

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

VOLUME 14, NUMBER 11

JUNE 1, 1968

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*Celo Community  
Meeting in North  
Carolina  
(See page 278)*

*THE Quakers do not believe that the Kingdom of God is at hand or even in sight, but they are resolved to live and act as if the Kingdom had already come, on grounds that if no one does, then the Kingdom will never come. —JOHN KEATS*

## FRIENDS JOURNAL



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## Letter from London

## The Race Problem in Britain

SO far, in these communications, I have refrained from mentioning problems of race and color and the explosive impact they are making over half the world. To discuss your race problems could well be considered impertinent, since they are of a magnitude unknown to us, and you alone can solve them. To talk about our race problem, on the other hand, seemed fairly ludicrous—"carrying coals to Newcastle" with a vengeance! How could our petty worries on this score compare with yours as another "hot summer" approaches?

I have kept quiet, therefore, about race and color, though not because there was nothing to report. There was already a mild storm a month or two ago when our government—sensitive to the murmurs coming from areas where colored immigrants congregate—got nervous over the increased influx of Kenya Asians (provoked by the Africanization policies of the Kenyan government) and shut the door abruptly, setting limits at the same time to the future intake. But this was nothing to the tempest that was to come. Britain's race problem became overnight (momentarily at least) Britain's number one problem. It became the topic—almost the only topic—of the day. It filled editorials, correspondence columns, and television screens. It dominated conversation in pubs and clubs, offices and works, and at the fireside. Can one now send a letter—even to the United States—without mentioning it?

It was all because of a speech (made on the eve of a parliamentary debate) on a government bill extending antidiscrimination legislation to new spheres of employment, housing, and the like. It was delivered by Enoch Powell in his constituency of Wolverhampton—where, incidentally, there is one of the largest concentrations of colored immigrants. Powell, a former Minister, is one of the intellectually most able men in British politics today. The speech made his name a household word—execrated or applauded, according to taste. It instantly lost him his place in the Conservative "shadow cabinet"; it has brought him (to date) over a hundred thousand personal letters, the vast majority of them sympathetic; most surprising of all, it prompted hundreds of London's dock workers to march to Westminster in his support.

It was an unfortunate if not a tragic speech not so much because of what it said (much of that accorded with Conservative policy and even with the policy of the Labor Government) but because of its tone and its language, which, to say the least, were overemotional and intemperate. It encouraged a prejudiced and provocative approach to problems which above all demand moderation and calm in their presentation. But it showed, too, how powerful an influence a single speech can still be; in its substance it reflected, undoubtedly, what the majority of Britons (most of them in no sense "racists") are thinking about the race problem here and about the steps that need to be taken to meet it. Most significantly of all, perhaps, it underlined what is rapidly becoming a phenomenon here (and elsewhere?): the growing gap between the liberal and intellectual world in general and the "man in the street," that (as we sometimes think) mythical creature whom idealists of all kinds too often underrate or ignore.

GERALD BAILEY

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# FRIENDS JOURNAL

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## *Witness to the Spirit in the Shadow of War*

By JOHN A. SULLIVAN (*A Guest Editorial*)

THERE is something quite wonderful about the light of the Quaker candle flickering in the winds of the brutal war in Vietnam. Others, by sheer weight of numbers and the nature of their work, are doing more for suffering humanity than Friends are doing in Vietnam, but the others find respect for the Quaker approach, even when they do not agree with it.

A special quality that Quaker pacifism brings to wartime service makes the Quaker contribution significant beyond its size or numbers. It is the willingness to be in the war but not of it, the refusal to distinguish between those whom others call friends and enemies, the steadfast insistence on trying to render assistance to all victims of the war, not just the ones "on our side." This stance has the respect of many Vietnamese, although some officials are ready to see Quakers as some kind of Communists. It bodes well for the humanitarian service which can reach to all parts of Vietnam when the artificial boundaries of combat are relaxed.

Before the outbreak of savage fighting in the "Tet offensive" in late January and early February, the Quaker build-up in Vietnam had reached important proportions. The American Friends Service Committee had VISA volunteers in nearly a dozen locations around the country, working at the level of the people. The AFSC Child Day-Care Center was feeding, bathing, teaching, and loving seventy-five children from Quang Ngai refugee camps. The AFSC Rehabilitation Center at the Quang Ngai provincial hospital was fitting amputees with limbs, teaching them to walk or to use artificial arms and, in an important offshoot, caring for the wounded and ill who were too well to say in the crowded wards but still too sick or weak to go home. The ship *Phoenix*, operated by A Quaker Action Group, had brought medical supplies to North Vietnam. All these activities have cast a favorable aura on all Quakers in the eyes of humanitarian Buddhists who recognize that human suffering is human, not Communist or Saigonese or something else.

John A. Sullivan, executive secretary of the American Friends Service Committee's Pacific Northwest Regional Office, returned to this country in May from a fact-finding visit for the AFSC to Vietnam, where he carried credentials as a correspondent for the *FRIENDS JOURNAL* and the *Seattle Times*.

Visiting AFSC officials and peace-education fact-finders have established and renewed contacts with Buddhists, liberal Catholics, and non-Communist nationalists who oppose the government, as well as with members of the government and of the American military and civilian establishment. Other Quaker workers have experienced the extraordinary wartime feat of actual contacts (unknown to the Saigon government's minions) with people in the National Liberation Front.

I found the Vietnamese respectful of the Quaker attitude toward all wars and toward this one in particular. I found too that American officials, who of course did not agree with the Quaker view, were respectful of the fact that these critics of the war went to such lengths to be informed critics.

The Friends and their colleagues are constantly aware of and sensitive to the shadow that war casts on their witness. It is difficult, inconvenient, and sometimes impossible to travel by civilian aircraft. Places like Quang Ngai are "islands" in a sea of military action, and there is almost no way to get certain needed supplies except by using military planes. Quakers have struggled with their consciences over whether or not it is right to put up sandbags in their quarters, where the hostile bullet makes no distinction between warriors and war-protestors. They have tacked up a sign that simply but eloquently explains the Quaker opposition to all war. They have wrestled with the question of whether to get food and supplies from the military compound. They have been uncomfortably conscious from time to time that they have stood behind the barricade of military arms and men. They have not all agreed with each other about what is right to do in such circumstances, and it is doubtful that they ever will fully agree. But they keep their consciences sensitive while they stick to the job of relief, fact-finding, or witness.

There are poignant moments to remember from my visit to Vietnam: the serious discussions between a gentle but determined Buddhist teacher and the Quaker workers; the going to call on a young Buddhist social worker and finding his social center turned into a refugee camp, with families separated by carefully placed rows of bricks

or sticks to mark out the family area and to "contain" the family's few precious possessions; the quiet dedication of the Catholic social worker who said that a few—too few—Catholics were prepared to try to serve the people under any subsequent Communist rule as an act of Christian witness; the young soldier from Oregon, sitting next to me in an armed helicopter, saying, "They better agree on a place to talk about peace."

There is especially the memory of Sunday-morning Quaker worship in Saigon. Six of us gathered on the roof of the Mennonite Center on Phan Than Gian Street. An overhead shelter kept off the punishing sunlight. From the street there rose the uninterrupted roar of Saigon traffic. From time to time overhead there came the pulsating beating of a military helicopter, flying surveillance missions over the city.

In one sense there could be no more unlikely setting for Quaker meeting than the heat and noise of war-plagued Saigon. In another sense there could be no better setting, for here was witness to the spirit in the midst of all that was antagonistic. It underlined the essentiality for unassuming Christian witness to take place where the world is at its worst. It was a meeting I shall long remember—a refreshing interlude from which all drew strength.

Quaker service in Vietnam goes on—a relative drop in the ocean of human need, but a drop that sometimes has impacts far out of proportion to numbers or actual contribution. Once again the history of Quakerism is entwined with the history of war and human disaster.

## Sadducees, Pharisees, and Sects

By HERMANN A. ROETHER

**P**ERHAPS most members of Friends Meetings, as of other organizations, are unaware of more or less organized subgroups in their midst. But historical times occur when such belief groups become profiled so sharply that others can identify them by name, and members become aware of their existence. All too often our reaction to their emergence is fear of the disjunctive potential of such groups. While this danger cannot be dismissed, the actual occurrence of a schism may result as much from an opprobrious and disavowing response to such belief groups as from the provocative positions they take.

A historical, perhaps classical, example of contending belief groups within a faith is Judaism at the time of Jesus. Historians have described these groups, but Sadducees and Pharisees are also referred to in the Bible,

and the Essenes have become better known to us since the recent archeological discoveries.

The Sadducees accepted the Pentateuch as exhaustive religious law. No other writing or tradition had equal standing with it. They insisted that the Law of the Pentateuch be observed meticulously in the Temple, where their power was concentrated in the priestly offices.

The sects, among them the Essenes, rejected the complexities of their contemporary life as sinful. They sought the community of true believers in which the law could be lived more convincingly than in the synagogues and the regular Jewish community.

The Pharisees accepted tradition as complementary to the written law. They added to tradition by continuous interpretation of the sacred writings to assure their applicability to contemporary life. They were the largest group and had popular support in the synagogues.

There is no doubt in my mind that relationships between these groups and with Judaism at large must have been less than smooth. I can imagine the conflicts that arose from their differences in the community, in the synagogues, and in the Temple in Jerusalem—even in the Sanhedrin, the highest Jewish council permitted by the Romans. Each group in its own way considered itself faithful to Judaism. The tension created by them required continuous mediation, because their differences could never be resolved.

It is the Pharisees who need our greatest reconsideration. At their worst they are the hypocrites of the Bible who live by mere tradition and who interpret an inconvenient aspect of the law out of existence while professing to apply it. At their best they hold before their fellow faithful the requirement that the law must be interpreted so as to apply to contemporary life if a religious perspective is to prevail. Since this continuous interpretation of the law changes its meaning, perhaps unwittingly and ever so slowly, it is they who are the often unknown innovators *within* a faith over the ages. The Pharisees' contribution to the preservation of religious relevance is complemented by the other two groups, with their emphasis on the sacredness of religious law and on the fellowship of the faithful.

