

FRIENDS JOURNAL

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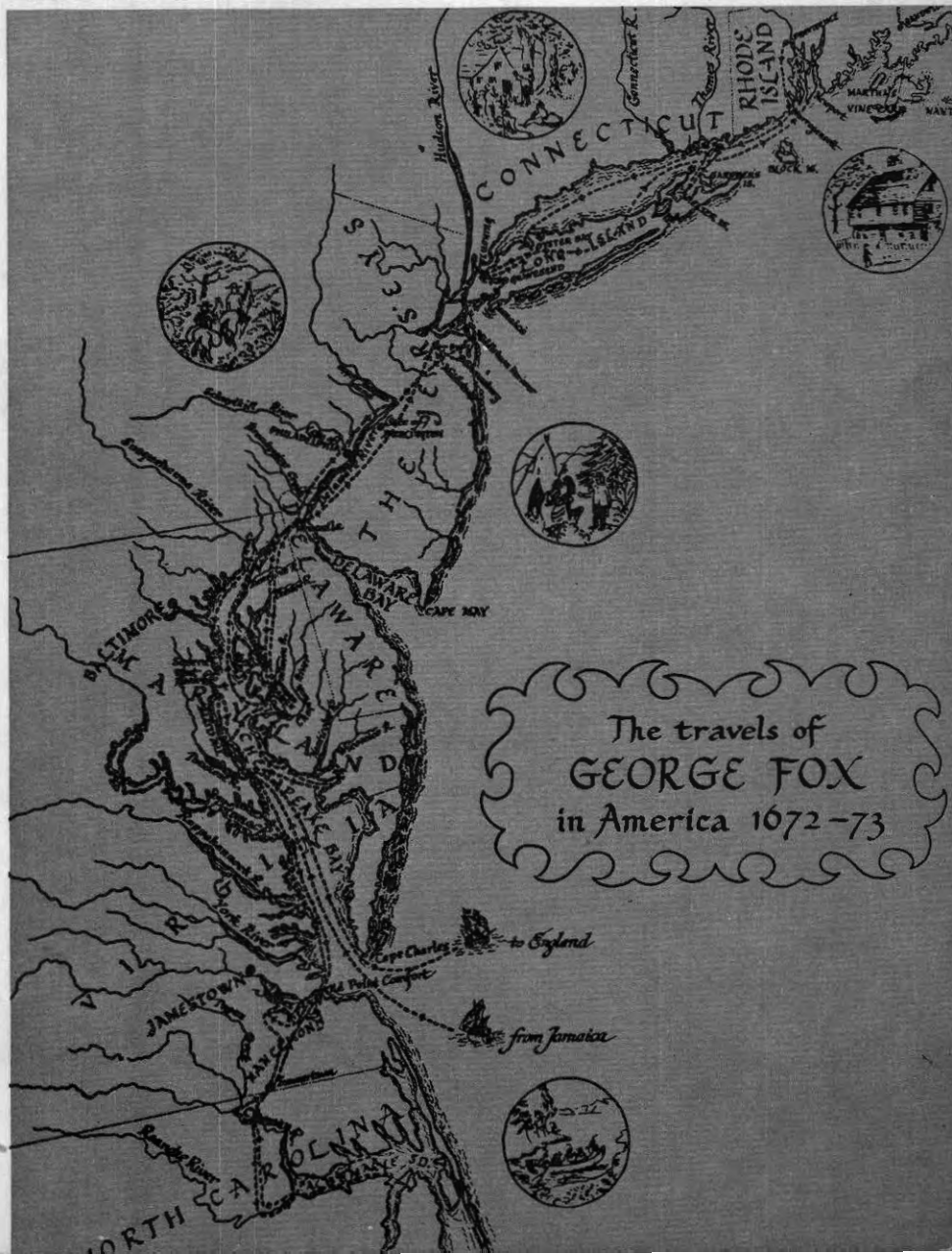
NUMBER 14

LET all the nations hear the sound by word and writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the truth upon earth. . . . Be patterns, be examples, . . . that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in everyone.

—GEORGE FOX

*For note on
map see
page 393*

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Touchdown After the Whistle

IF Caesar or Mohammed had done it, history would have recorded a brilliant victory and generations of schoolchildren would have learned how the boundaries in Palestine looked after the Five Day War. But Moshe Dayan is as out of date as a Cyrano on Fifth Avenue, his enemies disarmed by magnificent swordplay but himself and his booty hauled into court. International society, however, being almost equally out of date as compared with municipal society, Dayan's people consider him a hero, and the U.N., the world's fledgling instrument of authority, is sore pressed to know how to handle the situation his performance has created.

Americans are instinctively disciplined to abide by the rules of the game. Yet a widespread attitude in the U.S. these days is like that of a feverishly partisan grandstand, whose team seemingly has just snatched victory from almost certain defeat with a ninety-five-yard play for a touchdown, and which has not yet waked up to the fact that the referee has called the ball back to where it started because someone was offside.

At the Emergency Special Session of the U.N. General Assembly, almost every member nation (Israel and the United States being notable exceptions) is agreed that the first indispensable requirement for moving toward peaceful settlement in the Middle East is that Israel should withdraw from the territories of Egypt, Jordan, and Syria that she occupied with the military actions of June. Most agree that this alone would not be enough. There are other items on the agenda of peace called indispensable too, such as the end of denial of Israel's right to exist, the freedom of innocent navigation of international waterways, disarmament, the rights of the displaced and the homeless, and the sharing of common holy places. But no indispensable item can also be conditional; and it is altogether inadmissible under the U.N. Charter that, no matter what the provocation, unilateral military seizure should alter territorial boundaries.

The problem facing the U.N. is how to be true to this principle and yet make some changes that are long overdue for the sake of stability. A divided Jerusalem, for instance, has never made sense, nor has the stagnant misery of the Gaza Strip. As Ambassador Goldberg says, to go back to June 4th will settle nothing. The wisest resources of negotiation and peaceful settlement need to come into play, for might can no longer be the simple arbiter: the world is moving into the era of the rule of law.

This law is for everywhere. Its imminence affects East Asia as well as West. Westmoreland is as vestigial as Dayan. Their two wars are related not primarily because of the great-power political forces in each but because each is related to the demands of the emerging law. Neither has from now on any solution in local terms because there can no longer be any "local" international conflicts. Both can be solved only in terms that have worldwide application. The escalation of such solutions leads to world peace. Solutions based on national military decisions lead to world war.

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Editorial Comments

Seek, Find, Share—The Time Is Now!

WITH the Fourth Friends World Conference close at hand, it may not be out of order to wonder what the Society of Friends and its members may hope to gain from such a gathering.

Not organic unity, probably. From the seed that George Fox planted a surprising variety of hybrid plants have grown, just as the seed planted by Christ is claimed as ancestor by a wilderness of religious growths in which resemblance to a mutual forebear is sometimes hard to detect. There is all the more cause for gratitude, then, that such variegated Quakers can meet together occasionally in an eager search for common bonds and common purpose.

Nor can we quite dare to expect that from this gathering will come any pronouncements so moving and profound as to shake the earth for miles around, causing all differences to be forgotten. (Still, there is no harm in hoping.) What we can dare to hope for is that in a world at war, a world where humanity seems to have lost its way, Friends of all persuasions will emerge from the conference with a firm new dedication to the ways of peace.

Peace (according to a saying quite possibly misquoted here) begins with me. In short, we can hardly hope to be instrumental in bringing peace to a troubled world if we do not have peace among ourselves. This is one of the most cogent reasons for having conferences. It sometimes seems that, for a body ostensibly devoted to the value of silence, Quakers go in for an immense amount of talking and conferring. But many a misunderstanding that developed at a distance has vanished in the warmth of frank confrontation. If we are to understand each other we presumably must continue to intersperse our silences with a judicious mixture of conferences.

What Are We?

Friends need to do much more than to understand each other, however; they need to make themselves understood by the world around them. It is a world sorely perplexed, shaken in many of its old faiths, and desperately searching for a way of life that has some meaning. In

this situation the heritage that Quakerism's age of quietism left us—the impression that ours is a closed society—has largely broken down, but the ability of Friends to meet the needs of seekers is still inadequate. So horrified have we been at the thought of proselytizing that we have gone to the other extreme, often being unable to give adequate replies to the questions of seekers who are genuinely anxious to find out whether Quakerism is the answer to their search.

In this situation Friends in England have been experimenting for some time with what, for want of a better word, must be called advertising. Emboldened, perhaps, by this British example, Friends General Conference is now beginning to venture timidly into a similar program on this side of the Atlantic. How Friends in general feel about the desirability (and the techniques) of inviting inquiries is a question that the coming conference might do well to consider, for there can be little doubt that for not a few Friends the natural desire to see their religious society grow is in unconscious conflict with the unadmitted (and unworthy) satisfaction it gives them to be part of a small minority group which gains a certain distinction from the very fact that it hardly seems designed to appeal to everybody.

Anyone who is at all close to Quaker channels of information knows that the current need to face squarely the questions of inquirers is a real and growing one. If the Conference can find a way to meet this need it will have performed a real service.

900 Bearers of Tidings

Its principal service, however, must be in the stimulus that the chosen few who are delegates will carry back to their meetings at home. For the average member of a meeting at Megalopolis or Rural Corners it would be a real thrill to meet and ponder with Friends from all over the world, but since it is physically impossible for all members to be present at Guilford, this thrill must be conveyed to them at second hand through their delegates, who thus bear a heavy but precious responsibility as they embark on their voyage of seeking, finding, and (eventually) sharing.

The Minimum Quaker

By EDMUND P. HILLPERN

IN a discussion about Quakers a non-Friend said: "Quakers enjoy complete freedom; they have no dogma, no creed, no ordained minister, no bishop. Quakers can believe anything."

In this context "anything" means nothing. In trying to clarify concepts I am asking: What is the minimum a Friend ought to accept? What is so essential that a person who does not approve it should not be admitted to the membership in the Religious Society of Friends?

The following four principles constitute (for me) the minimum:

- The Inner Light
- The Corporate Search
- The Living Witness
- The Joyful Hope

The Inner Light is the need and the ability of man to search for the purpose of his existence. All of us are reaching out for that eternity which is beyond us but of which we are a part. We are reaching out for God, Christ, Brahma, Buddha, Mazda, Satyagraha.

