

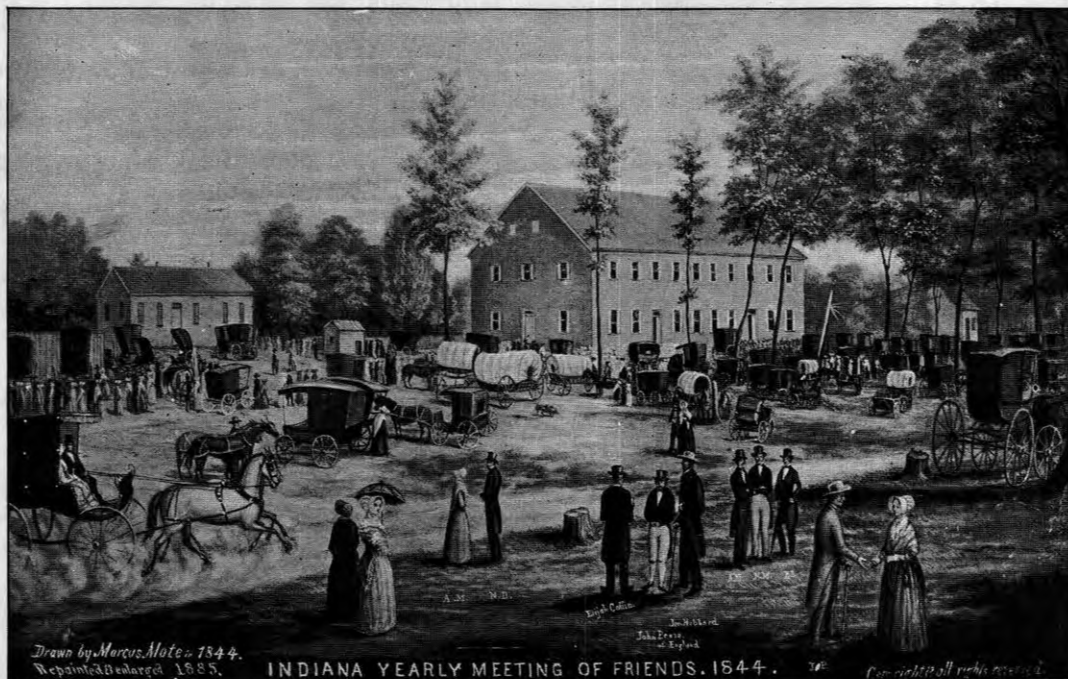
FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 13

SEPTEMBER 15, 1967

NUMBER 18



*Drawn by Marcus Moten, 1844.
Reprinted & enlarged, 1885.*

INDIANA YEARLY MEETING OF FRIENDS, 1844.

(See page 494)

To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent.

—C. G. JUNG

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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

On Course!

FOR the past three regular and two special sessions of the General Assembly visibility ahead at the United Nations has been as low as in this summer's fog-bound waters off the Maine Coast. Keeping one's bearings amid dense pessimism has been a strain on confidence, and there is nothing as thrilling as to have a lighthouse loom ahead just where it should. Friends' representatives at the U.N. approach the Twenty-second General Assembly, which begins next week, with renewed assurance that they are where they ought to be and are on a right heading. The weather to come may be no better than it has been and the navigation no easier, but the last position entered in the log reads "Fourth Friends World Conference, Guilford College, North Carolina, 1967," and the messages recorded unmistakably confirm that Friends belong on the course that points toward the U.N.'s goals.

That the Secretary-General came to the Conference was in itself a confirmation. That Friends invited him confirms their respect for the standard of dedication and integrity of his person as well as the importance they attach to the global reference of his job. His acceptance, U Thant made clear in his speech, was a recognition of the importance of the human factor in world affairs and of the "engagement" of this particular gathering in the cause of the good of the whole human community. The Conference "Message" included his words "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."

Hugh Doncaster's almost blinding flashes dispelled any doubts of where we are. Our faith is not just a peculiar hit of leaven; it is "the power of God himself." It is relevant at every level of our human actions, he said, and the world is dying for lack of its being brought into play. Let the world say cynically that there is no way to peace; how could we be unsure of it when the course is so brightly lit?

The statements of the Conference on the Vietnam war, on racial conflict, and on the sharing of the world's resources directly confirmed the policies of the U.N. delegates we do our best to encourage.

The study material that came from the Conference on the peace testimony strengthens our resolves on what, as Friends' representatives at the U.N., we have been trying to stand for: general and complete disarmament, peace-keeping operations in the manner of police and not by armed forces, and courts or arbitration procedures with authority for peaceful settlements of disputes.

Finally, Douglas Steere held forth that hope that every navigator cherishes and knows will be realized—the lifting of the fog. The clearing may be just ahead, he said. Historically we can be very close to the end of mass warfare. "It is in the predawn chill that we must all carry on our work for peace, refusing to be intimidated."

With such confirmations can we here at QUNP fail to hold a steady helm?

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FRIENDS JOURNAL

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

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Editorial Comments

Do Not Fold, Spindle, or Mutilate

ALL this chat about programmed and unprogrammed Friends makes me feel like an idle computer." This quotable quote from an Irish delegate to the Friends World Conference brings to mind a picture of Quakers assembled at a meeting for worship. If the meeting is an unprogrammed one everything depends on the worshippers. Are they indeed sitting there like idle computers or, worse, like unprogrammed idle computers—like rows of IBM cards without a message on them?

One of those ubiquitous individuals with a Quaker grandmother came into the JOURNAL office a few days ago and observed cheerfully (after overcoming her disappointment at the fact that no one on the staff had a Quaker bonnet) that Quakers aren't really flourishing these days, are they, and then went on to ask: "Now it's true, isn't it, that everyone is silent in a Quaker Meeting and only speaks if moved by the Holy Spirit?"

Well, ye-es, we replied, at a loss to know how to start filling in the gaps that had opened up since the demise of the Quaker grandmother. We could have told her that according to the tradition accepted by many Friends what happens is this: He to whom the Holy Spirit speaks suddenly finds himself on his feet delivering a message of spiritual significance. A new Friend is led to believe that this message will not only be coherent; it will be eloquent and altogether acceptable. To some the process sounds like black magic.

(Time enough, some other day, to expostulate on ministry that is too frequent and too long. Today we are being mindful of the fact that while there is much bemoaning the lack of adequate ministry, newcomers may be frozen into immobility by the rules of the game.)

If it is frightening to think of being tapped on the shoulder, as it were, by the Holy Spirit, and told to get up and minister, it is soothing to Friends to know that they are admonished not to speak unless they cannot possibly keep quiet. Are there not too many Friends whose spiritual growth is stunted because they accept, perhaps for a lifetime, this comfortable dictum?

In a world where many thinkers are pointing out the secularization of Christianity, secular terms might best describe what takes place in a meeting for worship. Is it not something like this: a worshipper feels, more strongly

than ever before, that he should speak, and somehow he gets to his feet. The message—at times it hardly deserves that description—is confused, maybe even inept—somehow it did not turn out right at all. He sits down and suffers intensely.

If our speaker has courage, and if the Meeting encourages him to grow, the next time may be better. If the computer receives any programming. . . .

In its answer to a Query, one Meeting disposed of the problem of lack of ministry by saying that "since we are dependent on the promptings of the Holy Spirit, there is little we can do about it." Might the contrary be more nearly true? A Friend may read widely, study seriously, think deeply, pray frequently, serve purposefully—on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, for there is little time on Sunday morning, and in other areas of life cramming is considered poor preparation indeed. In all these pursuits, may not the Holy Spirit be at work? Cannot Wednesday's thoughts be saved until Sunday? Does not a young Friend, or a new Friend, need freedom to try out, without feeling intimidated, what he can only suspect may be the leadings of the Spirit?

For a novice whose latent abilities need training, what about a public-speaking course at an adult school? Is such an activity quite outside the scope of the Holy Spirit? If the spiritual has become secular, then the secular has also become spiritual, and everything in our world may be grist for the mill of God.

Let us have more, not less, preparation for ministry, even to the extent of refreshing one's memory on the quotations or poems and Bible passages that a person finds meaningful. (We write as one weary of misquotations and jumbled poetry.) Let us only be sure to stop short of advance determination to impose our thoughts, in some specific form, upon our listeners—*no matter what*. Let the Spirit prompt, rearrange, adapt, inspire, but let us give it material to work with.

* * * * *

"Would you like a sample of the FRIENDS JOURNAL in honor of your Quaker grandmother?" we asked our visitor, whereupon she accepted with enthusiasm the most forward-looking issue we could spot on a moment's notice. Who knows how the Holy Spirit may work? E. L. C.

The Rationale of Protest

By CYNTHIA E. KERMAN

FRRIENDS in America are caught today in the trap of living in a system they do not control and cannot approve. What ends does our religious position require us to seek? And what are valid (and, if possible, effective) means to seek these ends—means reflecting the traditional spirit of Friends, meeting our responsibilities to the social order in which we live? How do our protest actions, the things we have been doing to whisper or shout our dissatisfaction with government policy, fit against these measuring rods?

Friends of Green Pastures Quarterly Meeting in Michigan tangled with this problem at their last meeting. A panel of three described various kinds of protests they had shared against the war in Vietnam with some reflections on their reasons. A fourth panel member focused on the dilemma of a Meeting as it struggles to come to consensus on proposed action. The general discussion that followed carried the question in many unexpected directions.

Here, as elsewhere, both private and public ways of protest against the Vietnam war have been employed by Friends. Legal means often seem ineffective, but anarchy is unworkable. We don't know whether witnessing changes the system, but we must witness nonetheless.

Concern, community, and purity were among the benchmarks called to mind as we looked for guidance in Friends' traditions. What seems clearly right to one Friend may seem doubtful or wrong to another. Imposing one's sense of rightness on others is a form of coercion; but to act alone is to break the community and perhaps to relieve it falsely of its responsibility to test and weigh the concern. To beware of self-righteousness; to be ready to sacrifice time, money, dignity, or freedom; to listen to others, yet to stand where one must, leading others to find their Light—this seems to be the peculiar Friends' way. (Hence it was suggested that vigils are more suitable for Friends to sponsor than mass mobilizations or mass demonstrations because it is more possible for people to participate in vigils as they are led, and there is less calculation for effect.)