We may be in the process of developing such belief groups in our midst adapted to our times. What they will do for us or to Quakerism is influenced by our response to them. We can choose the detachment of fear for their schismatic potential, or the engagement of continuous mediation. Examples are at hand: A business meeting agrees on a statement on Vietnam only after adding a legalistic by-line: "Approved by members present" . . . Business meeting speaks for all members only on matters internal to the Meeting. . . . A Quaker Action Group is formed to live and express Quaker testimony more fully

Hermann Roether, a sociologist, is a member of Abington (Pa.) Meeting who has worked with the American Friends Service Committee and with the Social Order Committee of Philadelphia Yearly Meeting.



than is possible in regular Meetings. . . . The clerk resigns over a minute of a Yearly Meeting. His action rallies those who question an interpretation of religious law which so flagrantly contradicts the secular law that is also necessary for life.

I do not know what names will be given such belief groups of today. Perhaps they are the Facing Benchers, Back Benchers, and Between Benchers in our Meetings. Whatever names may fit them now, they are not yet as highly profiled groups as the Sadducees, Pharisees, and other sects must have been at the time of Jesus. But they may emerge into significance in our contemporary reli-

gious society, and we stand to gain by their presence. Without their respective contributions in meeting for worship, without their participation in business meeting, the tension of faith produced by their different approaches is absent. It is the ever-modulating differences of well-articulated parts that maintain our interest and create a sense of harmony as they respond to a common theme. This tension generates the pneuma of our collective religious life. It requests of us continuous mediation. It rewards us with a more profound religious perspective than Sadducees, Pharisees, or their contemporary equivalents can give us separately.

## A Cloud from Mount Olympus Rests on Pendle Hill

By MOSES BAILEY

*At a seminar held this past winter by the Friends Council on Education, experienced teachers new to Quaker schools were briefed on their Friendly environment by Moses Bailey of Hartford (Conn.) Meeting, professor emeritus of Old Testament History at Hartford Theological Seminary. The following abridged version of his remarks reveals some heretofore closely guarded secrets of Quakerism; his conclusion was that "it's better just to forget the brand name and to keep the attention upon whatever is good in the soup."*

A QUAIN and strangely self-righteous expression that some early Quakers used of persons not Quakers was "the world's people." For a Society that almost from the first was so vigorously opposed to all class distinctions, that seems a peculiarly unpleasant choice of words. We are all "the world's people," and glad to be so.

All of us seem to have one thing in common: we want to break out of present limitations, to go somewhere, to become something just beyond the horizons of possibility. Our boundaries are too narrow. The sky is not the limit: we will explore the moon. We don't know enough: we read, study, inquire—and we die before we get all the wisdom that we want. The world's people have a vast itch for which there is no scratch.

To encourage one another, we form smaller, unexploded groups, committees, churches, and societies, so that somehow, working together, we may find the open sesame to a better world. As Democrats, Buddhists, Phi Beta Kappas, Yogis, Presbyterians, vegetarians, Quakers, we try to give each other a hand-up to grasp the rainbow.

The Greeks expressed some important truths mythologically. (Other people's theology we call myths; to *our* myths we give a theological degree.) Escaping theological entanglements, let us describe these Quakers as maybe the ancient Greeks would have done—in mythological form.

George Fox three centuries ago became the Father of all the Quakers. His children were Birthright-Friend and Friend-by-Convincement — the Quaker Adam and Eve. These two became so attractive to each other that Friends have continued, generation after generation. The children of Birthright and Convincement are Truth, Humaneness, and Revolution.

So remarkably interwoven in the three children are the genes of Birthright and Convincement that the two parents need some slight description. Friend Birthright is slow and meditative—nothing flashy, though in the course of time he may separate the important from the trivial in a way that smarter boys sometimes overlook.

Birthright's spouse is Convincement. In mature life she sensed the urgency of the human predicament, and probably she read some Quaker books. (Like all the world's people, Friends have a lot of trouble with their conduct; but Friends' writings are sometimes better than their lives, and more convincing.) So Convincement thought and read, and she joined Friends. She is just the right person for Birthright, for she gets so much accomplished while he is still thinking about it. If you want to find Convincement, go to the Pentagon or the neighborhood bar or a city slum—some place where you seldom look for nice people—and there she is, leading Birthright along, though he is never quite sure that he has thought about this long enough. A great couple they are!

Now about their three children—Truth, Humaneness, and Revolution. Born in the 1650's, they all seem much younger and more attractive now than ever before. How could we ever get along without them!

The garments that these young women wore in the seventeenth century look peculiar to us today. First, Truth was exceedingly careful about the words in which she decked herself out. Following the lead of her grandfather, George Fox, she made a special study of language and grammar. For example, some individuals liked to be addressed in the plural, just to make them feel important. That is bad grammar and dishonest arithmetic. Truth,

therefore, felt she must wear her words exactly right. Perhaps if you are greeted by some old Friend with the words "How does thee do?" you think him quaintly odd. For the Quaker inner circle it is like a pious Masonic hand-clasp. Perhaps, however, the old Friend is remembering how once people were imprisoned for using correct grammar, so don't bother to tell him that even the most honest grammar properly changes its style through the years. We should speak contemporary English, of course.

Next, Truth tried to get into the courtroom. She did not have to try very hard, for she was often forcibly landed there. In the days of Charles II it was obligatory, if one was called upon, to swear allegiance to His Majesty's government. This was an early example of what we call a loyalty oath. Loyalty is good. Not one of these Friends, so far as history records, was disloyal to the government. Then, as now, an oath was supposedly in support of the truth. What would a mature, responsible person do when asked to take this loyalty oath?

*"Swear Not at All"*

Truth must be a very careful thinker; she said that an oath is not at all in her support. In the first place, an oath is clear evidence of superstition: it makes the God of all the earth serve as a kind of notary public—as if, when the Deity is thought to be present, the truth will be spoken, but the Deity won't be present unless this magic formula is repeated. What a lot of nonsense! In the second place, worse yet: the man who swears to tell the truth is by implication announcing that without the oath he might prefer to tell his story differently.

These are fine points, you think? Well, they got a lot of honest people into prison for refusing to swear. Eventually this brought about a law making possible a simple affirmation. Every time I mark out the word *swear* and substitute *affirm* I remember how some people have suffered to make it so easy for you and me.

So Truth fared badly in court. She tried going to church, where the preacher was supposedly making the Word of God plain and clear to people who humbly thought that they could not figure it out correctly for themselves but that the preacher really knew, for he was ordained and inspired. The preacher (who knew quite well that he got his ideas out of other people's books) may have had no desire to experiment with his ideas to see if they were true. Church was no place for Truth. Old George Fox sometimes interrupted the church service to tell them this. Terribly rude, but it makes his journal mighty interesting!

The style of clothes that Truth wore fitted very well in the seventeenth century. What about today's garments? This is called the Age of the Credibility Gap, and so it is. We doubt what we read, what we hear, what we see with

our own eyes. The Credibility Gap is teaching us the importance of Truth—more beautiful in our time than ever before. She has lost that set jaw she once seemed to have when folks thought that truth was revealed in a book, in a church, or in a creed or a set of moral customs. Truth has become open-minded; experimental, scientific.

Truth today never gives us all the answers—just a few tentative hypotheses. Seeking the total meaning, we find only some few immediate steps in its direction. Seeking God, we find only good people. Looking for a firm, factual answer, we come to the square root of minus one. Discouraging? I think it is endlessly inspiring!

Friends have no revealed book of truth, no axioms or rules or guides beyond our best experience. We share our discoveries. We know a little more than our students, but they will live a little longer than we, carrying honest experiments a little farther.

The second daughter, Humaneness, also dresses in the changing styles of the times. George Fox liked to say that there is that of God in every person. If we were now in the seventeenth century, we might say "Respect that of God in our students so they will learn to do their best." If ever the time was opportune for teachers to discover the divine potentiality in young people, it is today. As Charles Wells expresses it: "The revolutionary stirrings so widely reported over the earth . . . are not due to the Communist infiltration but result from the infiltration of this new revelation that there is that of God in every man."

Are you surprised that Birthright and Convincement named their third daughter Revolution? Remember that the family comes out of the century and country that had *two* revolutions: in 1649 Charles I and some less famous persons lost their heads, so that was called the Bloody Revolution; and in 1688, James II, having learned a little from family experience, ran away, so that was called the Glorious Revolution.

Speaking of the "incalculable revolutionary power" that has appeared "within man himself," Charles Wells says: "This concept pervades every classroom and campus. It is the theme of the folk songs that have captivated our youth, the attraction that draws them away from lucrative opportunities in business to service careers."

We are in the First World Revolution—the first one yet to include every person and every thing. Its symbols have appeared, its drums, its flags: whiskers and guitars, pot and pill. It takes more than flags to make a great revolution. Antirevolutionists are lining up: the chaps who sit on the lid until lid and all fly into erratic orbit; some of these dress as lords of the Republic, some in sheets. Quakers favor neither flags nor uniforms; symbols and drums do not inspire us.

A tidal wave of mingled opportunities and dangers is breaking over our heads. Do we swim, or shall we drown?



## Quaker, what do you do if someone punches your kid brother?

Stop him. Same as anyone would. But the guy who punches a Quaker's kid brother—or anyone else's—must be blocked, not counter-punched. Why? Because violence begets violence. And if someone doesn't stop retaliating, the violence escalates. Friends believe that a Jesus who preached, "Turn the other cheek" brought a sanity which can save mankind. Or a man.

### And if you think that nations are different . . .

from people, watch carefully as violence escalates in world affairs. Friends believe that it is vital that we live "in the virtue of that life and power that takes away the occasion of all wars." Or a punch in the nose for your brother. Only then can de-escalation—and brotherhood—set in.

Is peace simply something to be thought about? Or are the goals of the Peacemaker to be worked for? If the latter, the Peace Testimony of the Religious Society of Friends may be meaningful for you. We have some free and quite readable leaflets we'll gladly send.

Friends General Conference  
1520 Race St., Dept. No. 000  
Philadelphia, Pa. 19102

Please send ☐ free literature  
☐ location of nearest Friends Meeting House. I understand no one will call.

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_  
STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

**FRIENDS**  
GENERAL  
CONFERENCE

## Why her daughter was taught religion—without a catechism

She asked, "Mother, how do you know that's what God wants?" And her mother said, "I don't know for sure. And I don't think anyone does. But as we learn more and more, we find that every man everywhere, religious or not, rich or poor, good or bad, has a part of the truth in him." So Alice's daughter learned that not all answers can be recited from memory, but that to men who will open their minds and hearts, the truth is constantly being revealed.