As Quakers we are reaching out directly, without the mediation of a minister or priest, a bishop or pope, a guru or voodoo, a ritual or sacrament, a visible idol or an invisible magic. He who is seeking the Inner Light shall find it by experiment, by trial and error, by insight and by grace.

The Inner Light is esoteric. It is akin to beauty, goodness, truth, and love. It is not knowledge; it is experience. It is the affirmation that man does not and can not live by bread alone.

Human nature compels us to search for the meaning of life. A life without meaning is not worth living. It is a shadow-life. It is a symptom of disintegration, decay, and death. It is black emptiness.

The search for the Inner Light is basic.

The Corporate Search is the Quaker method to distinguish truth from error. As a lonely seeker I may confuse illusion with revelation, personal satisfaction with universal understanding. But sharing my deepest experience with the Meeting gives me response, verification, security. In the Meeting and with the Meeting I may—on rare occasions—be blessed with the awareness of the whole truth, of the Divine Presence.

In the worshiping Meeting individual Friends merge into the corporate body of the worldwide Quaker fellowship. The "I" is transformed into that "we" which is

the manifestation of the eternal goal, of at-one-ment, of the Kingdom.

The corporate search is the unique gift of Quakerism to the religious life of western culture. Quakerism is group-centered. George Fox made a discovery three hundred years ago which is in complete agreement with today's most advanced findings of psychology and sociology.

The Living Witness is the imperative result of the corporate search. It has been thus expressed by Jesus: "I tell you if these remained silent, the stones would cry out." As we advance from searching to finding we are eager to make our lives a witness for truth. We want to find expressions of the truth in our daily activities. Our life has to be increasingly the application of our religious principles.

The living witness aids us to be "open" and flexible and to avoid the great danger of becoming an establishment. Theory and practice have to be one.

The living witness is challenge, exercise, and affirmation.

The Joyful Hope is the emotional climate in which the living witness is working and growing. As we build the loving fellowship we move toward the ideal goal, the life of fulfillment, here and now.

We advance in small steps. Sometimes it seems as if we are not advancing at all. But if joyful hope is our partner we are learning from errors and will do better next time.

Quakers may be slow in many ways, but they do not give up, and this counts. If one Friend can not go on and has to rest, there are many others taking his place and carrying the work forward.

Committed Friends are never alone.

Napalm

By EMIL M. DEUTSCH

Can you imagine being burned—the fire clinging to skin and eating deeper, deeper, melting the flesh, the bone? The searing pain that death were mercy? —All the cruelty of all the ages bound up into one.

Detached from death we spread, the pain we cause—automatons who handle the releases—we cannot see the face, the agony of those we kill and maim. We do not count the children, women, old men, burned alive.

Someone suspected enemies were there. That was enough. Command now is the "law." But law is dead; and decency has died in the embrace of our arrogance. Will history record, like Ghengis Khan's, the lifeless ruins left, to our shame?

Edmund Hillpern of New York Monthly Meeting, a psychotherapist who is chairman of the Committee of Counseling for Quakers, says that this brief statement is "the result of many months of dialoguing in New York City and for fifty miles around."

Human Nature and the Cold War

By J. WILLIAM FULBRIGHT

At Wilmington College's International Festival in April, J. William Fulbright, chairman of the U. S. Senate's Foreign Relations Committee, was one of six visiting authorities on Russia. The four-day program involved the Ohio Quaker college community in an effort to further its understanding of Russia through drama, ballet, music, speakers, and films. The article below is an abridgment of Senator Fulbright's address.

PSYCHOLOGISTS of late have been restating the truism that man is a civilized animal. Their emphasis, however, is not on the fact that man has built a civilization—we all know that—but on the fact that he is an *animal* which has built a civilization. We *don't* all know that, at least not to the point of being really at peace in our own minds with our own anthropoid origins.

It may be indeed that there is a spark of the divine in man. I do not wish to deny it; I do wish to make the point that overemphasis upon it, coupled with extreme resistance to the acknowledgment of our animal nature and instincts, fosters dangerous illusions in the human mind. It permits us to believe that our passions are principles, our ambitions noble causes, and our conflicts crusades.

In his recent book *On Aggression* Konrad Lorenz makes the point that evolution has bred the strongest inhibitions on attacking their own species into exactly those animals (such as lions, wolves and ravens) whose teeth and claws or beaks are so deadly that, if used without restraint against their own species, they would soon wipe it out. The animals, on the other hand, with the least inhibitions on attacking their own kind are the ones which are least threatening to their own species' survival—the slow and clumsy ones, that is, which are easily escaped from, and the ones with blunt teeth, short claws, and small beaks which are easily resisted (including, for one interesting example, doves).

Man, with his small teeth, small claws, and miniscule inhibitions, is in the second category. In this natural state he is not particularly menacing to his fellow man, but civilization—as we are pleased to call it—has equipped man with artificial teeth and claws which have become ever more deadly with the advance of civilization. It has not, however, bred into man inhibitions to counterbalance his artificially acquired capacity for killing; he has become, as it were, a dove with the beak of a raven. This is not to say that evolution will not catch up. Konrad Lorenz thinks it probably will, unless we blow ourselves up in the meantime. But until and unless it does breed inhibitions to match his power into the human animal, there will remain a gap, a terrifying gap indeed, between the capacity for killing conferred upon us by our civilization and the meager inhibitions bred into us by nature.

This is the critical point: an unacknowledged instinct is an unregulated one and therefore a dangerous one. We must acknowledge and come to know our own irrational instincts because then and only then can we bring them under the guidance of reason; then and only then can we hope to be at peace with ourselves and at peace with each other.

The implication of all this for our relations with the Soviet Union and the other communist countries is the advisability of extreme caution in the conduct of our rivalry and extreme skepticism about the ostensible reasons which we—and which they—believe to have set us against each other. I am reasonably sure that a careful, dispassionate examination of the ideological issue between ourselves and the communist countries would show that at the root of the cold war is a far lesser degree of intellectually derived principle and a far greater degree of plain, biological animal competitiveness than either party has hitherto supposed.

Our power to kill has become universal, creating a radically new situation which, if we are to survive, requires us to adopt some radically new attitudes about human and international relations. Our responsibility, in the words of the Canadian psychiatrist and former Director-General of the World Health Organization, Dr. Brock Chisholm, is nothing less than "to re-examine all of the attitudes of our ancestors and to select from those attitudes things which we . . . recognize as still valid in this new kind of world . . ."

An understanding of the psychological roots of ideology would provide us with insight and perspective on our own political beliefs as well as those of others. To what extent, one might ask, are ideological beliefs the result of a valid and disinterested intellectual process and to what extent are they instilled in us by conditioning and inheritance? Or, to put the question another way, why exactly is it that, like Gilbert and Sullivan's Englishmen, every one of whom was miraculously born a "little Liberal" or a "little Conservative," most young Russians grow up believing in communism and most young Americans grow up believing in democracy, or, for that matter, what accounts for the coincidence that most Arabs believe in Islam and most Spaniards in Catholicism?

We must acquire some perspective about our beliefs about things. If you happen to be born in the United

States, the chances are overwhelming that you will grow up believing in democracy; if you happen to be born in Russia or China, the chances are just as great that you will grow up believing in communism. It would seem to follow that if the United States should fight a war with Russia or China, the basic issue would not be between two competing political philosophies but between two great societies made up of hundreds of millions of people, most of whom had little more choice in their ideological beliefs than in the color of their eyes and hair. It seems, to say the least, an arbitrary reason for killing hundreds of millions of people in a nuclear war.

The evil in communism is not its doctrinal content, which at worst is utopian, but its fanatical certainty of itself, its messianic zeal, and its intolerance of dissent. If communism were both evil in doctrine and unalterable in practice, then there would be nothing for us to do except to engage the communist countries in relentless struggle until one ideology or the other was destroyed.

However, the point that I wish to make is not that communism is not a harsh and, to us, a repugnant system of organizing society, but that its doctrine has redeeming tenets of humanitarianism; that the worst about it is not its philosophy but its fanaticism; that history suggests the probability of an abatement of revolutionary fervor; that in practice fanaticism *has* abated in a number of countries, including the Soviet Union; that some countries



Senator Fulbright (left) and Wilmington College President James M. Read (right) with part of student panel

are probably better off under communism than they were under preceding regimes; that some people may even want to live under communism; and that, to a far greater degree than most of us ever supposed, our ideological convictions are not what they seem but rather a mask for dangerous competitive instincts which function beneath the level of our consciousness.

How are we to disarm the live bomb of the cold war? The reconciliation of East and West is primarily a psychological problem, having to do with the cultivation of

cooperative attitudes and of a sense of having practical common objectives. A grand design for ending the cold war in a single stroke of statesmanship is not even remotely feasible. What *is* feasible in East-West relations is the advancement of a great many projects of practical cooperation—projects which, taken by themselves, may be of little importance, but which, taken together, may have the effect of shaping revolutionary new attitudes in the world.

If attitudes rather than formal arrangements are the critical factor, then a somewhat different set of priorities is indicated for foreign policy from those which we generally profess. Formal East-West security arrangements may seem no more important than an increasing flow of East-West trade; phased disarmament, important and desirable though it is, may seem no more important for world peace than a widening exchange of persons and ideas.

Some Practical Steps

What are some of the modest and practical measures that might be taken, in the wake of—or wherever possible in advance of—an Asian peace settlement, to advance the gradual reconciliation of East and West? The agreement in November, 1966, to open up direct air service between New York and Moscow after years of delay is a modest but valuable step in the right direction. The Soviet-American consular agreement—the first bilateral treaty between the two countries since the Russian Revolution—is another valuable accomplishment.

There are many other ways in which practical cooperation and, with it, new attitudes can be encouraged in East-West relations. There are numerous opportunities to build bridges of cooperation through mutually rewarding business transactions.

One recent example is the arrangement between the Soviet government and Fiat of Italy for the construction of an automobile plant in the Soviet Union. Recently, to take another example, the Soviet Government announced that it is preparing to open its short Arctic sea route from Europe to Asia to the shipping of all countries and that it will provide, for appropriate fees, ice-breaking services and docking facilities at Siberian ports.

