and LEE HADLEY KENWORTHY, son of Carroll and Mary Lowes Kenworthy of Washington, D. C. The bridegroom and his parents are members of Friends Meeting of Washington.

DEATHS

BELL—On March 3, in his eighty-fifth year, THOMAS CRISTY BELL of Bayside, Queens, New York. A lifelong member of the Society of Friends, he served Flushing Meeting for many years in several capacities, planted trees and shrubs there, and ministered with his poetry, a collection of which was published and distributed by Friends in 1966.

TOOMER—On March 31, N. JEAN TOOMER, aged 72, husband of Marjorie Content Toomer, of Doylestown (Pa.) Meeting. A former member of Buckingham (Pa.) Meeting, he was active for many years on Philadelphia Yearly Meeting committees. Surviving, besides his wife, are a son, James Loeb; two daughters, Susan Sandberg and Marjorie Klapholz; nine grandchildren; and one great-grandchild.

WALTON—On March 23 in Somerville, New Jersey, GRACE WALTON, wife of Paul Walton. She was a member of Richland Meeting in Quakertown, Pennsylvania.

WOLFE—On March 16, in Norristown, Pennsylvania, MARTHA KINSEY WOLFE, aged 94, a member of Richland Meeting, Quakertown, Pennsylvania. Surviving is a half sister, M. Irene Kinsey.

Coming Events

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

MAY

1—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Exorcisms."

5, 6, 7 and 12, 13, 14—Azalea Garden days at Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia. Grounds open to visitors, Fridays 4:30 p.m. till dusk, Saturdays and Sundays 11:30 a.m. till dusk.

5-7—Weekend for Mothers of Young Children, YMCA Camp, Downingtown, Pa. Leader: Christine Downing. Theme: "The Masquerades of Self," exploring the areas of a mother's relationship with her husband and children. (Weekend activities coordinated by Ruth Miller and Mary Howarth.) Cost: \$20. Reservations should be sent to Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia 19102.

6—Concord Quarterly Meeting, Middletown (Pa.) Meeting House, one quarter mile north of Lima, on Rt. 352. Meeting for business, 10 a.m.; "Friends' Response to the Avant-garde Theology," Henry J. Cadbury, 11:15; meeting for worship, 1:30 p.m.; discussion groups, 2:15. Lunch will be served by the host Meeting.

7—Purchase Quarterly Meeting, Wilton (N.Y.) Meeting House, Kingdom and Reservoir Roads, via Route 106. Bible study, 9:45 a.m.; meeting for worship, 10:30; panel and discussion ("Can Quarterly Meeting Act?"), 11:30; basket lunch (dessert and beverage provided), 12:30 p.m.; meeting for business, 1:30. Junior Quarterly Meeting, 10:30 a.m.; Young Friends, 2:30 p.m.

7—Conference class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m. Speaker: Henry J. Cadbury. Topic: "The Queries: What Are They and How Should We Use Them?"

7—Meeting for worship, Chichester Meeting House, Meeting House Road, Boothwyn, Pa., 3 p.m.

7 and 14—Outdoor benefit art show, Flushing (N.Y.) Meeting, 137-16 Northern Boulevard.

8—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Communications with the Supernatural."

12—Abington Quarterly Meeting, Upper Dublin, Pa., 7 p.m.

13—Burlington Quarterly Meeting, Crosswicks, N. J., 3 p.m. Madelaine Jéquier, Swiss Friend, will speak on "My Discovery of Quakerism." Square dance after supper.

14—Conference class, Central Philadelphia Meeting, Race Street west of 15th, 11:40 a.m. Speaker: Lydia Cadbury. Topic: "Seek, Find, Share."

14—Spring Meeting and Picnic, Buckingham Meeting, Route 202, south of New Hope, Pa., sponsored by Friends Historical Association and Friends Social Union. Meeting for worship 11 a.m.; program 2 p.m. Speakers on Quaker history: Arthur Bye and Errol T. Elliott.

15—Lecture by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Anointings."

19-21—Pendle Hill Weekend: "Everyday Sermons on Mystical Texts," with Bernard Phillips. Friday, 8 p.m.: "Taoist Texts"; Saturday, 10 a.m.: "Hindu and Buddhist Texts"; Saturday, 8 p.m.: "Islamic Texts"; Sunday, 10 a.m.: "Judaean-Christian Texts." For information and registration write Pendle Hill, Wallingford, Pa. 19086.

20—Bucks Quarterly Meeting, Newtown, Pa., 10 a.m.

21—Open House Tea, 3 to 5 p.m., McCutchen Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, New Jersey.

21—Potomac Quarterly Meeting, Hopewell Meeting House, Clearbrook, Va. Ministry and counsel, 9:45 a.m.; meeting for worship, 11 a.m.; afternoon meeting for business and conference session. Lunch served by host Meeting.

21—Southern Half-Yearly Meeting, Third Haven Meeting House, South Washington Street, Easton, Md., 11 a.m.

22—Lecture on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Birth Stories."

28—Warrington Quarterly Meeting, Pipe Creek Meeting House, near Union Bridge, Md. Ministry and counsel, 10 a.m.; meeting for worship, 11 a.m.; afternoon meeting for business and conference session. Bring box lunch.

29—Last of a series of nine lectures on Gospel narratives by Henry J. Cadbury, Pendle Hill, Wallingford, Pa., 8 p.m. Topic: "Death Stories."

MEETING ADVERTISEMENTS

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

Argentina

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

Arizona

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elbrandt, Clerk, 1602 South via Elmore, 624-3024.

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

California

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

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

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

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

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

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

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—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 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. 438-1071.

SANTA BARBARA—800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

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, 472-7950.

WHITTIER—12817 E. 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, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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. Frank Burford, 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 367-2677.

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. 666-1632.

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.

NORTH DARTMOUTH—265 State Road. Meeting Sunday, 11 a.m.

SOUTH YARMOUTH, CAPE COD — North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

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. Acting Clerk, Cynthia Karman, 1222 Woodlawn, phone 662-3301.

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—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

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. Marian B. Hoge, Clerk. Phone 255-9011.

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. UL 3-2243.

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—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 for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 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.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., 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.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30, Adult class 10:20. Baby-sitting provided from 10:15 to noon.

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 Walm 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.

YORK—Conewago Preparative Meeting—YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

Tennessee

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

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

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. 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, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

Vermont

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

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ. YMCA.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 2-7006.

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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CREMATION

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