

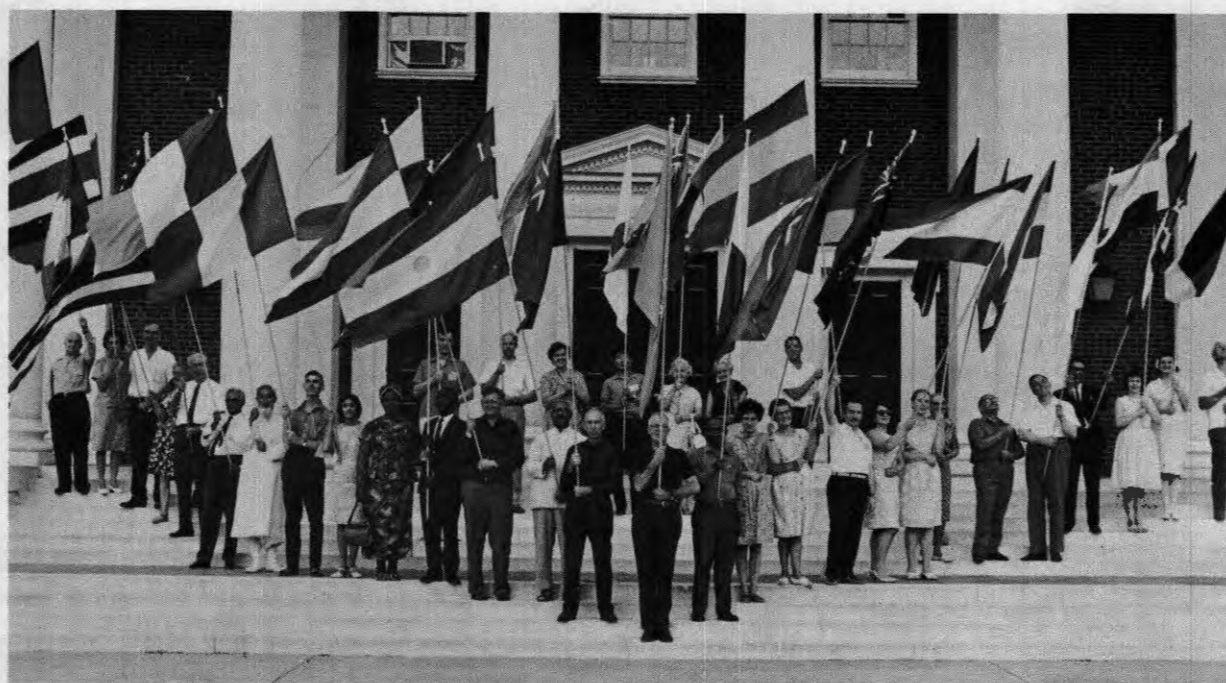
FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 13

SEPTEMBER 1, 1967

NUMBER 17



World Conference Issue

PRICE OF THIS ISSUE
FORTY CENTS
\$5.00 A YEAR

*I*N one of our times of united worship we sang together the hymn "Breathe on Me, Breath of God." Out of the silence which followed came the cry: "I am a Negro in a ghetto. I can't hear you. . . . I am a burnt child in Vietnam. I can't hear you. . . . I am a mother in a South American slum. I can't hear you. . . . I am an American soldier in Vietnam, under orders to kill. I can't hear you. . . ." What is our involvement? What is our response?

—From "Message from Fourth World Conference of Friends"

FRIENDS JOURNAL



Published semimonthly, on the first and fifteenth of each month, at 152-A North 15th Street, Philadelphia, Pa. 19102, by Friends Publishing Corporation (LO 3-7669).

Vol. 13, No. 17, September 1, 1967

Editor and Manager
FRANCES WILLIAMS BROWIN
Assistant Editors

EMILY L. CONLON RUTH A. MINER
Contributing Editors
WILLIAM HUBBEN RICHARD R. WOOD
Advertising Circulation
MYRTLE M. WALLEN MARIELUISE HEACOCK

BOARD OF MANAGERS

1965-1968

Winifred C. Beer
Carol P. Brainerd
Arthur M. Dewees
Miriam E. Jones

Emerson Lamb
Alfred Stefferud
Daniel D. Test, Jr.
Mildred Binns Young

1966-1969

Benjamin R. Burdsall
Laurence Jaeger
Walter Kahoe
John Kavanaugh

Ada C. Rose
Eileen B. Waring
Gordon D. Whitcraft
Carl F. Wise

1967-1970

Helen Buckler
Mary Roberts Calhoun
Eleanor Stabler Clarke

James R. Frorer
Francis Hortenstine
Walter H. Partymiller
Elizabeth Wells

JOURNAL ASSOCIATES are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

SUBSCRIPTION RATES: United States, possessions: \$5.00 a year, \$2.75 for six months. Foreign countries, including Canada and Mexico: \$6.00 a year. Single copies: thirty cents, unless otherwise noted. Sample copies sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1967 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

Contents

Gleanings from Guilford—E. L. C.	454
FWC IV and the Future of Quakerism—Henry J. Cadbury	455
An Innocent Abroad—Leslie Todd	456
Advice to an English Friend—Dorothea Harvey	456
Guilford Diary—Carl F. Wise	457
Clips from the Clippings—W. H.	458
The Conference and the Mass News Media—John K. Kavanaugh	459
Message from Fourth World Conference of Friends	459
Among the Conference Delegates	460
Greensboro Gathering—Elizabeth H. Corwin and Mary W. Richie	461
A Worm's-eye View of the Conference—Maria D'Ingianni	462
Doorbell Ringing and the Inner Light—Gardiner Stillwell	463
John Woolman's Advices to Himself—Dorothy M. Williams	467
Conference Picture Pages	468, 469
The Special Interest Groups	472
Book Reviews	473
Friends and Their Friends	474
Letters to the Editor	475
Announcements	476
Coming Events	477

Gleanings from Guilford

By a Reporter Who Wasn't There

IN the last analysis history is always written, is it not, by a reporter in absentia? So this may be an early historical account of the Fourth Friends World Conference. The first description of it came, in the midst of conversations and caseroles for the advance wave of delegates, from another person who was not there but who was a veteran of several past gatherings. "Just try to imagine what it's like," he said. "There they are, all nine hundred of them, each one something of a big wheel in the area he comes from, and each with his own private concern!"

Speaking of veterans, there were at least eight Friends at Guilford who had been present at the three previous world conferences at London, Swarthmore, and Oxford. These "Fourth Friends" were: Henry J. Cadbury, Mary Hoxie Jones (of tender years the first time), and William Eves, all of Philadelphia Yearly Meeting; Errol Elliott of Western and Indiana Yearly Meetings; Sumner Mills and Bertha S. White of Western Yearly Meeting; Clyde Milner of North Carolina Yearly Meeting; and Harry Silcock of London Yearly Meeting. Any others?

"There are more Roman Catholics in Peoria, the saying goes, than there are Quakers in the entire world"—thus began the *National Observer's* article on the Friends Conference at Guilford. And the Catholics in Peoria should have had no trouble reading about the Conference, for press coverage was widespread. The *Observer's* reporter, who was there, concluded his account (after meeting delegates like Betty Boardman of the *Phoenix* crew): "It is the Mrs. Boardmans—and what Quakers like her stand for—who give Quakerism its vitality today. Quakerism attracts all kinds of people, and these people do things."

What were these "doing" Friends concerned with at the Conference? Surely any Friend worthy of the name can produce a list of round-table and special-interest subjects for a Quaker conference. The only ones at Guilford that we might not have predicted were "A Quaker View of Sex (only Friends under 25)" and "Men in the Society of Friends." No comments.

Life did not stand still and let the Quakers discuss it in peace and quiet. In the industrial city of Greensboro during the week before the Conference local feeling was running high because a Negro minister had infiltrated a whites-only residential area, the Ku Klux Klan announced a parade, and somebody set fire to three business premises. During the Conference a delegate was refused service at a barber shop just outside the college gate because of his color, but the Conference advisory council suggested that representatives "be content to leave this problem to North Carolina Friends to deal with over a period of time."

(Continued on page 472)

FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

PHILADELPHIA, SEPTEMBER 1, 1967

VOL. 13 — No. 17

FWC IV and the Future of Quakerism

A GUEST EDITORIAL BY HENRY J. CADBURY

HE would be a bold person who would give now his own impression as a final interpretation of the Friends World Conference at Guilford. Not only does each attender have his own special slant, but the occasion (including the simultaneous Greensboro Gathering) has too many facets to permit one person to realize them all. The program, like the meals, presented a kind of "smörgasbord." One could not digest everything. Comments overheard, except for a unanimous general appreciation, have been extremely varied.

Rather than try to record the significance of the event, I shall say something of its apparent relation to the history and future of Quakerism. What was advertised as "No Time But This Present" has now slipped into the past. What has it left behind for those present, those absent, and Quakerism as a whole?

Looking back over three previous conferences, I find that now I recall their outward circumstances much more clearly than their inner meaning. I have before me the printed reports of all three, including the lists of delegates and what the speakers said. Thus I can, if I wish, refresh my memory of their proceedings and of the personnel. Probably the reminiscence of the most recent successor likewise will become, for many of us, quickly limited and blurred.

The series of London 1920, Swarthmore 1937, Oxford 1952, and Guilford 1967 represents some points of similarity and dissimilarity. Each time the official representatives were counted as about nine hundred. However, they have come in increasing proportion from Quaker groups beyond the English-speaking countries. Probably more countries were represented in 1967 than previously, but even so there were some unfortunate absences, like East Germany. Yet we all know that there are many more countries in the world than there were fifteen years ago and that Quakerism's strength is not to be estimated in terms of its network of small outposts. Within America, also, there have been changes: many new meetings, especially in academic centers; some new groupings as Yearly Meetings; and even a new cartel of four Yearly Meetings called the Evangelical Alliance. On the other hand, some formerly separated Yearly Meetings have united.

Each conference has had at least one meeting for the general public, attended by an estimated 2000 in 1920, 3000 in 1937, perhaps 1500 in 1952, and 8500 in 1967. This year the nondelegates—some 300 or more, composed of spouses of delegates as well as Friends in general who wished to come—were housed in another college six miles away, and instead of being treated as mere hangers-on they were given a full program which (in terms used of a different kind of segregation) might be called "separate but equal."

At both campuses, Guilford and Greensboro, the day began with the now-familiar pattern of worship-fellowship groups. These, together with the round tables which followed and the special-interest groups, perhaps did more to foster intimacy and understanding than did the large assemblies. More than ever before, delegates became acquainted with the Quakerism of the conference region, and they found North Carolina Friends to be most hospitable, as well as alert to their area's long-standing needs in racial equality.

The effort to include in this conference plenty of younger Friends was quite successful. But here, as before, the fact that many attenders were confronting for the first time representatives of other forms of Quakerism gave an unfortunate air of suspicion or defense, which lasted longer into the week than was desirable. Perhaps this must be expected and accepted when a new set of persons are thus exposed every half generation. Adherents of programmed and unprogrammed meetings learned that the other groups are not so extreme as they thought. There may be some readers of the *JOURNAL* who do not realize that programmed meetings are sometimes less structured than they were a few years ago and less indifferent to Friends' social testimonies.

Four conferences at such intervals during the past half century suggest that we can review in a general way what is happening to Quakerism and can project the trends into the probable future. These are not necessarily all in one direction. Other circumstances move very rapidly nowadays, and new problems are increasingly forced upon our attention. The 1920 conference was the direct result of the first World War. International ten-

sions, conspicuous also later, are no less so today. Racial tension and the need for world economic development claim the attention of Friends. This is not because Friends are ahead of their time; they are only catching up on urgent issues.

A conspicuous feature of the recent conference was the interest in the arts, including concerts, a full-dress performance of a play, and exhibits of Quaker artists and poets. Another development of recent Quakerism is the conscious interest in theology. Four special-interest sessions, held under the auspices of the Quaker Theological Discussion Group, dealt specifically with "The Future of Quakerism." But that future does not rest principally in their hands, as a panel of Young Friends reminded us by their title, "Quakerism Has a Future—Here It Is." The future rests with individuals. The skillful and widespread printed publications in preparation for this conference and the great variety of competence in its personnel bode well for this future.

As I said at Oxford, "Many of us are anxiously watching this conference to see whether our minds have developed that easy allergy to the unfamiliar. We are confronted with major issues of critical importance where really free opinion will scarcely be tolerated. Are Friends as fearless in following their consciences in 1952 as they were in 1652?"

An Innocent Abroad

AS accountant to London Yearly Meeting it was my task to charter a plane to bring a group of 147 Friends to the United States in readiness for the World Conference and the Greensboro Gathering. When we arrived, Kennedy Airport was overcrowded, and after circling for about an hour the pilot decided it would be necessary to fly to Hartford, Connecticut (about 120 miles away) to refuel. This we did, returning to Kennedy some three hours later.

I was amongst the first to go through customs. "Have you anything to declare?" the officer asked. "Any gifts . . . dutiable goods? Any fruit?"

"No," I said, forgetting that I had had some fruit with my lunch that day and had left an orange in my bag to eat on the journey. That I had not done; it was still in my bag. The customs officer asked me to open up; then he rummaged in my bag, pulled out the orange, held it up accusingly, and said, "What's this?"

I took a long look at it and replied, "An orange."

"Yes, I know," replied the officer, somewhat menacingly.

I was now in an advanced state of panic. I visualized being hauled before a judge of the Supreme Court and our whole group being turned back. Trying to placate the officer, I said meekly, "Would you like it?"

He muttered something under his breath (it may have been a polite "No thank you," but I doubt it, somehow) and let me through.

Thoroughly unnerved, I proceeded to the passport examiner. Here I was asked, "How long are you staying in the U.S.A.?"

I thought he said, "How long have you been in the U.S.A.?" (remember that I was tired), and I replied, "Five minutes."

He gave me what might be described as an old-fashioned look and repeated the question slowly and distinctly, as if he were speaking to a person of low mentality. (He was!) I got the message and replied correctly.

With a sigh of relief I realized that I had finally cleared these formidable hurdles, and soon afterward I was in friendly contact with Ruth Perera and her willing (but, I am sure, tired) band of helpers on the hospitality committee. From there all was well; we were caught up in an aura of loving care and thoughtful attention.

As a sequel I was told afterward that by the time the last Friend reached the customs desk the officer, realizing he was dealing with a group of Friends, fixed this Friend with a mock-serious look and said, "So you are Quakers! Got any high explosives, firearms, sharp knives?"

LESLIE TODD

Excerpts from advice to an English Friend on going to the Friends World Conference

By DOROTHEA HARVEY, a fellow member of Streatham (pronounced *Stretum*) Meeting

If the Conference goes on forever,
and the going is terribly rough,
just think of the P.M.s * at Streatham
which have made you intrepid and tough.