Is effectiveness a Quaker-type measure? Without it we can't bring about change. Some Friends feel that the most effective direction is to use political power levers, such as dissent from the party in power, whichever it may be. Defeat could be very educational for establishment-builders. But one Friend said: "Too much care for effectiveness in the long run will damage our effective-

ness. There is a place for reason in considering one's witness, but in the long run the effects of witness are removed from our knowledge. The source of our concern is somewhere outside of its effect: a concern is laid upon us and we have to act out this concern even if we make fools of ourselves."

While some stressed purity of concern and the ultimate call to holy poverty to free ourselves from "Caesar's things," to some others that sounded like withdrawal from society and an evasion of our responsibility to act. We are mixed in the system without hope of escape; purity is impossible. Still, we are here to act out of love and to keep our windows open to truth. Tax refusal, for instance, may be a means of *speaking* to people—not only of purifying our lives.

The effectiveness of the radical witness is to pull the whole spectrum of possible actions over a little toward the side of dissent and freedom, and maybe to release a man who never has signed his name on a petition so that he will feel able to perform that simple act of protest. Even those who professionally have to defend the system can be moved by such confrontations, as was a man from the State Department who had argued with many opposers until he was obviously on the precipice of defending what he deplored.

The tensions of legality vs. illegality, calling vs. community, effectiveness vs. purity, were all as apparent in the discussion as in Ann Arbor Meeting's struggle to work through its corporate witness in the course of this year. When a Government license to send aid to North and South Vietnam was denied, some wanted the Meeting to proceed with sending money; some felt concern for the officers of the Meeting on whom legal penalties might fall; some felt individuals should go ahead and make their witness; some felt the Meeting community should work as a whole; some questioned the usefulness of a token gift; some asked how, in conscience, we could keep from giving it; some wanted confrontation with the Government, some wanted to support the concept of law, not to break it.

If there is friction among Friends in the protest field, there is also friction in working with non-Friends. It is difficult to relate to such a motley assortment as the groups that took part in the Spring Mobilization in New York, with their varying political viewpoints and life-styles. Yet we can recognize that we and they are together in feeling the need to witness against the unacceptable actions of our society; a high morality may wear strange apparel.

One persistent not-yet-Friend pushed us very hard on

Cynthia E. Kerman of Ann Arbor (Mich.) Meeting is clerk of Green Pastures Quarterly Meeting.

the issue of personal integrity. Knowing as we do what our government is doing in Vietnam, knowing we are a part of it, is our talk of being caught in the system, of responsibility to ourselves and our families, of powerless-

ness, any more moral than the rationalizations of Hitler's "good Germans"? Is our waiting for a call to act a way of escape? Each of us must face these questions alone and in God's silence.

From the Ecumenical World

By WILLIAM HUBBEN

THE major Protestant churches are taking stock of their ecumenical efforts. At the sessions of the Faith and Order Commission of the World Council of Churches held in August in Bristol, England, where delegates from forty countries met, Dr. Lukas Vischer of Switzerland said that it is no longer enough to compare denominational differences and review past traditions for "archeological reasons"; The unity the churches already have should be manifested in their attempt to meet the challenges of today. Hostility and apathy exist side by side with the efforts of some theologians to "compose God's requiem." A special commission studied the relation of the churches to the scientific spirit of our age and catalogued the differences between the Bible, Christian tradition, and the contemporary outlook of science. The same commission will submit a report to the 1968 Fourth World Assembly, to meet next July 4-20 in Uppsala, near Stockholm, Sweden.

The theme of the Uppsala Assembly will be "Behold I Make All Things new." In attendance will be about 2250 people of whom almost eight hundred will be official delegates from the 231 member churches of the Orthodox, Protestant, Anglican, and Old Catholic confessions. The Roman Catholic Church will be invited to send fifteen "delegate-observers," who for the first time will have the privilege of sharing actively in the proceedings.

Although the Catholic Church has declined membership in the World Council, Dr. Robert McAfee Brown, a leading Protestant theologian from California, has proposed that Pope Paul VI be invited to address the Assembly, but the Council's Executive Committee has not yet made a decision about this.

* * *

Ecumenism is getting accustomed to encountering opposition. The Pope's visit to the ecumenical Patriarch Athenagoras I, titular head of the world's 160 million Eastern Orthodox members, took place amidst unfriendly echoes from Greece, whose Orthodox leaders accuse the Patriarch of "total subjugation to the Pope." As in the case of the Anglican church, the dogma of papal infallibility is considered also by many in Orthodox circles the chief obstacle to all reunion efforts. In some Orthodox monasteries the name of the Patriarch is even omitted from prayers because of his cordial relations with Rome.

* * *

A remarkable symposium with Christian and Marxist sponsorship was held last April in Marienbad, Czechoslovakia, pre-

ceded by local meetings in France and Germany, where the two international groups felt a common concern.

At Marienbad Professor Roger Garaudy, a member of the French Central Committee of the Communist Party, pointed out the need for such an encounter when he stated that man is now in a position to destroy the world. Both sides must develop new thinking to benefit mankind, he said, and neither can any longer afford to ignore the other. In both camps a sense of alienation is noticeable. The two groups fully recognized their considerable differences but at least agreed on a common formula for human freedom in stating that true freedom implies the right of the individual to develop his powers in full.

* * *

Bishop Robinson's book *Honest to God* has stimulated a good many helpful publications. But the great mass of English people, who attend church only on a very few occasions throughout the year, have remained unaffected by these discussions. Enrollment as well as attendance statistics have steadily decreased. About twenty-eight million of the present generation have been baptized in the Church of England; of these only about ten million were later confirmed. The clergy's estimate of church attendance is always below ten per cent—in some cases as low as one per cent. Recruitment of young men for a church career is increasingly difficult.

In the United States a three-to-five-year project is being launched under the leadership of the National Council to recruit men and women for church careers and the ministry, since the former isolated approach by the administrations and faculties of colleges and universities is proving insufficient. The Council's concerted effort aims at high-quality leadership for the church's ministry in the coming decade.

* * *

The June Assembly of the German Protestant Churches, held in Hannover, closed with a mass meeting of 45,000 participants. The theme of the four-day assembly was peace. One-third of the 17,000 registered attenders were high school and college students, who insisted on discussing Vietnam as well as the unrest among German students that is attributed to a severe crisis of confidence between the intellectual leadership of the nation and the present young generation. Among the innovations at the Assembly was the singing of psalms and prayers to jazz tunes accompanied by combo bands. Francis of Assisi's prayer for peace closed discussions that at times had risen to a rather controversial pitch.

* * *

Church music and ceremonies that were unconventional

William Hubben, former editor of the FRIENDS JOURNAL, is now teaching at the William Penn Charter School, Philadelphia.

also marked the annual June fiesta of New York City's Catholic Puerto Ricans in the Randall's Island Stadium. Several thousand persons heard for the first time an outdoor mass accompanied by guitar and accordion rhythms punctuated by castanets. Among the subjects for prayer proposed in a Spanish sermon were the special educational needs of Puerto Rican children, better housing, free legal services, protection against consumer exploitation, and better relations with the police.

* * *

When earlier this year Catholics and Jews in New York State clashed on rather sensitive issues, the "saintly art of ecumenism" (as *The New York Times* called it) underwent a severe test. Yet the experience also produced a tentative code of behavior for ecumenists. Of the issues at stake, the liberalizing of abortion laws received more attention than state aid for parochial schools. Jewish leaders felt insulted when Catholic speakers called abortion murder or genocide even in cases of rape or danger to the mother. The Protestant paper *Christianity and Crisis* criticized the Catholics for oversimplifying the issue by ignoring such moral considerations as the conditions of the mother's or the child's life. Finally, a committee of Catholic bishops reminded the Catholic public that this country, with the largest Jewish population in the world, should make a historic contribution to the cause of Catholic-Jewish harmony. They encouraged joint prayer and declared that Catholic texts should be purged of antisemitic material and should contain an honest history of Christian anti-Semitism. At about the same time the Reverend Joseph R. Estes, a leading Southern Baptist, recommended some guidelines for Baptist-Catholic talks. He said the belief that all Christians must become Baptists is just as dangerous as the notion that all Christians must "return" to Rome.

* * *

From Spain come reports of major progress in purging Catholic textbooks of hostile references to Protestants, Jews, and Orthodox Catholics. This summer Spain has granted official recognition to its 30,000 Protestants and its 25,000 Jews and Moslems. The new liberties pertain to civil marriage, religious instruction, and burials. However, religious services are not permitted in public but must be held indoors. Catholicism is still "the only true faith" in Spain, and conversions to Protestantism are made difficult. Some Protestant communities have refused to apply for recognition as a "religious society," maintaining that they are Christian churches.

The first inauguration of a Protestant bishop was celebrated in June in the Madrid Church of the Redeemer, with a few Catholic dignitaries and a number of Anglicans witnessing the ceremony. Many Protestants feel that the new church laws are more effective in controlling them than in giving them freedom.

* * *

The rising ferment among Catholics in the United States and elsewhere has become a matter of general knowledge. Hardly a week passes without news of the rebellion of some Catholic priests against their superiors, the marriage of priests or nuns, or Catholic discussions of birth control, intermarriage, and the authoritarianism of the church. Abroad, events among

the five million Catholics of England are as turbulent as the radical liberalism of the Dutch Catholics, whom the Vatican repeatedly has admonished for their heretical tendencies. The activities of laymen are a new element in Catholicism. At a Chicago meeting held last April the Catholic laymen demanded a voice in the selection of the major ecclesiastical officials of their diocese, as well as a "significant" membership on school boards and in the general administration of the Church. At the March meeting of the United States National Catholic educational Association in Atlantic City, New Jersey, a proposal for a suburban coeducational seminary for future priests and nuns was received enthusiastically. The Reverend Eugene C. Kennedy, professor of psychology at the Illinois Maryknoll Seminary, who made the suggestion, believes that priests and nuns will be better prepared for their future state of celibacy when trained under the realistic conditions of life.

* * *

An important decision attributable to the initiative of laymen has been made by officials representing the Catholic Knights of Columbus and 500,000 of this country's four million predominantly Protestant Freemasons. Their announcement earlier this year that they would found a joint national-action program in matters of moral, civic, and social concern met with great surprise. Their former hostility dates back to the eighteenth century; the present decision seems a direct outgrowth of the 1962-1965 Vatican Council. The objectives of future cooperation are the promotion of patriotism and love for our country under God, good citizenship, and responsible training of youth for leadership in our democratic way of life.