### "I'll tell you what I believe..."

is often heard among Quakers, for we do not all believe alike. Because we feel that each man can follow what the inner light shows him, we have no inflexible creeds or statements of belief. All men can be seekers—and potential finders.

Are you interested in a religion that follows no dogma or formula? Would you like to explore the approach of the Friends? If so, we have some free and quite readable leaflets.

Friends General Conference  
1520 Race St., Dept. No. 000  
Philadelphia, Pa. 19102

Please send ☐ free literature  
☐ location of nearest Friends Meeting House. I understand no one will call.

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**FRIENDS**  
GENERAL  
CONFERENCE

Two of the series of newspaper advertisements discussed in Stanley Marshall's article

## Is Anyone Really Listening?

By STANLEY MARSHALL

WITH increasing frequency, convinced Friends and attenders have been asking, "Why haven't I learned about the Friends earlier? Where have you been?" Quakerism is so meaningful, so vital, these newcomers say, that they wonder why Friends have not reached out more to tell their story to others.

Such questions have caused us to reexamine some of our traditional attitudes. Because the Friends' meeting house is no longer a conspicuous part of our urbanized communities it often goes unobserved. Word of mouth is not sufficient to tell people of Friends and their doings. Our population and our society have grown so large that, from a numerical standpoint, Quakers have faded into an insignificant minority. Yet the vitality of the Friends' approach has not diminished; we think it may be simply unheard and unseen.

Four years ago George H. Gorman, secretary of London Yearly Meeting's Home Service Committee, presented to American groups of Friends his committee's experience in reaching out to seekers. Last year he reported that the British campaign was considered successful because Friends' membership had risen slightly during this period in the face of a marked decline in church membership throughout the British Isles. New members had been attracted; old ones had been retained.

Following this, Friends General Conference recommended a carefully constructed test program involving a typical group of messages to be tested on a variety of audiences by way of diverse channels of communications. Special emphasis was laid on the need for local Meeting acquiescence and involvement, as well as on the development of proper working relationships between the Friends General Conference office and local Meetings which would be involved in the program.

### What Is the Program?

**Messages.** A number of messages have been developed, with each community using only those which fit the nature of its Meeting. A message about silent worship, for example, would not be used in a community with a pastoral Meeting. Some messages are suitable for all communities. The test program will provide indications as to which themes seekers are most apt to respond to.

**Responses.** We do not know whether respondents will be most apt to reply to a national office, with the implied assurance that no one will call on them, or to a local Meeting, with its intimation of warmer and more personal

Stanley Marshall, a member and former clerk of Pittsburgh (Pa.) Meeting, is an advertising-agency executive. As a member of the Advancement Committee of Friends General Conference, he served as chairman of the subcommittee on the advertising program.

relations. Half of the program has been geared to a national-office address and the other half to local Meeting addresses.

*Locales.* Are the greatest number of seekers to be found in rural areas, university towns, industrial cities, suburban communities, or college campuses? Test areas have been chosen to determine this. Providence, Syracuse, Lancaster (Pa.), Philadelphia, and Wilton (Conn.) are participating in the program.

*Channels.* What is the best way to reach potential seekers? Newspapers? FM radio? College radio? The program is designed to test a variety of media, with each message being carefully keyed so that we can identify the source of the response. This will enable us to make sensible recommendations for future communications activities.

*Materials.* We have prepared for the cooperating Meetings a suggested pattern for handling inquiries, including (a) a method of record-keeping, (b) a package of materials to be used in answering inquiries, along with a suggested letter of response, and (c) a set of guideposts for those in local Meetings who will greet those who come to Meeting for the first time.

*Funding.* Funds for the test program have been provided by a grant from the Chace Fund of Philadelphia Yearly Meeting, plus supplemental grants from Providence (R. I.) Meeting and other sources.

What results do we anticipate as the result of this program? We believe it will give us a much clearer picture of individual interest in the concerns and approaches of the Religious Society of Friends, as well as specifics as to who are interested and how they may be reached. This material will be made available to all Friends' groups for their own use, and it may serve as the basis for a national program in future years.

### Where Are Friends on the Draft?

*A working paper (here abridged) by Ben Seaver of San Francisco and George C. Hardin of Philadelphia*

**A**S Friends, we are called upon to act significantly and under conscience—not merely nonviolently and serenely. In these years of Vietnam all of us are being challenged as never before, and none of us knows completely how to act or react. Many Friends are arriving at conclusions in private and in isolation, with neither their consciences nor their intellects being tested by corporate values and group judgment.

Increasingly, Friends are coming to realize that for years we have held a position full of moral ambiguities:

We have intellectually condemned conscription as a fundamentally evil system, but when it became law we somehow accommodated to it, for it allowed us a way out. It did not occur to us that this was discrimination.

We accepted things which, upon examination, turn out to be almost unbelievable: the right of the government to

define religion, and its right to decide that only those who accept this definition have a conscience that is worth considering—that others do not have a conscience. Put that way, these ideas seem obviously ridiculous; yet over the years we have lived with them.

We are finally forced into a corner. We saw young men go off for two years of alternative service in the VISA program or in some worthy social work in big cities. And we had some pride in their vocational fulfillment. Then one of them came back and said: "I made a mistake. I shouldn't have accepted alternative service."

We acknowledged that others were also coming to this conclusion, but added: "Well, that's all over, and now your job is to find a useful way of living and applying the experience you've had."

The young man took out his draft card and said: "Yes, but I still have this."

And as we sat quietly looking at each other, he added in tones ever so gentle: "I'm going to turn it in, and I'm going to tell the draft board that I'm going to work and spend my time trying to convince other young people not to make the mistake I made."

He rose, and we shook hands very warmly, and without another word he left.

As I looked out the window, I heard myself saying out loud, "I still have mine!" (Actually, in a housecleaning spree I had tossed out and burned my draft card long ago with other out-of-date papers. But I had not renounced my registration.)

We would not want to be in the awkward position of saying that a 1-O alternative-service man is taking a position no longer tenable. Yet we notice a rapid growth in the number refusing to register, in the number who mail back or destroy registration or classification cards, or who refuse to be inducted. They say that for them 1-O is no longer a possible position. They are noncooperators, "resisters." They say conscription is like slavery, and they will not give it their approval.

This is no mere change in words. It is a new position.

With the help of Vietnam and the pushing of "non-religious" CO's, have we not now moved to a different focus, even though our historic, corporate testimony of opposition to war remains the same? We are still maintaining a tolerance for various positions; we are still "in loving disagreement" with those who enter the armed forces; but we are now expressing the fact that our corporate focus has shifted and is on noncooperation.

Can we any longer let the government define religion or delineate conscience? Can we any longer accept the discrimination of a favored position? Can we any longer cooperate with conscription—a monument to the evil of militarism? Can we continue keeping our compromise focus? Can we still "wear our sword"?



## Are Friends Racists?

By R. W. TUCKER

SOME of our younger Friends—those who are deeply involved in the struggles of black people—have taken to accusing the rest of us of racism. It happened most recently at Philadelphia Yearly Meeting, to the considerable resentment of a number of people.

At first glance, the accusation seems preposterous. Almost nobody has a better record in race relations than the Society of Friends. Most of us have personally worked in some way or other for better understanding between the races.

It is true that Friends' schools were once segregated. It is also true that they have been desegregated. In this, as in most race questions, we were ahead of our time. Such a record may be imperfect in ideal terms, but in human terms it is extraordinary.

Much the same can be said about the deep concern suburban Friends have felt in recent years over the plight of high-salaried, professionally trained Negroes who are not allowed to live in nice neighborhoods with the rest of the middle classes. There is not much to admire, on a theoretical plane, in the argument that what really matters is not *color* distinctions but *class* distinctions. Yet unfortunately this is a fight that does need to be fought. Moreover, it is a courageous struggle, involving confrontation with one's own neighbors.

Why, we ask, do our young radicals discount our very real efforts, our relatively admirable record? They don't *know*, we tell ourselves. They are young, and their emotions are involved. Thus do we discount *them*.

And so we fail to hear what they are telling us. They bring into our sessions something of the sense of desperation that pervades the black ghetto. Most of us have not begun to see how apocalyptic the times are, or to consider what response is required of us.

The past dozen years have seen unrivaled advance in the status of individual Negroes, but during this same period the situation of the ghetto masses has gotten relatively *worse*—in infant mortality, in education, in employment, in the whole quality of life. Where there has been improvement, it is less than the general improvement, so the gap is wider than ever. Some government promises appear to have been empty, and the conciliatory leadership of men like Martin Luther King has not produced much real improvement.

In 1968, Philadelphia Yearly Meeting moved rapidly forward to the position some of its members had ad-

vocated for years. We are spending our resources in the ghetto. We are endorsing radical Negro protest. We are memorializing governments in radical terms. But alas, the time for this was years ago.

Negroes increasingly resent white initiatives in black neighborhoods, however well-thought-out and well-intended. Negroes are increasingly aware of the need for fundamental, revolutionary change, and increasingly impatient with liberal palliatives.

The question we need to ask ourselves today is not "How do we help the Negroes?" but "How can we be relevant to revolution?"

We are damned as racists simply because we are white and middle-class and live in white middle-class suburbs. Yet there is a sense in which this is valid. Some Americans are able to decide to live in the best neighborhoods they can find, with the best schools. Other Americans do not have access to this decision. Our decision to live where we do creates the ghetto for those who are not permitted to leave.

We create Meetings like the one in the suburbs where, as a woman put it to me, "Anyone without a master's degree is out of place." Then we wonder why our membership is exclusively middle-class and almost exclusively white.

In the Mantua district of Philadelphia there are 18,000 people and 120,000 rats. On its fringes there are also two former Friends meeting houses, one of which is now a black Presbyterian church, while the other is part of Drexel Institute. When the neighborhood "ran down" years ago Friends abandoned it, but an Episcopalian church in the same area did *not* move; it stayed and built a multiracial membership. By reputation, no church is more white and middle-class than the Episcopalian. Nevertheless, for Episcopalians, involvement in black ghetto agony is integral, whereas until recently Friends have felt they had to go out to seek involvement. (In the last few years they have opened two new and thriving interracial worship groups or meetings not far from the meeting houses they allowed to slip out of their hands a generation ago.)