When the temperature's up in the nineties
and your coat and your dress weigh a ton,
though you may be perspiring, don't admit that it's tiring,
keep on telling yourself that it's FUN.

If they ask what you feel about Johnson
or they criticize Wilson and Brown,
give them passive resistance, look out in the distance,
and ask to be shown round the town.

Don't be shy if they ask your opinion
of what other delegates say,
just be natural and charming and vaguely disarming,
and don't get INVOLVED, either way.

If they urge you to stay there forever,
and woo you with all kinds of fuss,
say you're glad to have met 'em, invite them to Streatham,
but mind that you come back to us!

* Preparative Meetings (British Friends' business meetings)

Guilford Diary

*Report of Fourth Friends World Conference, Guilford College, Greensboro, North Carolina,
July 24–August 3, 1967*

By CARL F. WISE

A PROPER diary of the Friends Fourth World Conference will begin long before the attender has arrived, not only with his ways and means of getting there but also with his attitude of mind. It will record, of course, his own special myopia. This he cannot hope to avoid. But he can do an inadequate something to curb his urge to be parochial (the pleasanter name for it is "showing Meeting loyalty") and make an attempt to see himself and the Religious Society of Friends through other Quaker eyes. With sufficient indulgence, then, the reader will become a kind of vicarious attender, able to be present at one worship-sharing group and one round table among many, but joined by everyone else in all the plenary sessions.

The attender arrives on the afternoon of July 24 and goes through the efficiently conducted process of registration, appalled by distances but impressed by the charm of Guilford's campus and the Friendly warmth of our hosts, North Carolina Yearly Meeting. The Quaker presence has achieved here more obvious public notice than he has seen at home. He rides on Friendly Avenue and passes a shopping center called Quaker Village. Neither Greensboro nor Guilford has overlaid its Quaker ancestry as much as has Penn's Woods [Pennsylvania], where it takes a voyage of the *Phoenix* to convince most citizens that all Quakers have not gone the way of the brothers of Pocahontas.

In the evening he attends his first plenary session. If he is very weary, he may sleep through the announcements and messages of greeting, but he had better lift his ears when Lewis Waddilove, Conference clerk, rises to speak. With most unpedestrian charm and wit he reminds us of the many differences with which we shall have to cope, and he concludes with a question: Why have we come?

He offers an answer: that, having learned from one another, we may leave as better persons—more like the Master who bequeathed us our faith, more Christlike, more aware of and sensitively responsive to the multifold problems of our time.

There are other speakers: the President of Guilford

College, who tells us about its history and present ambitions; the Clerk of North Carolina Yearly Meeting, who makes us welcome; and the only Quaker member of the North Carolina Legislature, who reads the legislative resolution memorializing our gathering. The evening ends with a short but nourishing meeting for worship.

July 25

AFTER a protracted breakfast (over nine hundred attenders have to be fed in a room never intended for so much simultaneous mastication, so some must wait while the line inches forward) we hurry to Dana Hall, where we gathered last night. The Friendly practice of prefacing a meeting with a few moments of worship must have been all that keeps some of us from missing the opening of Hugh Doncaster's statement, one that will surely be placed among the most memorable Quaker addresses of our time.

It begins diffidently enough, asserting that much of his preparation for the Conference was "with hoe in hand, the sweat running into my eyes," with no prophetic message, his purpose being to formulate something of the strivings each has had for this Conference, his intention only to speak to ordinary Friends. He, too, stresses the differences among us, not only in how we *face* (peace, race, etc.) but in how we *think* (our theologies, ways of worship, testimonies) and in our races and nationalities. He has been asked (so help him!) to "set the tone of the Conference" with a "keynote address." Does he sound filled with self-pity? He is. Only the audience can set the tone of the Conference. It will not be in *what* we say but in *how* we say it. Nevertheless, there is a sense of oneness. Though the way of worship be unfamiliar, we feel familiarity with the worshiper.

What we are after is the creative encounter, humility in seeking truth—the only attitude consistent with "that of God in every man." But how do we mediate between convinced evangel and liberty of thought? "Hugh," said an acquaintance, "it is impossible. Most of them are not Friends at all . . . I will be praying for you. I hope you will be faithful." The pastoral system has many flaws, but not more than the vague permissiveness that often undercuts Quaker testimony. We must wrestle, but in unity and love, in order to make the Religious Society of Friends a more tempered instrument in creating the Kingdom of God.

(Continued on page 465)

This note is to express the editor's deep gratitude to Carl Wise for taking on single-handed the mammoth task of reporting the World Conference. For the skill with which he has executed that task the JOURNAL's staff has unbounded admiration.

Clips from the Clippings

IT seemed a surprise to some journalists that almost half of the delegates to the Friends World Conference were women. They included a Peace Corps worker in her seventies and a college junior deeply involved in work with emotionally disturbed children. Some might accurately be called world citizens, as the *Greensboro Daily News* remarked. Phyllis Short, for instance, was born in China, educated in England, married in India (a New Zealander) and now lives in Wellington, New Zealand. Dr. Mary Mendenhall, a Guilford graduate, came from Lebanon, where she teaches philosophy at Beirut College. Eva M. Totah of Whittier, California, lived for eighteen years in Ramallah, Palestine; she is interested in aiding former prisoners and is now writing a book on social life in the Middle East. Dorothy Hutchinson of Jenkintown, Pennsylvania, widely known for her leadership of the Women's International League for Peace and Freedom, took part in the Selma-Montgomery March for Civil Rights in 1965.

Perhaps it is unfair to select these few examples. Many more women with distinguished records in social, international, academic, and literary life were present, each making her special contribution to the Conference.

Joyce Blake, headmistress of The Mount School at York, England, shared with Friends from everywhere the problems of educating teenagers. "Young people are exposed to much 'more, more, more, buy, buy' philosophy through transitory and commercial competition," she said. The faculty of her school endeavors to preserve the values of Quaker education while welcoming students of all faiths and from all countries. In June Joyce Blake became the first woman (and the first Quaker) ever to receive an invitation to preach in the York Minster. She spoke on mental health—an appropriate topic for York, where in 1785 William Tuke established the first mental hospital in which principles of nonviolence and friendly treatment were introduced.

Another outstanding English figure in the large roster of distinguished Friends from abroad was 77-year old Philip Noel-Baker, winner of the Nobel Peace Prize in 1959, whose realistic appraisal of the chances for world peace was all the more impressive as his faith in our peace efforts is still undaunted. He expressed fear that the Middle-East crisis might develop into a nuclear holocaust that eventually would envelop all the world and destroy civilization. He had few doubts that Israel soon would have nuclear weapons and that Arab nations would follow suit. He also stated that "I don't for one minute believe in the anti-missile"; he thinks that world disarmament is the only real means of national defense. In his view nothing of any real importance is going on in current talks about disarmament.

Father Robert Stephanopoulos, a Greek Orthodox observer from Rye, New York, expressed pleasant surprise at the strong sense of unity among Friends, in spite of their representing many different views. Friends are good for observers, and observers are good for Friends, he commented, adding that "Quakers are open and receptive to the way others think."

Thomas Lung'aho and his son Bernard, who is attending William Penn College in Iowa, represented Kenyan Friends and found themselves in complete harmony with prevailing Quaker opinions concerning Vietnam. Young Bernard Lung'aho took a dim view of "black power" or "white power"; he believes that America's racial problems can be solved only by mutual cooperation.



Delegates from Africa

At the Greensboro Gathering, Elizabeth Boardman of Madison, Wisconsin, mother of six children, spoke about her experiences as a crew member of the *Phoenix*, where she acted as a cook ("the food was miserable . . . it shattered my confidence as a cook"), swabbed decks, steered the ship, stood four-hour watches in rough seas, and performed various other "little jobs." She told how in Hanoi the visiting Friends had to dive into an air-raid shelter during an American attack. Up to Greensboro she had made seventy speeches about her experiences, and she has accepted enough additional invitations to make it a round hundred.

The *Greensboro Daily News*, which, incidentally, did an excellent job of reporting the Conference, devoted a special article to "working moms" from all over the world. Perhaps the experiences of Hanne Engraf from Denmark are typical of a good many of them. When her boys were aged five and three she was asked to go back to teaching and hesitated because of the gap this would

(Continued on page 464)

The Conference and the Mass News Media

By JOHN KAVANAUGH

THE Fourth World Conference of Friends was probably the widest- and best-publicized gathering of Friends in the Society's history. There were several reasons for this: (1) The decision of the Planning Committee to allow the Conference to be open to the news media; (2) The advance preparation—planning, arrangements, and releases—done by the Conference staff and by Alfred Stefferud, chairman of the Publicity Committee; (3) The cooperative attitude of *all* representatives to the Conference, including Friends usually prone to shun publicity;

(4) The warm feeling of working reporters and broadcasters toward Friends in general; and (5) The interest in the Conference's international aspect, the subjects discussed, and, of course, U Thant.

All of these things added up to excellent news coverage. Also helpful was the careful orientation of media people when they came cold into the pressroom; this resulted in more accurate copy than is usually the case in the reporting of such gatherings. Written background material, oral summations, ample work space, typewriters, and plenty of coffee were provided. The steering of reporters and broadcasters to Friends with interesting back-

Message from Fourth World Conference of Friends

To Friends Everywhere:

With joy we proclaim that we have been led at this Conference in a creative encounter to the place that is beyond words, where God has entered our human fellowship and pressed the signet of eternity on these moments of our lives. In the midst of our diversities, we have found ourselves a family of Friends, members one of another; each of us with something to bring to our understanding of God and His purpose, to our vision of Christ and His message, and to the way in which the Holy Spirit can work in the world today.

We have shared deeply and with much travail of spirit our concerns for all mankind. But more than that, we feel called to commit ourselves untiringly to implement these concerns through both proclamation and act. The solutions of man's problems demand that we continue to seek, find, and share in the same spirit of openness that we have found at this Conference. This we are prepared to do. If the world is dying for lack of the Christian gospel in action, then we are prepared to go forward filled with a tremendous concern to share the redeeming, saving faith in which we believe.

May we heed the prophetic call by U Thant, Secretary-General of the United Nations, addressing the Conference! The world may yet be saved from a holocaust, but only "if there is an awareness at all levels that no man can save himself or his country or his people unless he consciously identifies himself with, and deliberately works for, the whole of mankind."

As individuals and in corporate fellowship, we find our hearts and minds filled with compassion for the unspeakable suffering of innocent people in Vietnam. This war casts a blight upon all civilization, feeding present hatreds and building increasing tensions as no solutions are found. Our thoughts have also been with Friends in the Near East. We have been moved by the bitterness, suffering, and brokenness which grips people in the war-torn parts of God's world. At the same time, Friends have been reminded that the cessation of fighting is only an indispensable beginning of the task of disarmament and of building the structures of world peace.

We have been challenged to face anew our responsibility in the racial conflict which is most evident in Rhodesia, South Africa, and the United States but has become global in nature. We have considered our involvement in the crucial problems of family relations, of the population explosion, of unequal distribution of natural resources, and of economic exploitation. We seek to join with others throughout the world to lift the burden of poverty and to end injustice, to grow more food and to prevent disease, and to conserve and develop the resources of this good earth.

Words which have meaning for some may be meaningless to others. Jesus spoke in words his fellows understood. May we learn to share our religious experience in images which are understood today! May we continue to communicate with members of other branches of the Christian Church and of other faiths so that our mutual search for God's will and our joint service in the world can be strengthened!

In one of our times of united worship we sang together the hymn "Breathe on Me, Breath of God." Out of the silence which followed came the cry: "I am a Negro in a ghetto. I can't hear you. . . . I am a burnt child in Vietnam. I can't hear you. . . . I am a mother in a South American slum. I can't hear you. . . . I am an American soldier in Vietnam, under orders to kill. I can't hear you. . . ." What is our involvement? What is our response?

We have been brought to the point of true human decision. Something has happened to us here. We have been able to listen to one another and to hear where the words were coming from. Out of this experience we know that, however diverse our ways, we can go on together in a single direction, proclaiming by word and life the saving love of Christ that reaches out to and is at work in the heart of every living person.

Guilford College
Greensboro, North Carolina

LEWIS E. WADDILOVE, Clerk

August 2, 1967

grounds and stories to tell resulted in many newspaper features and in radio and TV interviews. This was possible because of the pertinent information requested in advance on the application form filled out by each delegate. Numerous taped interviews were made by the Conference press staff and sent to radio stations around the world.

The media people were allowed to visit all group discussions, as well as the plenary sessions. The only restriction was that photographs were not to be taken in the worship-sharing groups or in the discussion periods of the plenary sessions. As Clerk of the Conference Lewis E. Waddilove put it: "Taking pictures might hinder some Friends from speaking freely—and encourage others!"

So far as we know, all the news of the Conference appearing in the press and on radio and television was favorable—or at least sympathetic. The most thorough and interpretive coverage was regional—Greensboro, Winston Salem, Charlotte, High Point, Durham, and Raleigh. From outside the area, reporters were present from *The New York Times*, *The Philadelphia Bulletin*, *Time*, *The Washington Post*, *The Baltimore Sun*, the Associated Press, United Press International, *The National Observer*, Religious News Service, *Catholic World*, and others. CBS-TV made two or three visits to the Guilford campus, and ABC came to Greensboro for the U Thant address, which received world-wide coverage from all the media.

Most of the reporters—press, radio, and TV—were constantly looking, as usual, for "differences" or conflicts of opinion within the conference. Some of them could hardly wait for the Conference discussions and statements on Vietnam, race, the Mideast, and other controversial questions. However, when they found divergent views among Friends and wrote them up, they were always careful to point out the spiritual unity that pervaded the Conference, despite the individual differences expressed on particular issues.

When the Conference was over several reporters told us how much information and inspiration they had received personally from the sessions, and three of the "big-time" reporters were overheard agreeing that the statement on Vietnam "made more sense" than anything they had seen. Comments such as these, along with the extensive and unusually accurate interpretation of the conference in the press and on the air, were evidence of the usefulness of adequately servicing the communications media.

John Kavanaugh, a professional in the field of public relations, is a member of Moorestown (N.J.) Meeting and of the FRIENDS JOURNAL's board of managers. His work in the Conference pressroom at Guilford was preceded by similar service at the World Conference at Oxford in 1952.

Among the Conference Delegates

Maria Combetti, an interpreter and translator in the law courts of Florence, was without any religious connection for many years after withdrawing from her family's traditional Catholicism. However, she was impressed with the religious ideas of Arthur Mekeel, a Quaker working for the American Friends Service Committee (now in the American embassy in Karachi). "Are there any Quakers in Italy?" she asked him.