* * *

The financial privileges of the churches again have been under critical examination. Bishop James A. Pike has proposed that churches be taxed on their vast real-estate holdings and their industrial and agricultural properties. It is generally believed that the real-estate value of the churches amounts to 80 billion dollars in the United States alone. The Catholic Church is the largest owner of industrial and banking interests. Only six years ago the Catholic-owned Christian Brothers winery in California had to settle a back income tax of \$3.5 million. In Rome Finance Minister Preti disclosed that in 1965 the Vatican earned \$5.22 million in Italian stock dividends. No decision has yet been made in Italy about taxing such income.

Some Protestant circles in the United States feel concerned about the property holdings of their churches. The Anglican Lawyers Guild of St. Ives advocates a re-examination of the present tax-exempt status of churches.

* * *

It is a pleasure to conclude this all-too-brief survey with the listing of a thirty-page Catholic pamphlet that deals in a fair and entirely sympathetic manner with Friends. *Our Neighbors, the Friends* by William J. Whalen, published by the Claretian Publications, (Chicago) appeared in the January issue of *The U.S. Catholic*. The spirit of understanding and good will prevailing throughout its pages is a remarkable contribution to the cause of the ecumenical movement.

"Old Rockin' Chair's Got Me"

By ETHAN ALLEN NEVIN

"WHAT ever happened to the old-fashioned rocking chair?" asks an advertiser in the FRIENDS JOURNAL. "What ever is going to happen to the old-fashioned rocking chair?" is the question I should like to ask. In the parlor of the Race Street Meeting House in Philadelphia there is an ancient rocker, small, dark brown, inconspicuous. Around it is tied a piece of string signifying that it is not to be sat upon. In it no baby-sitter would *think* of rocking to sleep even a birthright sprout. In keeping with Quaker simplicity, the piece of string is not a velvet rope, nor is there a bronze plaque



Lucretia Mott (1793-1880)

to indicate that this chair, having belonged to Lucretia Mott, is a Sacred Relic. However, the persevering seeker will find a modest label on the chair's back.

Perhaps it is an unfailing portent of approaching senility when one (in addition to being preoccupied with rocking chairs) catches himself humming the hymn tunes of his childhood days. More and more of late I have found running through my head: "Change and decay in all around I see; Help of the helpless, O abide with me!" Is it likewise from early Sunday-school lessons that I recall how, when it was asked, "Why, seeing times are not hidden from the Almighty, do they that know him not see his days?" the answer came swiftly back: "Some remove the landmarks" (Job 24:1-2)?

Ethan Nevin, formerly assistant editor of the FRIENDS JOURNAL, contributes occasional articles and poems to this and to other publications. He has recently served on the staff of the Central Committee for Conscientious Objectors in Philadelphia.

When it comes to the preservation of landmarks, city planners and historical commissions (and, indeed, most of us) seem to develop a blind spot or an *idée fixe*. One particular era (such as "early America") is singled out as being of special worth, and it is then cherished even to the extent of expensive and lifeless "restorations" and fabrications (which prove none the less lucrative as tourist traps), while all else is demolished as rapidly as possible. What we fail to see is that buildings (like rocking chairs) become landmarks—acquire values and meanings for us, quite apart from their antiquity. In fact, the very incongruity of layer after layer of the cumulative impress of human life on these landmarks is an important part of how and why we feel as we do about them.

In a FRIENDS JOURNAL article, "Strangers Within the Gates" (September 1, 1966), Ethel McClellan described the marked effect that another Philadelphia meeting house—that at Fourth and Arch Streets—had on sightseers who visited it. Is it whimsical to suppose that, despite the Quaker doctrine that it is people and not buildings that are "consecrated," there may be that of God in certain of these landmarks? And may not the "souls of the righteous" be there also? I know of at least one Friend who is firmly convinced that a disembodied sprite named William Bacon Evans hovers about at Arch Street Meeting House and occasionally "speaks to her condition."

There is, to me at least, a delightful symbolism in the fact that above Lucretia Mott's decaying rocking chair at Race Street hangs a jaunty little "mobile." (If it were at Arch Street, I would suspect it was the work of nimble-fingered Bacon Evans.)

Rocking chairs and mobiles have one thing in common: both move, but neither gets anywhere. Yet both have become symbols of something that mankind apparently needs. Possibly in an age obsessed with full-speed-ahead progress these symbols are more significant than we have realized. The old and the new must coexist, of course; so must the old and the young. And both must learn to "wait upon the Spirit," not becoming pillars of salt but, on the other hand, not rushing down a steep place to their own destruction. Still, I cannot help wondering if Lucretia Mott's rocking chair will feel entirely at home in the ultramodern Race Street Meeting House of the future.

We must move out of the security of our meeting houses and into the areas of controversy and crisis where violence in society is bred. Surely we cannot hope to change and improve our communities unless we are first willing to stretch and change our lives and patterns of responses.

—ROSS FLANNIGAN

Confessions of a Pharisee

By DONALD MARVIN JOY

IT about did me in the day I saw the horrid truth: there is a strong strain of the ancient Pharisees in me—as surely as if I had sprouted from their family tree. As much as it embarrasses me to admit it, I must confess that I often seem to stand more nearly in a line of direct descent from the Pharisees than from my Lord. Let me outline my confessions:

I confess that I tend to judge “religion” by outward, usually material appearances. It troubles me to admit it, especially when Jesus forbade judging anybody by external evidences. But it seems so urgent; I have to have *some* way to tell who the Christians and the non-Christians are in the world. I know Jesus told me to look at their fruits—but that takes a lot of waiting, maybe years. Fruits are long-range results, and I need to know now. Hard as I try, it is not easy to obey Christ on this issue.

I confess, also, that I probably formed my idea of what a Christian is by watching other people's behavior more than by examining their inner commitments. No doubt all children growing up in church do the same. Long before they know that there is anything internal about one's relationship with Christ, they can see the external effects of that relationship. So they mimic what they see—and turn into infant Pharisees. No wonder someone said, “Religious homes tend to produce Pharisees, and pagan children make good Christians!” My own children are probably, at this moment, imitating Christian behavior—externals—without seeing the internal dimensions of their parents' faith. I confess that it is easy to lapse into mechanical religious activity instead of spontaneously pouring out my life for the love of Christ.

My “religious duties” list isn't as long as your arm, but I am pretty particular about my own code of behavior. Now and then I find myself whining “I mustn't do that because it's not consistent with my standards,” or “People would lose faith in me,” when instead I should be saying “I gladly abstain as a testimony of my love for Christ and my respect for all he represents!” I lapse so easily from dynamic Christianity to mechanical Pharisaism—into doing the right things for the wrong reasons!

I confess that I tend to want to impose my personal standards upon new converts and all other Christians.

I forget too easily that my deep convictions have been arrived at under the patient light of the Holy Spirit, who could surely lead others also to well-reasoned faith and full-flowered discipleship. And I am dogged by the

persistent temptation to think that if I can only get others to conform to my own Christian code I have won them to Christ. But he reminds me I may have made them, instead, two-fold more the children of hell.

I confess that I tend to “grandstand,” to parade my piety and my virtues. Satan snipes at me almost daily with the slings and arrows of the “pride of life.” As I throw myself into vigorous Christian service he whispers from my shoulder, “How do people think you're doing?” or, worse: “You've bowled them over; you're tremendous.” Even when I am speaking to a friend to lead him to Christ, Satan has crawled inside my own cranium with the impudent question, “Does he think you're pretty great? How are you doing, old boy?” He snags me into consciously cultivating humility so he can turn it into evil pride. In short, he seems determined to make me a complete Pharisee. But I pray God to keep me Christian.

There are, no doubt, other confessions I could make. I shudder at the thoughts of being a spiritual descendant of the Pharisees. Jesus said that such false faces would stand in line behind heathen shysters and immoral wretches at the gates of his kingdom. Whether he meant that in the rank order of their rottenness the Pharisees were the worst, or only that the hopeless derelicts would be more appropriately desperate to enter in, I don't know. What further complicates things for me is that he not only seemed to tolerate such undesirables and to make them the heroes of his stories, he plainly went out of his way to engage them in conversations and to associate with them. The Pharisees, naturally, didn't hesitate to torpedo him for such associations, but they wouldn't find much fault with my well-chosen “kosher” friends. I wonder whether I'm courageous enough to follow Jesus' example and his commission.

In my weak moments I comfort myself by remembering that Pharisees were pretty decent people. There was not much crime among them; they were theologically as sound as a dollar; they preserved the faith. Pharisees have always distinguished themselves as conservative, respectable, clean—not a bad crowd to cast your lot with.

Odd thing! The Pharisees put Jesus on a cross. So did I.

Without the Darkness

By ALICE MACKENZIE SWAIM

Without the darkness,
Would we see the star?
Without deep silence,
Hear the angel song?
Without despair,
The miracle
Our hearts have sought
So long?

Donald M. Joy is executive editor of Sunday-school literature for the Free Methodist Church, with headquarters at Winona Lake, Indiana. This article (here slightly abridged) has been reprinted, by permission, from *The Evangelical Friend*.

Arab and Israeli—A World Apart

By A. C. FORREST

THE most sobering experience I had during three weeks of travel through the Middle East was to sense the deep differences in Arab and Israeli thinking. Arab hostility to Israel is greater than ever. The Israelis don't seem to understand why.

Young Arabs are most hostile. They spoke seriously of starting now to prepare for another war. Able, civilized Israeli leaders spoke optimistically of making peace with their neighbors and then serenely advocated policies which are absolutely unacceptable even to the most moderate Arabs.

In Amman the Minister of Information gave me a new book, *Bitter Harvest—Palestine 1914-1967* by Sam Hadawi. My host, a cultured Christian Arab, told me Hadawi was a wonderful man, a scholar, a dedicated Arab Christian. I skimmed the book and examined his last sentence:

"The Arabian desert is bound to rebel again, and the Zionist intruders will be cast into the sea from whence they came and we shall have peace again in the Holy Land."

The great Arab resentment still is over the uprooting and dispossession of an entire nation in order to make room for Jews from other parts of the world. And they point out now that Israel is doing it again in Syria and Jordan and using religious traditions as their authority.

On August 15, Israel's labor minister Yigal Allon said that the Jordan River must become Israel's future Eastern border with the line running down the middle of the Dead Sea. He affirmed that because Nablus and Hebron, now in occupied Jordan, belonged to ancient Israel they must belong to modern Israel too. He insisted that the border problems could not be solved by military occupation and diplomacy but by settlement.