Last year a Friends Meeting located in fox-hunting country wrote in to the FRIENDS JOURNAL to ask for suggestions on what to do with a large gift of land. Richard Taylor replied with a letter suggesting that it be used for low-cost integrated housing. I have heard nothing since of this land or of his suggestion.

We are no longer ahead of the times, and the times are catastrophic. Does that make us racists? Not, of course, in

Rob Tucker of Springfield (Pa.) Meeting is a professional journalist whose most recent published work is the long essay on "Revolutionary Faithfulness" in the winter issue of *Quaker Religious Thought*.

any overt sense. But consider some of the questions we have *not* been pondering:

Is our Meeting capable of welcoming and ministering to people who are not well educated and who may not be polite?

Supposing our neighborhood and our school district had a large proportion of very poor people, pulling down real estate values and lowering the quality of education? At what point would we move? Would we even consider staying on and trying to help? If not, what *would* we do?

Are we ready to pay much higher taxes for a meaningful national assault on poverty?

If we are opposed to the nonpacifism of the desperate black poor, are we equally opposed to the nonpacifism of some of our own members? Do we accept one kind of nonpacifism and oppose another?

Are we able to say to young black revolutionaries, without being phonies, "I share your revolutionary commitment, for my own reasons and in my own way. Let us work together for change, you in your way and I in mine; maybe we can learn from each other."

### Lines for Martin Luther King, III, Aged 10

Whole blocks in over a hundred cities  
Flamed in judgment and anger when he died.

A quarter of a million people here  
In Atlanta faced each other and wept,  
Vigiled and prayed, held meetings and planned  
Their hopes and fears under the broken skies,

While no new word ever again will form  
In the sounding, dark, melodious throat  
Of your father, who fought for abounding  
Kindly life, freed of hatred, fear, and greed.

*This is a waking vision, son—no dream.*  
Your mother, daughter of Sojourner Truth  
And Harriet Tubman, leads among all  
Who strike for freedom in your lifetime.

You, fatherless, making your sweet, hard way,  
Will find how everyone on our small star  
Knows what your father loved to life on earth.

You have to survive among modern Herods  
Whose five hundred years of white misrule end  
By telling their own sons: "I can't explain.  
My work is Top Secret." These make orphans.

Guard in your deepest heart your father's gift  
Of freedom to grow and be you, shielded  
From too great light or heat or flame, Martin:  
*"Just tell them I tried to love somebody."*

ISOBEL CERNEY

Atlanta Friends Meeting

## Charles Wells's Column

### Riot Control: Violence Versus Restraint

**A**N epochal experiment is under way on the use of violence in the control of civil disorders in our cities. This new strategy (used during the riots in Washington, D. C., after the assassination of Martin Luther King) has puzzled many, particularly the numerous city officials who had stocked up on exotic riot-control weapons—armored cars, water cannons, Mace, and other disabling chemicals.

*First* of the new tactics is the prompt enforcement of a 24-hour curfew to keep potential looters and rioters off the streets. (Unfortunately curfews were delayed in Washington and Baltimore, since plans had not yet been completed.) *Second*, the swift appearance of troops on the streets, with weapons that are not to be used. (These orders were strictly enforced in the riots in Washington, though looting and burning already had become extensive.) *Third*, the police are to concentrate on the usual police duties: controlling traffic, apprehending criminals, aiding those in difficulty. Neither troops nor police are to use weapons except strictly in self-defense, with only tear gas permitted.

Did this strategy pay? In Detroit during last summer's riots, 43 were killed; in Newark 23 died. In Newark 13,326 rounds were fired; in Detroit no accounting was kept of the ammo used. In the chaos of both cities, police and troops shot at each other, with casualties among many bystanders. National Guardsmen even turned machine guns on street lights "so snipers couldn't see their targets," thereby killing and wounding persons in nearby buildings.

By contrast, in Washington, during six days of rioting, only twenty shots were fired and nine persons were killed, although the areas destroyed equaled or exceeded those of either Detroit or Newark.

Moreover, when there is as much shooting and killing as in Detroit and Newark last summer, fears and hatreds are so intense that looting becomes a side issue, a by-product, in the total lawlessness and carnage. When law-abiding unarmed Negroes are shot down, the injustice of it, the sheer outrage of it, makes the looting of white-owned stores seem consistent as an act of retaliation—even justifiable, especially in view of the overpricing and the shoddy goods pawned off on ghetto people. (And remember, whites also loot in times of disaster.)

But when troops and police are not permitted to use their weapons, looting stands out in a clear and lurid light as an illegal act. Washington newsmen interrogated many looters after the rioting that followed Dr. King's death. They found most of them to be employed, some positively affluent. But many were also embarrassed and not a few admittedly ashamed.

Perhaps it is providential that the curfews did come too late, that the lessons on violence could be learned by the whites, that the lessons on law and order could be demonstrated to all. Violence blots out the human conscience, leaves it no room to work. The power of law used with understanding and restraint is the basis of the civilizing process.

CHARLES A. WELLS



## Uncomfortable Queries?

FROM *The Friendly Newsletter* of North Carolina Yearly Meeting *The California Friend* recently reprinted a delicately ironic article with the interrogative title shown above. These traditional Quaker questions, suggests the unnamed writer, might be reworded and updated "to make them a bit more searching, a bit more disturbing. . . . It all depends on how highly we value our complacency. . . ."

"Did you ever wonder, for example, why there is no Query which probes deeply into our personal stewardship habits? . . . Why doesn't it [the Query] ask people who ride in fine cars whether or not they tithe? (Come to think of it, that would be meddling, wouldn't it?) . . ."

"Would a very pointed Query on gambling [lotteries, sweepstakes, and games of chance] be out of place, or would it make too many Quakers uncomfortable? If the Queries are kept a bit vague and general, we will be more at ease."

"From a medical standpoint, overeating should be rated along with . . . alcoholism. . . . Would a Query about this irritate too many people? . . ."

"The Query on race relations . . . is so adroitly worded that it can be read in a pious tone in such a way as to raise no stirrings of conscience whatever. What if this Query were really brought up to date?"

"The most comfortable thing for us to do just now is to emphasize the sanctity of our time-honored Queries and to insist on leaving them just as they are. No doubt about it."

"Of course, if someone's conscience should get to troubling him in spite of all his efforts to remain complacent and tranquil, we might be in for trouble anyway."

"What should we do?"

## Southeastern Yearly Meeting

SOUTHEASTERN Yearly Meeting gathered over the long Easter weekend at Avon Park in Florida for its annual sessions, with James O. Bond as clerk. Friends were present from ten Monthly Meetings and other not-yet-organized groups.

About thirty of them came a day early for a retreat led by Moses and Mabel Bailey, who used as their theme "That of God in Every Man." In a time of great revolution man is struggling to become "human." We need new metaphors to express religious ideas, and a new commitment to that world which is not yet but ought to be. "If prayer does not lead to action, thou don't pray."

Moses Bailey gave the J. Barnard Walton Memorial Lecture, "Prophets, Evangelists, Quakers—Then What?" As part of this arresting theme he reminded us that new insights into the nature of God have come in times of conflict and suffering. His lecture is to be duplicated for distribution.

For the other evening program we looked at the film of the first voyage of the *Phoenix* and were glad to have there in person Horace Champney, one of the voyagers, to tell more about their experiences. There were talks by Lorton Heusel of Friends United Meeting, George Bliss from Friends Committee on National Legislation, and a half-dozen others who spoke on their work and contributed much by just being there to talk to.

It was a satisfaction to hear of a new Meeting started by Friends who have joined with Dwight and Ardis Michener in a "Friendly" settlement on the shores of Lake Walk-on-Water near Lake Wales. It was also a satisfaction to hear how much Yearly Meeting work already had been done by our new secretary, Elizabeth Trimmer of Gainesville.

The Meeting endorsed, though with some dissent, the strong peace statement sent out by Friends Coordinating Committee on Peace, with the addition of the famous Balby declaration beginning "Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by. . . ." Several Meetings reported on action taken to protest the Vietnam war and to support the movement for civil rights.

Young Friends and children had interesting programs of their own.

CAROLINE N. JACOB, *Assistant Clerk*

## "In Good Conscience . . ."

THIRTEEN Friends and four non-Friends publicly declared their refusal to cooperate with conscription at a special meeting for worship held at Arch Street Meeting House in Philadelphia on May 5. Eight of the resisters are of draft age; seven are overage or already have completed draft duty; two are noncooperators who reaffirmed their stand.

In the course of the meeting, those who had decided to refuse cooperation came forward one by one to drop their draft-registration cards or other official documents into a bowl in the center of the room; many gave brief, moving statements explaining their decisions to take this step.

The draft cards were officially received by a volunteer committee of five Friends: George Willoughby, Wilmer Young, Jean Parker, David Potter, and Virginia Coover. As the meeting drew to a close, one of the members read aloud the committee's signed statement, which pointed out that "we sense a deepening concern among us to provide corporate support to those who are called in good conscience to act significantly by withdrawing any further cooperation with the conscriptive system."

Forty-one other attenders signed the document, which (along with the cards and statements of the noncooperators) will be taken to the Department of Justice in Washington.

*To me, the silent meeting is the simplest, deepest, and most rewarding form of worship ever devised. Every person present is taking an active part in it, whether he speaks or remains silent. Each presence is important. Whatever is said enters deeply into all because it comes out of an inner seeking. It comes fresh and true and felt. (Of course there are statements which seem uninspired, but these too have their uses. And they may not strike others as flat.) The habit of reflection takes hold. Daily meditation is easier because of the meeting for worship. It is more meaningful because one can meditate as if in meeting, as if speaking to the condition of someone else as well as to oneself.*

—BRADFORD SMITH

## Book Reviews

**THE PROGRESS OF THE PROTESTANT: A Pictorial History from the Early Reformers to Present-Day Ecumenism.** By JOHN HAVERSTICK. Holt, Rinehart & Winston, N. Y. 287 pages. \$14.95

Major and minor trends of 450 years are portrayed without denominational bias in this tightly phrased, superbly illustrated pictorial history (not photo-journalism) by the former religion editor of *Life*. Now with the United Church of Christ, he presents a vigorous Protestantism which does not claim too much or whitewash itself or Catholicism. Told without cardboard saints, this very human chronicle covers many episodes of unbelievable cruelty.