"Not yet," was his reply. At his suggestion she began a six-year period of service at international seminars in Austria, Yugoslavia, Germany, and Italy, translating in four languages for the participants. She has been a Friend for over a dozen years now and until nine months ago was the only one in Italy. Now there are four others.



Thomas Lung'aho, Joyce Blake, and Tayeko Yamanouchi

Barrington Dunbar of New York City, a tall, slender native of Guyana who came to the United States when he was sixteen, was one of only a few American Negroes at Guilford (the Conference kept no records of racial origins) and the only Quaker who attended this summer's Black Power conference in Newark. He is currently director in New York's Lower East Side of the Federal program called "Mobilization for Youth." The Negro today, he says, is seeking his identity and casting off an imposed image that has made him hate himself; basically he is expressing what Patrick Henry meant when he said, "Give me liberty or give me death!"

Lenah Kagiwa Mwenesi of Kenya, a representative of East Africa Yearly Meeting and vice president of Kenya's YWCA, is president of the United Society of Friends Women in Kenya. A graduate of Kaimosi Girls' School, she worked for ten years in several Friends schools in her country. She still teaches handicrafts and facts about health, nutrition, and housing to groups of women. In 1960, representing the Friends World Committee for Consultation as observer at a U.N. Regional Human Rights Seminar in Addis Ababa, she and her companion-delegate were the first two African women to attend such an event. She believes that the Quaker spirit of nonviolence has done much to maintain peace in her country since the break with Great Britain three years ago.

Greensboro Gathering

Reported by ELIZABETH H. CORWIN and MARY W. RICHIE

THE Greensboro Gathering at the University of North Carolina (which ran concurrently with the World Conference) was a unique venture as an attempt to provide a representative international assembly of nearly three hundred spouses of delegates, alternates to FWC, and active and concerned Friends from sixteen countries.

This was a more relaxed gathering than the Conference. Worship-sharing groups and round tables on a variety of subjects were held each morning, while afternoons were free for special interests and concerns, as well as for planned tours, such as to the restored Moravian town of Old Salem, the Greensboro Historical Museum, and local manufacturing plants. After the evening meetings we enjoyed music with group singing, and we were able to attend several musical events: the Eastern Philharmonic Orchestra Concert, a violin-and-piano concert, and an organ program in a Greensboro church.

FWC shared with the Greensboro Gathering some of its leaders and programs, including the community meeting at the Greensboro Coliseum to hear U Thant and Douglas Steere, the AFSC Fiftieth Anniversary Tea, and the George School Theatre Arts Workshop production of Judson Jerome's *Candle in the Straw*. The majority of Greensboro attenders, as well as of FWC delegates, went on visitations over the weekend to homes and Meetings of North Carolina Friends.

Many of the Greensboro Gathering joined in the weekly vigil of silent meditation sponsored each Wednesday by a group of Greensboro citizens to express sorrow and protest over Vietnam.

In the worship-sharing group that this reporter attended, we got acquainted, recognized our diversity, and began to focus on worship. Some suggested that sharing a meal together following worship extends fellowship. We felt a special effort should be made to give children a sense of belonging and that we should give tender thought and visitation to those confined to their homes. We spoke of outreach to the community, keeping the meeting house open, and offering counseling interviews. Our final session was a meeting for worship.

The Round Table 8 topic, "Racial Relations and Quaker Responsibility," led by Warner Kloepfer of New Orleans, proved to be of considerable interest to the group attending. We had as a guest a Negro girl from Greensboro who plans to enter college this fall. She said: "We want most to be heard. If Negroes feel that militant methods may bring their crying needs to the notice of the public they will use them. Riots are inevitable if these needs are not met soon." One afternoon four Negro pastors took members of the round table and others to show us the range of housing in the city, from affluent to the poorest Negro slums. Afterward they talked with us about racial problems. We were grateful for this opportunity.

Excerpts from Douglas V. Steere's address at the Greensboro Coliseum will appear in a later issue of the FRIENDS JOURNAL.

In this international gathering we had an opportunity to share concerns, problems, customs, and the ways we have in common as Friends. New friendships were begun and old ones renewed. As Robert Lyon, chairman, said in the foreword to the program: "It is only necessary that each of us remember the need for letting the Spirit flow freely through our time together in the expectation that what comes from it can be greater than the vision each of us has singly." And so it was. E. H. C.

AT our first plenary session, Norman Whitney, referring to us as "the better halves" of many of the Guilford delegates, assured us that he felt ours would also be "the better half" of the Conference, since we would have all the benefits of stimulating discussion, deep worship-sharing periods, and opportunities to get to know Friends from other backgrounds without the obligation to arrive at conclusions and to present statements for group approval. As the days progressed we came to agree.

Kenneth Boulding, addressing us in another plenary session on the subject "Where Do We Go from Here—If Anywhere?" said he thought George Fox was wrong in saying there was no time but this present. The past is over and cannot be changed (though it will continually be rewritten), but there is a future that will bear some resemblance to the present. Just as Friends in the past have contributed an undue amount (considering their numbers) to the industrial revolution and to science, so have they contributed, in more recent years, to social innovations like work camps, diplomats' seminars, and colloquia of religious leaders. For the future the innovations we need are not technological, but social, and we must work harder to develop our abilities in this direction.

In assigning people to the worship-sharing groups a very real (and successful) effort was made to get as complete a cross-section of Quakerism as possible. Each group had some Friends from overseas, and among the Americans some came from 'pastorized' and some from 'unpastorized' meetings, as one English Friend called them. The round tables, too, were pretty broadly representative of different points of view and different backgrounds, although these were assigned according to interests expressed in advance of the Gathering.

It was agreed that we did not want to try to formulate minutes or recommendations to the Friends World Committee that could be approved by the entire gathering, but at our last plenary session before a final meeting for worship several such minutes were presented by different round table groups. One of these asked: "While we live with the agony of the world, are our faces turned to the light, our lives available, and our spirits tuned to the joy ever-present?"

For those few days at Greensboro, we felt our faces were indeed turned to the light. M. W. R.

God through history has a way of putting a parenthesis of oblivion around self-important little groups who spend their time listening to the minutes of their previous meetings. It is only when history has an acute need, and a group has nurtured a few of its members in such a way that they are able and willing to rise up and meet that need, that the group can remain alive and relevant.

DOUGLAS STEERE

A Worm's-eye View of the Conference

By MARIA D'INGIANNI

THE Young Friends' work staff on the Guilford campus was thirty-six strong, came from twelve different states, and included both high school and college-age Friends.

Our main responsibility was in the dining room, where we helped serve meals cafeteria style. I served breakfast each morning and was responsible for the fruit juices. I found Friends liked orange juice—almost too well, for we ran out of it several days before the Conference ended. Next in preference were the yellow juices: pineapple, apple, and grapefruit. Maybe this is because they are a cheery color; the grape juice was passed up by most everyone. Friends also had a tendency either to take the cream pitchers to their tables or to use the cream (meant for coffee and tea) on their cereal, which kept one staff member busy just trying to keep track of them all.

One of the responsibilities of the breakfast crew was to prepare enough trays of butter for the meals each day. After everyone had finished eating we would get out the trays and the butter and go to work. This was a cheerful time, for we would sing—most anything from hymns to show tunes and folk songs. At all the singing, whether here or at one of the post-evening-sessions sings on the campus, we always sang "George Fox."

In addition to serving one of the five meals (three main meals and morning and afternoon tea) we were expected to work about two hours in one of the Conference offices. Here we were to run messages, answer the telephone, and do anything that needed to be done. I am

sure that I speak for the whole work staff in saying that we were all grateful that Guilford was not built on a hill; it always seemed as though we had to go to the other end of the campus for whatever errand we were on.

We did not work all the time. A group of us spent the day at Hanging Rock State Park, about fifty miles from Guilford, hiking and picnicking; there were several afternoon trips to the swimming pool in a neighboring community; we had a picnic supper at the home of one of the work staff; and after the play by the George School Workshop part of the work staff took the cast on a "snipe hunt," which lasted most of the night and resulted in some very wet and muddy people finding their way out of the woods about three in the morning.

The girls all slept in the basement of one of the men's dorms at the college. We were slightly crowded, to say the least, and there did not seem to be enough closet space for us all. Our beds sagged, and we tolerated a coke machine that had an eternal light—not helpful for sleeping. We had to go to the first floor to shower, and the darkroom for all the photographers was in our "cave"—probably the only darkroom ever requiring a knock not only to enter but also to leave. The dorm we had is something that I will always remember—it was an experience! It had one advantage: it was cooler than any other part of the building. (The fellows on the staff slept in the gym.)

Being on the work staff was fun, but being able to spend time with Friends from the world over was exciting and helpful in showing me the differences in Quakerisms throughout the world. Through discussions with Friends I broadened my perspective on crucial world problems as well as my understanding of the world of man.



Young Friends' Gathering

Doorbell-Ringing and the Inner Light

By GARDINER STILLWELL

LATELY I have been doing a fair amount of doorbell-ringing, questionnaire on clipboard and peace literature in hand, as part of a summer peace-education project. This door-to-door work provides ample opportunity for a Quakerly approach to persons with whom one disagrees. We have a short questionnaire to use as a conversation-opener. On doorsteps or in living rooms, we find out what people think this country ought to do about the war in Vietnam; we bestow a leaflet or two; and we find out who would like to receive more literature.

My own score, on fifty-some households covered in my neighborhood so far, is twenty-six *yes's* on "More literature now?" and "More in the future?" Most of these "yes"-people are nonacademic, and most are moderate doves or moderate hawks. That much more of the peace literature, then, is being received, and at least to some extent read, by others than the already convinced.

A majority of the people interviewed say that we should either get right in there and *win* or get out. They do not think much about the escalation of suffering that the proposed victory would entail, even if it were possible. But they want to bring the boys back home, they don't want their own boys involved, and they ache for the war to be over. Despite all their talk of increased bombing, they almost always sound some note of love, mercy, or compassion. They are human mixtures, just like the doorbell-ringers themselves. From each foray onto the streets I come home with a realization that again I have been contemplating the human mixture, and that therefore I have been exposed to the Light.

Not all doorbell-ringers, however, feel this way about their work; some find it very depressing. And many people hang back from it altogether. They are apparently afraid of seeming like self-righteous busybodies, or of being rebuffed, or of being caught with their ignorance showing. It is true, of course, that not everybody has both the temperament and the physical capacity for the doorbell detail, but I find that very few of my fellow workers, Quaker or otherwise, have much conception of either the approach or the rewards in this work that I consider so indispensable.

Would some examples be of interest? I shall deal briefly with the nice, easy cases—the three enthusiastic ladies who want to join us in our work for peace; the grave and courteous couples who do not quite see how we can extricate ourselves from Vietnam, and who per-

haps complain that the peace people never offer positive suggestions for termination of the war, but who nevertheless want literature; the Presbyterian graduates of Swarthmore who want to buy the Quaker booklet *Peace in Vietnam*; the grandmother (a cook somewhere on the campus and a member of the Spiritualist Temple) who would like to know *why* we're in Vietnam and wants all the literature she can get.

Consider now a number of instances in which interviewer and interviewee differ greatly in their opinions, but the interviewee nevertheless agrees to accept literature. I quote below from the questionnaires what I have written in the space below the question, "What do you think we ought to do about the war in Vietnam?"

"Drop about ten atomic bombs on China," says one. "That would finish the war in one day!" This response is not wholly serious. The responder is saying something shocking in order to tease the peace worker a little. He is also aching for the war to be over. At all events, he accepts a copy of Thruston Morton's speech on the folly of hoping for military victory, and a reprint of the soldier's letter home (headed "We Burned Every Hut!") from the Akron (Ohio) *Beacon-Journal*. And he agrees to accept a packet of other literature later.

"Either pull our troops out," replies another, "or escalate and *finish*. Russia would probably not intervene; China is not now capable of it. On the other hand, it's not nice for people to be killing each other. Is the cause worth even *one* life? Maybe we should just admit we're wrong." The conversation lasts about an hour; it is complex and incoherent, but heartening. And the subject agrees to accept a literature packet.

According to a third, "we must stay in Vietnam, having got in; and we should *win*." Here "patriotism" speaks; moreover, the subject's husband, who earns his bread and butter at the huge military base near our town, is listening to us somewhat grumpily. Then mother love takes over, and with rising emotion the subject becomes first a tigress fighting to protect her own young, then a fighter for the sons of other mothers. "But this dragging it out! I don't want *my* boys [she has several] involved in that sort of thing; and I quite understand the draft-card-burners and conscientious objectors because young men should not have to fight in a situation that politicians have *aggravated!*" She speaks with great intensity of feeling and wants more literature.

Finally, consider two instances in which not only do the caller and the householder strongly disagree, but the interviewee politely declines to accept even so much as one leaflet: "We don't have enough information to be

Gardiner Stillwell of Urbana-Champaign Meeting is associate professor of English at the University of Illinois in Urbana and chairman of the Champaign-Urbana Community Committee on Vietnam.

sure what we should do about Vietnam, or whether we should be there; they only tell us what they want us to hear. But the younger generation—not those soft-living college boys but the ones who get stuck with the job of going to war—are being educated in commitment. This is important.” It transpires that he reads the Bible, from a more or less fundamentalist point of view, yet when the interviewer mentions love and mercy he says, “The best way to show love in Vietnam is to get the war over with quickly.” Anyway, he is on the right track, up to a point: he has concern about our moral condition. He is not merely *self*-concerned. Thus the conversation, if somewhat discouraging, is also heartening.

A housewife, supporter of the President's policy and subscriber to the dominoes theory: “Well, of course I don't *like* the war, but we've got to stick with it. No, I don't want any literature about burning huts or anything like that, because it would just upset us, and we're already upset by the behavior of our eighteen-year-old. He's given up all thought of going to college and therefore doesn't bother about his grades at school. Why should he bother? He thinks he'll probably just be killed in the war. Oh, these kids are *scared*. Why, one of them committed suicide by jumping off the boat on the way to Vietnam!” At her church she sees movies showing what a lot of good our soldiers do for the people in Vietnam. And of course there's no harm, presumably, in anyone's doing good wherever he may be. But the moving thing about the conversation is the strain of compassion: she understands the plight of the frightened teenager.

There are other ways than doorbell-ringing of influencing public opinion: speeches, for example, and letters to the editor; but there is no real substitute for getting in touch with people directly. If the worker has contempt for people the process does not work, but Quakers, with their belief in that of God in every man, would seem to be well prepared to serve as doorbell-ringers in the cause of peace.

Clips from the Clippings

(Continued from page 458)

create at home. But she was told she was a better teacher than housewife! At any rate, she has felt that her disposition is now better and that she is now more relaxed during her time with her family. But she also feels that she, as well as her family, are missing some things of importance. It is a problem not to be solved by any generalized advice.