Yigal Allon looked to the Galon Heights in occupied Syria and said that they also belong to Israel, for in ancient times Jephthah judged there. Jephthah was the judge who over 3,000 years ago sacrificed his daughter, an only child, on the altar of Jehovah. The 90,000 Syrians who can't get back to their homes are likely to be the next cause of bitter resentment in the Arab world, which is not much impressed with the Jephthah argument.

A highly placed Red Cross official told me: "It is against the Geneva Convention to drive civilians out of occupied territory or to frighten them into leaving, but the Israelis have a point of defense here. They can claim rightly that the Syrians were gone before they arrived. The Syrians presented them with an empty land." He worries about Syria because, he says,

A. C. Forrest, editor of the *United Church Observer*, published in Toronto by the United Church of Canada, traveled through the Middle East representing a group of Canadian and American church publications. His article, here slightly abridged, is distributed by Church World Service, overseas relief and rehabilitation agency for major Protestant and Orthodox denominations in the United States, which has been assisting refugees on both sides of the Jordan River.

Friends' concern in the area is represented by the American Friends Service Committee's appointment of David Kinsey and Margaret Thornhill to go to Jordan as the result of a request by the Jordan government. They will investigate service programs to be undertaken by Friends. A third representative, Alwin Holtz, has left for a three-month stay in the Israeli-occupied Gaza Strip, where he hopes to develop programs of immediate assistance.

the western world can't be bothered with it. They say it is communist, and that's that. Syria is difficult to get into, suspicious of foreigners, and difficult with the western press. So the west doesn't know how Syrians feel.

The Arabs have been saying that the Palestinians have a right, fully guaranteed in the United Nations Charter, to their homes and country. The right rests on the fact that it is the land of their birth; that it is the land of their fathers, who have held uninterrupted possession for a long time; and that they are still the legal owners of the lands where Israelis live.

An educated Arab who accidentally became a refugee in Amman in June said to me: "You know they said I had fled my home when war broke, and therefore I had forfeited my rights to it. Actually I didn't flee. I was in Amman on business. But what if I had? This is my country. Amman is the capital of my country. Didn't I have the right to take my children away from the bombing and shelling? I don't blame these Syrians for fleeing when their army was beaten. That was the Syrian sin—when the war came they fled." Israelis wouldn't run, I was often told in Jerusalem.

I was told often, too, that "there will be war again if Israel hangs on to the whole of Jerusalem." Even Mary Hawkins who says she keeps out of politics and works for Save the Children Fund in the Jordan camps told me this, after she had talked with thousands of refugees.

"Well, the United Nations and the Churches of the world may pass resolutions until Gabriel blows his horn, but Israel will defy the world before she gives up any part of Jerusalem," a cautious churchman, more concerned with Jerusalem's holy places than with the homeless refugees, told me in Jerusalem.

Israeli Ambassador-at-Large Michael Comay echoed official policy when he said: "There is not the slightest chance of Jerusalem being carved up again. It will remain a united city under an Israeli flag. I can't imagine any Israeli government being pushed off that stand." He added that the government wanted to enter into dialogue with religious leaders, for they knew that Jerusalem had religious interest to other faiths. "We will be flexible on that. But we are inflexible concerning the political and territorial aspects. On religious matters we will not act unilaterally but by the process of dialogue."

Of the occupied areas Mr. Comay predicts; "We will not pull out. What will make us pull out—if we pull out at all—is a peace settlement." I met no Arab in any of the four countries concerned who would even discuss a peace settlement.

The Arabs speak Arabic, and the Israelis speak Hebrew. Not only do they speak very different languages, they think very different thoughts. These thoughts seem even more worlds apart than they did six months ago.

Quaker principles are a way of life—life lived in consciousness of the presence of God, life entwined with that-of-God, life reflecting a sense of harmony with the great totality of the universe, life filled with a sense of inner peace. The application of this way of life to situations of tension lies in the ability of Friends to move into such situations without altering their lives, without losing the capacity for love and calm and the certain knowledge of the power of God.

—MARTIN COBIN

Indiana Yearly Meeting

Reported by ESTHER A. PALMER and NANCY F. NEUMANN

Indiana Yearly Meeting convened for its 147th session August 24th, 1967, near Pendleton, Indiana. Many families camped in the Meeting House yard, and all enjoyed the hospitality provided by members of Fall Creek Meeting.

A proposal for reorganization of the Yearly Meeting nominating procedure and revision of the responsibilities of the executive committee was approved, in hope that we can use Yearly Meeting time more effectively. Both Quarterly Meetings also requested examination of the Queries, which is to be done by the Monthly Meetings and considered in 1968. From a discussion of the problems of elderly Friends in relation to the services offered by our two boarding homes, the need for more study and possible cooperation with other Yearly Meetings in our area was recognized.

Representatives from Campus Meeting (Wilmington College), which now holds dual membership in Wilmington Yearly Meeting (FUM) and in Indiana (FGC), brought a letter from Wilmington Yearly Meeting asking that a committee be appointed to meet with a like committee from that Yearly Meeting to explore the similarities and differences of our two groups.

Paul Goulding described the expanding responsibilities of the work of the General Conference. The prepared AFSC report was supplemented with highlights from the Indianapolis work camp. The FCNL report enlightened us on proposed legislation of special interest to Friends, and on new methods of procedure on concerns.

Programs for children of all ages ranged from simple games and crafts to serious discussion. Some of the high school group helped with the younger children and came into the main Yearly Meeting sessions. Two students from Olney (Barnesville) described their school life, and Dale Andrew reported on his participation in the Youth Pilgrimage of the Friends World Committee.

Since our sesquicentennial year is approaching, Seth Furnas, Sr., presented a Yearly Meeting history in manuscript form and excerpted minutes from old Yearly Meeting records that he had been requested to compile. This was referred to the executive committee for possible publication.

Father Mario Shaw asked us to examine where we stand, as individuals, but especially as a nation, in relevance to the teachings of Christ. Arthur Morgan described the search he had made to find truth and meaning in life for over eighty years. Roy and Irene Henson of Bulawayo, Rhodesia, spoke

of their work in agricultural development and education, first under the Friends Service Council and now with the help of the small Meeting in Rhodesia. They hope to make their farm a center where people can come together to cross the artificial barriers set up by the present political situation. Our concluding address by Errol Elliot gave us a new appreciation of the paths followed not only by our own ancestors but also by many early Friends who became members of the Midwestern pastoral meetings.

Our Yearly Meeting was strengthened by the experiences brought back from the Fourth Friends World Conference. We heard a tape recording of the address of Hugh Doncaster, which encouraged us to look at the basic principles of Friends and apply them in our lives. A panel of our representatives shared with us what each of them had found most significant—worship groups, discussion of special concerns, the real differences between Friends, and the principles that unite them.

The CBC movie on the *Phoenix* brought the war in Vietnam to us more vividly. There has been division among our members in relation to Government action we cannot approve. While we recognize the supremacy of the law of God to man-made law, many of us desire to make our witness without violating national law or needlessly offending patriotic sentiment. We hope that the resolution of our differences may proceed in a context of mutual respect and Christian love.

Lake Erie Yearly Meeting

Reported by JOHN WEAVER

A REPORT from Lake Erie Yearly Meeting (August 17-20 at Olney Friends School, Barnesville, Ohio) should begin with the formal action to affiliate with Friends General Conference; although as Barrett Hollister, chairman of FGC, said in welcoming us, a consensus in this direction has been growing so naturally over the years, through enjoyment of Cape May conferences and FGC literature, that it was generally taken for granted. He was one of several participants from Yellow Springs (Ohio) Meeting (Indiana GC), which has kept its ties with Lake Erie through our continuing informality as an open-sided "Association" as well as a Yearly Meeting.

Our minute testifies to a "deep concern" that FGC affiliation "should not interfere with the continuing growth of a closer relationship with Ohio Yearly Meeting." The Cleveland (Magnolia Street) Meeting has now been joined by Uniontown (Pa.) Meeting in a pattern of dual ties to both Lake Erie and Ohio Yearly Meetings. Uniontown is located in the Redstone region, which is dotted with historic reminders of temporary settlements by Friends from the South who migrated to Ohio and points West.

After we had listened to a panel of members giving lively reports of the World Conference, with its encounter with and its tensions between diverse bodies of Quakers, Barrett Hollister added a helpful thought: that the best approach to "unity" is not through worry over mergers and organizations but through vital human relationships.

Tom Brown, Olney principal, spoke to an LEYM group about the school's new dormitory and about other modernizations that have been planned with an awareness of today's edu-

The JOURNAL's cover picture, from the Haverford College collection, appears in Quaker Reflections, a sixty-page set of Quaker prints available as a paper-back book or in individual prints (\$3.00), published this year by the Religious Education Committee of Friends General Conference.

cational trends as well as an awareness of the values for youth in a setting of farm and nature. William Taber, Jr., now an executive for Ohio Yearly Meeting, led Lake Erie's workshop on ministry and oversight into deep thought on the importance of a "caring fellowship" among Friends and the often wordless "ministry of the whole person" as essentials for ministering to newcomers, seekers, and all in need.

The workshop on education, led by Elliot Cornell (Cleveland Community Meeting), emphasized the finding of a life purpose by adult members. Paul Tournier's *The Seasons of Life* and Alexander Purdy's *The Reality of God* were used as a basis for discussion.

Phoenix Missions Discussed

The largest attendance was attracted to the workshop on peace and social order, where Horace Champney (of Yellow Springs) showed slides of the visit to North Vietnam by the crew of the *Phoenix*, adding facts which are little known—especially the effort by Earle Reynolds to win consideration of U Thant's negotiation terms by North Vietnam's official Peace Committee. It was suggested that on a second voyage the Quaker Action Group might try to extend its healing mission to the territory of the Liberation Front.

This workshop, under the leadership of Donald Gann (Cleveland Community), who has headed an active peace committee, won adoption by the Yearly Meeting of a minute of support for another *Phoenix* voyage; agreement on the 1967 statement of our Peace Testimony by the Friends Coordinating Committee on Peace; and unity with the Baltimore Yearly Meeting's strong statement against Vietnam hostilities, Middle East arms sales, and war surtaxes, with positive alternatives. It was also agreed to continue the peace committee as one of our few committees. Don Gann will be missed as chairman when he goes to the new Brown University Medical School at Providence, R. I.; he will be succeeded by Ann Starr, also of Cleveland Community Meeting.