Social as well as theological issues are included. Twentieth-century selections are as astute as the earlier ones. The essentials are all there, from "De Lawd" of *Green Pastures* to the God who died on *Time's* cover, the atomic God, and Karl Barth's "bigger than you think" God; from Freud to Fosdick (and Billy Graham); from the Scopes trial to the Dead Sea Scrolls; from *The Comfortable Pew* to *The Secular City*.

Although review copies circulated in March, a double-page treatment of Martin Luther King's *Letter from Birmingham Jail* fittingly opens the section on major theological developments which includes the Vatican Council, Reinhold Niebuhr, Martin Buber, and Teilhard de Chardin.

The nineteenth-century section concludes with two full stanzas of Whittier's "Dear Lord and Father of Mankind," accompanied by the comment that it "became one of the century's greatest and most lasting hymns, in spite of the fact that Quakers did not sing hymns at their meetings." Quakers have nine pages devoted to them and are mentioned on twelve others.

In spite of the tremendous scope, errors are rare and minor, or are merely matters of emphasis. Most of the errors in the Quaker portions (derived from standard references) are in "Practical George Fox."

DEAN FREIDAY

**THE RELIGIOUS SITUATION: 1968.** Edited by DONALD R. CUTLER. Beacon Press, Boston. 986 pages. \$15

The publication of this volume and the project to make such a compilation an annual affair represent one of the most ambitious ventures in the field of religious publishing. Contributors include over fifty authors of various persuasions; among them are Reinhold Niebuhr, Martin Marty, Harvey Cox, Daniel Callahan, Huston Smith, D. W. Brogan, and Erik H. Erikson.

In contrast to other annual surveys dealing with denominational statistics or organization, the present book probes spiritual concerns and developments in various areas and their effect on the social and psychological life of our time. The volume's scope may be indicated by a partial listing of its range of topics: abortion, population problems, urban riots, "just" wars, social justice in India and South America, secularization, the young generation in Europe, taxation of church property, and others. Attention is also given to the currents in American theology, idolatry, the Catholic crisis, the Japanese peace movement, and ritual, as well as to a few seemingly peripheral matters, such as the playful prophet Marshall McLuhan and the

exclusion of Negro members from the priesthood by Mormons. A number of sections take the form of a dialogue between one or more critics and the authors. Several maps and artistic embellishments of good taste are included.

A refreshing candor prevails throughout the book. It creates, together with its ecumenical dimension, a sense of realistic neighborliness that ten years ago would have been unthinkable. The study illustrates how, everywhere in the churches, there is present a sense of radical reform such as no other institutions (government, business, labor, or universities) are nourishing. (The role of our mass media in this consciousness is prominent.) This rich volume is strongly recommended for libraries.

WILLIAM HUBBEN

**A CROCODILE HAS ME BY THE LEG.** Edited by LEONARD W. DOOB. Illustrated by SOLOMON IREIN WANGBOJE. Walker & Co., N. Y. Unpaged. \$2.95

If you have been to Africa—not the Africa of Nairobi or Lagos, but the Africa of the back country; if you have visited in a thatched hut and have been offered a live chicken or four precious white eggs as a sign of hospitality—then you can even better understand and appreciate the poems in this delightful little book.

The verses, sung or spoken by Africans on special occasions, are grouped under headings for those occasions: "Blessings Upon An Infant," "Songs in Praise of the Chief," "Girls' Songs," "Songs for the Lazy," etc. They deal with the most basic emotions and qualities of life. Some are happy and amusing, some sad and full of anxiety. Each is illustrated by a charming black and orange woodcut by Solomon Irein Wangboje, a Nigerian artist.

The book's title comes from a verse called "Song of An Unlucky Man," which begins:

Chaff is in my eye,

A crocodile has me by the leg. . . .

and then goes on to list all the frustrating things the man is in the midst of doing—finishing cooking a porcupine, pounding meal, chasing a goat out of the garden. In addition to all this, the king has summoned him to court, and he has to go to his mother-in-law's funeral!

This little collection may be more enjoyed by adults than by children. In it one gets a bit of anthropology and delightful verse, as well as artistic illustrations. More such books are needed to help us understand the background and culture of the African peoples.

HENRIETTA M. READ

**The fourth edition of the "World Christian Handbook"** (Abingdon Press, 356 pages plus index, \$7.50), a compendium of addresses and statistics of Christian churches and organizations throughout the world, contains a wealth of information, including articles by leading authors on the various branches and aspects of Christianity today, as well as information on the Jewish population of various countries and the estimated membership of the principal non-Christian religions. Valuable chiefly for libraries, it should be interesting also to ecumenically-minded Friends.



**HOMAGE TO THE ANCIENT CHILD: *An Essay on the Tao Te Ching of Lao Tzu.*** By EUGENE H. SLOANE. The Owl Press, Annapolis, Md. 28 pages plus bibliographical notes. 75 cents

All the essential religious insights are to be found in Lao Tzu's tiny classic, according to poet-philosopher-teacher Eugene Sloane, a non-Friend who has been responsible for organizing Quaker meetings on two college campuses. He maintains that, far from advocating a bland back-to-nature movement, Lao Tzu was trying to counterpoise the bellicose patriarchal traditions of his own time with the more feminine, receptive outlook essential to a sane society.

Early Christianity, Sloane believes, brought the needed matriarchal balance to patriarchal Judaism. In his opinion, we must do the same thing today "before petulant male barbarians are allowed to have their way and blast not only the Vietnamese but all of us back into the Stone Age."

At least three hundred years before Jesus of Nazareth, Lao Tzu was begging his contemporaries "to account the great as small and the small as great, to recompense injury with kindness," adding that "Who bears himself the sins of the world is king of the world."

The FRIENDS JOURNAL, incidentally, can boast indirect responsibility for the writing of this essay. Although it originally was prepared in response to a suggestion from the JOURNAL's editor, it turned out to be too long for publication in these pages, whereupon its undaunted author transmuted it into its present attractive booklet form.

RUTH A. MINER

**VIETNAM—A VOICE FROM THE VILLAGES.** By KATSUICHI HONDA. Translated from the Japanese by Fujiko Isono. Tokyo, 1968. 48 pages. Available from American Friends Service Committee, 160 N. 15th St., Philadelphia 19102. 75 cents

The *Asahi Press* reporter who wrote this short, tragic, human account of the war in the South Vietnamese villages is not anti-American; he is not a communist. He is a troubled man who believes "that the American people are now making mistakes only because they are not told the truth." From December, 1966, to October, 1967, he was in Vietnam covering the war for his newspaper. This booklet—only part of his full report—tells of the month he spent in the Mekong Delta. It is no catalogue of atrocities in the regular sense of the word; it is the day-to-day account of American young men clearing the Viet Cong out of villages in the normal course of war, and of the anguish which comes to simple village people struggling to raise enough rice to keep alive.

Enormous military bases occupying large tracts of land once cultivated by peasants contrast with the "long shanties with tin-plate roofs looking almost like pigsties" which are built to accommodate the refugees whose houses were burned in the Operation. The scorched-earth tactics, the confiscation of rice from the peasants, the soldiers throwing candy and food to children "to see them run after them like dogs to get there first," the weeping women, the wounded children, the ruins, the waste, the wide swaths of destruction cut by American tanks (which do not even take the trouble to follow in one another's

paths) in rice-fields ready to harvest, the relentless, blind, callous indifference to the suffering of the people—these are what make this little book painful, revealing, convincing.

The Japanese people, in the years before the war when their armies were ravaging China, were not allowed to know what was being done in their name. We are. We have the freedom to read such books as this. And read we must.

ELIZABETH GRAY VINING

**THE SECULAR SAINT.** By ALLAN R. BROCKWAY. Doubleday, Garden City, N. Y. 238 pages. \$4.95

The author, the editor of the Methodist social-action periodical, *Concern*, is a staff member of the Washington Faith and Culture Institute. As for the title, "a 'secular saint' is a religionless Christian, and this book is an effort to paint a word-picture of him in his individual and corporate life-style."

Although this saint's individual life-style is entirely secular, nonreligious, and this-worldly, to paint his picture of it Brockway recites the Apostles Creed and uses the names of the three persons of the Trinity as the best available words. "God" is the word used as the name for the life-situation in which he finds himself; "Christ" names the possibility for making a right response to his situation; the "Holy Spirit" is his decision to receive the Christ possibility. To some readers this limiting of traditionally nonsecular terms to the description of entirely secular living may seem strange. In fact, to qualify "saint" with the adjective "secular" is itself a sort of contradiction in terms, as is the currently more popular phrase "Christian atheist." This reviewer has a liking for the ancient Greek who wrote "I call a fig a fig, a spade a spade."

As for his "corporate life-style," interesting proposals are presented for a radical reconstruction of denominational structures.

ROWLAND GRAY-SMITH

**THE AUTUMN YEARS: *Insights and Reflections.*** By FLORENCE M. TAYLOR. Seabury Press, N. Y. 125 pages. \$3.50

This is a gentle, pleasant account of how to grow old gracefully and joyfully. At seventy-five Florence Taylor writes with humor and understanding about preparation for retirement, acceptance of old age, and being a gracious grandparent and good company for one's self.

Mrs. Taylor admits that if only she could have been old first, how much more tender and thoughtful she would have been when her own mother and her husband's mother were living with them! But such experience need not be wasted if it makes the old forgiving of young people who seem needlessly inconsiderate or unkind.

When she admitted she would enjoy playing the piano again her wise doctor said, "The time to get ready to retire is now, before it happens. You sign up right away for some piano lessons and get started." It was an order that paid off. Even with arthritic hands she accompanies her fifteen-year-old grandson (who plays the violin) and plays duets with her granddaughters.

Mrs. Taylor has no time for self-pity. She believes in handing over positions of leadership, influence, and authority to the younger generation. "It's their turn now!"

JOSEPHINE M. BENTON

## Friends and Their Friends

**Friends in Celo Community, Burnsville, N. C.**, who for years have been holding their summer meetings in what used to be a goat barn and moving in winter to the Community Health Center, have finally decided to provide themselves with a year-round meeting place of their own by "winterizing" the goat barn, adding some windows, and installing a fireplace at one end, plus an additional room for visitors and children. Most of this transformation (which seems to have Biblical overtones, somehow) is being accomplished by volunteer labor. The Meeting has only about a dozen families.