Fashion-minded Friends were able to make an observation or two. We are not thinking of beards, of which there was a modest sprinkling, but mainly of ladies' dresses. The few men and women who displayed “native”

dress also brought along American-type clothing for general wear. A Sydney, Australia, delegate dressed for dinner in a Hawaiian muu muu. London's “mod” look, with its controversial mini-length skirt, peppered the Guilford campus during the Conference. Lenah Mwenesi of Kenya, the mother of nine children, presented a splash of color in her blue, green, and orange print two-piece native outfit with matching turban. She wears American clothes when gardening “because they are so comfortable.” Tayeko Yamanouchi of Tokyo had to admit that in her country the mothers are resigned to the mini dresses adopted by their daughters. She herself was wearing (when interviewed by the *News* reporter) an informal kimono sashed deeply with a kabuki. (Please use dictionary for details like these.)

Korean Friend Sok Hon Ham (the “Gandhi of Korea”) was described in the local press as a poet, author, teacher, and statesman—designations which embarrassed him. He made it a point to explain that the opposition of many Koreans to their present regime should not be interpreted as an anti-American attitude, although America favors this regime. In his and his friends' opinions, the Korean presidential elections were not fair, and censorship as well as “erroneous” vote counting made for the success of the regime. He shares with Seoul Monthly Meeting its concern for the leper village about which another delegate to the Conference, Margaret Utterback, has written in the *FRIENDS JOURNAL*. Ham, who became a Friend in 1960, believes that Quakerism has a future in Korea because the Koreans are basically pacifist. Margaret Utterback underlined his words by stating that Korea in its 5,000-year history never has invaded another country.

Since the annual memorial day for Hiroshima was approaching at the time of the Conference, it was of special interest to hear Fumiyo Miho speak at the Greensboro Gathering about her peculiar fortune in having missed a train to Hiroshima that would have brought her into the holocaust of the atomic explosion. Born in Hawaii, she was educated there and later taught and studied in Tokyo, where she lost her interest in Buddhism and studied Christianity. At Yale University she received the B.D. degree in 1953. Now she is director of the Tokyo Friends Center, doing educational work. W.H.

In the absence of a realization that the human race is one and indivisible there can be neither lasting peace nor effective international cooperation for any purpose. By the same token, I believe that real and effective international cooperation can be achieved if there is an awareness at all levels that no man can save himself or his people unless he consciously identifies himself with, and deliberately works for, the whole of mankind.

U THANT

Guilford Diary

(Continued from page 457)

Quakerism has indeed a relevant message—but will stress slowly asphyxiate it, as in South Africa? Race, the Middle East, Vietnam. It is only when we personalize these that we *realize* them—the Negro child learning inferiority; the Jordanian crying, “Someone else is sleeping in my bed”; the old man trying to prevent the grenade from being thrown into the Vietnam hut. None of us can touch life at every point, but at whatever point is reached, each Friend should feel the whole thrust of our Religious Society behind him. The world is dying for the lack of our faith—of the Christian faith; of the faith that is Quakerism in action.

We must recover the joy of the converted and be willing to share our faith, not holding back because of false humility. Are we more humble than those early Friends who died on Boston Common? Is Christianity only for the few? We must not hesitate to formulate our faith, even though it is done differently every time we do it. There is something basic—something of God in every man, the universal Christlike God reaching out to all. Quakerism is a way of life, disciplined because we are seeking discipleship, unafraid of being peculiar, because in the fear of self-righteousness all righteousness can be destroyed.

Never for one moment may we forget the claims of the world upon Quakerism in action. We must turn everything we possess into the channels of universal love. Seek, find, share *God* in this present.

July 26

LAST night we attended a displaced first meeting of our worship-sharing group, devoted primarily to getting acquainted. (There are fifteen such groups.) This morning the process continues. We are given a pile of old magazines from which we are asked to tear pictures to make a montage illustrating high moments in our lives. Then we are allowed three minutes each of oral exposition. We don't finish, but no matter; tomorrow is another day.

The transition from worship-sharing to round table is easy for us because we have selected ministry as our area of interest. (The round tables are also fifteen in number.) Here too we began yesterday with self-introductions, finishing in time to lay the groundwork for what we are doing today: attempting to define *ministry*. Yesterday's introductions provided fair warning of the immanence of the kind of “creative encounter” urged upon us by Hugh Doncaster, for in the room there are programmed and unprogrammed Friends: some four occupants of Quaker pulpits, one who was trained for them but fled, and at least one unrepentant refugee from trinitarian evangelism. So far we have been content to say the usual things about ministry—its infinite variety and the parallel difficulties of the pastoral meeting, which depends too much upon the pulpit, and the nonpastoral meeting, which often leans too heavily upon a few accustomed speakers. Perhaps tomorrow . . . or the next day.

Tonight we gather again in plenary session to hear Thomas G. Lung'aho, executive secretary of East Africa Yearly Meeting,

and Roland L. Warren, a professor at Brandeis University, talk to us on “The Spiritual Basis of Our Outreach.” This program also is consciously directed toward creative encounter.

Thomas Lung'aho, leader of the largest of Quaker meetings, speaks, as a Christ-centered Friend, of the redemptive Jesus, to whom the world must come as disciple and without whom there is no salvation. He calls upon each Friend to become a Christian witness—a man who knows the truth, a man of action, a man willing to die for the faith.

Roland Warren presents the case for the social gospel, not merely in the Sunday-school sense of being kind to the lower classes but in the revolutionary sense of so altering the social



Looking for Mail

order that social injustice is eliminated. He deals thoroughly with various aspects of the “liberal” point of view, such as one question that recently has had much airing in the *FRIENDS JOURNAL*: must a Quaker be a Christian? He proposes letting our lives speak for us in lieu of verbal declarations, testing all things, holding to that which is good, and nurturing sensitivity to leadings. We must be radical, because evils must be stopped at their roots. When a social institution, such as war, makes men what they are, then the institution must be changed. Though we cannot disarm other men, we can disarm ourselves.

July 27

HOW one day differs from another in glory! It begins commonplace enough. The only foreshadowing is that yesterday's strangers, now comparative friends, have gathered in somewhat unwonted silence for worship-sharing. A Friend speaks. Another Friend speaks. Then it happens. A third Friend speaks, a fourth, a fifth, and we know we are experiencing that wonderful thing, a gathered meeting. The miracle is that the gathered meeting can be made of such simple, such commonplace, things. Indeed, the Friend who gave the first message confesses afterward that she gave it with great misgivings, fearful of its adequacy. As the session draws toward its close a UFM Friend says, “I called myself a convinced Friend. This morning, I am freshly convinced.” And a young Friend from London: “I came because I *was* a Friend. Now I want to *become* a Friend.” Knowing we have eaten of the bread of life, we break worship in the manner of a meeting in Holland, by rising in our circle and holding hands.

Next comes the round table. One member expresses a wish that we leave off classifying the kinds of ministry and sink our teeth into the content of our message. In deference to those Friends who want the list of the kinds of ministry completed, we continue with that for a while. Then we turn to the subject of how to encourage ministry. There has been no lack of recognition that the kinds of ministry are legion, but it has been obvious all along that the major preoccupation is with the vocal kind. A pastor among us is concerned because his congregation depends too much on his prepared sermon, and non-pastoral Friends (with at least one exception, who prefers good silence to poor speaking) have a parallel concern about those Friends who might speak but who come to meeting determined to be silent. Little by little, the demand emerges that the Quaker message preach Christ.



Everett Cattell (Ohio) welcomes Jane Lung'aho (Kenya), Oh Churl (Korea), Laurence Naish (England) and Glenn Reece (Indiana)

In the evening, a panel of six, plus Barrett Hollister as interrogator and coordinator, considers "New Approaches to Mission and Service." The first question is on what distinctions, if any, should be made between missions and service. To William Barton (of the Friends Service Council) *mission* represents the total Christian witness: proclamation, teaching, practical service, fellowship. *Service* comes within that total witness. Mission and service tend to become improperly polarized, mission unduly emphasizing proclamation (evangelization) and service the practical need. Mission is concerned with the relationship of man to God; service, with man to man.

Sigrid Lund (of Norway) feels that mission suggests forcing the one served to accept a preconceived leading. The served, in her opinion, should be allowed to find their own leading. She tells of the Moslem who wanted to be buried in the same grave with his Christian friend, "you with your head to the west, marked with a cross; I with my head to the east, marked with the star and crescent."

Harold Smuck (of Indiana) fears that mission is too readily equated with imperialism. Can we not share bread without

sharing faith? Filemona Indira (East Africa) is troubled by a paradox. Mission is too often equated with conversion. That is too bad; yet if we run away from mission as conversion we lack spirituality.

Colin Bell of the American Friends Service Committee feels that each group shares in the purpose of the other. The service worker goes out with a conviction about setting up conditions in which a man can find out what is deepest truth for himself. The mission worker is moved by the conviction that he already has truth, which he must transfer. In Friends' service there is a balance between the eternal seeker and the finder of the eternal.

Everett Cattell, now president of Malone College, spent seventeen years on the mission field in India in the continuing conviction that mission work should be Bible-oriented in the Incarnation, so extended that we become the body of Jesus Christ. Proclamation, service, and fellowship cannot be separated; together they make the living body of Christ. Three things must be included: the facts in the life of Christ, destiny and the Kingdom of God, repentance and forgiveness. Always we must experience reconciliation first. God sought for us, and we gratefully accepted his seeking. Proclamation, service, and fellowship are a package that cannot be divided among evangelist, American Friends Service Committee, and Friends World Committee.

Whether there are differences in practice is discussed in less detail. One feels that we are all too much afraid of words, yet sensitive people cannot stay on one side or the other. Another, who calls himself a refugee from the church's overclaim, says any Quaker worker would betray his mandate if he left the impression that all his interest was human. A third notes that although aggressive evangelism is a violation of the other person's integrity, patronizing service is equally arrogant.

Barrett Hollister asks how Friends from the most affluent areas can help those in the least affluent. Filemona Indira hopes that we have come to the time when Quaker aid can become a partnership. Not many years ago, just *being* in the United States working with other Friends would have been inconceivable to an African.

Then Barrett wants to know whether we can *really* penetrate other cultures. Colin Bell thinks that first we must do the unfinished job at home. We are now in such great disarray that efforts which have worked well in the past no longer do so. Harold Smuck says we still have much to learn about the basic attitudes which lead to partnership. There is still too much in us of the traveler who exclaimed, "Isn't it astonishing how many natives there are here!" Everett Cattell thinks our primary effort must be in the development of new churches—churches capable of undertaking the Proclamation yet involved with service from the beginning.

As to whether we need a world-wide Quaker agency, Colin Bell notes first that if we had no difficulties we would be already dead, and second that the Friends World Committee can be so strengthened as to perform a needed service of *inreach* for Quakerism. Thereafter we can seek an umbrella organization for *outreach*. Everett Cattell agrees that there must always be some point at which we continue to talk, but we should beware of reducing Quakerism to the lowest common denominator.

Let us be fast in consultation, slow in combined action! William Barton thinks there are some things, however, that we do not have to wait for, such as a common name that might free us from the disadvantages of national attachment.

Barrett Hollister sums up the discussion by saying that what we are seeking is that of God in every man and the way of God in every situation.

July 28

OH double miracle! It has happened again, a deeply moving gathered meeting. Perhaps its quality can be gauged by a story told there. After Isaac, faithful colored caretaker at a Southern Friends' school, had for the first time failed to appear, inquiry revealed that his absence was due to arrest on a charge of kidnapping. This was serious, yet everyone who knew Isaac knew also that the charge must be absurd. Newspaper coverage seemed to hide his identity. Should the children be told? Then a fourth-grade child revealed she knew of their beloved Isaac's arrest and suggested holding a meeting for worship about it, volunteering to go from class to class and make the announcement herself. She did, and a meeting for worship was held at which all the messages but two came from the children themselves, one of whom expressed conviction by intimating that their beloved Isaac would return to them before the meeting for worship was over. He did.

A sequel is the story of the harsh and unsympathetic officer at the jail who remarked audibly of the woman Friend who had befriended Isaac, "I wouldn't send any child of mine to a school where they employ a woman like that." Three years later he did.

(The diary's postscript: If you must have reasons for Quaker schools, here is one of them.)

At the round table a confrontation is again postponed. We listen gratefully to an unusually perceptive paper on worship. We approach the brink of creative encounter when someone asks why pastoral Friends are so defensive. But the session ends before the issue is joined.

In the evening there is a leap of faith into a multilingual, multioriented meeting for worship in a skillful hybridization of form. It is pastoral in that two persons, Everett Cattell and Maurice Creasey, have been appointed to give formal presentations of their varying concepts of worship. But when they have finished it becomes a typical nonpastoral meeting, using silence as a vehicle, and open freely to the motions of Spirit. A helpful variation is the employment of good electronic equipment. Speakers from the body of the meeting have been asked to rise and wait until an usher arrives with a portable microphone. Not only does everyone hear: there is the unforeseen bonus of an enforced pause between messages.

Reactions to the leap of faith are mixed. For some, the most poignant moment of the meeting is when a Friend speaking vicariously for a Vietnamese child, an American Negro, a South American slum dweller, and an American soldier in Vietnam, cries, "I cannot hear you!" Many find great profit in "listening to where words come from." The Americans experience one of the difficulties of attending an international conference when one representative gives his message in uninterpreted Swahili. But all seem to agree that the effort is more than just "worth making."

July 29

ON this day, a Saturday, we meet only in the morning. Many of the representatives will go home with North Carolina Friends and attend meeting for worship with them tomorrow morning.

Today, in worship-sharing, last night's meeting for worship is much on our minds. Some foreign Friends are having great difficulty with our differences. When a Friend from Madagascar gets sandwiched between a Friend from London and a Friend from Iowa, his right ear knoweth not what his left ear doeth. One Friend is led to say that there has been overemphasis upon unity. No one message speaks with equal effectiveness to the condition of all men. If we still hold to the ancient Quaker doctrine of continuing revelation, then the most important thing about us is the way one differs from another. Similarities, however comforting, can in the end nourish little more than our smugness, whereas our differences can perform that most needful service of reminding us of how far we still are from realizing the Kingdom of God.

In round table the creative encounter finally occurs. Someone asks a pastor why he feels it necessary to preach trinitarian Christianity. He makes the only answer possible: that he is utterly convinced that Jesus Christ is his Lord and Savior, that service, however praiseworthy, must grow out of the Incarnation. His responsibility is not with what others do with the evangel—that is between them and God—but with the fidelity

(Continued on page 470)

John Woolman's Advices to Himself

"... that in all things I might set an inward principle of virtue. . . ."
—JOHN WOOLMAN'S JOURNAL

Humble the heart; hobble the tongue;
Wait to utter the perfect word;
Beware of the bell too freely rung,
Calling the Lord.