At a full session, Horace Champney showed and explained the Canadian Broadcasting Corporation's documentary film of the *Phoenix* mission. William Hayden, American Friends Service Committee secretary for interpretation and finance at Dayton, Ohio, presented a CBC documentary on the war in South Vietnam. Both films sought to be objectively two-sided. Dave Hartsough of Friends Committee on National Legislation was called on throughout the sessions for information about events in Washington. William Hayden presented a vivid review of highlights in the Service Committee's fifty-year history and an account of current projects.

Oh Churl, clerk of Seoul Meeting in Korea, for whose work Margaret Utterback, now home at Oberlin, Ohio, has stimulated interest in LEYM and OYM, talked with a group and with many individuals. Barbara Gillion of New Zealand was a guest at the Yearly Meeting sessions; and a touring party of Young Friends from England and America stopped for a visit.

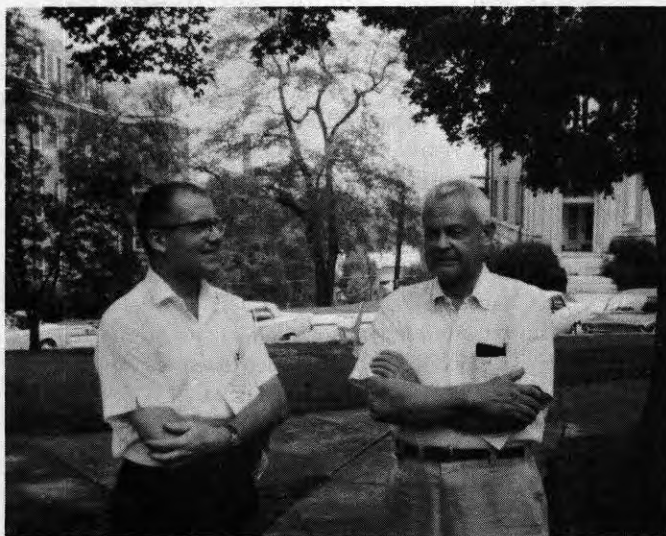
Esther Ewald (Delaware, Ohio) as presiding clerk, Lesley Brooks (Cleveland Community) as recording clerk, Victor Ewald as treasurer, Sam Prellwitz (Pittsburgh) in charge of registration and arrangements, Warren Hohwald (North Columbus) as leader of the adult program, and Gertrude Mead

(Pittsburgh) in charge of the children's program, with other helpers, deserve praise for the efficiency and good order of this landmark session. The attendance was approximately 100. In 1968, August 22-25, LEYM will go to the Mennonites' Bluffton College, near Lima, Ohio.

Baltimore Yearly Meetings

Reported by DEBORAH JAMES

CORPORATE action through corporate worship was the recurrent theme of Baltimore Yearly Meetings, held at Western Maryland College (Westminster, Maryland), August 4-9. As the two streams of Quakerism flowed back together after their long history of separation, unity in worship carried the group into corporate action, and the Meetings approved minutes of great import.



Theodore H. Mattheiss and Ellis T. Williams

The first of these, proposed by the Peace Committee, involved actions and recommendations for action related to the Vietnam conflict, including refusal to pay the surtax for the war if such a tax is imposed, a pledge to establish within the Yearly Meeting (with the money that would be paid for the surtax) a fund for peaceful action, reaffirmation of the Meeting's determination to send medical aid to all parts of Vietnam, and the establishment of a counseling program for conscientious objectors to military service.

Social Order Committee proposals that were approved were the acceptance in principal of the document presented by the Sixth National Conference of Friends on Race Relations and a minute to send clothing for relief of victims of the Cambridge (Md.) riot. Also accepted was a proposal to urge the United Nations General Assembly to stop the flow of military supplies into the Vietnam area. The recording clerk was directed to send this suggestion to the president of the General Assembly, to the Secretary General of the United Nations, and to members of the other nations.

Corporate actions seemed to flow naturally from the spiritual experiences developed through the program. At the opening session, under the care of Ministry and Council, Ralph Rose

presented a challenge to attending Friends, bringing to their attention the deeper meaning of corporate action. "Friends have lost the discipline necessary for genuine corporate action through individual permissiveness," he declared. His eloquent words, prefaced and followed by periods of silence, produced in the audience a sense of deep responsibility. The group naturally settled into a meeting for worship after his remarks. His challenge developed into a theme that permeated business and inspirational sessions alike throughout the following days. The group sought direction for corporate action through genuine corporate worship.

On Saturday night the Young Friends presented David Gray of York, England, who vividly described the Feast of Corpus Christi, a traditional York festival (revived in modern times) of mystery plays, depicting the stories of the Bible from the Creation to Judgment Day. By contrasting the medieval presentations of the stories with those of today he subtly and effectively created in his listeners a desire to understand the significance of Christianity in an age of reason as compared with that in the age of faith.

At the Stony Run Lecture on Sunday evening, Colin Bell of the American Friends Service Committee fired the group into a mood for action with his dynamic bidding to take the "Longest Stride" of the soul from creative worship to creative action in these troubled times.

At the Carey Memorial Lecture Tuesday evening, Konrad Braun of London Yearly Meeting climaxed the program with an address on "Divine Guidance." His message essentially was that a spirit guides us if we seek, especially through corporate worship. Such was the experience of our 296th annual session.

This spirit was somewhat a reflection of the Friends World Conference at Guilford as evidenced by the report on Sunday afternoon of delegates from Baltimore Yearly Meeting. Thirty-six foreign guests who attended the meetings added a cosmopolitan air to the proceedings. One of the high points of the gathering was the friendship circle spontaneously formed at the conclusion of a tea on Thursday afternoon honoring the foreign guests.

World Conference Impressions

By DAVID H. SCULL

Quakers	pastoral	war
helter-skelter	nonpastoral	despair
green campus	silence	caring
sunburn	unfamiliar	loving
thundershowers	penetrating	missions
beards	sharing	service
accents	close	drafting
costumes	personal	contradicting
s-p-e-a-k—s-l-o-w-l-y	round tables	harmonizing
Buenas días	frustrating	words
interpreters	insight	commitment
headphones	rewarding	acts
weighty	concerns	involvement
miniskirts	hunger	Quakerism

At a joint business session Saturday afternoon, Friends approved the Articles of Confederation of the two Baltimore Yearly Meetings and accepted the report of the ad hoc committee responsible for the business involved in the union. Theodore Mattheiss will serve as administrative secretary of the new organization. Yet to be hired to complete the staff are an assistant secretary responsible for the youth program and a part-time office secretary. Temporary offices for the organization will be at Stony Run Meeting House in Baltimore until arrangements can be completed for the setting up of offices at Friends Center at Sandy Spring, Maryland, adjacent to Sandy Spring Friends School and the newly established Friends House, a retirement center. A minute of appreciation for Arnold Vaught, part-time secretary for the Yearly Meeting's Homewood section, testified to the importance of his role in the change. He has not yet decided upon his future alignment, but the love and concern for Friends from both Yearly Meetings go with him to whatever new post he selects.

Book Reviews

BLACK POWER AND URBAN UNREST. By NATHAN WRIGHT, JR. Hawthorn Books, N.Y. \$1.95. 200 pages

Nathan Wright, Jr., who was chairman of the Black Power Conference held recently in riot-blasted Newark, has managed to write a book on Black Power that mentions Martin Luther King, CORE, and James Meredith only once each, and SNCC, Malcolm X, Lloyd McKissick, and Stokely Carmichael not at all. Nonetheless, Wright has developed what seems to be a very comprehensive understanding of the domestic implications of the slogan, relying mostly for his quotations on the statements of an *ad hoc* group, the National Committee of Negro Churchmen, which has issued several militant statements in support of Black Power. Writing in early spring of this year, Wright repeatedly warns of the explosive fruits the nation can expect to harvest if the ghettos' needs continue to be ignored; his prophecy came true almost before the book came off the press.

Within his generally adequate analysis, however, lies one glaring omission. Wright says nothing about the repeated efforts of Carmichael and other young Negro militants to tie the liberation of American Negroes to the struggles of oppressed nonwhite peoples elsewhere in the world. Carmichael feels it would be quite possible to "integrate" the American Negro into the American "mainstream," simply by cutting him a larger slice of the nation's tremendous wealth. But since much of this wealth would come from foreign investments in places like South Africa, where nonwhites are viciously exploited for American profits, Carmichael sees such "integration" as a betrayal of his black brothers abroad. This impulse, despite press reports that have attempted to make a Castro stooge out of him, is the driving impulse behind Carmichael's recent trip to Cuba. It is this internationalization of the Negro struggle, and the obstacles such a struggle faces, that gives Black Power its apocalyptic overtones, its tinge of existentialist despair. Wright's total neglect of this aspect of the concept seriously undermines the value of his otherwise quite helpful work.

CHARLES E. FAGER

THE ECUMENICAL REVOLUTION. By ROBERT McAFEE BROWN. Doubleday, Garden City, N. Y. 407 pages. \$5.95

CHRISTIAN REUNION: *The Ecumenical Movement and American Catholics.* By JOHN B. SHEERIN, C.S.P. Hawthorn, N. Y. 288 pages. \$4.95

These two books complement each other nicely. Presbyterian Brown addresses his to main-stream Protestants. He is somewhat defensive, yet not bigoted. (He was a Vatican II observer and the Protestant partner in 1959 with the late beloved Gustave Weigel, S.J., in the first widely publicized U. S. Catholic-Protestant debate, *An American Dialogue.*) His treatment of Catholicism is cordial and perceptive.

John B. Sheerin's book is as cozily Catholic as one of Howard Brinton's is Quaker. Although frank and undefensive (though committed) on Catholic matters, the book is at its best in the chapters on Protestantism, the Reformation, and Luther. There is a fine reassessment, with no distortion, of Luther's significance, although the portrait includes "warts and all." Sheerin, a frequent observer at ecumenical gatherings, a Paulist priest, and editor of *Catholic World*, was a speaker at New York Yearly Meeting in 1963 and a Vatican observer at the recent Friends World Conference. He could be speaking for Friends too when he says of Luther's doctrine of justification by faith alone: "the ordinary Catholic could hardly care less: he is more mystified than perturbed by a term that may be valid currency in theological circles but obsolete in popular usage."

The two books differ somewhat in purpose, and Quakers would do well to read both. Sheerin's is an attempt to convince recalcitrant Catholics that "the Church has not been sold down the river" by ecumenism, as he once expressed it vernacularly in a conversation. Nor is ecumenism a smooth method to make converts "by the carrot rather than by the stick." He has provided a highly skilled series of interesting essays on the historical background and existential setting of Catholic entry into the ecumenical movement.