The sketch on the cover of the Meeting's rehabilitated goat barn is the work of Dr. James Groff Neuhauser, a resident of Celo Community whose wife, Marilyn Blaise Neuhauser, is an active member of the Meeting. Not shown in this sketch is what Marilyn Neuhauser calls "the next phase of our do-it-yourself building project: a tent, enclosed for winter, with a cellar dug, to be expanded with two rooms for children's activities and/or guests."

—Meetings who think they need architects, contractors, and thousands and thousands of dollars please take note!

**Telephone teams were organized** by Friends Meeting of Washington during the District of Columbia's April riots in order to reach members quickly in times of community crisis. Each of three members calls three other members, each of whom also calls three until the entire membership has been informed. Meanwhile, volunteers remain at the Meeting phones for the duration of the emergency.

**"Nonviolence and Direct Action,"** a course sponsored by Friends Peace Committee of Philadelphia, has just completed its fifth series of five sessions each. Held successively at Race Street Meeting House in Philadelphia, at Westtown (Pa.) School, and at Westfield Meeting in Riverton, New Jersey the training course was planned to provide theory and practice for persons concerned with social action, whether in their local communities or with the Poor People's Campaign in Washington. Because interest has been high, Friends Peace Committee hopes to organize several more such workshops in outlying communities.

**The New England Regional Office** of the American Friends Service Committee has moved to a three-story building with adjacent parking lot at 48 Inman Street, Cambridge, Massachusetts 02139. Visitors are welcome.

**Raoul Kulberg**, a member of Friends Meeting of Washington, has been appointed director of the Council for Humanist and Ethical Concerns, an agency recently established by the American Ethical Union and the American Humanist Association to provide representation for these two groups in the nation's capital, maintaining contacts not only with the legislative and executive branches of government but also with other religious and civic organizations. CHEC is concerned with developments relating to international peace, civil rights, church-state relations, civil liberties, and science and resources.

**A father's public support of his son's draft resistance** in a television documentary program in April has brought a surprisingly favorable reaction from the community, according to a letter written by the father to the American Friends Service Committee's New England Regional Office. "It was with some temerity that I walked down town the following day," says the letter. "People I hardly knew came out of their way to congratulate my son. A few remarks, in fact, were embarrassingly laudatory. I'm not really that brave. Whatever we have done in the way of protest against this humiliating war has been done from inner compulsion. Far from being brave, we are scared some of the time. We have received some 'hate' letters, always unsigned, but messages from those who have taken courage from our situation are most heartening."

**The French touch** lends an impressive new aspect to a translation in *Vie Quaker* of George Hardin's much-discussed article in the January 15th JOURNAL, "Is Meeting for Worship Like Going to a Dig?" An introductory note suggests that French Friends are facing essentially the same problems of obsolescence as those attributed by George Hardin to Friends Meetings in the United States, but the marathon title of the French translation has a distinctively Gallic flavor with which the JOURNAL, written in mere English, simply cannot compete: "Allons-nous au culte comme à une expédition de fouilles archéologiques?"

**The new James P. Magill Library at Haverford College**, dedicated on May 11th, almost doubles the library space of the Quaker educational institution for men in the suburbs of Philadelphia. James Magill, for whom the new building is named, is a 1907 graduate of the college and vice-chairman of its board of managers.

The particular interest of the Haverford Library for Friends is its role as repository for the "Quaker Collection," containing tens of thousands of books, manuscripts, documents, maps, and pictures having to do with the Society of Friends. Among these are the journals of almost seven hundred Friends, the papers of many Quaker families, Meeting records, archives of Quaker organizations, and material on Friends' dealings with the Indians. Among the various collections within this treasure house of Quakeriana the Rufus M. Jones Collection on Mysticism, alone, for example, includes 1360 works from the fifteenth century to the present.

**"Roots and Fruits of Meditation,"** a thirty-page pamphlet available from Madison (Wis.) Meeting, is the result of a seven-session course held in the autumn of 1967 at Friends House. Chapter headings are: "What is Meditation?"; "Dealing with the Body Before and During Meditation"; "Dealing with the Mind"; "Dealing with the Emotions"; "The Practice of Expectant Waiting"; "Learning to Minister Vocally and Otherwise"; "Group Life Centered in Quiet—Growth of Blessed Community." Copies may be obtained at \$1.50 postpaid from the Meeting, c/o Francis D. Hole, 619 Riverside Drive, Madison, Wisconsin 53704.



**Three Friends Meetings** in the area of New Bedford, Massachusetts, are planning a peace vigil from 11 A.M. to 3 P.M. on Saturday, June 15th, in front of the New Bedford Public Library on Pleasant Street at William. The sponsoring Meetings are New Bedford, North Dartmouth, and Westport. They will be joined by Friends from other Meetings in Massachusetts and Rhode Island, as well as by a number of non-Friends from the area, including students and faculty members at Southeastern Massachusetts Technological Institute.

**Leaders in the Poor People's Campaign** have been eating, sleeping, and holding meetings at Quaker-sponsored William Penn House in Washington. Other Friends' groups, as well as Capitol Hill churches, are cooperating with the Southern Christian Leadership Conference in this work.

**Mt. Toby Friends Meeting at Leverett** recently received wide publicity in Massachusetts when Richard Cardinal Cushing announced that his archdiocese was joining the Quaker group, the Archdiocese of Worcester, and the Commonwealth's Methodist Conference and Lutheran Synod in implementing "Project Equality," which involves a stated declaration in writing that the suppliers of any of their purchases will not discriminate in their employment practices.

**From a letter written by a young Korean Friend** in April to Margaret Utterback of Oberlin (Ohio):

"Rev. King's death has made me fall in deep sorrow and deep thinking in life. Tears are coming out while I do not know it. We are losing so precious heroes while they are young. Their bodies are gone, but their spirits are remaining, which is best comfort to us. We are all sinners and we all killed Lincoln, Gandhi, Kennedy and King, too. The hatred in human heart assassinated them and will take away future hero's life. Skin, Nationality and culture, all of them couldn't be any causes to hate each other. I have never been shocked so deeply as this time by one person's death. Sok Hun Ham said on last Sunday that all of us are responsible for his death and that we shouldn't think only America is responsible for racial problem. I am sending my best condolence to Mrs. King and the four children. If it were God's will, I pray his death will bring up real peace in this world."

**New England Yearly Meeting** will be held at Nason College, Springvale, Maine, beginning August 20th and continuing with programs for all age groups through August 25th. Evening speakers will include Eric Curtis, headmaster of George School, and Robert Lyon, executive secretary of the American Friends Service Committee's New England Regional Office. Additional information, including data on campsites and motels for those who desire to live elsewhere than at the college, may be requested from the New England Yearly Meeting Office, The Maine Idyll, Freeport, Maine 04032.

**Friends Community School, West Chester, Pa.,** recently dedicated a two-story, four-room addition. Built in 1835, the school originally provided for all twelve grades, but cut back to six in 1916.

**The Canadian Friends Service Committee** has announced the appointment of a new general secretary, Jadwiga Bennich. A native of Poland, she has studied at Cracow University, Vassar College, University of London, and Kings College. After being forced to flee from Poland in 1945, she spent four years in Germany before coming in 1949 to Montreal where, after earning a degree in social work, she held administrative positions with Travelers Aid and the YWCA both locally and nationally. She is a member of Montreal Meeting.

David Newlands, her predecessor as the CFSC's secretary, is now undertaking graduate studies in archeology.

**Friends General Conference** is receiving a good response to its request for representatives to the conference on "renewal and revolution" to be held at Cape May, New Jersey, June 21 to 28. Close to a hundred Central Committee members will be attending; the constituent Yearly Meetings are appointing thirty-five senior-high-school representatives; and the Young Friends Planning Committee (a committee of FGC nominated by the Young Friends of North America) is securing the seventy college-age Friends who will be representatives. These young Friends, constituting one-fifth of the total number of representatives, will participate fully in the working conference.

**"Cape May North"** will offer senior-high young Friends an opportunity for the fellowship and inspiration usually associated with the Cape May Conference, which has been cancelled this year. To be held June 23rd to 28th at Camp Indian Trails near Milford, Pennsylvania, at a cost of \$38, a varied program of sports, speakers, and activities is being planned. The cost will be \$38. Applications may be obtained from Meeting clerks or from Bill Watson, 1515 Cherry Street, Philadelphia, Pa., 19102.

**A Camp Conference for young people** of junior high age will be held July 16-21 at Orchard Camp of Powell House, New York Yearly Meeting's conference center, while those in senior high can "do their thing" from August 20th to 25th. Information may be obtained from Bob and Betty Bacon, Powell House, Old Chatham, New York 12136.

**Grindstone Island Peace Center** on Lake Rideau near Portland, Ontario has announced six programs to be held there this summer: Training Institute in Nonviolence, UNESCO International Seminar, French-English Canadian Dialogue, High School Workshop, Conference for Journalists, and Conference for Diplomats. Canadian Friends Service Committee (60 Lower Avenue, Toronto 5, Ontario) will be glad to supply details.

**Avon Institute will study "Our Cities and Vietnam: A Search for Social Vision and Relevant Action"** during the week of July 27 to August 3 at Geneva Point Camp on Lake Winnepesaukee, New Hampshire. Details of this family camp of the American Friends Service Committee are available from the Institute's director, Russell Johnson, at the AFSC's New England Regional Office, Box 247, Cambridge, Massachusetts.

An annual income of approximately \$100,000 will be available to aid Friends' elementary and secondary schools under the will of Susan Vanderpoel Clark. The Clark Foundation of New York has named the Friends Council on Education to administer these funds, which will be used for the training of new teachers and administrators, for consultant and remedial assistance to schools, for refresher courses and special projects, for professional activities and studies, for curriculum development, and for some physical facilities.

Because there are some limitations to this grant, the Council points out that other financial support will continue to be needed for the carrying out of its general program.

At Reed College, Portland, Oregon, two-thirds of the young men graduating this June have made a public statement declaring that "our consciences do not permit us to participate in this senseless and immoral war." If drafted they will refuse to serve in the armed forces, and they are encouraging other students to take this stand.

William Hubben, until 1963 the FRIENDS JOURNAL's editor and since then a contributing editor, has been elected to membership on the magazine's board of managers.