Aside from its primary purpose as a means of financing development, foreign aid has potential value as an instrument of East-West cooperation. If a project could be found that both countries considered to be in their interests (and I am sure a specific project could be found) a modest gain for economic development and a considerable gain for world peace could be achieved by a joint Soviet-American venture or, better still, by a joint venture involving several communist countries and several Western countries.

Cooperation, like conflict, tends to feed on itself. It

is through such enterprises as the foregoing, some bigger, some smaller, but none very sweeping or decisive in themselves, that bridges can be built across the chasm of ideology. Probably most important of all, it would be a great blessing for humanity if both sides in the cold war would expend less energy on preaching their doctrines abroad and more on making them work at home. If they did this, I feel confident, they would discover one day that the doctrinal differences that more than once have brought them to the brink of war are differences of doctrine and not much more, having little to do with the welfare and happiness of mankind.

East-West relations now hinge on the war in Vietnam. If it goes on indefinitely, or if it is greatly escalated, it will destroy prospects for accommodation on issues ranging from trade to the future of Germany, and eventually it may bring the Russians, to say nothing of the Chinese,

into direct conflict with the United States. If these things happen, then the fallout from Vietnam will indeed be far more destructive than the war itself.

Vietnam or no, we have got to proceed, as best we can, with the great and difficult task of bringing under the control of human reason the awesome weapons which are now at the disposal of primeval instincts. More important, therefore, than the politics and the ploys, the small victories and the small revenges of conventional diplomacy, is an effort to know ourselves as we never have known ourselves before, not with a view to conquering our animal nature, because that we cannot do, but rather with a view to bringing it under the restraints of reason, with a view to reconciling that which is Darwinian within us with that which we believe to be divine. We have got to make peace with our own human nature; we have got to learn to treat it with compassion and respect.

More Meaningful Meetings

By WILLIAM P. TABER, JR.

EVERYWHERE we turn in the Society of Friends we can sense a hunger for more meaningful meetings for worship. Without in any sense downgrading the other elements of Quakerism (such as our concern for vigorous work on behalf of social and international change), we yearn to be deeply focused and united in these meetings. Our hearts reach out instinctively for the kind of experience (so well described by Jan de Hartog) through which the little Houston (Texas) Meeting was transformed and carried beyond itself as it confronted the task of doing something about the "incredible conditions of squalor and neglect" in a local hospital.

Busy as we are about so many things, we still longingly remember the theory that the meeting for worship is the center from which all Quaker witness and action flow. We would like to believe, on solid evidence, that this is still true—that a sense of immediate Divine presence and guidance, accompanied by power and tenderness, flows naturally from the meeting for worship into the meeting for business and even into committee meetings, personal relationships, and personal decisions. We would like to believe that even the deliberations of nominating committees are not merely a juggling of names and personalities to fill the spaces on a chart, but united exercises under the immediate and sometimes surprising leadings of the Holy Spirit.

William P. Taber, Jr., formerly a teacher and administrator in Friends' schools, spent three years recently attending the Earlham School of Religion (Richmond, Ind.), living in a slum, working on interracial group conversation, and writing a thesis on the history of Ohio Yearly Meeting (Conservative). On that Yearly Meeting's behalf he has been visiting Friends and Meetings while teaching part-time at Friends Boarding School, Barnesville, Ohio.

But we all know that—whatever nice things are said about our Society, and whatever evidence we sometimes have of feeling and obeying a Holy Presence—our meetings for worship are hardly the powerhouses and centers of life that they should be. While we must not expect the meeting for worship to do everything for us (also vital is the quality of our personal lives and service), we still may find it useful to take a new look at it in terms of our present situation.

First, do we need a new openness and honesty with one another in regard to the preparation required for the kind of meeting for which we yearn? We know that powerful ministry (quietly prophetic, speaking to the states of those in the room) usually comes from prepared, disciplined Friends. Do we need to re-emphasize and reinterpret the ancient Quaker insight that *each* attender should prepare himself for the service of the meeting? (We are not talking about preparation for ministry or stocking up on stories and ideas, but preparation of heart, mind, will, receptivity, expectation—each person's standards for his own state during the meeting.) If we really want deeper meetings, with authoritatively prophetic and healing messages, must we not emphasize the silent service of each attender as a significant factor in opening the door for more sensitive and skilled ministry?

Such preparation need not be long-faced, pious, solitary. Meetings experimenting with ways to deepen their fellowship (or even their simple acquaintance with one another) may be working on just *one* significant type of preparation for the flow of affection and of reverent, cheerful honesty which seem necessary for a truly focused worship. Others, in experimenting with family weekends

for fun, work, and worship together, may also be on the right track. An especially significant preparation can take place in worship-fellowship and Quaker-dialogue groups.

Second, do we need a new willingness to explore what happens in meeting for worship itself? Would it be worth while for members of Ministry and Oversight (or equivalent bodies) to sponsor small-group discussions of what goes on in meetings for worship? Should those who speak frequently in meeting sometimes meet together in the same way? Should they be encouraged to meet with small groups of attenders who do not speak so regularly? (Understandably, a few speakers may be shy of discussion which might make them self-conscious at the next meeting for worship, and we must be tender with such Friends, doing nothing to close their sensitivity or their gift. On the other hand, not only can frequent speakers contribute helpfully to such discussions, but also they sometimes need to hear "where the others actually are" in a meeting for worship.)

Third, do we need a new concept of the responsibility which begins *after* a meeting for worship, or *after* a Friend has spoken in meeting? If we assume that the meeting for worship is the supreme weekly focus for most of us but that it is in no way separate from the rest of our life, then we carry responsibility *from* as well as *to* every meeting we attend. Although the Friend who has just spoken in meeting may feel the traditional peace of the Friends' minister who has discharged his burden, he should not forget (lest his peace become self-satisfaction or smugness) that his responsibility has only begun.

What do his words mean in terms of the people in the room who have dared to believe that a message from God might come to them through human lips? If, after meeting, an attender should ask for a chance to discuss the meaning of the message in terms of his own life, would the speaker be able to see a direct, holy connection between the words delivered and the requirement to devote an evening (this very week, on top of a busy schedule) to sharing with another Friend the deeper implications of the words which came so easily? Does the speaker need to promise that his obligation will not end upon his sitting down? Does he need to recognize his further responsibility in professing to speak to the needs of others within the framework of a Friends' meeting for worship? Does not the frequent speaker almost automatically assume the obligation to meet frequently with a small, searching, supporting group in order to insure that he is himself open, growing, and honest?

Another perspective on the responsibility which could follow a meeting for worship has to do with how we are to reinforce and validate in each other the precious and elusive insights which have come in the burning focus of

a good meeting for worship. What we learn there can soon seem ephemeral in the face of daily realities, if our responsibilities end with the terminal handshake. How can we help one another to protect, nurture, and live courageously with that which we say is all-important in our lives, even though by midweek it may have shrunk to the size of the rather fragile grain of mustard seed mentioned by Jesus?

Guilford, an Inverted Precedent

Letter from the Past — 230

I WONDER if there was ever a time when so many Friends were anxious to vindicate their activities by Quaker precedent. In such matters as public witness or civil disobedience one is often asked to find from history parallels that will justify those who today would reject or would espouse certain courses of action as well as certain standards of belief. Perfect parallels are rarely forthcoming, either pro or con. The search for them attests a desire not so much to be loyal to the past as to claim the authority of the past for what we wish Friends to do or to believe today. Precedents are interesting but not always decisive. Modern Quakerism may be called upon to be quite different, or, if we repeat history, to do so on the basis of present leading. As this year's Swarthmore Lecture at London Yearly Meeting indicates, our history is a mixture of "constancy and change."

These Letters often have dealt with recurrence of similar situations. This one, just to escape artificial authority of precedent, may well call attention to an almost exact reversal. In a week or so will be held a large conference of Friends, the fourth such affair within a half century, following those in London in 1920, in Pennsylvania in 1937, and in Oxford in 1952. Representatives from all major and minor sectors of Quakerism—900 officially plus several hundred less officially—will be gathered in North Carolina. We can visualize the occasion externally but cannot in advance appraise its significance.

Now all this has no parallel in earlier centuries. On the contrary, communication within the borders of Quakerism was fostered then by an almost reverse phenomenon. The itinerant ministry was the great apostolic feature of our Society. At that time the traveling minister made the rounds to the places where Friends lived. The prophet and the mountain changed places.

I have been investigating lately just one such instance of this uniquely Quaker service. It occurred nearly two hundred years ago, in 1771. William Hunt, a Quaker minister in his late thirties, and his younger companion, a nephew named Thomas Thornburg, started out to visit all Friends' meetings overseas. The picture of Quakerism was not geographically the same as it is today, but

there were some coincidences. New Garden in Guilford County, North Carolina, was their home meeting, not (as in 1967) the mecca of a worldwide influx. Hunt already had visited all meetings in the American colonies except a very few in remote Maine.

Reaching London in June, 1771, he visited the northern counties of England and Scotland, including over sixty-five meetings in Yorkshire alone. He crossed then to Ireland and attended most or all of the forty-odd meetings in that island, including the three provincial or quarterly meetings and the National Meeting. He attended London Yearly Meeting in 1772 (the same year that his cousin, John Woolman, was there) and other local meetings; then crossed to Holland, visiting Friends' meetings and groups. Soon after his return to England he was stricken with smallpox and died at Newcastle, a

month before Woolman similarly succumbed to smallpox at York.

Besides attending regular meetings of Friends he appointed meetings in many places in between. His ministry was effective and mature, but—more than most Friends' ministers—he was often completely silent in meeting. Now, after two centuries, one or two Friends from many of the same old areas of Quakerism in England, Scotland, Ireland, and Holland, as well as from other areas, American and overseas, will be returning simultaneously and collectively the visit of these two North Carolinians under very different auspices but, it may be hoped, with equally obvious concern. Again there is an accent upon youth. The techniques of world conference and of itinerant ministry are almost exactly in reverse.

Now and THEN

Twenty Years of Affiliation at George School

By KENNETH E. KESKINEN

IN 1947, while Walter H. Mohr (on leave from the history department at George School) was working for the American Friends Service Committee's relief program in devastated Germany, George School students and faculty aided the work by sending money and packages of food and supplies. Then Principal George A. Walton, in order to help replace distrust and despair with understanding and hope, asked Walter Mohr to find schools with which George School could affiliate.