Muffle whirlwind of eloquence
Lest it mute the intuitive ear;
Smother the will to violence;
Life reverse.

Treasure of grace is "living plain,"
Time to reflect where the wise have trod;
Man's self-respect is his secret gain,
Nourishing God.

Winter desires like unripe fruit,
Wrapped on the cellar shelf of mind.
Spirit grows from invisible shoot,
Peace to find.

Be tender in judgment, quick to forbear;
A man who listens must surely learn.
Anger is rarely spoken in prayer
Heaven to discern.

DOROTHY M. WILLIAMS



Above and at bottom of page



GREENSBORO NEWS PHOTO



Left:
Masahiko
Tateoka
of Japan
Mw...

Right:
Margaret
of Ob
with
of Ka

GREENSBORO RECORD PHOTO



GREENSBORO RECORD PHOTO

Above:
Quakers shooting
each other

Left:
Some of the
plenary-session
translators
in action



Above: Delegates awaiting ad...





Official Conference group photo

and
anouchi
Lenah
Kenya



terback
hio,
n Ham

GREENSBORO RECORD PHOTO



U Thant speaking
at Greensboro
Coliseum

GREENSBORO RECORD PHOTO



to dining hall for lunch

Right:

Delegates to three
previous Friends
World Conferences,
left to right:
Clyde A. Milner,
William Eves, III,
Bertha S. White,
Henry J. Cadbury,
Mary Hoxie Jones,
Sumner A. Mills,
Harry T. Silcock.
Another four-time
veteran, not in the
picture, is Errol Elliot.



Guilford Diary

(Continued from page 467)

of his declaration to the inwardness of his conviction. A woman Friend wants to know how, if one believes in the Bible, one can fail to heed what the Bible says. The issue is joined but not conclusive. A Friend from Jamaica wants to say something, but there is no time. It waits until Monday.

July 30

SUNDAY. One thing, at least, is the same as at home: worship begins at 11. We are on our way to First Friends Meeting in Greensboro. Outside, only the sign indicates the denomination. Obviously, this handsome brick edifice is better equipped to handle the physical needs of its congregation than almost any meeting house in Philadelphia Yearly Meeting. The main meeting room is even air-conditioned!

Inside, although there is a pulpit, although there is a pipe organ, although there is a robed choir behind these, most of the ancient simplicities of a Quaker meeting house have been preserved. There is neither stained glass nor extraneous ornamentation. If we sit in pews rather than on "benches," that is also true of many a Friends General Conference meeting house built after the turn of the previous century.

The large meeting room is filled. There is an organ prelude. Then the choir sings, beautifully, "Seek Ye the Lord." There is silence, followed by a hymn, followed by Scripture reading, followed by open worship, during which several Conference visitors speak. There is a second hymn, an offertory (while a collection is taken), and an anthem, and the pastor preaches. There is a moment of silence, a hymn, a benediction, an organ postlude, and we are ready to accept the invitation of First Friends to share a symptuous buffet dinner. The warmth and friendliness are as abundant as the food and as simple as friendship is everywhere.

In the evening we all hurry to the Coliseum—one of the new, huge, multipurpose, municipal auditoriums, where 1300 Friends are joined by some 7000 local citizens to listen to U Thant and Douglas Steere. The evening is a triumph of Quaker publicity and undoubtedly a service to the local community, who otherwise would likely never have seen or heard the speakers in person, but in individual impact it is probably as unsatisfactory as these huge gatherings frequently are. What was said has already received such wide publicity that the diary need not repeat it. It will almost surely receive still more.

July 31

WE resume our usual morning program, with those Friends who had been relieved of responsibility and of regular attendance at sessions returning to them refreshed. We note with what eagerness we spot in a crowd the faces of those with whom we have been sitting for almost a week, and we begin to wonder about the impoverishment of our lives when they can no longer be found. Our leader is troubled because other leaders have told her about how much fun their groups are having. She wonders whether we have been deprived of laughter. We assure her that there is no more fun than visiting heaven, even if the visit is short.

In the round table, the Jamaican Friend talks about how

things are at home. In the beginning, when the missionary was the center of service, his mission occurred almost accidentally in the course of explaining the service. Now that schools and hospitals have been taken over by the state, the emphasis seems to have turned toward the multiplication of churches. As a result, it seems to him, both have suffered.

The Friend from Madagascar spreads his hands in dismay. "You have this wonderful civilization you have inherited. So many of our people are in darkness—can neither read nor write. What can you do for us? But it must be in love, like that young man who in three months learned to speak like a native, to live, work, and play with us. But one has been there five years and does not speak yet. . . ."

We go from one frank appraisal of outreach and of holding-our-own to another, until finally it becomes apparent that we have had our "creative encounter." If no one's inmost convictions have spectacularly changed, each one who wished to speak has been listened to. We are now willing to see each man as an evangelist on behalf of his own, and to watch with respect while he exhibits the altar furniture of his inward shrine.

This evening we see a play, *Candle in the Straw*, by Judson Jerome, put on by the Theatre Arts Workshop of George School. It is presented beautifully, with pantomime and pageantry of the first order. The young players well deserve to be proud of themselves. On the other hand, whether because of the acoustics of the auditorium or whether a pair of old ears cannot hope to be adequate, most of the words are lost, and the problem (based on the life of James Nayler) of the conflict between private conviction and corporate witness remains undiscussed. This viewer feels undeprived, however, believing that the problem does not exist for those who do not base their religious life primarily upon supernatural revelation and emotion.

August 1

TODAY our leader in worship-sharing confesses that whereas the first day she counted noses, now she counts footsteps and is unhappy until the last of her flock arrives. We worship with a warmth that is more relaxed and seems of no less unity because our differences show more. The difference seems chiefly between those who want "quiet reverence, praise" and those who want direct involvement with suffering, "to worship in the gutter." Twice today the group breaks into spontaneous hymn-singing. One Friend repeats from Friday night's meeting for worship, "I cannot hear you." Another says he thinks these words will be the only ones remembered from this Conference after fifty years and that each must accept for himself the tragedy and spirit of "Forgive them, for they know not what they do." A third pleads, "Don't take from me the comfort and renewal I need to go on." There is a warning against spiritual pride, of thinking we are superior to others because of some good deed. But somehow the feeling of unity remains unbroken.

In round table, the subject of special concern is young Quakers and how to hold them. No really new ideas emerge, but many of the old ones achieve fresh significance. The "knowledge explosion" is noted, together with the need to be

intellectually honest and to bring knowledge and faith into harmony. Our leader, himself a worker with young delinquents, has given us an excellent background on the need for and difficulty of communication with "normal" teen-agers, let alone delinquents, and much attention is devoted to suggesting ways to penetrate the age barrier. Locally much has been done to draw young people to church by exploiting noted athletes who are willing publicly to call themselves Christian, with such success that conventional YMCA programs have had to be curtailed. There seems to be some danger, however, that the use of this kind of magnet is just as likely to draw the young person to the mores of professional (or even of much amateur) athletics as to the ideals of Christianity, particularly in their Quaker manifestations.

Two special plenary sessions are called for the afternoon, one at 2 P.M. and one at 4:30. The diarist remarks that this exploitation should be called to the attention of the conference-goers union, but nothing has come of it but two extra sessions tomorrow. We are considering the various corporate statements that are being proposed to the Conference. It is obviously impossible for 900 people to act as a drafting committee. Only the skill, penetration, and firmness of Lewis Waddilove, our clerk, keep us from being bogged down. We finally come to reasonable unity on substance, as well as on phraseology, and the drafts are returned to their respective committees for further and (it is hoped) final consideration tomorrow.

August 2

A WEEK ago, one Friend plaintively asked another, "Is it only Wednesday?" Certainly if the question were asked today it would be, "Must it be Wednesday?" Our worship-sharing is shortened to an hour to permit the addition of a special morning plenary session, and we all feel deprived. There are plans for final group photographs. One British Friend tells how she has looked forward to having this memento of our days together, but now her camera has broken. Another Friend comforts her by saying that tangible reminders, however right the desire for them may be, are of necessity laid away and too often lost. There will remain with us the indelible imprint of love, which no picture could have captured. (Nevertheless, it is quite probable that the disappointed Friend will receive a copy of someone else's photograph.) A Friend from Kenya asks that we sing together "Blessed Be the Tie That Binds." As we stand for the last time in our worship circle holding hands, we pray that the memory of these precious hours will remain fresh and green.

In round table, even more shortened by change of schedule, we try to pull loose ends together. One Friend notes that although we started on a workaday level, gradually the spirit of worship has infused everything we have said. A pastor remarks that our doctrinal differences could be resented when they were merely ideas, but now they have been merged with persons, and resentment has disappeared in the warmth of personal relationship. Without our knowing what we have been doing, or how we have been doing it, encounter has indeed been made creative. If there were chips on our shoulders when we came, they have quietly fallen off. We have learned to let each other use whatever symbols for the Center he finds

most meaningful. The Friend from Madagascar says that to God distance and time are of little consequence. Madagascar is many miles and ten hours in time-difference away. It is unlikely we shall see each other again. Since it is on Wednesday that we are parting, he proposes that hereafter on Wednesdays we remember each other in prayer.

Then we go to snap cameras at each other.

At the morning and afternoon plenary sessions we continue



Lewis E. Waddilove, Conference clerk, and Edwin B. Bronner, chairman of the Conference Committee

to hammer away at the necessary task of building statements suitable for presentation to the rest of the world. Who makes what objection and who objects to that are hardly important. It is enough to say that excellent statements for general circulation are finally accepted on Peace; on People, Food, and the Sharing of Resources; on Friends' Response to the Racial Conflict, and on the Vietnam War. There are also statements on the Middle East, Protest and Direct Action, the Individual and the State, and some others, all intended primarily for circulation among Conference representatives and other Friends. Those that do not get printed here or elsewhere will almost surely find their way to local Meeting literature tables or will be obtainable through Friends World Committee offices or appropriate Yearly Meeting committees, for they certainly deserve to be read.

The reader of this diary may well wonder when these statements were prepared, for little intimation of them has so far appeared. The answer is that they came partly out of the many other round tables and partly out of "special-interest groups" who met in the unscheduled afternoon hours when well-behaved diarists minded their own business. The kind of account that precedes is therefore only one of many other kinds that might have been written. The conference might have been made to seem a beehive of creaturely activity where no one bowed his head from one Sunday to the next, or a quiet retreat where heads were hardly ever lifted. It was, in fact, a remarkable blend of the inward and the outward, the emphasis varying both with accidental placement and with the choice of round table.

When we first came together there was much talk of what we hoped to bring back from the Conference. The Friend from Madagascar would spread his hands engagingly and say, "I don't know." The diarist comes away with the happy realization that even at his age it is possible to grow. After a lifetime spent

reaching for intellectual integrity, he has become more deeply aware of its parallel and equally important counterpart, spiritual integrity.

Our final session is a meeting for worship. It begins with a song recital, the songs having been chosen for their appropriateness to worship. When the lovely songs have ended, after a short period of mild anxiety the revised form of the Conference statement appears and is read to an approving meeting.

We settle into silence, which is soon broken. The stewards, as they are called, have learned to manipulate the microphones almost too skillfully. There is not much pause between messages. But it doesn't matter. They are too obviously deeply felt and powered by a sense of urgency. We are exhorted, in Spanish, to behold Christ upon the Cross and to follow Him. A young woman expresses (also in Spanish) her gratitude for having been present and says she wants to sing for us and for God. It is "Blessed Be the Tie"—clear, sweet, and in Spanish. There are other messages. We sing in strong unison the hymn "Now thank we all our God." There is a moment of silence, and the Conference is over.

The Special Interest Groups

FRIENDS in various special interest groups at the World Conference issued statements of concern and advice on a number of the world's major problems.

They called on peoples and governments to "stop squandering resources on armaments and destruction, to promote family planning and health, to curb population growth, to increase and share food production, and to further economic and social development."

They urged the peoples of the world to demand the end of military operations in Vietnam and to request the reconvening of the Geneva Conference to neutralize the area as a first step toward its economic development under international auspices. The Protest and Direct Action group declared every effort must be made to furnish war sufferers with medical aid "in whichever part of Vietnam they may be" and called upon Friends in countries party to the conflict to "go as far as conscience dictates in withholding support from their governments' war-making machinery," first by direct communication with those against whom the protest is made, and then if necessary by public witness and individual action, including the possibility of refusal to pay taxes for war.

The situation in the Middle East called forth a statement from the interest group on Conflict Areas urging governments to stop supplying weapons there, to support more dependably and adequately than in the past the peace-and-stability-making agencies of the United Nations, to help find a humane solution to the plight of refugees, and to hasten the economic development of the whole region for the interest of its people.

The group discussing racial conflict placed much of the blame on Friends themselves, declaring that we must identify ourselves with the oppressed and "make their struggles our own, recognizing that our own roles will often be those of subordinates and not leaders."

Friends restating the peace testimony felt a concern to "encourage, both individually and collectively, the surrender

in some degree of national sovereignty to the United Nations for the benefit and security of mankind."

There were recommendations for developing the machinery of an international peacekeeping system and proposals for general and complete disarmament, together with recognition of the fact that in these, as in all programs for action, there is no substitute for individual responsibility.

Gleanings (Continued)

Maybe the delegates were glad not to have to solve *everything* during their ten-day sessions. As usual, they worried about being in a place that seemed too much withdrawn from the worst troubles of the world. "Why aren't we in Detroit?" young Friends asked. On the other hand, a CBS camera man who came to Guilford after filming riots in Newark, Detroit, and Cambridge (Maryland) said that the experience of coming from an atmosphere of hatred to one of quiet love was almost overwhelming.

Much of the flavor of the Conference could be found in the lines—and between the lines—of the daily bulletin, *The Earthquaker*, whose moving title was suggested by Colin and Elaine Bell. *The Earthquaker*, edited by Jeanette Hadley of the Friends Committee on National Legislation, was a source of all the news fit to print, but on the basis that all concern and no frivolity makes a dull Quaker it firmly refused to publish notices of any group discussions or committee meetings during the "scheduled unscheduled hours"—two to four in the afternoon. During approved hours, groups could obtain "unoccupied room space" by arrangement with the social office.

Along with other expressions of concern, the Conference scheduled a silent vigil for peace, to be held on the Guilford campus. Taking place on the same day was Greensboro's regular weekly peace vigil at the Federal Building, where the line, which was expected to increase greatly because of all the visiting Quakers, numbered only thirty. Two young Friends, interviewed by the local press, said that delegates were too busy with their conference sessions to be aware of the vigil's existence. Maybe—but a good many Friends long ago discovered that public witness is far easier in a friendly, congenial atmosphere than in front of any Federal building anywhere.