Brown's book is really a comprehensive yet readable handbook of the ecumenical movement—its history, objectives, and problems. The pinpointing of issues is concise, nontechnical in language, and liberally sprinkled with humor. There are excellent bibliographic "keys" for the person who needs to dig deeper. One of the very best chapters is a summary (the first I have seen) of a number of recent dialogues with Jews that have taken place quietly but with some surprising results.

DEAN FREIDAY

Friends and Their Friends

A joint director of religious education for Abington Friends School and Meeting in Jenkintown, Pennsylvania, is beginning his duties at the opening of the fall term. Frank Bailey, who has been appointed to fill this newly created position designed to give direction and stimulus to the religious education programs, is a member of Nashville (Tenn.) Meeting. He is a graduate of Guilford College, has done graduate work at the Earlham School of Religion, and has had experience in school administration and in teaching.

One Negro home seeker in a Washington suburb this year had to make sixty-nine telephone calls, write ten letters, attend thirteen meetings, and obtain the services of a lawyer before he could buy a house. This is one of thirteen examples of problems encountered in federally-involved real estate cases pointed out to President Johnson in a report made late in May by the American Friends Service Committee.

Citing discriminatory tactics used by builders, salesmen, and Federal Housing Association brokers in half a dozen states and the District of Columbia, the report testifies to a lack of candor, understanding, and training on the subject of housing problems in both the FHA and the Veterans Administration. It also suggests that an announcement of good intentions is not enough; an active effort must be made by the Government to recruit Negro buyers.

The Quaker experiment with dress as a testimony—and why Friends gave it up—seemed to Thyra Jane Foster and Elizabeth Foster of Warwick, Rhode Island a novel and eye-catching theme to enliven a course on Quakerism. To assist New England Yearly Meeting members in dramatizing their Quaker heritage in pageants and skits they made from durable material a whole set of women's and girls' clothing of the 1850-1920 era, but "large enough for modern people": four for women, in sizes 40, 38 (two), and 36; one for a 15-year-old; and three for little girls 3-4, 4-5, and 10.

Warning to New England boys: "It is expected" says *The New England Friend*, "to add some boys' clothing." (But the Fosters are not saying when they expect to tackle the problem of costuming the men.)

Elizabeth Gray Vining, whose English Quaker ancestors came to New Jersey in 1580, was fascinated as a child with grown-ups' conversations about South Jersey life. Her new book, *I Roberta*, published in October, is set against this background but the work is not autobiographical, according to the fall announcement of her publishers, the J. B. Lippincott Company.

"University Friends Meeting wishes to share its concern for the individual in our contradictory society with the community through the Free University." Thus begins an announcement in the fall catalog of the Free University of Seattle, describing an unusual new course called "Quakers Today" offered by University Friends Meeting in Seattle. "We will organize discussions," it continues, "under the following headings: Religion and Philosophy; Human and Inhuman Relations; Diversity of Moral Beliefs; Daily Life—Family, Business, Education; Social Concerns; Peace and Nonviolence; American Friends Service Committee. We recommend *Faith and Practice of Philadelphia Yearly Meeting of the Religious Society of Friends* as introductory material. This is available at the library of the Friends Center at 4001 Ninth Avenue, N. E." The announcement then lists the names of eleven Friends who will lead the various discussions.

Reports on results of the challenging and unusual approach to Quaker outreach will be awaited with interest by other Meetings located in university centers.

An ominous reduction of U.S. carry-over food stocks in 1966 made this country realize the importance of its farms, yet farm wages still lag so far behind general American standards that farm laborers last year finally undertook protest marches and strikes in California, Texas, Wisconsin, and Michigan. The children of migrant laborers, according to the National Sharecroppers Fund, are inadequately protected by Federal law. In the fiscal year 1966, the U. S. Department of Labor found 1725 farms in violation of child labor laws.

Fund officials urge large-scale, Government-sponsored literacy and skill-training programs for rural areas if mounting crises of poverty, despair, and violence are to be avoided.

"Why not have disaster programs for starvation as well as for hailstorms and floods?" asks Dr. Raymond Wheeler, executive committee chairman of the Southern Regional Council. He is one of four physicians who recently made "random" visits to more than 600 Mississippi and Alabama families and were appalled at health conditions in the region. In a United Press interview he describes the area as a "vast prison" and the condition of the children as "pitiful, alarming, and devastating." Nine out of ten of them already have suffered "irreparable damage" to their bodies and their minds, according to the visiting doctors.

Frederick Tolles, Quaker historian and author, has retired from the editorship of *Quaker History*, the Bulletin of the Friends Historical Association, after eighteen years in that post. His successor, Lyman W. Riley, who in recent years has been the historical quarterly's assistant editor, is bibliographer at the Van Pelt Library of the University of Pennsylvania, and manuscripts or notes henceforth should be sent to him at that address (Philadelphia 19104).

University Friends Meeting at Seattle, Washington (4001 Ninth Avenue, N. E.) is collecting funds for the legal defense of 24-year-old Private Melvin J. Lindsay, a Seattle Presbyterian who, upon discovering after induction that he could not conscientiously perform military service, was sentenced by the Army to three years at hard labor, a dishonorable discharge, demotion, and forfeitures. After the conviction, character witnesses were permitted to testify, and the captain who had ordered the conviction stated under cross-examination that he believed Lindsay to be sincere.

"May be harmful to children" was the proposed label for any toy depicting violence or war, according to provisions of a bill that recently (but not unexpectedly) died in committee in the California legislature. The only votes in favor of the measure came from the committee's three Negro members. The California Friends Committee on Legislation reports that although the bill had no chance of passage, it made a strong impact on the committee. A psychiatrist did an excellent job of presenting the case against war toys, and the committee's questioning was serious and largely sympathetic. However, opposition from toy and hobby-craft manufacturers and defects in the bill itself combined to defeat it.

Tree watching—as a change from bird watching and other Quakerly pastimes—may be indulged in under particularly favorable circumstances at Haverford (Pa.) College. In fact, if Sunday campus strollers (who on pleasant afternoons sometimes outnumber students) really look carefully they may find 140 different types of trees, many of them located along a winding two-and-a-half-mile path named for the late Edward Woolman, a Haverford alumnus who provided the funds.



Trees are planted in order of their botanical classifications. Visitors are usually attracted by the scion of the famous Penn Treaty Elm in front of Founders Hall, or (if they are children) by the so-called "climbing tree"—an osage orange near the library. But these are only the beginning. Anyone looking for an elm may take his choice of American, golden, Siberian, slippery, or wych; and there are many varieties of beech, oak, pine, spruce and numerous others. If he happens to be hunting a paulownia, katsura, or cockspur thorn, they are there too.

Into Southeast Asia late in August, on assignments for the American Friends Service Committee, went J. Brewster Grace of New York City (formerly director of AFSC international work camps in East Asia) and Eric Wright of Hartsdale, New York, who has been organizing weekend work camps in the Philadelphia area for the past year. Brewster Grace will be assistant director of the AFSC's Singapore office, helping Edward Snyder, its director and regional Quaker International Affairs Representative, to arrange conferences and seminars for Asian leaders. Eric Wright will do repair and maintenance work for the AFSC's refugee relief and rehabilitation team in Quang Ngai, South Vietnam.

"World Issues," the quarterly publication of the Peace and International Relations Committee of London Yearly Meeting (Gerald Bailey, editor), rounded out its first year with discussions on disarmament as a priority, a possible détente in Africa, sidetracking in the U. N. Assembly, Pope Paul's Sixth Encyclical, the proper role of the Economic Commission for Europe, and the implications of Svetlana Alliluyeva's coming to America. The committee's address is Friends House, Euston Road, N.W. 1, London, England; the *World Issues* subscription rate is \$1 a year.

The racial crisis in the United States brought 1000 delegates from business, labor, religious, and civil rights groups and local government to a special emergency meeting of the National Council of Churches Urban Coalition in Washington in late August. The convocation issued statements placing the urban crisis first on the nation's agenda for action and demanded effective representation of the "whole spectrum of the Negro Community"—which, translated, means that the poor must have a voice in their own destiny.

Even before the convocation met, a group of forty Protestant leaders—half of them Negro—had pledged its support to a proposal of the National Committee of Negro Churchmen for a "National Economic Development Bank" to provide capital funds to the Negro community at below-market rates.

Meeting for worship in Lahore, West Pakistan, begun back in March by British Quaker Donald Groom and American Friends Service Committee staff members Harold and Elizabeth Snyder and Holbrook and Joan Teter, has continued biweekly ever since, with peregrinating American Quakers, Pakistani Friends, and friends of Friends dropping in when they can.

Sixty-seven Jehovah's Witnesses in Spain are facing a lifetime in jail, according to Religious News Service, because on grounds of conscientious objection they have refused to accept military service. For their first refusal they are sentenced for from six months up to six years. Upon their release from jail they are commanded to report for induction. If they again refuse they receive longer jail sentences. This procedure can be repeated indefinitely. Spanish law makes no provision for conscientious objection.

Letters from GI's in Vietnam about their life in the field, their feelings toward the Vietnamese people, and their views on the war and its objectives are being collected for publication by Dorothy Dunbar Bromley, author of *Washington Vietnam*. JOURNAL readers who can contribute to the collection are asked to send photographic or typed copies if possible, but original letters will be returned to their owners. Soldiers' names, home addresses, and identifying data will not be used. Address: 129 East 10th Street, New York N.Y. 10003.

Subscriptions for school and college students to the FRIENDS JOURNAL are being provided by a number of Monthly Meetings whose overseers feel that when young people away from home are plunged into a world that is suddenly very new and different the JOURNAL may help to keep them in touch with Quakerly concerns and activities.

Arthur H. Dewees of Lansdowne (Pa.) Meeting, a member of the FRIENDS JOURNAL's board of managers, recently received two badges of honor in recognition of his work with the Pennsylvania Tuberculosis and Health Society, of which he was for many years executive director. One was a fifty-year service pin from the National Tuberculosis Association; the other was a PTHS 75th-anniversary pin given him at a dinner where he was guest of honor.