As a result, George School was introduced to Jacobi-Gymnasium (now Rethel-Gymnasium) in Düsseldorf and (later) to Gertraudenschule in Berlin. Recalling that time, Frau Luise Gassner, former director of Gertraudenschule, says, "You can imagine what it meant to us in 1947 to see an American stretching out his hands in brotherly love."

Thus the affiliation program began. In the early days it was concerned mainly with the dramatic, immediate necessity for relief: clothes, food, books, and school supplies. As the need for relief diminished, the making of friendships and the exchange of ideas throughout letters became more important. Students and teachers wrote to each other, and the schools exchanged newspapers, scrapbooks, art work, and class work.

The exchange of persons began in 1948, when the first student came from Düsseldorf to George School. In that year, too, William H. Cleveland, Jr., of George School's department of religious studies, saw the possibility of a

summer work camp in Germany. In 1949 the first work camp, led by Arthur H. Brinton of the English department, cleared rubble on the Jacobi-Gymnasium grounds. Since then a work camp has gone abroad every summer but one. In the fall of 1949 two German exchange students enrolled at George School, and in the following year the first American students went abroad to study. In 1952-53 the first full exchange of teachers took place.

So the affiliation continued over the years, with more than two hundred exchange students, teachers, and work campers crossing the Atlantic and dropping in to visit their partner schools for periods ranging from a few days to a year. Much of the program's growth can be traced to George School's association with the School Affiliation Service (SAS) of the American Friends Service Committee, which has provided counsel, oversight, and administrative help. At the same time, George School's experiences have been helpful to SAS in its expanding program.

Through the years George School has established friendships with other schools. In 1958 it affiliated with Lycée Nationalise in Guebwiller, France, and in 1960 it established its fourth partnership: with School Number One in Moscow. Student exchange with Argentina began in the summer of 1963. Still another partnership was formed in 1965, when, through the Department of State, George School was linked in a school-to-school program with the American International School in New Delhi.

With the closing of Gertraudenschule in the spring of 1966, the Berlin affiliation was transferred to nearby Arndt-Schule. That same year, through the efforts of the Quaker International Affairs Representative in Berlin, George School began an affiliation with Oberschule Nossen in East Germany. This is the first American partner-

Kenneth Keskinen, chairman of the Affiliation Committee at George School, the Quaker boarding and day school in Bucks County, Pa., recently has been appointed head of the school's English department, in which he has taught since 1956. He attends Newtown (Pa.) Meeting.

ship with a school in the eastern zone. As a "pilot affiliation" it is proving successful, and the School Affiliation Service is encouraged in its efforts to extend the program to other schools in East Germany. George School work campers of 1966 made a short but heartening visit to Nossen, and further visits of teachers and students are planned.

With the exchange program intensifying interest in internationalism, George School has found other ways of bringing the world to its students. Visits of individuals and groups have been encouraged, and embassy officials, foreign graduate students and teachers, and United Nations personnel and their children appear regularly on campus.

Through the School Affiliation Service, visiting groups of Soviet teachers have entered into the life of the school, taking part in teaching Russian classes, observing classes in other subjects, and familiarizing themselves with George School's philosophy and organization.



Foreign students at George School in the 1966-67 school year, left to right: Daniel Boin (Israel), Jacqueline Jupiter (Liberia), Sunita Oberoi (India), Fred Sanchez-Seabrook (Mexico), Stanley Kwok (Hong Kong), and Michael Jupiter (Liberia)

Now the school is looking forward to extending its outreach by establishing affiliations with schools in Asia and Africa. (Recently the Affiliation Committee has helped to bring an African student to George School, and it assists with the expenses of other foreign students.)

Being concerned with making George School students more internationally-minded, the committee arranges special assemblies, displays, movies, and discussions, in addition to visits from foreign guests. The students particularly enjoy the occasional "international weekends," with groups of foreign students sharing in the life of the school.

This summer eight students, under the leadership of Clark and Eleanor Moore, are at St. Andrews College in Minaki, Tanzania, not far from Dar Es Salaam, where they are working with African high school students in building

houses. Some day not too far in the future George School students will be swinging shovels in India or Greece, too, and sitting in classrooms in Moscow and Malaysia.

All aspects of such a program require the devoted work of a large committee of faculty and students, but in a Friends school the enthusiasm and support are always to be found, for the primary motivation remains the same: to put into practice Friends' belief in the brotherhood of man.

As Others See Us

FRRIENDS World Conference, as seen by the press of Greensboro, North Carolina, sounds attractive enough to lure local non-Friends to its sessions. An article from the *Greensboro Daily News* of June 11 that found its way into the JOURNAL office had the following parts underlined by an enthusiastic Quaker reader:

He is a Friends minister, his home is in Tananarive, Madagascar, Republic of Malagasy, and his name is Stephen Rabemanantsoa-Anoriandambosalama. The question is: What will they call him when he arrives in Greensboro?

The theme of the Conference, wrapped tightly in little words to think about, is "Seek, Find, Share: The Time Is This Present."

The State Department was called on to help get several East Germans to the conference. This sticky problem is unresolved because the U.S. doesn't recognize East Germany as a country. And they don't recognize us, either.

On registration forms delegates were asked if there were special places they would like to visit in the United States after the conference is over. The hosts want to do everything possible to assist, but they're not sure what to do with one earnest Quaker from Africa who wrote: "If not dangerous, I would like to visit some parts of the USA where racial problems are very acute."

Wind

By FRED A. BATSON

The wind blew.
Trees, clouds, birds, all responded.
My soul too went with them,
Joyously soared, winged on the wind without,
Then soared to unknown heights
On the greater wind within,
Then, like Icarus, fell,
Burned and blinded by the too dear heat
Of suddenly knowing
That the wind within and the wind without
Were one.

Note to Conference Delegates

Delegates to Friends World Conference and the Greensboro Gathering who are not already Friends Journal subscribers are invited to take advantage of the special rate for new subscribers. See subscription blank on page 403.

Time for Sharing at World Conference

By ALFRED STEFFERUD

IN its carefully planned lack of structuring, the Fourth Friends World Conference may turn out to be a model for other Quaker convocations, whether quarterly, yearly, biennial, triennial, or even quinquennial (which last is what the world conferences are, give or take a year or two).

Friends who began three years ago to plan the 1967 conference at Guilford College decided to limit the all-Conference sessions to nine because in 1952, at the Third World Conference in Oxford, England, there were so many plenary sessions, set speeches, and programmed items that delegates felt they had too little time to get acquainted and to explore each other's thoughts.

Of the nine sessions only one (the first) will have a single speaker—L. Hugh Doncaster, who on July 25 will give the opening address on the Conference theme, "Seek, Find, Share: The Time Is This Present," in Dana Auditorium of Guilford College. Hugh Doncaster, who has been at Woodbrooke, the British Quaker study center in Birmingham, for nearly twenty-five years, delivered the Swarthmore Lecture at London Yearly Meeting in 1963.

The opening and closing sessions on July 24 and August 2 are being kept flexible for whatever major developments come up during the ten days. Two full evening meetings will be devoted to discussions of widespread concerns expressed in daily worship-sharing and special-interest periods; one will feature a religious verse-drama, *Candle in the Straw*, by Judson Jerome of Antioch College, produced by members of the summer theater arts workshop of George School; one evening meeting will be occupied by a panel discussion; and the other two will provide dual-speaker programs.

At one evening session, Roland Warren, professor of community theory at Brandeis University, Waltham, Massachusetts, and Thomas G. Lung'aho, executive secretary of East Africa Yearly Meeting and an assistant clerk at the Conference, will discuss "The Spiritual Basis of Our Outreach."

On the evening of July 27 six Friends will participate in a panel discussion of "New Approaches to Mission and Service." They are: Colin Bell, executive secretary of the American Friends Service Committee; William E. Barton, general secretary of the Friends Service Council; Everett Cattell, president of Malone College, Canton, Ohio; Filemone Indire, chairman of the Permanent Board of East Africa Yearly Meeting and undersecretary in the Ministry of Foreign Affairs of Kenya; Sigrid Lund of Oslo, former chairman and secretary of the European Section of the Friends World Committee; and Harold Smuck, administrative secretary of the American Friends Board of Missions.

One of the last of the sessions—and the main feature of the Conference—will be a public meeting the evening of July 30 in the 8500-seat Greensboro Coliseum, when civic, political,

and religious leaders and North Carolina Friends and the public will hear U Thant, secretary-general of the United Nations, and Douglas V. Steere, professor emeritus of philosophy at Haverford College and chairman of the Friends World Committee. The speakers will consider, respectively, world peace and Quaker testimonies relating to peace and social betterment.

No stop watches or adding machines were used to allot the 900 delegates' waking hours for being talked to and for talking with each other—for sharing opinions and concerns and for getting to know other Friends of different persuasions and geography—but a quick reckoning of the schedules yields some encouraging data for those who complain that program committees—in the manner of TV producers—try to account for every quarter hour. There will be 6.5 hours of formal speech-making, plus 47 hours for interchange among delegates (eight round tables, six special-interest periods, two sessions for airing pressing concerns, eight worship-sharing meetings, and six free periods). Not counted therein are mealtimes, coffee breaks, an intervisitation weekend, and afternoon half-hours for refreshments.

Another departure from the norm: There will be few announcements to take up time at public meetings and to form an anticlimax to worship. The mundane details of lost-and-found, changes of mind and place, and reminders of things to be done or not done will be taken care of in a daily bulletin, in a handbook for delegates, and on bulletin boards on the Guilford campus.

"First We've Got to Stand Up"

"I AM fed up with feeling hog-tied"—thus began a recent advertisement in the *New York Times* in which an American citizen told why he plans to wear a black tie and to drive with his lights on in the daytime "until this war is stopped." By these two visible actions he hopes to vote "No" on the war in Vietnam every day in a way that is unmistakable.

"I thought I was voting against this war the last time," he explains. "I won by a landslide; but so did the war."

"I want to see the war stopped, but I think—I know—it's got to start with each man: Me. You. Him."