And of course there was birdwatching. (Do Catholics in Peoria watch birds? How will this Quakerly activity fit into the brave new ecumenical world?) The Piedmont Bird Club held a birdwatching session in the city park for a well-assorted group of Friends, who found thirty species but were most thrilled with two birds familiar to North Carolinians—the cardinal and the brown-headed nuthatch.

And there was even an art show (a first for a Friends World Conference?), although the Greensboro reporter found it in general "pretty horrendous" and complained that it failed to fulfill its own criteria: principally works by contemporary, professional, and Quaker artists. Too many were dead, amateur, or non-Quaker. There is hope, however, he went on to say, for the artistic aspirations of the Quakers, and the children's

art show indicated that these aspirations may be realized in the next generation.

Charles Cooper of Whittier College, who assembled the art show, explained it all by saying: "In loving one another we get into all kinds of quirky compromises." Amen. To Lewis Waddilove, clerk of the Conference, the Quaker mystique can be expressed on the one hand by "some do, some don't," and on the other hand by "We're all more alike than we think"; but then unfortunately, on the third hand, he said, "It's really much more complicated than all that."

Some practical advice came from Henry Cadbury at Conference photograph time. Addressing himself to prospective end-runners, he advised: "To appear at both ends of a semi-circular photograph, it is better to run behind the camera than behind the crowd. The distance is shorter, and it produces a marked improvement in facial expression!" Henry Cadbury speaks from experience—he is at both ends of a photograph of an American Young Friends Conference in 1913.

Of eating there was no end, for after the usual three daily meals, a morning coffee break, and an afternoon tea break, delegates flocked to the snack bar in their free moments during the evening. Those unfamiliar with American favorites made up for lost time by consuming quantities of hamburgers, hot dogs, potato chips, and milkshakes. On Sunday evening the mysteries of the American cookout were revealed. The food line was always long, but at mid-Conference time the M-to-Z part of the alphabet, previously relegated to second-shift status, at least took precedence over the A's to L's. At breakfast it was first come, first served throughout.

With so much Quaker weight in one spot, it seems only reasonable that when someone in a worship group suggested prayerful efforts to stop the noise of machinery outside, the noise immediately stopped. When a skeptic made inquiries, however, it turned out that at that precise moment the machinery had broken down. Which leaves a number of things still to be figured out in regard to machinery and to prayer.

Writes John Martin, a young Briton, pointing out that with their usual strange mixture of amateurism and professionalism, Friends were concerning themselves with problems too big for the world to solve: "Quakers [at Guilford] generate a lot of words and ideas which hang like hot air at tree level in the evening. The concerns, commitments, and earnest discussions are drowned by croaking tree frogs and the hum of cicadas. Lightning bugs flash out the warning of the night."

On a night like this at least one delegate could recall a letter from home: "Will this Conference make you a better Quaker, a nobler person? Will it rub off on me, miles away in Cleveland? Sorry to be skeptical—but, how does one channel torrents of words strung along in time and space into *involved* personal experiences?"

So, as one Friend said to another in farewell: "See you on the moon in 1982!"

E. L. C.

Book Reviews

VIETNAM: THE ROOTS OF CONFLICT. By CHESTER A. BAIN. Prentice-Hall, Englewood Cliffs, N. J. 184 pages. \$4.95

The author, who served with the U.S. Information Service in Saigon and now is with the same agency in Washington, presents the Government's case for our continued intervention in Vietnam. If the reader can stand the bland assumption of the United States' playing God in Asia in the early section of the book then he is rewarded with a fairly readable history of the Vietnamese people, including the story of French conquest and rule. However, the author reverts to type in the final third of the book in blaming American political failure to win the hearts and minds of the Vietnamese on Viet Cong terrorism, Saigon corruption, and the economic strains of the war.

The idea that it is a nationalist zeal which motivates the Vietnamese against foreign aggression (first French, then Japanese, then French again, and now American) is totally missed by the author in his obsession that we have a world mission to stop Communism. His assertions about the U.S. contribution to democracy in Vietnam as represented in the current "elections" have been thwarted by recent events when Ky has announced he will not permit an opposition candidate to win.

If you feel a need to read the Johnson-Rusk case, then this book is a possibility. But if you've had your fill of historical distortion and bad political philosophy advocating massive doses of military power to cure all, skip it.

BRONSON P. CLARK

MAN THE MANIPULATOR: *The Inner Journey from Manipulation to Actualization*. By EVERETT L. SHOSTROM. Abingdon Press, Nashville. 256 pages. \$4.95

Partly as a result of the limitations implicit in the theories of Freudian and behaviorist psychology, an identifiable "third force" has developed among students of human personality. Several characteristic beliefs shared in some degree by members of this group have been expressed by psychiatrist Abraham Maslow, following his study of "the healthy personality." Maslow, known as author of the concept of "self-actualization," views man's nature as essentially good: each man plays the central and dynamic role in his own development.

As described by Everett Shostrom, *Man the Manipulator* is the antithesis of the actualizing personality, treating self as well as others as objects. In attempting to popularize the theories of Maslow *et al.* and to amalgamate them into a form of "how to" handbook, Shostrom turns central ideas inside out. In place of being born psychically healthy, all men, he claims, must manipulate in order to conceal their base natures. Pre-eminence is taken from rational processes and awarded to expression of feelings in which love can exist only after exhibitions of anger and hurt. The model of an optimistic, perceptive, increasingly consistent human self is replaced by a cat's cradle of dialectic bipolar "traits."

Friends will find much that is congenial expressed by the original thinkers of the "third force" and might well begin directly with the works of Maslow, ego-analyst Erik Erikson, or clinician Carl Rogers.

CHARLOTTE P. TAYLOR

Friends and Their Friends

Closer international collaboration among Friends is the subject of a joint statement of concern issued during the Friends World Conference by a special meeting of the Conference group on "Technology and Social Change" with officers of Friends' mission boards and service bodies. The statement calls for studies that should lead to increased transnational communication and consultation, more efficient means of using Quaker personnel resources, more pilot projects of interagency cooperation, and the extension of some international Quaker news medium (*Friends World News* or a similar publication) to assist in the process of communication. The Friends World Committee for Consultation, set up by a Friends World Conference thirty years ago to implement its concerns, accepted the assignment, which will involve an increase in both staff and funds.

"The Church/State Problem Has Been Handled on to You!"

This is the title of an 88-page "guide for community groups" that is being distributed (at \$1.25 a copy) by the American Civil Liberties Union, 156 Fifth Avenue, New York 10010. Pointing out that ambiguous wording in the Economic Opportunities Act of 1964 and the Elementary and Secondary Education Act of 1965 lays both pieces of legislation open to unconstitutional uses and to many variations in local interpretation, the ACLU is hoping that interested readers will fill out and return an accompanying questionnaire on community implementation of the Education Act.

The Controversial Madonna. Flemish artist Hans Memling's "Madonna and Child with Angels" stirred up a minor *cause célèbre* again this year. The organization called Protestants and Other Americans United for Separation of Church and State is suing U.S. Postmaster General Lawrence F. O'Brien because he intends to print this painting as a Christmas stamp for the second year in a row.

Last year Postmaster O'Brien's department pointed out to complainants that nobody was being forced to buy the stamp. But this year a detailed study prepared for "Americans United" by its organizing director, Gaston D. Cogdell, states that citizens' taxes do indirectly subsidize the stamp because the Post Office Department operates at a deficit of more than a billion dollars a year. According to the Americans United suit, the stamp is "obviously sectarian" because of its depiction of a Roman Catholic missal. Meanwhile, Postmaster O'Brien's department likes the stamp so well that it plans to print this year's issue twice as large as last year's.

Katherine L. Camp, a member of Norristown (Pa.) Meeting, has been elected president of the United States Section of the Women's International League for Peace and Freedom, succeeding Elizabeth Polster of Southampton Meeting. Dorothy Hutchinson of Abington Meeting in Jenkintown, Pennsylvania, serves as international president of WILPF and Jo Graham of Southampton as executive secretary.

The Friends Service Council of London, reporting on its last year's work, says that in 1966 its work camps accepted twice as many participants as ever before. Among the FSC's other activities were co-sponsorship (with the Prague Christian Peace Conference) of an international Christian seminar in Sweden for delegates from both East and West European countries; service projects in India, Algeria, and West Pakistan; contributions of money and/or personnel to African-staffed centers in Nairobi and Kenya and to social service projects in South Africa, Austria, Hong Kong, Jordan, and Lebanon; contributions of medical supplies to North Vietnam and the National Liberation Front; and support for education at Itarsi and Sohagpur in India, in the Malagasy Republic, and in Greece, where the Quaker School for Rural Girls was turned over at the end of the academic year to the American Farm School.

The Friends World Committee (American Section) will hold its annual meeting at Plainfield Meeting, Plainfield, Indiana, September 29-October 1. At a public meeting on the evening of the opening day Richard G. Meredith of Australia Yearly Meeting will speak on his experiences with the Quaker United Nations Program in New York, and members of the Quaker Youth Pilgrimage (with their leaders, Wilbert and Nina Braxton) will share their experiences on their pilgrimage this summer in Northwest England and at a work camp in Germany. On the evening of the 30th (after business meetings in the daytime) Gilbert F. White, chairman of the American Friends Service Committee, will address a public meeting in commemoration of the Service Committee's fiftieth anniversary. Friends are cordially invited to attend.

Fifty exchange students from high schools all over the United States flew to Paris August 10th for a year of study in partner schools in France, Germany, and England under the auspices of the School Affiliation Service of the American Friends Service Committee. Flying home with them, after a year in the United States, were fifty-six European exchange students who had joined them in a three-day orientation period at Beaver College, Jenkintown, Pa.

The correspondent for Louisville (Ky.) Meeting, writing in the *News Letter* of Indiana Yearly Meeting, reports the birth (to members) of two new babies who, she adds, "have both joined our vocal ministry in a quiet and seemingly way."

She also quotes from a feature article on the American Friends Service Committee that appeared in the *Louisville Times* at the time of the AFSC's fiftieth anniversary last spring. "In Louisville," said the *Times*, "members of the Service Committee direct most of their current efforts to fighting poverty." With all due appreciation to its treasured contributors of poetry, the JOURNAL must admit that occasionally it too is up against this problem. Could it be that the Government should add to antipoverty efforts (which presumably are what the *Times* was trying to talk about) an antipoetry program?

Remembering Lidice, the Czechoslovakian town completely destroyed by the Nazis in 1942 in retaliation for the murder of Reinhard Heydrich, the Czechoslovak Peace Committee has just issued a memorial publication in which is raised the question: Has America forgotten Lidice? The booklet quotes women who, having survived Nazi "re-education" and life in Nazi concentration camps, say that the television news shots of Vietnam showing ruthless destruction of homes and burning of children by napalm bombs look all too familiar.

"A potentially explosive situation" results from such current government practices as subsidizing church welfare and relief programs, distributing U.S. surplus foods through church agencies, assisting church schools through the Federal Elementary and Secondary Education Act, and using urban redevelopment programs to enhance church institutions, according to a recent statement by the organization called "Americans United for Separation of Church and State," which adds that "No government has ever prospered when it began to tamper with religion. . . . A church whose institutions are supported by the exactions of the tax collector will not long retain the affection of the people. . . ."

Muhammad Ali (Cassius Clay) and former light heavyweight boxing champion Archie Moore are credited by television newsman Harold Keen with saving his life and that of his cameraman recently when they were threatened by an angry mob. According to *News Notes* of the Central Committee for Conscientious Objectors, Clay (a conscientious objector to military service who was stripped of his title as heavyweight boxing champion after refusing induction) put his arms around the newsman and shouted, "We don't want any violence here!"

"I am wearing hats and gloves more than ever in an attempt to at least *look* respectable!" So writes an absentee Friend in a letter to the editors of the Merion (Pa.) Meeting *Newsletter*, explaining that she is playing an active role in a conservative community where the local anti-Vietnam-war committee must swim against the current. (Where, by the way, does such a committee swim *with* the current?) "I am trying desperately," she continues, "to be honest with my beliefs while at the same time trying not to appear too far out for the local citizenry."

Correction: Through a printer's error, Lindsley H. Noble, author of the JOURNAL's August 15th guest editorial, was credited in the accompanying editor's note with having served as finance director of the AFSC relief program in France from 1931 to 1944. The correct dates, of course, are 1941 to 1944.

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.

Who Provides the Answers?

Without rancor, I want to try to point up an area in which I think some of us at the World Conference went only a little way toward a "creative encounter" of person with person. We

became so involved in talking about achieving a "Quaker dialogue" that we never quite got down to the real thing. In our concern to spare the other person's feelings we left unuttered much that might profitably have been said, although there was much in the experience of my worship-sharing group that I found immensely valuable, including, perhaps, the realization that being really honest with others is not an easy business.

We talked about the distinctions that could be made between programmed and unprogrammed Meetings (some people even spoke of "programmed Friends"), but seemed to steer clear of a discussion of what some people felt to be the basic issue. Put oversimply, this issue relates to the differences between the fundamentalist and the liberal approaches to religion in general and to Christianity or Quakerism in particular.

But the Conference was not designed to enable corporate soul-searching on *every* topic. Perhaps it would have been rushing things to try to set up too much of a dialogue. T. S. Eliot says something about people's being unable to bear too much reality. This was perhaps especially relevant at a gathering one of whose main functions was to bring Friends together, not drive them apart. And we cannot expect more from the whole group than we are prepared to give ourselves.

Special INTRODUCTORY RATES

For Friends World Conference Delegates
and attenders at the Greensboro Gathering

KEEP IN TOUCH!

The Friends Publishing Corporation invites you to enjoy the JOURNAL regularly (twice each month) at
\$5 a year if you live outside the United States
(regular foreign subscription price \$6)

\$4 a year in the United States (regularly \$5)

Friends Journal

Quaker Thought and Life Today

To take advantage of this special offer
(which expires November 1st) please clip
and mail the coupon below.

FRIENDS PUBLISHING CORPORATION
152-A NORTH FIFTEENTH STREET
PHILADELPHIA, PA. 19107, U.S.A.

I was a delegate or an attender at the Friends World Conference or the Greensboro Gathering. Please send me a year's subscription to the FRIENDS JOURNAL. Enclosed is my check or money order for (check one) ☐ \$5.00 (within USA) or ☐ \$6.00 (foreign).