The Journal's new assistant editor, Joyce R. Ennis, joined the staff May 1st. For the past four years she has been clothing secretary for the American Friends Service Committee's Material Aids Program. She and her husband and two children are all members of Central Philadelphia Monthly Meeting, of which she is currently clerk.

Emily Conlon, who continues in the role of part-time assistant editor, recently has taken to wearing a second hat as editor of the *Philadelphia Yearly Meeting News*, filling the vacancy caused by the retirement of Richmond P. Miller.

**Correction.** In a note in the April 1st JOURNAL, the new worship group in southern Alameda county, California, was incorrectly announced as meeting at the home of its correspondent, Herman Yeager, 2762 Lancaster Road, Hayward. A member of this group writes to explain that actually the meetings (held each Sunday at 11) are at the homes of various members and attenders. A phone call to Herman Yeager (582-9632) will provide details to prospective visitors.

### *YFNA Spring Meetings*

Concern for the crisis in our cities dominated the spring meetings of Young Friends of North America held in April at Guilford College, Greensboro, North Carolina. The sixty young Friends present endorsed the Poor People's Campaign and struggled to find further relevant responses to racism and injustice. Participation in a memorial service and a vigil for Martin Luther King strengthened Friends' resolve to continue work in the inner cities this summer despite the prospect of violence. All present agreed on the need to arouse white Americans to the seriousness of the problems facing our country.

YFNA approved freeing a young Friend to travel among Quakers to share his concern for improved race relations; the group also approved plans to release another young person to

work with Meetings on draft counseling and the peace testimony. Other matters approved included collection of additional funds for Vietnamese medical relief, a summer caravan to visit Friends in the East and Midwest, and plans for the 1969 YFNA biennial conference.

JEAN M. WATSON

### *South-Central Young Friends*

Young Friends attending the Spring Conference of South-Central Yearly Meeting were challenged to become personally involved in witness to Friends peace testimony by the example of two young men from the Little Rock (Ark.) Peace House who have been arrested for noncooperation with military authorities.

One of these young men, Paul C. Williams, a recently convinced Friend who came to his pacifist convictions after being drafted into the Navy, requested a change to conscientious-objector status, but his request was denied. The other youth, Michael Vogler, has been jailed for his refusal to perform alternative service because of his feeling that such service only makes someone else eligible for the draft.

The South-Central Young Friends minuted a concern for prison reform after holding a vigil at the county jail (where Vogler and Williams were held) and observing conditions there. In their accompanying statement on the draft they declared that "The Selective Service System constitutes a threat to freedom of conscience and freedom of thought in America. . . . We have a system that produces militarily oriented individuals. This system perpetuates and strengthens itself because it creates a mentality that seeks military solutions." They also expressed their approval of the leadership of Thoreau, Gandhi, and Martin Luther King in supporting "the idea that to break a law which you consider to be unjust and to accept the penalty without resistance actually shows a great respect for the law."

### *Indian Affairs*

"How the Seneca Nation Governs Itself" was the subject presented by Allen Jimerson, a member of the Seneca Council, at the 99th annual sessions of the Associated Executive Committee of Friends on Indian Affairs, held in April at Collins, New York. Attendance was good, with 140 served for supper on the Cattaraugus Reservation, where entertainment was furnished by the Indian Reservation Chorus and a group of Indian dancers. The topic "Indians Face the Future" engaged the attention of a panel composed of Indians representing seven tribes; all of them emphasized the need for education of their youth and the importance of the assistance of good leaders to encourage young people to want education and to work for it.

At business sessions, held in the Collins Meeting House, there was an interesting account by Robert Haines of Philadelphia Yearly Meeting of "The Work of Philadelphia Friends Indian Committee in Western New York." Reports were also given by Executive Secretary Lindley Cook and representatives from each of the four centers in Oklahoma. The presiding officer was Horace Smith, the committee's chairman. Hospitality arrangements were made by Collins Meeting's pastor, Soo Ho Han, and his wife Grace, together with Levinus Painter.

It was impressed upon everyone that much work remains to be done in helping the Indian to stand on his own feet.



## 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.*

### "Disturbing to the Comfortable"

Of the many things Quaker, FRIENDS JOURNAL, to me, is the most Quakerly. Some issues leave me cold (just like the meeting I attended where the ushers wore carnations).

And periodically the question of membership comes up—and then I have an attack of schizophrenia. If only that Quakeress that I took for a motorcycle ride had taken me to meeting, if only the Friends' school I passed each day on my way to college had hung out a sign "If you're seeking, see us," I would have had twenty years more guidance from the Society. But today I pussyfoot when I try to introduce people to our thoughts. Isn't it something one must do for himself?

Children so often are the subjects of articles. My mind goes back to when I attended meeting where a dozen of us sat in a large, lovely, and simple old meeting house. Fifty years ago the pastor had said that children disturbed the meeting for worship. The children did not come. The Meeting died. And then there was the time number two son said "Dad, I'm through thinking now; I'll meet you outside."

I enjoy your broaching the question: should our schools be parochial? I say they should—when our parochial thought is that each man must seek for himself. If we do not present to our students the opportunity to seek we rob them of the path we found so worthwhile. Maybe they too will lose twenty years of life before they find in maturity the ideals of their youth.

May you remain a comfort to the disturbed, and disturbing to the comfortable!

Pottstown, Pa.

R. NEIL DALTON

### The Problem of Investments

I would appreciate suggestions from readers of the FRIENDS JOURNAL regarding a concern of mine that must have also concerned many of them: How does a Friend invest money in ways that are consistent with his beliefs?

There are two problems. The first is to find investments that are sound and yet avoid direct support of the war establishment. The second is more positive. It involves investing in ventures that develop society in what the investor considers positive ways. The Quaker Economic Development Organization described in the April 1st JOURNAL (p. 165) holds promise. Are there other such possibilities?

New York City

DAVID GARVIN

### Is the Risk Worth Taking?

Here is another "vote," vigorously, for total abstinence. Alcoholism killed four of my very able friends at the peaks of their careers. Obviously, many people can use small amounts of alcoholic drinks without succumbing to the habit. However, nobody can tell which individuals will find the first little drinks irresistible, with fatal consequences. I cannot understand why thoughtful people should endanger their acquaintance.

Perhaps if I were consistent I would refuse to ride in automobiles because cars kill so many people.

Gwynedd, Pa.

J. PASSMORE ELKINTON

### Was the "Journal" Review Unfair?

I am disappointed in the review of Morris R. Mitchell's book, *World Education: Revolutionary Concept*, in the March 15th JOURNAL. The reviewer seems to catch the hold spirit of innovation in the book and then becomes almost flippant about details. It takes courage for an author to expose a new idea before it has been developed into a precise model. However, the idea can gain much from discussion with sympathetic fellow seekers.

I wish to comment specifically on four points mentioned in the review:

(1) It is true, as T. Noel Stern says, that bold imagination must be backed by system. However, many an idea has been murdered in babyhood by systematizers. Charles Evans Hughes aptly said: "All plans for human betterment come to the acid test of administration."

(2) Standards for admissions were not clear-cut in the early days. Criteria are being evolved in relation to experience.

(3) Although undirected travel may be superficial sightseeing, intensive insight is gained from purposeful observation made by faculty and students jointly seeking understanding of contemporary problems. Libraries and scholarship have continued uses. We are building the library continually. Each student will write a senior thesis.

(4) I do not personally share the idea that we should be developing "world leaders." I will be happy if my grandchildren have an opportunity to become world-minded and good citizens in a world of change.

East Norwich, N. Y.

MARY-CUSHING NILES

Chairman, Board of Trustees  
Friends World Institute

### Who Rules Whom Among Friends?

Some doubts about the future of the Religious Society of Friends may be raised by the way Philadelphia Yearly Meeting was railroaded to endorse a new peace testimony presented by the Friends Coordinating Committee on Peace. Despite the admitted facts that no Monthly Meeting thought the arrangement of words perfect, and that some Meetings could not accept the text without serious rewording, a first attempt was made to get the approval of the original text by shifting only one paragraph.

In view of the opposition of some Friends at this session an editing committee was nominated with the aim to take the suggestions of the Monthly Meetings more seriously into consideration. To the astonishment of many Friends the "revised" version was almost identical with the original one. After a last appeal by some Friends to give more consideration to their objections, the controversial text was adopted as expressing, according to the Clerk of the Meeting, the feeling of the majority of the Friends present.

The significant question raised by this astonishing attitude is: how far can the Yearly Meeting act as a corporate unit in making statements in the name of Friends by a majority rule? According to "Faith and Practice," the chief authority of our Society is the business meeting of the local group, known as the Monthly Meeting. The Yearly Meeting has only the general oversight and care of its constituent Meetings and committees.

In the meeting for business decisions are taken by unanimous agreement, never by majority rule. This ingenious procedure allows the Meeting to take corporate decisions without hurting the feelings of its members, a condition that is prerequisite to a well-gathered meeting for worship.

Committees contribute to the spiritual growth of our members by offering them the opportunity to manifest their faith in practice, but we have to keep in mind that committees are primarily by-products of our Society. It would be a danger to allow them to become the "raison d'être" of the Society of Friends.

By trying to make the Yearly Meeting express the directives of a committee as being the expression of all Friends, the Society may attract mainly social activists rather than true spiritual seekers. If this is the case, the source of our social power will progressively dry up. Chances are, then, that we are living now, in spite of the greater attendance at Yearly Meeting, in the Indian summer of the *Religious Society of Friends*.

*Bryn Mawr, Pa.*

ANDRÉ L. JULIARD

### Voluntary Taxes on Meeting Property?

A letter to the editor in the April 1st *FRIENDS JOURNAL* says that a monthly meeting of Friends is studying whether it should voluntarily pay municipal taxes on meeting-house property. They would make a profound mistake to pay such taxes. If they pay one tax they open up monthly meetings and other nonprofit organizations to the paying of all taxes.

Our governments are assuming responsibilities for many activities that were formerly cared for by private sources. It is very important that we continue to keep private groups entirely free of government, so that we can contribute to experimental activities and retain our opportunity for independent action. Nonprofit structures are expected to contribute to the common good in their own individual ways. Let us keep some free expression outside of government!