"Can one man do such an enormous thing? If there is any central fact in American history it is that one man *can* fight City Hall, or the State House—or the White House. That's what City Hall is there for, and how it got there in the first place. One man's action, one man's vote, one man's commitment."

"Commitment is the first step. Until we take it we'll be like a man who has been in bed too long and lies there stewing about the problems he'll have to face once he is on his feet."

"The solution is quite simple: First we've got to stand up."

Another form of protest comes from Individuals Against the Crime of Silence (Box 69960, Los Angeles, Calif. 90069), who are seeking signatures to a Declaration addressed "to our fellow citizens of the United States, to the peoples of the world, and to future generations." Names so declared will be sent to the United Nations "as a demonstration that the conscience of America is not dead."

Alfred Stefferud, a member of Friends Meeting of Washington and of the FRIENDS JOURNAL's board of managers, is on the executive committee of the Friends World Committee and the Friends World Conference.

Book Reviews

WHITE AFRICANS ARE ALSO PEOPLE. Essays by SARAH G. MILLIN, CLARENCE B. RANDALL, ROY WELENSKY, and others. Howard Timmins Press, Cape Town, South Africa. 172 pages. \$3.50

Friends will all readily agree with the title of this collection of essays, but I would hardly expect any Friend to agree with all its contents. It is an "aggressive defense" of South African white opinion, and as such it is certainly provocative and sobering for anyone willing to try to understand the complexity and tragedy of world events. For example, "The more liberal attitude of the United States has not avoided bloodshed, as more lives have been lost and more property damaged in America by interracial riots than in South Africa."

It vigorously challenges the assumption that most of us take for granted: that political one-man one-vote democracy offers the best solution to the problems of all parts of Africa.

It challenges also the assumption that all men are created equal and should therefore be treated the same. (Albert Schweitzer's "He is my younger brother" is affirmed.)

It insists that riots in American cities and turmoil in East and West Africa are problems to be solved (like the problems in South Africa) not by appeals to high principle, not by rhetoric or threats, but by quiet dialogue, practical compromise, and step-by-step evolution "in symbiotic association."

We will also do well to ponder the advice of Lord Bryce with which Justice Broome concludes: "Respect facts. Man is in each country not what we wish him to be, but what nature and history have made him."

DAVID S. RICHIE

WILLIAM PENN—POLITICS AND CONSCIENCE. By MARY MAPLES DUNN. Princeton University Press. 206 + x pages. \$6.00

This is an important book. It helps toward an understanding of William Penn's relations with James II. It throws light on the problem, never completely solvable, of the relations between responsibility and principles. It gives an interesting account of the conflict of religious and political ideas during the later years of Charles II and the reigns of James II and William and Mary.

For full enjoyment of this study of Penn's struggle with the baffling conflict between his ideals as a Quaker champion of religious liberty, his responsibilities as creator and ruler of an important colony, and his eager desire to promote religious liberty by means actually at hand, one needs to have read at least one of the better biographies of William Penn and to have some awareness of England's history from 1660 to 1710.

Penn liked King Charles II as a person and as a benefactor of Penn's father. He needed royal favor to keep the colony that had been granted to him and to protect it against the efforts of Sir Edmund Andros to make himself viceroy of all English possessions in North America, as well as against the efforts of the Board of Trade and Plantations to eliminate all proprietary colonies and establish a uniform system of colonial administration. Penn believed that his Holy Experiment was an important step toward religious and political liberty and that it might

easily be marred if he lost control. He was essentially a Whig, but the election of 1679 seemed to indicate that religious liberty was not likely soon to be attained by parliamentary processes, so he began to seek liberty through royal favor. He hoped that the desire of James II for toleration for Catholics would lead to toleration for Protestant dissenters who, King James II hoped, would be rallied by Penn to support King James's efforts for freedom for Catholics. Penn's simple honesty compelled him to continue to assert his friendship for James II after that inept monarch had been relieved of his throne. This honesty gave apparent justification to English seekers for favors from William III, and later to Macaulay, for accusing Penn of something near to treason. Clear-minded William III seems to have understood the situation; Penn did not lose his colony.

But the complex pattern of conflicting interests aggravated Penn's difficulties in managing Pennsylvania. It also led to much confusion in Penn's writings as he strove to keep on advocating religious liberty in the ever-changing political situation.

Some contemporary Quakers and some later writers criticized Penn severely for his inconsistencies, accusing him of self-serving opportunism. Professor Dunn concludes that he deserves sympathy for the difficulties which beset him, and that, through all the inconsistencies of his words and actions, he continued undeviatingly loyal to religious liberty.

Professor Dunn deserves the gratitude of all who are interested in English history at the end of the seventeenth century, or in the history of religious liberty, or in William Penn, or in the puzzle of how to work for idealistic objectives in the actual tangle of politics.

R. R. W.

THE SYMBOLISM OF EVIL. By PAUL RICOEUR. Harper & Row, N. Y. 357 pages. \$8.50

Paul Ricoeur's profound study of man's spiritual experience in the field of religion and philosophy offers rewarding insights for those who approach it with hearts and minds prepared. The author, professor of philosophy in the University of Paris, surveys and interprets symbols which "give rise to thought" about defilement, sin, guilt, tragedy, order, gods, and God. His exploration of the evolving meanings of these concepts helps the seeking reader better to know that "We must understand in order to believe, but we must believe in order to understand. . . . It is a living and stimulating circle."

The book encourages renewed reading, and with keener discernment, of a number of the books of the Bible, mainly of the Old Testament, and increased acquaintance with Greek literature. The perspective it offers Friends will be made clearer by deliberate reading of Friederich von Hügel's great essay *On the Place and Function, Within Religion, of the Body, of History, and of Institutions*, and of Henry J. Cadbury's *The Eclipse of the Historical Jesus, Part II: Influences of Recent Theology*.

The Symbolism of Evil is part of the series of *Religious Perspectives* planned and edited by Ruth Nanda Anshen.

EUBANKS CARSNER

Friends and Their Friends

The "second coming" of Quakers to North Carolina for this year's World Conference (the first coming in 1665 having been "to establish meetings and schools and to participate in government") prompted adoption of a joint resolution in the state's Senate and House of Representatives. Taking note of the Conference and of its contributions to the life of the state, the resolution will become part of North Carolina's permanent records and a copy will be sent to the Conference as a greeting from the General Assembly.

Not only in North Carolina but also in the U.S. House of Representatives ruffles and flourishes heralded the Conference. Representative Kornegay (D., N.C.) announced on June 19 that "from July 24 to August 3, the eyes and ears of world Quakerism will be on the community which I am proud to represent here in Congress." Mr. Bray of Indiana interrupted to put also on record the momentous facts that "my own great-great grandfather married my great-great grandmother at the New Garden Friends Monthly Meeting at Guilford, N.C. courthouse" before helping to settle Indiana and that "I believe there are more Friends living in the State of Indiana than in any state in the Union with the possible exception of . . . North Carolina and . . . Pennsylvania." Whereupon Mr. Biester of Pennsylvania quickly added, "I represent the district to which William Penn came when he came to this country." Etcetera.

The map on the cover, by Peter Walsh, is reproduced by permission of Mary Sullivan Patterson (who gave the original to Friends Historical Library at Swarthmore, Pa.) and of the Religious Education Committee of Friends General Conference, which has just published it in *Quaker Reflections to Light the Future*, a collection of pictures of Quaker historical interest. The collection is available (either loose-leafed or in book form) at \$3 from the Conference, 1520 Race Street, Philadelphia 2.

The things they enjoy most at First-day School, according to an inventory drawn up by two little girls at Buffalo (N.Y.) Meeting, are: (1) puppet shows, (2) Bible stories, (3) potluck, (4) making puppets, (5) singing, (6) making scenery, (7) playing games, (8) sitting quiet, (9) making pictures, (10) making things of pipe cleaners, and (11) going outdoors.

Missouri Valley Friends Conference, to be held the week-end of September 15-17 at Rock Springs Ranch, near Junction City, Kansas, will schedule worship-fellowship groups and programs for Friends of all ages on the theme, "Developing Spiritual Resources in Ourselves and Our Meetings." Resource people will be William P. Taber, Jr., former headmaster of Friends Boarding School, Barnesville, Ohio, now serving Ohio (Conservative) Yearly Meeting as "released Friend," and Leonard Tinker, peace-education secretary for the American Friends Service Committee's Des Moines office. There will be reports on the Young Friends Pilgrimage to England, AFSC activities (including summer peace caravans for youth), Friends Committee on National Legislation, and Friends World Conference.

Friends Hall, located on the grounds of Jeanes Hospital in the Fox Chase section of northeastern Philadelphia, had its official opening on June 18, with a period of worship in the adjoining Cheltenham Friends Meeting House and tours of the newly completed building.

Friends Hall is the result of a concern within Philadelphia Yearly Meeting (reaching back more than twenty years) to provide intensive nursing care for confused or chronically ill older Friends. There are forty-two beds, all in double rooms. A registered nurse is on duty at all times, and emergency medical care is always available at Jeanes Hospital, which has direct charge of the administration of Friends Hall, subject to ultimate responsibility for operations on the part of the Friends Hall board of managers. Priority in admission is given to Friends.

Application forms and other information may be obtained either from Alan Reeve Hunt, Chairman, 1617 Land Title Building, Philadelphia 19110, or from Dorothy Cooper, Yearly Meeting Office, 1515 Cherry Street, Philadelphia 19102.

Summer vacation time at the Friends Neighborhood Guild in Philadelphia finds the Guild staff cooperating with Friends' independent schools and other groups and individuals on summer sessions in reading, math, and writing at Friends' Select School; language-arts traveling day-camps at Penn Charter School and the Unitarian Church of Germantown; a "Learn and Earn" program—half summer school, half Guild-neighborhood jobs—in collaboration with Penn Charter, Friends' Select, and Friends' Central Schools; and a play lot employing "Learn and Earn" youth under the supervision of a college student.

To encourage religious dialogue and action on alcohol problems is the purpose of *Catalyst*, a quarterly publication just initiated by the North Conway Institute, a Methodist organization. Sample copies may be obtained upon request from the Institute, 8 Newbury Street, Boston.