Vietnam Summer headquarters in Wellesley, Massachusetts—typical of antiwar centers springing up across the nation this past summer—has a permanent location, with a telephone, literature table, and part-time student coordinator, according to the Meeting's newsletter. A \$5-a-head picnic launched the program and by late August 1000 families had been reached in door-to-door canvassing, seventy-five people had been actively involved, and the program had expanded to include leafleting, regular Monday-night meetings in the public library, and petitions to bring home Representative Margaret Heckler from Congress for an open hearing on the war. Plans are being made to carry the efforts into the future "until peace comes to Vietnam."

A "Bailey Corner" of flowering shrubs for the Meeting grounds were the gift of members of Hartford (Conn.) Meeting to Moses and Mabel Bailey on their fiftieth wedding anniversary this past summer. Moses Bailey, an occasional contributor to the FRIENDS JOURNAL, is professor emeritus of Old Testament history at Hartford Theological Seminary.

The Central Committee for Conscientious Objectors has had such great expansion in its work of late (due, of course, to the increasing number of objectors to the war in Vietnam) that it is forced to abandon as inadequate the offices it has occupied since its inception and to move its national headquarters about September 15th to larger offices at 2016 Walnut Street, Philadelphia.

Maurice Friedman, well known for his writings on Martin Buber, will give a ten-session course on "Existentialism and Literature" at Pendle Hill beginning Friday, October 6, at ten o'clock. Intended for nonresidents, the course is limited to twenty, who must register in advance. Fee: \$15. Address Pendle Hill, Wallingford, Pa. 19086.

Twenty-five American Friends Service Committee volunteers—eleven of them conscientious objectors performing their alternative service—embarked in August on a two-year term of service under that organization's VISA (Voluntary International Service Assignments) Program. In Vietnam, Guatemala, West Germany, India, and some areas of the United States the young people will be working side by side with the people of those countries, speaking their language and living at the same economic level. After they reach their destination, VISA workers may choose among several individual service possibilities, many of them in isolated communities. Four times a year they meet with their AFSC field director and other members of their unit to discuss their work.

The American Bible Society, which has been translating, publishing, and distributing copies of the Scriptures at popular prices for 150 years, will present Haydn's *Creation* on Sunday, November 5th at 8 p.m., in Philharmonic Hall, Lincoln Center, New York City, starring the Westminster Choir and a 73-piece New York Philharmonic Orchestra group. Soloists will be Metropolitan Opera singers Phyllis Curtin, Donald

Gramm, and Leopold Simoneau. Proceeds will be used for the Society's work.

Quaker Haven Gathering

Under the sponsorship of the Continuing Committee for Greater Unity Among Friends, fifty-eight adults and thirty-four children from eleven Yearly Meetings enjoyed two days together August 4-6 at Quaker Haven Camp on Dewart Lake near Syracuse, Indiana. The program included a panel report on the Fourth World Conference, a talk by William Taber, Jr., on "Rest in the Lord," worship-discussion circles, and family recreation. There were four groups by ages for children and young people. The Senior High Young Friends prepared a thoughtful set of suggestions growing out of their own desire for closer ties with their Monthly and Yearly Meetings. Children in one of the classes offered for sale the note paper they had decorated, and then sent the proceeds to the American Friends Service Committee for its child care center in Quang Ngai, South Vietnam. Fresh paint was put on the camp manager's residence in a spare-time work project.

Three delegates to the World Conference at Guilford who took part at Quaker Haven were Olive Carter of England, Piet Engelsman of the Netherlands, and Ronald Williams of Jamaica. The CCGU is made up of representatives from Indiana (GC), Ohio (C), Lake Erie, and Wilmington Yearly Meetings. Isabel Bliss served as general chairman of this year's Gathering.

ISABEL BLISS

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.

For a New World Society

During the World Conference in North Carolina many subjects of primary importance engrossed us. The state of the world today called for an outspoken witness on such subjects as war, racial problems, population increase, and food shortages. The experience of reaching a decision, expressed in statements drawn up under the guidance of our clerk and accepted by all, will remain unforgettable.

And yet I felt there was one important subject lacking. How are these changes, which would constitute a new world society, to be brought about? Do we not need a new system of government in order to arrange these all-important matters?

Dictatorship is not the answer. Democracy, which once seemed to offer a solution, is becoming questionable as we see how many wars and how much oppression are carried on in its name.

Have Friends something to offer? Since our beginning our business meetings have been conducted under the guidance of a clerk and our decisions reached by seeking "the sense of the meeting," and expressed in a minute acceptable to all. "Sociocracy" (a word coined by my husband, Kees Boeke, in a pamphlet published after World War II) also has no majority rule, but reaches a solution based on mutual consent. Sociocracy lays the responsibility on the individual to express his subjective opinion, while the group gives a more objective point of view. But to reach world acceptance of sociocracy it must be recognized as a practical system of government

through its use in ever-widening circles within the framework of the existing order.

Abcoude, Netherlands

BEATRICE C. BOEKE

Caritas Internationalis

In the interest of accuracy and clarification concerning the medical-relief program of Caritas Internationalis (International Conference of Catholic Charities) in North Vietnam, the following excerpts from a letter sent to a Friend by Monsignor Carl Bayer, Secretary General of Caritas, may be helpful:

"The Vatican or Caritas Internationalis on behalf of the Holy See has *not* given \$1,500,000 to the North Vietnam government nor has built a hospital or has any intention to do so. We have received from the North Vietnam Red Cross a request for different kinds of medical supplies which correspond more or less to all requirements needed for setting up a hospital of 250 beds. We hope that little by little the various items will be 'adopted' for financing by our affiliates and by counterpart agencies of the World Council of Churches or individual groups. Caritas' role is to coordinate this action in order to avoid overlapping and to take care of the shipment of the hospital supplies, each one separately, to North Vietnam.

"To avoid misuse, we are handing over specific and locally needed supplies for medical help which will directly benefit the people suffering from the war or in general."

The full text of Monsignor Bayer's letter and the list of needed supplies is available to anyone interested through Stony Run Meeting, 5116 North Charles St., Baltimore 21212.

Baltimore, Md.

ROSS SANDERSON, JR.

"Corporate Witness and Individual Conscience"

There are many tensions between the Meeting and the individual; this is a hard fact. But it is more than that; it is a tool that can be used for good or for evil. It is used for evil if it results in separation, alienation, "groups for a specific purpose." It is used for good if it results "in true worship which overcomes individuality by creating a superindividual consciousness." (Brinton, *Friends for 300 Years*). It is pleasant to be efficient and quick. But our highest commitment is "to wait, humbly, upon the Lord."

New York City

ED HILLPERN

The thoughtful editorial by Lindsley H. Noble raises two important points and omits one.

To speak first to the second of Lindsley's observations. The state certainly has the right to withdraw the tax benefits from religious bodies, if Congress so decides. But to forego action voluntarily because it is directed against the laws of the state puts the state and God, or the state and the moral universe, on equal status. Instead, both Meetings (as other organized bodies) and the state are subject to the moral order. If one (hopefully) the Meeting finds itself called to a moral action of civil disobedience it must follow this insight, disregarding the lower-rung ties to the state.

To the first point I would answer by saying that inaction in a given situation may violate the conscience of some members just as action may violate the conscience of others.

Finally the point that seems to be at the core of the question: is the decision of a Meeting just the sum of individual

insights or is there such a thing as a corporate insight? How often have we heard, "I can meditate as well alone; the presence of others does not add anything to my worship." If corporate insight is denied, then the whole basis of Friends' ways of doing business and a good part of Friends' worship collapses.

I find that corporate civil disobedience, which I believe is also in the tradition of Friends, is desirable if a Meeting is led to such a step. In searching it out, Friends must and should be particularly tender toward members who have difficulties with such a stand, as did the beloved previous clerk of Philadelphia Yearly Meeting.

Philadelphia, Pa.

VICTOR PASCHKIS

Lindsley H. Noble states the problem succinctly in the guest editorial of August 15, 1967. However, corporate witness is not exactly the same as the witness of a corporation. Any representative body, whether incorporated or not, can make a corporate witness if its constituent members so decide. A corporation is a legal fiction recognized as a separate entity for certain purposes, but actually even the courts recognize its component members when justice requires "piercing the corporate veil."

Paraphrasing Friend Noble, au contraire, we should not let our deep concern for Caesar's thing, the corporation, blind us to the consequences of our religious belief. And it seems important for an organization to insist on corporate action in matters of conscience. To insist on one's own light leads to ranterism. Each member is supposed to test his light by the corporate light. When one finds oneself in the minority at Meeting, one should search his heart for more light.

Granted that as a Meeting we are first and foremost a religious fellowship. This requires being tender with one another, but it also requires witnessing to the very best light we have, not only as individuals but also as a corporate body. If the light requires social action, it is our duty to labor lovingly with those whose light differs, not to refrain from action. No one will deny that A Quaker Action Group of Philadelphia has made a valiant witness, nor will he deny that if and when equal witness is made by Philadelphia Yearly Meeting the voice is weightier.

Individuals have no greater moral license to violate law than do corporations. Individuals have just as great an obligation to look to the courts, if laws are wrong, as do corporations. By voluntarily remaining citizens of the United States, we do not morally forego the right to refuse to obey laws contrary to conscience. Quakers who violate law for conscience's sake are ready to forfeit their rights and privileges (exemptions); corporations also should be prepared to forfeit rights and privileges (subsidies), if necessary, to live up to their light. Sometimes the best way to get into court is to break the law.

Washington, D. C.

MARIE S. KLOOZ

Lindsley H. Noble's article expresses beautifully a concern I have felt for some time. Too often a group does not think of the other members of the organization or really face the involvement if the statement were lived up to.

Brookeville, Md.

ELIZABETH E. HAVILAND

Of permanent value is Lindsley Noble's essay on the limits of group action in programs involving conflict with the law. It is very important homework for the consultation on making diversity fruitful, planned for October 14th by Philadelphia Yearly Meeting's Continuing Committee on Worship and Ministry.

Freeport, Maine

RICHARD R. WOOD

To Brighten a Child's World

This September I have begun teaching a class of fifteen emotionally disturbed children in Brooklyn; all come from low to low-middle socioeconomic backgrounds. The school is very old and has almost no equipment. The desks are too small, and there are no bookshelves or bulletin boards. Help has not been forthcoming because this is not an "affected" school, that is, one that has suffered from riots and strikes.

These children are not given love and understanding; their physical, emotional, and spiritual needs are not being met. I would like to brighten their world with curtains, plants, books and bookshelves, bulletin boards, games, and tables and chairs to work at. Also needed are unbreakable kitchen utensils, dishes, old doll furniture, and simple science toys such as magnets, magnifying glasses, prisms, and blocks of wood.