NAME _____

ADDRESS _____

CITY _____ STATE _____ COUNTRY _____

Now that the Conference is over, it is perhaps the time to start some "dialogues" of our own, partly in our own Meetings and partly with others—especially with Meetings with which we may feel we are not at present in total accord on what we regard as fundamentals. Those of us fortunate enough to attend the Conference have been afforded a particular insight into some aspects of the work involved in this process; to help others to understand may be our duty. I myself should be very much interested to revisit the pastoral Meeting I attended during the Conference, for I am almost sure that there we only reached the point, as far as "Quaker dialogue" is concerned, of clearing our corporate throats.

I think I begin to see that although it is a function of a world gathering to ask all the questions it could not possibly provide all the answers. That is now our job.

Oxford, England

NICHOLAS EVENS

Renewal at Greensboro

It was my privilege to attend the recent Greensboro Gathering at the invitation of the Wider Quaker Fellowship, of which I have been a member for more than twenty years. Although I joined the Society of Friends about a year ago, I found I could not relinquish my membership in this broader group.

For me, personally, being present at the Gathering was a significant experience, and I would hope that in the Society of Friends itself it would prove to be vital in renewing the spirit of dedication to be present and at work in significant ways in every forward-moving aspect of life. I felt surrounded on all sides by real conviction stemming from widely varying experiences of the spirit of God, but remaining open to the equally valid experiences of others.

Never have I participated in a group of people so willing to listen to one another. There have been times when I have felt that talk all but obliterated the creative aspect of the Society of Friends; at Greensboro I felt a renewal of the willingness to balance talk with creative listening on a new level. This gives me hope that Friends can and will play an important role in the difficult unfolding years of the future.

Needham, Mass.

ELSIE H. LANDSTROM

Religion Without Props

A note of special interest to Friends is to be found in the privately printed *Tortured for Christ*, an autobiographical book by the Reverend Richard Wurmbrand, a Lutheran minister who spent fourteen years in Communist prisons in his homeland, Rumania, because of his insistence on preaching Christianity. He tells how many Orthodox Christians in Russia, finding themselves without beads, crucifixes, images, incense, candles, books, bread, or wine, found that they could do without all these things by going to God directly in prayer. A spiritual awakening followed, very similar to that of the early Christian era.

Los Angeles

HOWARD E. KERSHNER

To Tap the Divine Power

I enjoyed this issue [July 1st JOURNAL] very much, especially the essay "What Are People For?" by E. F. Schumacher. There is a rabbinic teaching which holds that if one person is de-

stroyed it is as though an entire world is, and if one person is saved it is as though an entire world were delivered.

How is the divine power to be tapped, yoked to our poor human being? The Jewish teaching is clear: by constant attending to it by means of prayer, study, and good deeds. Contemplation is very useful. We are responsible to help and to befriend one another, and to learn to be aware of one another's concerns. All of us, both good and bad, are immersed in the universal communion of the Spirit.

Brooklyn, N. Y.

(RABBI) JOEL ORENT

Announcements

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

MARRIAGES

HAMMOND-ENO—On June 7, in London, England, DEBORAH ENO and BARRY HAMMOND of Pittsburgh, Pa. The groom, a member of Lehigh Valley (Pa.) Meeting, is working for his Ph.D. in Political Science at the University of Pittsburgh.

BEWLEY-LEONARD—On August 5, at Maiden Creek Meeting, Reading, Pa., DOROTHY JO LEONARD, daughter of Rowland and Mary Jane Leonard, and RICHARD SESSIONS BEWLEY, son of Alfred and Mary Bewley. The bride is a member of Reading Meeting; her parents of Richmond (Va.) Meeting. The groom and his parents are members of Dublin (Ireland) Meeting. The couple will live at 14 Linden Lea, Stillorgan, County Dublin, Ireland.

BUDNER-POLK—On August 13, under the care of Westbury (L.I.) Meeting, NANCY KATHLEEN POLK and LAWRENCE EDWARD BUDNER. The bride is a member of Westbury Meeting.

OTTESON-KRITSCHIL—In July, in Philadelphia, BERTHA K. KRITSCHIL and JOHN O. OTTESON. The bride, a member of Central Philadelphia Meeting, at present attends Fair Hill Meeting in Philadelphia.

PEPLOWSKI-JOHNSON—On July 14, in Woodstown, N. J., MARY PEPLOWSKI, daughter of Mr. and Mrs. Walter Peplowski of Harrisonville, N. J., and WAYNE E. JOHNSON, son of Earl and Edith Johnson of Woodstown. The groom and his parents are members of Woodstown Meeting.

STEIGLEMAN-JOHNSON—In Riverton, N. J., BARBARA STEIGLEMAN, daughter of Mr. and Mrs. Harry J. Steigleman of Riverton, and BARRY M. JOHNSON, son of Jean and the late Harvey F. Johnson of Monroeville, N. J. The groom and his mother are members of Woodstown (N.J.) Meeting.

WINDER-HARKER—On August 4, at Adelphi (Md.) Meeting, ANN HARKER, daughter of Charles H. and Eleanore Wolf Harker, and JAMES WINDER, son of James J. and Jean Sutton Winder. The bride and her parents are members of Adelphi Meeting; the groom and his parents, of Alexandria (Va.) Meeting.

DEATHS

ALBERTSON—On June 22, RAYMOND C. ALBERTSON of Westbury, N. Y., son of the late A. Raymond and Harriet C. Albertson. He was a member of Westbury Meeting. Surviving are two brothers, John A. and Robert F.

ATKINSON—On July 27, D. WATSON ATKINSON, Sr., aged 76, of Newtown, Pa., husband of Esther Michener Atkinson. He was chairman of the trustees of Wrightstown (Pa.) Meeting. Surviving, besides his wife, are a son, D. Watson, Jr., and three grandchildren.

DOUITY—On July 24, in Washington, D. C., MICHAEL BURNES DOUITY, aged 32, husband of Judith Risch Douity. He was on the staff of the General Council, U. S. Office of Economic Opportunity. Surviving, besides his wife, are his daughter, Melanie; his mother, Mary Pugh Douity, a member of Friends Meeting of Washington; his father, Kenneth; and a sister, Nina.

PUSEY—On July 8, NORMAN S. PUSEY, aged 63, of West Grove, Pa., husband of Leona R. Pusey. He was a member of London Grove

(Pa.) Meeting. Surviving, besides his wife, are a daughter, Diane P. Blakeslee of San Luis Obispo, Calif.; a son, Solomon J.; and four grandchildren.

REEMER—On May 15, FRED REEMER, aged 55, husband of Rita F. Reemer. A member of Darby (Pa.) Meeting, he had been attending Lehigh Valley Meeting for the past few years.

SHARPLESS—On July 31, THOMAS KITE SHARPLESS, aged 53, husband of Martha B. Sharpless. He was a member of Haverford (Pa.) Meeting. Surviving, besides his wife, are his mother, Grace Warner Waring; a son, Thomas K., Jr. of Princeton, N. J.; a daughter, Dorothy Sharpless Strang of Chicago; a grandson; and two sisters, Suzanne Jamieson and Mary McClelland.

SWAYNE—Suddenly, on August 10, while vacationing in Colorado, KENNETH G. SWAYNE, aged 45, husband of Carol Frazee Swayne. He was a member of Hockessin (Del.) Meeting. Surviving, besides his wife, are two sons; three daughters; his mother, Amelia W. Swayne, and his brother Kingdon W., both members of Newtown (Pa.) Meeting; his brother Philip E., a member of Swarthmore (Pa.) Meeting; and a sister, Carolyn S. Foote of Boise, Idaho.

WOOD—On August 1, ELIZABETH WOODWARD WOOD, wife of Clement C. Wood of Wilmington, Del., and daughter of the late Norris H. and Mary F. Woodward. She was a member of Kennett Meeting, Kennett Square, Pa. Surviving, besides her husband, are a daughter, Mrs. Donald H. Kolb; two brothers, Horace F. and J. Robert Woodward; two grandchildren; and three nieces.

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.

SEPTEMBER

9—Friends House retirement center dedication, opening ceremonies, and tea, 3 p.m., 17401 Norwood Road, Sandy Spring, Md.

9—100th anniversary of opening of Brooklyn (N. Y.) Friends School, 8 p.m., Brooklyn Meeting, 110 Schermerhorn Street.

9—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and business. Bring box lunch. Afternoon reports from Friends World Conference by Quarterly Meeting representatives.

9—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

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

10—Haddonfield Quarterly Meeting at Westfield, N. J. Meeting for worship, 10:30, followed by business meeting and lunch. Children's program for 9th grade and under.

15—Easton Day. Upper Hudson Friends at South Easton (N.Y.) Meeting House. (Turn east off Rt. 40 at Easton Firehouse.) Worship, 11 a.m.; picnic lunch, 12:15, program, 1:30. Adult theme: World Conference. For younger Friends: Hudson Mohawk Junior Meeting, with "dating game." Visitors are welcome.

15-17—Meeting Workers Institute at Pendle Hill, Wallingford, Pa. Discussion on meeting for business and the functioning of committees. For information, write Bainbridge Davis, Wallingford, Pa. 19086.

15-17—Missouri Valley Conference, Rock Springs Ranch, south of Junction City, Kan. Subject: "Developing Spiritual Resources in Ourselves and Our Meetings." Resource people: William P. Taber, Jr. and Leonard Tinker. All invited. For information, write Anne Moore, 1007 Alabama St., Laurence, Kan.

16—"Penn's Greene Country Town"—Jeanes Fair, for the benefit of Jeanes Hospital (the only Quaker-affiliated general hospital), Hasbrook and Hartel Aves., Fox Chase, Philadelphia. Rides, souvenirs, games, musical entertainment, barbecue dinner.

17—Plumstead Meeting, near Gardenville, Pa. Semi-annual meeting for worship, 3 p.m.

23—Philadelphia Quarterly Meeting at Chestnut Hill Meeting House. Worship and Ministry, 10:15; meeting for business, 1:15. Afternoon reports on Barcelona (Spain) Friends by the Negelpachs; on the Friends Neighborhood Guild by Francis Bosworth, retiring director, and his successor, Alexander MacColl; and on the International Christian Seminar for Young People by Robert Bair and Peirce Hammond. Two Peace Committee representatives from each constituent Monthly Meeting are invited to lunch together and, time permitting, to report on their discussion. For lunch reservations write or telephone Dorothy E. Craig, 152 W. Queen Lane, Philadelphia 19144, VI 3-3547.

23—Public meeting sponsored by Friends General Conference Central Committee at Friends Meeting House, Court St., Newtown, Pa. Topic: "In the Time of the Secular City, Where Do Quakers Dwell?" Speaker: Eric Curtis, new headmaster of George School.

23-24—150th anniversary of Wilmington Meeting House, 4th and West Sts., Wilmington, Del. Speakers and refreshments. Saturday, 2:30 p.m. Meeting for worship Sunday, 10:30 a.m. For further information call Lydia Philips, 302-652-4491, September 10 or 14.

24—Warrington Annual Meeting at Warrington Meeting House, on Rt. 74, near Wellsville, Pa. Meeting for worship 11 a.m., followed by lunch and a speaker at 2 p.m.

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: 9-54 a.m., adult study; 11 a.m. meeting for worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

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

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

California

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

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

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

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

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

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call AX 5-0262.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Leslie Pratt Spelman, PY 3-5613.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

SAN JOSE—Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

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

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA — First-day School at 10, meeting at 11, 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). Clerk, Pat Foreman, 472-7950.

WHITTIER — 12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Meeting, 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—Meeting for worship, 11 a.m., New Canaan Road, Wilton, Conn. Phone 966-3040. Jhan Robbins, Clerk; phone 762-8583.

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., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

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

DAYTONA BEACH — Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

GAINESVILLE — 1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE — 303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA — Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, Clerk. Phone 373-0914.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

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

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

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

LAKE FOREST — Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

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

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

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

Indiana

BLOOMINGTON — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

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.

Maine

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

Maryland

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

BETHESDA — Sidwell Friends Lower School, First-day school 10:15. Meeting for worship 11:00 a.m. DE 2-5772.

EASTON — Third Haven Meeting and First-day School, 11 a.m., South Washington St.

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 11 a.m.

SPARKS (suburban Baltimore area) — Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

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

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

WEST FALMOUTH, CAPE COD — Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. 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.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Minnesota-Wisconsin

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

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; 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. First-day School and worship, 11 a.m. 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, 10 a.m., Quaker Road near Mercer Street.

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

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

RIDGEWOOD — Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

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

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

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

New Mexico

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

LAS VEGAS — 828 - 8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

SANTE FE — Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante 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 MA8-8127.

CLINTON — Meeting, Sundays, 10 a.m., Kirkland Art Center, On-the-Park. UL 3-2245.

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 SPring 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 and First-day School, 11 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, 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

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

WILMINGTON — Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m., First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk. Area code 513-382-3172.

Oregon

PORTLAND-MULTNOMAH — Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 7-9194.

Pennsylvania

ABINGTON — Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BIRMINGHAM — (South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

CHESTER — 24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD — at Concordville, south of intersection of Routes 1 and old 322. First-day School, 10:00 a.m.; meeting for worship, 11:15 a.m.

DOYLESTOWN — East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK — At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

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

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

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

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

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

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

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

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

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

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

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day school 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, 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.

From July 30th to September 3rd, inclusive: Frankford Meetings held jointly at Penn & Orthodox Sts. 11 a.m.

Beginning September 10th these two Meetings will meet separately at their respective Meeting Houses:

Frankford, Penn & Orthodox Sts. 11 a.m. Frankford, Unity & Wain Sts. 11 a.m.

Germantown Meeting, Coulter Street and Germantown avenue.

Green Street Meeting, 45 W. School House Lane.

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.

QUAKERTOWN—Richland Monthly Meeting, Main and Mill Streets. First-day school, 10 a.m., meeting for worship, 10:30 a.m.

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road. Meeting for worship, 10 a.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m. Fourth Day 7:30 p.m., Hickman Home.

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

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

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

Tennessee

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

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

Texas

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

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

HOUSTON—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

Vermont

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

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

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

Washington

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

POSITIONS WANTED

DULCIMER PLAYER SEEKS EMPLOYMENT which need not be related to complete alternative service. Please write, Michael J. Cohen, 3945 Fairmount Avenue, Philadelphia, Pa. 19104.

FRIEND DESIRES POSITION AS COMPANION or for light housekeeping, Philadelphia area. Sleep in. No nursing. Write Box L-409, Friends Journal.

WANTED

BOOKKEEPER-TYPIST—Qualified Friend needed immediately in Friends World Committee, 152-A N. 15th Street, Philadelphia, Pa. 19102

SECRETARY—Friend with good office skills and initiative needed immediately for work with WIDER QUAKER FELLOWSHIP, Friends World Committee, 152-A N. 15th Street, Philadelphia, Pa. 19102. Phone: (215) LO 3-0757.