Amherst Area Quaker Action Committee organized and carried out on May 27 the latest across-the-border delivery of cash to the Canadian Friends Service Committee for the purchase of medical supplies for all parts of Vietnam. An interfaith group of sixty-four persons from New York, western Massachusetts, and Vermont, after standing in silent vigil near the United States Customs Office at Derby Line, Vermont, delivered on the small U.S.-Canada bridge almost \$3000 to members of Montreal Meeting and thirty other Canadians.

Townpeople at Derby Line were curious, and reporters from Vermont papers asked questions, but there was no hostility. Customs officials' only request was for another copy of the Committee's statement. Although a Committee member commented that "this is like treating a man about to be hanged with a band-aid—it is a drop in the bucket," contributors are encouraged by their monetary gifts' great increase in value because Canadian companies supply drugs at cost.

Another border crossing is planned on August 4.

"Candle in the Straw," Judson Jerome's colorful play based on one of the most flamboyant events in Quaker history, the tragic apotheosis of James Nayler, will be presented at the Monday evening session of the Friends World Conference by the George School Summer Theatre Arts Workshop. The paperback issue of "Candle," reprinted from *Religious Theatre* for the Conference (and available at the Conference for \$1, and afterward from Friends World Committee, 152-A N. 15th St., Philadelphia 19102, for \$1.25 postpaid) includes photographs of the original Hamline University production, scores for the five songs, production notes by the first director, and a discussion of the play's theological implications by Paul Lacey. Some of the play's lines are tart, some probing:

Everybody should mind his brother's business. That is very Christian.

It takes some piety to tell when a man's divine from when he's disagreeable.

How can we learn, who whip the self in us which would, if let alone, be our schoolmaster?

A preview will be given at George School's Walton Center auditorium on Thursday evening, July 27, at 8:30 p.m. The performance is free. For tickets, telephone 968-2752.

The Race Relations Committee of Philadelphia Yearly Meeting has appointed Jane Cosby, until recently a field worker for the Philadelphia Council for Community Advancement, as the Committee's new executive secretary, replacing Lawrence Scott, who has resigned in order to devote his full time to the work of A Quaker Action Group. The Race Relations Committee's new plans call for close association with the Yearly Meeting's Housing and Poverty Coordinator and its Social Order Committee.

The Quaker Southern Housing Association Limited, founded last year by Lewes and Chichester (England) Meeting to start a home for unmarried mothers, now has acquired for its project a hostel consisting of seven flatlets (plus a caretaker's flat) where the mothers may live while they are learning to adapt themselves to their difficult situation during the earliest years of their babies' lives.

The ketch "Phoenix" will again set sail for Haiphong next month, having been chartered from Earle Reynolds by A Quaker Action Group, sponsor of the voyage to Haiphong last March. Its cargo will be medical supplies and equipment chosen from a list of needed items given by the Vietnam Red Cross to the Friends who took part in the boat's earlier mission. Included in the crew will be at least one physician and one nurse who are prepared to serve for a period in a North Vietnamese hospital if this can be arranged with the Red Cross. A Quaker Action Group is making preparations to follow this team with others as way opeus.

Appeals to stop bombing and to end the war continue in this country. A Quaker Action Group and the crew of the first *Phoenix* voyage, supported by other religious groups, will hold a vigil outside and inside the Pentagon the week of August 6-13. Friends are invited to participate. Further information may be obtained from A Quaker Action Group, 20 South Twelfth Street, Philadelphia 19107.



Too soon by a year about John Gummere's retirement date was the note in the June 15th FRIENDS JOURNAL on the impending change in headmasters at the William Penn Charter School in Philadelphia. Actually it is on July 1, 1968 (not 1967) that Wilbert Braxton (at right in the photo above, taken by Ted Hetzel on Penn Charter's commencement day this year) is scheduled to succeed Gummere as headmaster. Shown here between the Quaker school's present and future leaders is the clerk of Penn Charter's overseers, Barbara Sproggell of Gwynedd (Pa.) Meeting. Somehow the photograph gives the impression that these three are laughing at the JOURNAL's ineptness in getting this information wrong, but that can hardly be true, for the photo was filmed before the JOURNAL slipped.

Friends' Central School's graduating class this year earmarked its financial gift to the school for a team of doctors who plan to treat injured Vietnamese children in the United States. This decision by the Seniors at the suburban Philadelphia day school, according to the *Friends' Central News*, "was most consistent with Quaker philosophy and their [graduates'] personal scruples."

**ATTENTION,
DELEGATES AND ATTENDERS,
FRIENDS WORLD CONFERENCE
AND GREENSBORO GATHERING!**

The FRIENDS JOURNAL plans a special issue (scheduled for September 1) covering the Conference. It will be sent to all delegates throughout the world. In addition to a comprehensive report it should contain a number of short, informal items relating some of the off-beat or humorous happenings that presumably will give the Conference some of its flavor. The JOURNAL'S reporter cannot be everywhere at once, so it is hoped that Conference attenders will voluntarily send brief notes of this sort **before August 10** to FRIENDS JOURNAL, 152-A North Fifteenth Street, Philadelphia 19102.

Good black-and-white photographs will also be welcomed.

In response to the Middle East crisis, the American Friends Service Committee sent \$5000 to that area and immediately began preparations for a shipment of 30,000 pounds of new and used clothing, medical supplies, and other material. Both actions came as the result of an appeal from Yoon Gu Lee, Korean Friend representing the AFSC in Jordan.

A house in Oakland, California—gift of the van Lobel Sels Foundation—will be a source of scholarship funds to help deserving students (preferably of minority groups or children of Friends) to attend the John Woolman School near Nevada City, California. The College Park Friends Educational Association, which will administer the funds, will allocate them over a five-year period.

In the process of expanding to accommodate eighty students by 1969, the school will increase its enrollment to fifty-eight by fall and will build a girls' dormitory housing thirty-six. Friends wishing to apply for scholarships should do so immediately.

Two FRIENDS JOURNAL writers—Janice Clevenger of Bloomington, Indiana (a member of Bloomington Meeting) and Martha Deed of Nyack, New York (a sojourning member of Cambridge Meeting)—were among the recipients this year of the Mary Campbell Memorial Fellowships awarded by the American Friends Service Committee to American students preparing themselves through graduate study "to serve as emissaries of international and interracial peace and good will."

Janice Clevenger, a teacher at the Friends Girls School in Tokyo who at present is on a year's leave of absence to complete her work for a Ph.D. degree in drama at Indiana University, has received the Campbell Award twice before. Martha Deed, also a previous recipient, is a candidate for a doctoral degree in psychology and pastoral counseling at Boston University.

Martin and June Cobin of Boulder (Colo.) Meeting and their son, Peter, are going to Japan in August for a six-month visit—Martin on a research grant to study the adaptation of traditional dramatic forms in Japan to social conditions, June to substitute for Janice Clevenger (now on a year's furlough) as an English conversation teacher at Tokyo Friends School.

Another new English conversation teacher at the school, appointed by Philadelphia Yearly Meeting to succeed Mary Ann Lester, is Kathryn Taylor of Moorestown (N.J.) Meeting, an alumna of Moorestown Friends School who has just been graduated from Bryn Mawr College.

Frank Barger, principal of the Middle School of Sidwell Friends School, Washington, D.C., from 1944 to 1967, and in 1964-65 the school's acting headmaster, died on June 10, less than a month after Sidwell's Class of 1967 had dedicated to him the garden behind the old Sidwell home that this year's seniors had rebuilt—a labor of love that was necessary because the garden had disappeared when the new Upper School was built.

Correction: The correct address for the Free Cities Program for Vietnam (mentioned in a news note on page 330 of the June 15th JOURNAL) is 591 Waller Street, San Francisco (not 1591, as printed in the JOURNAL).

"An International Event." The Greensboro (N.C.) Daily News and Record is featuring the Friends World Conference in a special commemorative tabloid edition—in *The Record* of Saturday, July 22, and in *The Daily News* of Monday, July 24.

The Miami Peace Center, now developing an enlarged program to include seminars and national and local speakers in addition to "Vietnam Summer" and "Negotiation Now" activities, has recently moved to the Calumet Building, 10 N.E. Third Avenue, Room 306, Miami, Florida 33132.

"Crisis in the Search for Community" is the theme of the Young Friends of North America Conference, to meet August 26-September 2 at Bear Hill Pond 4-H Camp, near Concord, New Hampshire. Some of the resource leaders invited to attend are Ross Flanagan of New York Yearly Meeting's Quaker Project in Community Conflict; Walter Martin of the Quaker United Nations Program; Douglas Hitchings, psychiatrist; Jan de Hartog, novelist; and Staughton Lynd of Yale's Department of American Studies. For information, write YFNA Conference, 36 Chapin Road, Barrington, Rhode Island 02806.

Adventure in Education in Washington

Academic learning by way of the arts is an imaginative educational adventure this summer at Sidwell Friends School in Washington, D.C. Participants in the Friends-Morgan Project are eighty-five children from Morgan public elementary school and twenty from the lower school at Sidwell, in addition to twenty-six teen-age interns from both institutions.

The six-to-ten-year-old children selected for the program are ones who have not responded to traditional teaching methods. Bored and frustrated by the usual academic trappings—desks, books, inactivity—such children often have valuable characteristics of independence, spontaneity, and a sense of drama, but when they are allowed simply to "express themselves" their school environment may degenerate into confusion and overindulgence. The Friends-Morgan Project is attempting to bridge the gap between these two positions, acting on the theory that through the intrinsic discipline of the arts a child can work, create, gain enjoyment, and learn by doing.

Six local artists are working in pairs with six classroom teachers from the two schools. Painting and creative woodwork involve reading skills; dance and creative sports stress mathematics; drama and music are used to teach listening and observation skills.

Each child is also participating in one of fifteen clubs such as "Secret Agents," "Storekeepers," or "Time Tunnel Explorers"; in the inventive play connected with tending a store, for example, they learn about making change, weighing, measuring, and advertising.

The student interns (who are acting as aides) have daily seminars on contemporary social problems. Through the United States Office of Education, which has evinced interest in the project, they are participating in the research that is to accompany this experimental program throughout its six-week summer session and on weekends during the next school year.

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.