Any help, physical or spiritual, will help me to help them. I can be reached in Brooklyn; through Doylestown (Pa.) Meeting, of which I am a member; or through my parents, Callowhill Road, Chalfont, Pa. Thank you very much!

287 Adelphi St.

JANE TAYLOR

Brooklyn, N. Y. 11205

Announcements

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

BIRTHS

DORSEY—On July 19, in Wilmington, Del., a daughter, ALISON H. DORSEY, to L. Coleman and Beatrice Spalding Dorsey, members of Wilmington Meeting.

WESTCOTT—On August 1, at Damariscotta, Me., a daughter, OLIVIA LEAH WESTCOTT, to Michael N. and Dawn R. Westcott, members of Camden Meeting and formerly of Chestnut Hill (Pa.) Meeting.

WETHERILL—On July 31, at Abington, Pa., a daughter, CAROL REBECCA WETHERILL, to Richard M. and Alice M. Wetherill, members of Horsham Meeting.

WETHERILL—On July 8, a daughter, NANCY BETH WETHERILL, to John M. and Eleanor Stratton Wetherill of Glen Mills, Pa. Her parents, her sister, Lorie, and her paternal grandmother, Edith M. Wetherill, are members of Chester Meeting. Her maternal grandparents are members of Middleton Meeting, Columbiana, Ohio.

ENGEMAN—On August 19, in Rochester, Mich., a son, PATRICK JACOB ENGEMAN, to George H., Jr., and Teresa J. Engeman. The mother, a member of Philadelphia Meeting, is the daughter of Caroline N. and the late Edward H. Jacob of West Chester, Pa.

MARRIAGES

ABBOTT-POST—On August 5, at Germantown Meeting, Philadelphia, MARGERY POST, daughter of Richard and Helen Shilcock Post, and CARL JOHN ABBOTT, son of Mr. and Mrs. Lyndon Ewing Abbott of Dayton, Ohio. The bride and her parents are members of Germantown Meeting.

BULLARD-HEPP—On August 17, at Palos Verdes Estates, Calif., under the care of Marloma Meeting, San Pedro, SUSANNA HEPP,

daughter of Maylon H. and Anne W. Hepp, and THOMAS ALLAN BULLARD, son of Allan F. and Carolyn O. Bullard of Rolling Hills, Calif. The bride's parents are members of Granville (Ohio) Meeting.

SHUGARTS-WEBSTER—On August 12, at West Lafayette, Ind., EDITH HAINES WEBSTER, daughter of Merritt and Margaret Wildman Webster of West Lafayette, and WILLIAM WRAY SHUGARTS, 3rd, son of William and Jean Shugarts of Swarthmore, Pa. The bride and her parents are members of Lafayette Meeting.

SMITH-JOHNSTONE—On August 17, in Rochester, N. Y., JUDITH SAMPSON JOHNSTONE, daughter of Douglas and Maxine Krohn Johnstone, and ROBERT HAROLD SMITH, son of Lt. Col. and Mrs. Harold Smith of Canandaigua, N. Y. The bride and her parents are members of Rochester Meeting.

THOMAS-WATKINS—On August 12, at Beaver Creek Church of the Brethren, Bridgewater, Va., under the care of Virginia Beach Meeting, CATHERINE T. WATKINS, daughter of Mr. and Mrs. Walter Thorpe Watkins of Virginia Beach, and JOHN GILBERT THOMAS, son of the late Byron G. Thomas and Evelyn A. (Standing) Thomas, lately of Barnesville, Ohio. The groom and his mother are members of Stillwater Meeting, Barnesville.

DEATHS

EVANS—On July 18, after a long illness, ANNA COPE EVANS, a member of Germantown (Philadelphia) Meeting and for many years a member of the Meeting on Worship and Ministry.

NICHOLSON—On August 8, SIDNEY NICHOLSON, aged 73, of "Infield," Mt. Holly, N. J., husband of the late Margaretta Nicholson and long-time farmer and consultant for the town's John Woolman Memorial. Surviving are three brothers and a sister.

REPENNING—On July 20, after a long illness, ROBERT F. REPENNING, aged 64, a member of Claremont (Calif.) Meeting and formerly of Wilton (Conn.) Meeting. He had been serving the Meeting by visiting men in prison.

WEBB—On July 3, in Pasadena, Calif., MARGARET DORLAND WEBB, aged 85, wife of the late John R. Webb (a recorded minister of Five Years Meeting) and a member of Claremont (Calif.) Meeting. She had managed a Friends Home in Ohio, helped found a Meeting at Purdue University, and assisted a son at a mission school in Rhodesia. She is survived by four children, twelve grandchildren, two great-grandchildren, and two brothers.

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

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.

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.

16—Merion Meeting 19th Annual Bazaar, Montgomery Ave. and Meeting House Lane, Merion, Pa., 10 a.m.-4 p.m. Art exhibit, home-made gifts, bake table, children's activities.

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—John Woolman Association annual meeting at Mt. Holly (N.J.) Meeting House, followed by tea at 99 Branch St. Speaker: Robert L. Haines. Topic: "John Woolman and the American Indian."

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

23—Glens Falls (N.Y.) Meeting 200th anniversary celebration, 8 p.m. (Address: 172 Ridge St.) Speaker: Stephen Cary of the American Friends Service Committee.

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. Time: 7:30 p.m.

23—Shrewsbury-Plainfield Half-yearly Meeting at Manasquan, N. J. Ministry and Counsel, 10:30 a.m.; business meeting, 2 p.m. Lunch served by host Meeting. Speaker, Fritz Cleary, sculptor and traveler, at 7:30 p.m.

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.

23-24—Millville-Muncy Friends hosts to Philadelphia Yearly Meeting Field Committee. Informal discussion Saturday, 7:30 p.m., at Joseph Roger's home in Lewisburg. Quarterly Meeting at Lewisburg (Vaughan Literature Library, Bucknell University), 10:30; business meeting, 11:30; covered dish lunch, 12:30.

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.

OCTOBER

2—"Rich Nations and Poor Nations," first of a series of ten lectures on national planning and growth at Pendle Hill, Wallingford, Pa., by Walter Birmingham of London, 8 p.m.

6—Pendle Hill course for 20 preregistered nonresidents, Session One. Lecturer: Maurice Friedman. Subject: "Existentialism and Literature." Write or telephone Pendle Hill, Wallingford, Pa. (LO 6-4507)

8—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Coffee social following 10:30 a.m. meeting for worship. Friends World Conference reports: 11:50, Richard P. Moses; 1:30, Arlene Kelly.

9—"Specialization and Industrialization," lecture #2 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

14—Baltimore Yearly Meeting picnic day at Catocktin Quaker Camp, near Thurmont, Md.

14—Philadelphia Yearly Meeting: a consultative meeting for all members "in these difficult times," called by the Committee on Worship and Ministry. Arch Street Meeting House (4th and Arch Sts.), Philadelphia.

15—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Meeting for worship, 10:30 a.m.; report on Tenth Triennial Meeting of Friends World Committee at Greensboro by Joseph R. Karsner, 11:50. Meeting starts at 3 and lasts into evening, including supper.

15—Centre Quarterly Meeting at West Beach Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11; lunch served by host meeting; meeting for business, 1:30 p.m.

15—New Jersey Friends Council meeting at Atlantic City (N.J.) Meeting House, Pacific and S. Carolina Aves., 1 p.m. Bring lunch. Beverage provided.

16—"The Misuse of Resources," lecture #3 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

22—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Meeting for worship, 10:30 a.m.; report by Mary M. Cuthbertson and Stewart Meacham, 11:15. Subject: "Vietnam Summer."

23—"Economic Growth," lecture #4 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 p.m.

24—Glen Falls (N.Y.) Meeting, 200th anniversary celebration, 8 p.m. (Address: 172 Ridge St.) Speaker: Elton Trueblood. Subject: "The Future of Quakerism."

29—Central Philadelphia Meeting Conference Class at 15th and Race Sts. Meeting for worship, 10:30 a.m.; report on Friends Conference on Race Relations by Frederick D. Cooper, 11:50.

30—"Planning for Economic Growth," lecture #5 at Pendle Hill, Wallingford, Pa., by Walter Birmingham, 8 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 Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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 296-2264 or 454-7459.

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

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

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

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

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

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

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

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

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

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

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

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

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

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

Colorado

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

DENVER—Mountain View Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; First-day School and adult discussion, 11 a.m., 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 624-3690.

NEWTOWN—Meeting for worship during July, August and September will be held second Sunday only at a member's home. For information telephone: Newtown 426-4213 or 426-9413.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: George Peck. Phone: Greenwich TO 9-5265.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

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.

MILL CREEK—One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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.

Illinois

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

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

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.

Maryland

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

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

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

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

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

Massachusetts

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

CAMBRIDGE—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.

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

Minnesota

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

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

Minnesota-Wisconsin

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

Missouri

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

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

Nebraska

LINCOLN — 3319 S. 48th; 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 and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 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 — First-day School, 9:50 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

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

New Mexico

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

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 WI 1-6996.

CLINTON — Meeting, Sundays, 10 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914 JO 1-9094.

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, supporters, etc.

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

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

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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.

GWYNEDD — Intersection of Sumnetytown 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 — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

MILLVILLE—Main 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. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m.

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

PLYMOUTH MEETING — Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

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

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

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

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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

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

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

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

Tennessee

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

Texas

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

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

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

Vermont

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

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

Virginia

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

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

Washington

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

West Virginia

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

Wisconsin

MADISON — Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-8167.

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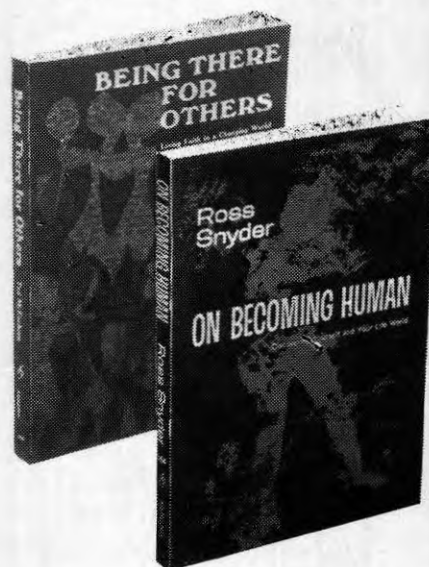
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illustrated

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