IMMEDIATE EMPLOYMENT—Administrative Secretary needed to oversee committee work, plan fund raising, supervise office. Write Peace Action Program, New York Yearly Meeting, 15 Rutherford Place, New York, N. Y. 10003

MATURE, IMAGINATIVE COUPLE. Small, co-ed elementary school in lovely New Hampshire. Teach academics, arts, crafts, recreation. Houseparents to ten children. Salary, apartment, board. William Meeh, Horizon's Edge, Canterbury, N. H.

PART-TIME BUSINESS MANAGER for Friends Center, 20 South 12th Street, Philadelphia, Pa. Call or write 12th Street Operating Committee, LO 3-2605, for details and interview.

JUNIOR ACCOUNTANT to assist one-man public accounting firm (Friend). College accounting student or some experience. Prefer conscientious objector. Stanley Cobb, 647 E. Palm St., Altadena, California 91001.

Want to introduce the FRIENDS JOURNAL to someone you know?
Just send the name and address — we will send a sample copy.

Fyfe & Boyd

are pleased to announce that

CHARLES L. AUER

has been admitted as a partner

in our organization

FYFE, AUER & BOYD

Funeral Directors

7047 Germantown Avenue CH 7-8700

JAMES E. FYFE CHARLES L. AUER IRVIN B. BOYD

AVAILABLE

POODLES — AKC, Standards and Moyens, Puppies, Boarding, Escot Kennel, Sandy Spring, Maryland, near Friends House. 301-924-3421.

ASSISTANCE WITH FINANCIAL AFFAIRS FROM PUBLIC ACCOUNTANT who desires to retire from commercial practice and assist older Friends with their personal financial matters. Arrangements must be made while you are still able to give necessary instructions. J. Charles Windle, R.D. 1, Honey Brook, Pa. 19344.

FUEL OIL
1¢ PER GALLON DISCOUNT
OIL BURNER SERVICE
\$22 per year
GROUP INSURANCE
Other Membership Benefits
PHILADELPHIA CONSUMER SERVICES COOPERATIVE
Box 4164 Philadelphia 19144
VI 4-2766

What Ever Happened to the Old-Fashioned Rocking Chair?

In its compact modern version it fills a real need in helping to improve circulation and to banish leg cramps and insomnia. Practical for Christmas or birthday. Rocking increases your energy. For details write

BOX R-384, FRIENDS JOURNAL

Advertising Rates

DISPLAY — 1 page—\$100; 2 columns—\$68.40; half page (horizontal)—\$52.55; 1 column—\$35.65; 1-column width: 8"—\$33.15; 7"—\$29.60; 6"—\$25.85; 5"—\$22; 4"—\$17.90; 3"—\$13.70; 2"—\$9.30; 1"—\$4.75. Discounts for six or more insertions.

CLASSIFIED—10¢ a word. Discounts for six or more insertions. Minimum: 12 words. (A Journal box number counts as three words.)

MEETING NOTICES—26¢ per line. No discounts. **DEADLINE**—15 days before date of issue.

FRIENDS JOURNAL

152-A N. 15th St., Philadelphia, 19102

STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

FRIENDS BOOK STORE

302 ARCH ST., PHILADELPHIA, PA. 19106

sells over the counter and by mail books of all kinds, especially Quaker, devotional, religious, biographical, and children's books. Mail and telephone orders filled promptly. Call or write.

Telephone: MArket 7-3576

4 1/4% SAVINGS ACCOUNT
SAVINGS CERTIFICATES 5%



FRED A. WERNER, President

HOME OFFICE . . .

32 So. Lansdowne Ave., Lansdowne, Pa.

LAWRENCE PARK OFFICE . . .

Lawrence Road, Broomall, Pa.

World Peace Bank

forming to finance food shipments to India, peace in Vietnam, and other peace projects exclusively. Transfer your savings from a war-supporting bank. Write:

ROBERT HENDRY, DRAWER D, ABERDEEN, MD. 21001, or call WASHINGTON, D. C. 462-5631.



THE SERVICEMAN AT PRAYER

by L. P. Fitzgerald

This pocket-size book by a chaplain, containing 124 prayers for servicemen, comes as a timely help when more and more young men are facing difficulties in times of war. \$1.00 each, \$10.00 per doz. postpaid.

The Upper Room

The world's most widely used devotional guide
1908 Grand Ave. Nashville, Tenn. 37203

A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER

10 SOUTH 37th STREET, PHILADELPHIA, PA. 19104

Telephone EVergreen 6-1535

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$15,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION

126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SK yline 7-5138

Quaker printers bring British favorite to
American Audience

HORACE B. POINTING

"Man on a Moving Stairway, and other Quakerly Essays" brings together 31 of the pieces which have delighted English Friends for many years. Maude Brayshaw writes: "Rarely does one meet a book that may be read for sheer entertainment, for promoting serious thought, or for devotional use . . . vivid little pictures in words . . . mark the teacher who knows how to make his lessons stick in his hearers' minds." For example:

"In some groups (says Horace Pointing) I am regarded, so I'm told, as an 'odd-bod' . . . the Society of Friends has tended to collect more (odd-bods) than most of the other religious groups so that Quakerism in itself is widely regarded as odd-bodderly. That should not shake us if we Friends, in taking a line of our own, act on principle and one true guidance."

Horace Pointing's Aunt Ann Onymous has the last word: "A prescription: Mix a dessert-spoonful of humility with some self-examination and recollection; add a dozen drops of tenderness, and sweeten with humour and sympathy. Stir the whole into a half-teacupful of the cold waters of common sense (very refreshing), and take whenever you feel uppish. . . . One dose is usually sufficient, but in the case of Quakers, two may be needed."

128 pp., cloth bound: \$3.00

FRIENDS BOOK STORE

302 ARCH STREET, PHILADELPHIA, PA. 19106

FRIENDS BOOK & SUPPLY HOUSE

101 QUAKER HILL DR., RICHMOND, IND. 47374

Published 1967 by
THE TURNPIKE PRESS, ANNANDALE, VIRGINIA
Ralph A. Rose and David H. Scull

For Social Science Teaching

ANTIOCH-PUTNEY

Graduate School of Education

VARIED M. A. T. PROGRAM

- INDEPENDENT STUDY
- INTERNSHIPS
- FIELD TRIPS
- ACADEMIC COURSES
- SEMINARS
- GRADUATE WORK

CENTERS

- Philadelphia
- Putney, Vt.
- Washington
- Yellow Springs, O.

Financial Aid Available—Write

PROF. ROY P. FAIRFIELD

Antioch College, Yellow Springs, Ohio 45387

Horizon's Edge

Country-Home School

A boarding school for girls and boys, ages 6-14. The challenging academic program in small ungraded classes is geared to the maximum interest and ability of each individual within the group. Limited enrollment makes possible a family-like atmosphere conducive to the child's total growth. Work program develops inner standards and responsibility.

WILLIAM MEEH, Headmaster
CANTERBURY, NEW HAMPSHIRE

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA, PA. 19151

A Coeducational Country Day School

Four-year kindergarten through 12th Grade
College Preparatory Curriculum

Founded in 1845 by the Society of Friends,
our school continues to emphasize
integrity, freedom, simplicity in education
through concern for the individual student.

MERRILL E. BUSH, Headmaster

The Penington

215 EAST 15TH ST.
NEW YORK 3, N. Y.

The Quaker residence in a desirable location of New York City—welcomes Friends and friends of Friends. Write or telephone for reservations.

Telephone Code 212 — GRamercy 5-9193

LONG ISLAND HOMES

BALDWIN & VICINITY — 1000 LISTINGS

- near Friends Meetings!
- near Friends schools—
- nursery through college!
- convenient to NYC!

MULTIPLE LISTING SERVICE

WILBUR L. LEW — Realtor

516-483-4423 1082 Grand Avenue
North Baldwin, N.Y. 11510

See our photo files! May we help you?

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MARYLAND 20860

*A Coeducational Boarding School
10th - 11th - 12th grades, under
care of Baltimore Yearly Meetings*

For students seeking a college-preparatory curriculum as well as for those interested in a terminal academic program. Twenty-five miles from Washington, D. C., and Baltimore, Md.

"Let your lives speak"

C. THORNTON BROWN, JR.
Acting Headmaster

Adult Degree Program

for men and women over 25 seeking liberal arts education. B.A. degree may be earned through series of six-month study cycles combining two-week seminars on campus twice yearly with independent study at home. Students may start in July, August, January, or February.

**Write Box F, Adult Degree
Program, Goddard College,
Plainfield, Vermont**

Belvedere Convalescent Home

2507 Chestnut St., Chester, Pa.

TR 2-5373

Visit our most recently completed wing . . . private and semiprivate rooms with bath; large solarium overlooking six-acre estate on the edge of Swarthmore. . . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of

MRS. SADIE P. TURNER

In Philadelphia the FRIENDS JOURNAL is on sale at the John Wanamaker store and at the Friends Book Store, 302 Arch Street

To subscribe for the JOURNAL mail the coupon below

FRIENDS JOURNAL

152-A NORTH FIFTEENTH STREET, PHILADELPHIA, PA. 19102

- ☐ This is a new subscription at special rate of \$4.50 for the first year (foreign rate \$5.50).
- ☐ Renew my subscription for a year at \$5 (foreign rate \$6).
- ☐ Enroll me as a Friends Journal Associate, helping to meet publication costs not covered by the subscription price. Associates make tax-deductible contributions of any amount (but not less than \$5) above the subscription price.
- ☐ \$_____ (check or money order) enclosed. ☐ Bill me.

NAME _____

ADDRESS _____

CITY _____

STATE _____

CODE _____

Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors
or call Rachael Gross, WI 7-0855

Christopher Nicholson, A.C.S.W., Philadelphia
44, Pa., call DA 9-7291 between 8 and 10 p.m.
Annemargret L. Osterkamp, A.C.S.W., 154 N.
15th St., Phila., GE 8-2329 between 8 and
10 p.m.
Barbara Graves, A.C.S.W., 154 N. 15th St.,
Phila., VI 3-9394 between 8 and 10 p.m.
Ross Roby, M.D., Howard Page Wood, M.D.,
consultants.

The Sidwell Friends School WASHINGTON, D. C.

A Quaker institution now in its
84th year, offering 14 years of coedu-
cational instruction from Kindergarten
through Grade 12.

Active concern for the Quaker spirit
stresses academic and personal excel-
lence, in an environment enriched by
diversified points of view and back-
grounds. We welcome applications of
Friends and others who consider im-
portant our School's philosophy.

ROBERT L. SMITH, *Headmaster*

FRIENDS' SELECT SCHOOL

THE PARKWAY AT SEVENTEENTH ST.
PHILADELPHIA 3, PENNSYLVANIA

Established 1689

Coeducational Day School

Kindergarten through Twelfth Grade

While college preparation is a primary
aim, personal guidance helps each student
to develop as an individual. Spiritual
values and Quaker principles are empha-
sized. Central location provides many edu-
cational resources and easy access from
the suburbs. Friends interested in a sound
academic program are encouraged to apply.

G. Laurence Blauvelt, *Headmaster*



ABINGTON FRIENDS SCHOOL

Established 1697

Jenkintown, Pa. 19046, 886-4350

COLLEGE PREPARATORY
NURSERY THROUGH 12TH GRADE

Now offering coeducation
through 5th grade, with plans
for its continuation throughout
the school. Girls in all grades.

A development campaign to sup-
port a new era of growth and com-
mitment is now in progress.

ADELBERT MASON,
Headmaster

INVEST IN GROWING MEETINGS

You can invest in the building of meeting
houses by purchasing mortgage pool notes
of FRIENDS MEETING HOUSE FUND,
INC. Interest: 4% payable semiannually.
For prospectus and specimen note, write:
FRIENDS GENERAL CONFERENCE
1520 Race Street Philadelphia, Pa. 19102

FRIENDS ACADEMY



A day school for boys and girls from
pre-primary through 12th grade. For
information about faculty and staff
vacancies or admissions write or call:

FREDERIC B. WITHINGTON
HEADMASTER

DUCK POND ROAD, LOCUST VALLEY,
LONG ISLAND, NEW YORK 11560
516 ORIOLE 6-0393

Friends Boarding School

Barnesville, Ohio

Regarding admissions for 1968-1969:

We shall probably have no more than
thirty-three openings for 1968-69. Of
these a dozen are already promised.

If you are considering applying for
admission, please let us know before
the first of the year.

In your consideration, remember that
we are a small, co-educational, rural,
Quaker boarding school; college pre-
paratory but not competitive in spirit;
and that the school is under a Con-
servative Yearly Meeting which loves
and cherishes the school.

For fuller information, write to
Thomas S. Brown, Principal, Barnesville,
Ohio, 43713, or phone 614-425-3655.

MOVING? CHANGE OF ADDRESS? Please insure uninterrupted deliv-
ery of the JOURNAL by sending in advance to the JOURNAL office (152-A
North 15th Street, Philadelphia 19102) both the new and the old addresses,
together with the date of change. (The Post Office charges the JOURNAL
ten cents each for returning misaddressed copies.)

JOHN WOOLMAN SCHOOL

under the care of the

COLLEGE PARK FRIENDS EDUCATIONAL ASSOCIATION

A COEDUCATIONAL BOARDING SCHOOL

for Grades 10, 11, and 12, offering

COLLEGE PREPARATION

INDIVIDUALIZED INSTRUCTION

SIMPLE RURAL LIVING

WORK EXPERIENCE

CONTEMPLATION

SOCIAL ACTION

For student and teacher applications write:

HAROLD BLICKENSTAFF, *Principal*

ROUTE 1, BOX J-26, NEVADA CITY, CALIFORNIA 95959

*The Committee on George School
announces with pleasure the appointment of*

ERIC G. CURTIS

*as Headmaster of George School
effective August 1, 1967*

A coeducational secondary school under the care of
Philadelphia Yearly Meeting, Religious Society of Friends.

Admissions preference given to Friends and children of Friends.

Catalogue furnished upon request.

Please address inquiries to:

JAMES E. ACHTERBERG, *Director of Admissions*

Box 350, George School, Bucks County, Pennsylvania 18940

MRS. GLADYS LINDES
211 S. HENDERSON RD.
KING OF PRUSSIA, PA.
19406

WORLD EDUCATION IN ACTION

"The world is our campus"

An international community of faculty and students participating in seminars, field experience and study-travel throughout the world, in an effort to better understand our changing society and to discover the emerging universal concepts that can unleash creative possibilities for a world at peace.

A Quaker-sponsored four-year liberal arts program. Classes enter in September and February. Contact Registrar, Box B.

FRIENDS WORLD INSTITUTE

MITCHEL GARDENS, WESTBURY, N. Y. 11590 — (516) 248-4383