Irresistible Force and Immovable Object

Apropos of your thought-provoking editorial ("Doublespeak Versus the Millennium," June 15th issue), may I comment that "Ducky" Holmes was, of course, not unique in posing that proverbial schoolboy riddle of the "irresistible force and the immovable object"? What *was* unique was his persistently reminding his students of the eternal conflict between the "irresistible force" of Freedom and the "immovable object," Equality: absolute freedom necessarily means freedom to create inequality, while absolute equality necessarily limits freedom. Clearheaded "Ducky" saw that this paradox and its resolution offer a major, if not *the* major, challenge to modern man.

Philadelphia

E. A. NEVIN

"The Blurred Spectrum"

I am sorry when our energies must be spent on misunderstandings. Your editorial "The Blurred Spectrum" (June 1) reminded me of the many times pastoral Friends in America have endured reports in journals and newspapers which depicted them more or less as stepchildren of the Society of Friends. The tables were slightly turned in *Newsweek*, but it hardly merits the kind of response the FRIENDS JOURNAL gives it, as I see it. The JOURNAL has opened its pages to the Earlham School of Religion, including a leading article by Alexander Purdy. We have been grateful for this. Your editorial hardly follows the understanding line of preceding ones. Surely Friends have been reported and misrepresented enough for us not to let this one in *Newsweek* "blur our spectrum" of our Society and its growing points, or cloud our relationships.

As Pendle Hill came from an upthrust of spiritual life and concern, benefiting Friends from coast to coast, so the Earlham School of Religion represents a new center of life for which Friends everywhere might be thankful. Friends of our area are not fully satisfied with their meetings and are doing much self-examination, as Friends everywhere should do. This venture of the Earlham School of Religion seeks to minister to the needs of leadership while developing new directions of ministry. We cannot solve our intra-Quaker problems by looking the other direction when they appear.

Richmond, Indiana

ERROL T. ELLIOTT

A Clearinghouse for Tax Refusers

In April, 57th Street Meeting sent out a letter on the telephone tax to all Meetings in the United States, urging both Meetings and individuals to consider tax refusal as a witness against the war. Since then, two Meetings have written us to report on action taken. Although it had not occurred to us initially, we would be pleased to act as a clearinghouse on positions taken by Meetings on telephone-tax refusal, and we await reports concerning this from any who may wish to write.

Quaker House

5615 S. Woodlawn Avenue
Chicago 60615

JAMES B. OSGOOD

Chairman, Peace Committee

"A Jewish Quaker"

The ongoing discussion of "A Jewish Quaker" is certainly one of the most provocative you have published. It points out that the tent of Quakerism can house a remarkably varied fellowship of seekers. The bond that draws us together is not easy to define. Perhaps it can best be described as the living spirit that infuses our lives with a common dedication to the ideal. At its best, this incarnation is the vital creedlessness that accepts the world as it is yet affirms that a better world may be found. At its worst, we have a permissive humanism developed from a shallow and sentimental reliance on the golden rule.

Our theology (such as it is) is formalized in the queries and in various traditional testimonies. But we run the risk of fossilizing our witness if we accept these statements as dogma and permit no dissent. Even our hallowed peace testimony should be critically re-examined in the light of our present social climate. If it be a universal truth that is eternally relevant, then we can reaffirm it in terms applicable to the present situation. Only a carefully reasoned restatement can speak to the condition of our times. What we need now is communication with our fellows, not self-righteous tests or attitudes that build barriers to understanding.

It is in the spirit of this testimony to continued seeking that I wholeheartedly accept the thesis of Madge Seaver [JOURNAL, June 15]. She has caught the deeper significance of Friends' worship, which requires a growth beyond one's original beliefs.

As religious liberals, we are easily frightened by traditional Christian phraseology. But the essence of Quaker worship and Quaker living can best be summed up by "Lo, I make all things new . . ."

Cincinnati, O.

JOHN HUBBARD

Baltimore Yearly Meeting, FGC, and FUM

May I make a small correction to William Hubben's generally pertinent "The Blurred Spectrum," in your June 1st issue? He writes: "Several of its [Friends General Conference's] member Meetings belong to Friends General Conference as well as to the pastoral Friends United Meeting, formerly called Five Years Meeting. They are New York, Baltimore (as of January, 1968), New England, and Canada."

Speaking for ourselves only, this is not quite the way Friends in the two Baltimore Yearly Meetings see it. We do indeed intend to become one Baltimore Yearly Meeting as of January 1968, but there are still some members of the Baltimore Yearly Meetings (Stony Run and Homewood) who do not wish to be members of Friends United Meeting, and there are still some who do not wish to be members of Friends General Conference.

So be it. In the "Manual of Procedure" of the consolidated Baltimore Yearly Meeting, this problem is met through the use of "Sections." I quote:

For the purpose of affiliation with Friends General Conference and Friends United Meeting, there should be a Friends General Conference Section and a Friends United Meeting Section within the Yearly Meeting. Each section should meet once during the sessions of Yearly Meeting, but not simultaneously because of overlapping membership. Monthly Meetings and Quarterly Meetings should be affiliated with one or both of these sections according to their prior affiliation with one or both

Baltimore Yearly Meetings unless and until their own members wish to initiate some change in affiliation. This same principle should obtain in the reporting of membership statistics. . . . The members of Monthly Meetings which are affiliated with only one section will be considered as members of that section only. Those who belong to Monthly Meetings affiliated with both sections will be considered members of both.

Hence, to be entirely accurate, we must not say, as William Hubben did, that the consolidated Baltimore Yearly Meeting belongs to both Friends General Conference and Friends United Meeting. We must say that the Homewood Section of the consolidated Yearly Meeting belongs to Friends United Meeting, and the Stony Run Section to Friends General Conference. In all other matters, Baltimore Yearly Meeting will be a single organism. Monthly Meetings that are affiliated with both sections will belong to both Friends General Conference and Friends United Meeting.

All clear? It sounds much more complicated than it is, and for our needs it really does make sense.

Baltimore, Md.

ELEANOR B. WEBB

An Ominous Similarity

I feel I must express my regret that the voyage of the *Phoenix* has been pictured on the covers of two recent copies of the JOURNAL. The letter in the issue of May 15 by Richard R. Wood, and the one by David Paul, Jr., in the issue of June 1, express my feeling in this matter.

I am also concerned about the effect that the recent action of Philadelphia Yearly Meeting [in contributing funds for medical supplies going to all parts of Vietnam] may have on the work of the American Friends Service Committee. For fifty years this organization has worked in a quiet and efficient way to relieve the suffering caused by war and to promote in various ways understanding between nations and classes, and to ease the tensions that may lead to war.

One is struck with the similarity between our present situation and the conditions which, in 1827, led to the separation of Philadelphia Friends into two Yearly Meetings. One hopes that sad and shameful historic event is not about to repeat itself. Our problems can be solved only by patience, humility, and love.

Wilmington, Del.

EDITH C. RHODES

We Stand Accused

I wish to take issue with your statement on page 305 of the FRIENDS JOURNAL of June 1, telling of a nine-year-old boy who sent the American Friends Service Committee 32¢ with a note saying he wanted to stop the war in Vietnam. I would like to submit that "the group of older boys who (around the same time) contributed \$500 for the AFSC's work with the children of Quang Ngai" know exactly what they want: peace in Vietnam. They may not see the problem in the same light as you, and so come up with different answers. It seems un-Christian, un-Quakerly, and presumptuous of you to question the motives of people you haven't met. I get a Pharisee-like feeling from the tone of the item: "I thank the Lord that I am not as other men are." Maybe they will question *your* motives and give to a Catholic organization next time!

Bethesda, Md.

ELLEN COILE

Coming Events

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

JULY

15—Joint Concord and Western Quarterly Meetings, London Grove Meeting House, near Kennett Square, Pa.; afternoon and evening, beginning 2 p.m.

15—New York-Westbury Quarterly Meeting, Westbury, L. I., 10 a.m.

16—Millville-Muncy Quarterly Meeting at Elklands Meeting, near Shunk, Pa., on Route 154. Meeting for worship, 10:30; business, 11:30, covered dish lunch, 12:30 (beverage furnished). Afternoon speaker: David Richie of Friends Social Order Committee.

21-28—New York Yearly Meeting at Silver Bay. Speakers include John Oliver Nelson, Moses Bailey, and Jesse Stanfield. Theme of Junior Yearly Meeting: "Speak to the God in Every Man." Details from Yearly Meeting Office, 15 Rutherford Place, New York City.

23—Meeting for worship at Brick Meeting House, Calvert, Md., 11 a.m. Bring box lunch.

24-August 3—Friends World Conference at Guilford College, Guilford, N. C.

24-August 3—Greensboro Gathering, at University of North Carolina.

27—*Candle in the Straw*, play by Judson Jerome, 8:30 p.m., Walton Center auditorium, George School, near Newtown, Pa. Presented by George School Summer Theatre Arts Workshop prior to performance at Friends World Conference. Admission free. Phone 968-2752 for reservations.

30—Chester Quarterly Meeting at Providence Meeting House, Front Street and Providence Road, Media, Pa. Meeting for worship, 11 a.m.; business, 12:15. Dinner provided by host Meeting.

30—Meeting for worship at Old Kennett Meeting House, Route 1, one-half mile east of Hamorton, Pa., 11 a.m.

Correction: All-Friends Quarterly Meeting, announced for July 19 in the July 1 JOURNAL, will be held August 19 at Rockland Meeting House, Upper Leber Road, Blauvelt, N. Y.

AUGUST

4-6—"Friends Gathering" at Quaker Haven, Dewart Lake, Indiana, from 2 p.m. August 4 to 2 p.m. August 6. Theme: "Rest in the Lord." Speaker Saturday evening: William P. Taber, Jr. For information and registration (\$2 per family) write Donald Starbuck, 1246 N. Ellsworth, Salem, Ohio 44460.

4-9—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Young Friends and Junior Yearly Meeting. For information write Yearly Meeting Registrar, 5116 N. Charles St., Baltimore, Md. 21210.

4-9—"Little World Conference" (reports from Quakers from abroad) at Powell House, Old Chatham, New York. Speakers: Maurice Creasey (England); Tayeko Yamanouchi (Japan); Ranjit Chetsingh (India); Filemona Indire (Kenya); Heinrich Carstens (Germany).

6—Meeting for worship (sponsored by Monadnock Meeting) at Cathedral of the Pines, Rindge, N. H., 5 p.m., preceded and followed by hospitality at The Meeting School at Rindge (Route 202).

7-9—Pendle Hill weekend workshop session on informational writing (first of series of three, continued August 10 and 14). Teacher: Robert Burger, professional business consultant. For information write Pendle Hill, Wallingford, Pa. 19086.

10-13—North Carolina Yearly Meeting, Woodland, N. C. For information, write George C. Parker, R.F.D. Woodland, N. C. 27897.

12-13—Burlington Quarterly Meeting weekend at Pennington School, Pennington, N. J., from noon meal on Saturday. Programs for adults, youth, and children, as well as business. Theme: "Translating Religious Experience Into Testimony." Cost, \$10 per person (aged five or older).

12-13—Informal conference for Japanese Friends (members and attenders of Japan Yearly Meeting) and American Friends at West-

town School, Westtown, Pa., sponsored by Philadelphia Yearly Meeting Japan Committee. Meeting for worship Sunday at Westtown Meeting, Westtown School, 10:30. For information write or call Japan Committee, 1515 Cherry St., Philadelphia 19102 (LO 8-4111).

13-17—Pacific Yearly Meeting at Claremont Men's College, Claremont, Calif. For information, write Madge T. Seaver, 2160 Lake St., San Francisco 94121.

14-20—Powell House Family Camp at Sycamore Campsite. Address Powell House, Old Chatham, N.Y. 12136.

15-20—Iowa Yearly Meeting at Whittier, Iowa. For information, write Irving J. Smith, What Cheer, Iowa 50268.

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.

ADOPTION

RIPKA—A son, BRUCE MICHAEL RIPKA, seven months old, by Pierce H. and Phebe A. Ripka, of Pottstown, Pa. His mother is a member of Exeter Monthly Meeting. Bruce is their third son.

BIRTHS

ERNEST—On May 16, a daughter, LARA MAY ERNEST, to John A. and Carol Corney Ernest, members of Rochester (N.Y.) Meeting.

MALIN—On June 7, a daughter, SARAH BIDDLE MALIN, to Randall and Lucinda Malin of White Plains, N.Y. Paternal grandparents are Caroline Biddle Malin and the late Patrick Murphy Malin of Scarsdale (N.Y.) Meeting.

ORTLOFF—On May 1, in New York City, a daughter, SARA ORTLOFF, to Paul Erik and Angel Rice Ortloff. The father and the paternal grandparents are members of New York Meeting.

MARRIAGES

BATES-ODNEY—On June 17, in Fort Collins, Colo., LINDA MURIEL ODNEY of Sioux Falls, S.D., daughter of Erling and Lorraine Odney, and DANIEL PETER BATES of Fort Collins, son of Paul Allen and Mary Fagan Bates. The groom and his parents are members of Oread Meeting.

DARLINGTON-BOYER—On June 10, in West Chester, Pa., JOAN CLARK BOYER, daughter of Mr. and Mrs. Thomas Howerton Boyer, and HORACE F. DARLINGTON, JR., son of Dr. Horace F. and Pauline C. Darlington, all of West Chester. The bridegroom and his parents are members of Birmingham (Pa.) Meeting.

HATTMAN-RILEY—On June 18, in Birmingham Meeting House, PATRICIA LEE RILEY, daughter of Lyman and Dorothy M. Riley of Glen Mills, Pa., and STEPHEN MICHAEL HATTMAN, son of Mr. and Mrs. Donald Hattman of Mansfield, Ohio. The bride and her family are members of Birmingham (Pa.) Meeting.

HOWE-BATES—On June 18, in Boulder, Colo., REBECCA BATES of Fort Collins, Colo., daughter of Paul Allen and Mary Fagan Bates, and LT. HENRY HERBERT HOWE, JR., son of Henry Herbert and Jane Howe of Boulder, Colo. The Bates family are members of Oread Meeting.

JOHNSTONE-TURNER—On June 17, in Rochester, N.Y., MARTHA ALLISON TURNER, daughter of Mrs. John Rogers Turner, and JEFFREY MARWILL JOHNSTONE, son of Douglas and Maxine Krohn Johnstone, all of Rochester. The bridegroom and his parents are members of Rochester Meeting.

TRUSCOTT-BRUSH—On June 20, at Plainfield (N.J.) Meeting, under the care of New Brunswick (N.J.) Meeting, KAMALA BRUSH, daughter of John and Miriam Brush, and ROBERT BLAKE TRUSCOTT, son of Francis C. and Virginia S. Truscott of Somers Point, N.J. The bride and her family are members of New Brunswick Meeting.

WHEELER-STECH—On June 3 at Haverford (Pa.) Meeting, TAMARA STECH, daughter of Mr. and Mrs. Harmon G. Stech of Orlando, Fla., and JONATHAN WHEELER, son of Henry and Adlyn Wheeler. The groom and his parents are members of Oswego (N.Y.) Meeting.

DEATHS

EDGERTON—On May 17, MAE J. EDGERTON, wife of J. Russell Edgerton of Westtown, Pa. A member of Westtown Meeting, she had long been active there and in the lives of many of the students at Westtown School. Surviving, besides her husband, is a brother, Garnett January, of Escondido, Calif.

ELDRIDGE—On June 8, LUCRETIA BROSIUS ELDRIDGE, aged 82. She was a member of La Jolla (Calif.) Meeting and formerly of Central Philadelphia Meeting.

JENKS—On June 26, after a brief illness, ELIZABETH ANDREWS JENKS of Green Hill Farm, North Bennington, Vt., wife of Barton L. Jenks. She was a member of New York Monthly Meeting. Surviving, besides her husband, are a son, Barton L. Jenks, Jr., of State College, Pa.; a daughter, Elizabeth Ann Johnson of North Bennington; four grandchildren; and two sisters, Louise Andrews Sinclair of Rutherford, N.J., and Cornelia Andrews Lyons of Bennington.

SHAW—On June 11, HELEN MOHR SHAW, aged 70, wife of Henry F. Shaw. She was a member of Richland Meeting, Quakertown, Pa. Surviving, besides her husband, are a son, Dr. Richard H. Shaw of Quakertown; a daughter, Mrs. Frank Seel of East Brunswick, N.J.; and eight grandchildren.

WHIPPLE—On March 22, in Scarsdale, N.Y., CLYDE C. WHIPPLE, aged 75, husband of Kaethe Gundelfinger Whipple. He was a founding member of Scarsdale Meeting. Surviving, besides his wife, are a son, David Whipple; two daughters, Dorothy Whipple Perry and Virginia Whipple Kronister; two stepsons; and nine grandchildren.

Dudley M. Pruitt

Dudley M. Pruitt, member of Radnor (Pa.) Meeting and an American Friends Service Committee executive, died of a heart attack on June 27 at his home in Wayne, Pa. Surviving are his wife, the former Grace Garner; two sons, Dr. Dean G., associate professor of psychology at the State University of New York at Buffalo, and Dr. John D. of Abington, Pa., a psychiatrist; a sister, Ida; and four grandchildren. At various times he had served as chairman of the Friends Peace Committee of Philadelphia Yearly Meeting, as a member of the national AFSC Board of Directors, and as clerk of Radnor Meeting.

Born in China, the son of missionaries, Dudley Pruitt was a Haverford College graduate. Before going to Japan in 1960 as Quaker International Affairs Representative in Tokyo he was an insurance company executive. Upon his return from Japan in 1962 he became executive secretary of the Service Committee's Middle Atlantic Region. In this capacity he invested his energies in a vigorous program dealing with immediate social crises, at the same time enriching through his unusual personal kindness the lives of those working with him.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

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

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, 9:15 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, 9:00 a.m., June through August; 10:45 a.m., September through May; 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 for worship during July, August and September will be held second Sunday only at a member's home. For information telephone: Newtown 426-4213 or 426-9413.

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. Jhan Robbins, Clerk; phone 762-3687.

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.

Illinois

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

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.

ROCKFORD—Meeting for worship. Abbreviated summer schedule. Call 964-0716.

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.

LAFAYETTE—Meeting for worship, 9 a.m., Shelter #2, Happy Hollow Park, West Lafayette. June 4–Sept. 3. Clerk, M. W. Webster, 225 Connolly, 743-8183.

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, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

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

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.

BOSTON—Village Street Friends, 48 Dwight Street (off Dover), First Day 3:30 p.m.

CAMBRIDGE—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-6883.

NANTUCKET—In Meeting House on Fair Street, 10:45 a.m., during July and August.

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. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

DETROIT — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

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

DOVER — Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

HANOVER — Meeting for worship, Friends Meeting House, 29 Rope Ferry Road. Summer hours, 9:30 a.m.

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, 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 for worship 10 a.m., May 28-Sept. 24 inclusive.

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. Meeting for worship 10 a.m., July and August. Visitors welcome.

PLAINFIELD — Meeting for worship, 11 a.m., Watchung Ave. at E. Third St. 757-5736.

PRINCETON — Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

QUAKERTOWN — Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N.J. Phone 735-7784.

RANOCAS — Meeting for worship 10 a.m., June 18th through Sept. 10th, Main Street.

RIDGEWOOD — Meeting for worship 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

SEAVILLE — Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY — First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

TRENTON — First-day Education Classes 10 a.m., meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

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, 10 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.

EASTON — Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK — First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (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. Duanesburg, 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, 10 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SYRACUSE — Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

WESTBURY, LONG ISLAND — Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

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.

GUILFORD COLLEGE, GREENSBORO-NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00; church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

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 held jointly with 7-Hills Meeting, 10 a.m., 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.

GWYNEDD—Intersection of Sumneytown Pike and Route 202. Meeting for worship, 11:15 a.m. No First-day School, June to September.

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

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

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

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

LANDSOWNE—Meeting for worship, 10 a.m., First-day school & adult forum resume in September. Landsowne & Stewart Aves.

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

LONDON GROVE—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

MEDIA—Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; 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.

MILLVILLE—Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00 a.m.

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street
Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill—No meeting until October 1st.
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, held jointly with Green St., at Coulter St.

Green Street Meeting, 45 W. School House Lane jointly at Coulter Street.
Powelton, 3721 Lancaster Ave., 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.

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.

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.

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.

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.; coffee hour at 11 a.m. Telephone MEIrose 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 N. Maryland, 273-8167.

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