*Easton, Md.*

CAROLINE L. FORMAN

### The Man Next Door

Today Friends in urban areas are apt to lose the personal touch so vital to our peculiar religious pattern because of the world-wide and space-deep problems of this second half of the twentieth century. Yet great good must begin with small individual gestures. As a child learns first to love his parents and his home, then his block and his playmates, then his school, then his community, and afterward his country and his world, so adults must reach out to their environs in order to reach eventually to distant countries. Great leaders like Abraham, Jesus, Francis of Assisi, Albert Schweitzer, worked among small groups much of the time. Their influence was spread by others to still others.

It is easier to send five dollars to a fund for relief of Vietnamese children than to sit for an hour listening to an elderly, frightened, lonely hypochondriac in the next block whose day is made less distressing by that gesture of friendly interest. Yet is not that personal sacrifice also truly "my Father's business"?

*Traverse, Pa.*

MARJORIE JONES

### Perpetually Mobilized Friends

Most religious groups or churches seem to be composed mainly of people who believe alike, have a common faith, accept a common doctrine. The Society of Friends is, to me, unusual in this respect. I find it pretty hard to locate any two Quakers who can agree on more than a handful of beliefs, ideas, or practices. We pride ourselves on our lack of dogma. We are said to be Quakers because we believe that "there is that of God in every man," and this naturally presupposes that we believe there to be a God. Beyond that, the similarity of Quakers ends.

As a Society, then, we become a living lesson in the ability of people of all kinds of opposing beliefs, backgrounds, cultures, and abilities to live and act together in relative harmony and fellowship. We are in what an anthropologist would call a sort of perpetual state of mobilization, setting aside our personal differences to meet the emergency of understanding ourselves and others, to express in our time the Will of God.

Some Friends, for example, may believe their actions to be a genuine contribution to world peace. To some Friends, those actions may appear childish. To many outside the Society, they may appear treasonous. At such times a Quaker tries not to judge but to seek to act entirely within the framework of his own conscience. And to the extent that he succeeds in keeping faith with "that of God" within him is he an abiding Friend.

*Princeton, N. J.*

O. GODFREY KLINGER

### A Defense of U. S. Policy

In his column ("Beyond Vietnam") of April 1, Charles Wells assumes that the "damning evidence that the highest Japanese authorities were struggling to reach official Washington with acceptance of our terms of surrender . . ." runs against our government for its failure to respond. Actually it has long been known that the Kremlin did not communicate this information to Washington. Surely we have enough sins for which to atone without assuming those of Moscow! Surely it is also known that our government would long since have made peace in Vietnam if Hanoi had stopped its aggression.

*Los Angeles, California*

HOWARD E. KERSHNER

### Interfaith Support of Fair Employers

Project Equality, a program now being organized in New Jersey by Catholics, Jews, and Protestants working together, will seek to provide information to help religious groups use their buying power for beneficial social change. The New Jersey Friends Council appeals to all monthly and quarterly meetings of Friends in New Jersey to support companies that promote equal opportunity and to commend to employers recently hired nonwhite employees whom we find particularly helpful and cooperative. The three-faith New Jersey Conference on Religion and Race, 116 North Oratton Parkway, East Orange, appeals for similar action by the Representative Meetings of New York and Philadelphia Yearly Meetings.

We recommend study of the booklet "Project Equality," obtainable from the Project Equality Council, 1307 S. Wabash Avenue, Chicago, Illinois 60605.

*Bernardsville, N. J.*

NEW JERSEY FRIENDS COUNCIL  
(BETTY STONE, Secretary)



**Epistle of Woe, Anthem of Joy**

I have just read the Epistle of South Central Yearly Meeting. It is as full of woe as the ninth chapter of Jeremiah. I quote: "... A small group of Friends confronting immense problems ... feelings of inadequacy ... almost overwhelming challenges ... expressing our frustration ... a sense of failure and pessimism ... we are deeply troubled. ..."

For the first time in history, I suppose, a great part of the population of a great nation has rebelled, by word and by deed, against a war in which its young men are being sacrificed. The other day I met a man who served in the Marine Corps in World War II. "I'd go to the penitentiary this time," he told me.

The Epistle refers to the "growing gaps" between people of different colors and different races. But the labor union of which I am a member has organized all the Negro employees and some more of the Mexican-Americans in the past year or two. We now associate, on familiar terms, with men (some of them on the verge of illiteracy) whom we seldom saw and never spoke to before.

The authors of the Epistle used only 187 words in phrasing their lamentation. That was economical, but I offer as a substitute the following anthem, which has only 86 words: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. ... For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." The name of this anthem is Psalm 100.

San Antonio, Texas

PAUL TRENCH

**A New Kind of Red-and-Black Star**

The Government is refusing to issue any permits for Americans to aid Vietnamese war victims outside areas occupied by the United States. Officials have said that Americans who send such aid without Government permission are in violation of a law for which they may be imprisoned up to ten years and fined as much as \$10,000.

Many of us feel that if we allow the Government to intimidate us into ignoring any of the victims of U.S. violence, our acquiescence would be a fundamental betrayal of the spirit of love and truth. We also believe our refusal to be intimidated should be not surreptitious but visible. In order to make our action visible and not to avoid its social and legal consequences, some of us have decided to wear an eight-pointed red-and-black star, consisting of four lines crossed—two red lines, one vertical, one horizontal, and two black lines at a 45-degree incline, all intersecting at their center.

This symbol, in being linear, is distinct from the Quaker star and has no sectarian, creedal, or political significance. Its practical significance, of course, is that those wearing it are openly aiding war victims in all parts of Vietnam and consequently are felons in the eyes of the State. There are no words or slogans with the red-and-black linear star, so everyone will have to decide about its meaning for himself. Maybe it's a little like the Cross when it was still despised. Or maybe it's something like the yellow star worn by some Danes during the Nazi occupation.

Florence, Ariz.

JAMES A. CORBETT

**"What Is So Rare as a Day in June?"**

*Rare indeed is that June day (June 1, 1968, to be exact) on which the JOURNAL's subscription and advertising rates are raised, yet it arrives eventually, and raise we must—for reasons familiar to everyone who tries to balance a checkbook. Effective with this issue is the new subscription rate of six dollars a year, thirty-five cents per copy; new advertising rates are listed on page 288.*

*Friends Journal Associates, as indispensable now as ever before, are those who help to meet constantly rising publication costs by making tax-deductible contributions of any amount (but not less than five dollars) above the subscription price.*

**Coming Events**

*Written notice of events of general interest must be received at least fifteen days before date of publication. Quarterly Meeting announcements, to be printed, must be sent in by the clerk or another official.*

**JUNE**

1—Nottingham and Baltimore Quarterly Meetings (Friends United Meeting) at Deer Creek Meeting House, Darlington, Md. Meeting for worship, 10:00 A.M.; Ministry and Counsel, 10:45. Lunch at 12, served by host Meeting. Meeting for business at 1:30 P.M., followed by conference session.

9—Baltimore (General Conference) Quarterly Meeting at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 A.M. Meeting for worship, 11. Bring box lunch; beverage and dessert provided. Meeting for business and conference session in the afternoon.

9—Semiannual meeting for worship at Plumstead Meeting, Doylestown-Point Pleasant Rd., Bucks County, Pa., 3 P.M., under care of Buckingham Friends Meeting Committee.

15—Philadelphia Quarterly Meeting at Green Street Meeting (45 W. School Lane). Worship and Ministry 10:15 A.M. Lunch 11:45, (by reservation only); meeting for business, 1:15 P.M. Discussion of urban affairs and Friends Neighborhood Guild programs; reports on Young Adult Friends worship group ("The Backbench") and on Stapeley Hall.

16—Centre Quarterly Meeting at Dunning Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10:00 A.M. Meeting for worship, 11. Lunch served by host Meeting. Business and conference session in afternoon.

16—Shrewsbury Lecture, "The Religious Basis of Pacifism," 2 P.M., at Shrewsbury (N.J.) Meeting, Highway 35 and Sycamore Ave. (Parkway Exit 109). Speaker: Vail Palmer of the faculty of Kentucky Wesleyan College, a 1950 nonregistrant conscientious objector. Box lunch at 12:30; dessert and beverage provided.

16—Joint session of Burlington and Haddonfield Quarterly Meetings at Mount Laurel (N. J.) Meeting House. Meeting for worship 10:30 A.M. followed by meeting for business and picnic lunch. (Note change from usual dates.)

16—Annual meeting of Bart Historical Society at Bart Meeting, between Christiana and Quarryville, Pa. Meeting for worship 11 A.M. Memorial service for Rodney Gilbert. Business meeting 2 P.M. Bring picnic lunch.

21-25—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario.

22-29—AFSC World Affairs Conference at Camp Sierra, Calif. Leaders: D. F. Fleming, Percy Moore, Bruce Nelson, Edvard Hambro, Neale and Deidre Hunter, Harrop and Ruth Freeman. All interested persons invited. For information write to World Affairs Conference, P. O. Box 991, Pasadena, Calif. 91102.

30—Meeting for worship, 11 A.M., at Old Kennett Meeting House, Route 1, 1½ miles east of Hamorton, Pa.

## 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

**ANTHONY**—On February 7 at Brunswick, Maine, a son, **THOMAS HOPKINS ANTHONY**, to Cushman D. and Carol Van Landingham Anthony. The parents are members of Virginia Beach (Va.) Meeting.

**BAILY**—On April 17, a son, **WILLIAM SCOTT BAILY**, to William and Carolyn Baily of Lancaster, Pa. The father and paternal grandparents, William and Dorothy M. Baily, are members of Kennett Meeting, Kennett Square, Pa.

**DEWEES**—On March 14, a daughter, **RACHEL POTTER DEWEES**, to Donald J. and Martha Dewees. The father is a member of Middletown Meeting, Lima, Pa.

**FREDENDALL**—On April 14, a son, **JOHN KIRK FREDENDALL**, to Bruce A. and Sheryl A. Fredendall of Carversville, Pa. The father and paternal grandparents, Gordon L. and Pearl L. Fredendall, are members of Southampton (Pa.) Meeting.

**JORDAN**—On April 27, a son, **THOMAS BAILY JORDAN**, to Arthur K. and Mary B. Jordan of Haverford, Pa. The mother and paternal grandparents, William and Dorothy M. Baily, are members of Kennett Meeting, Kennett Square, Pa.

**PAVON**—On April 10, a son, **DANIEL CHRISTOPHER PAVON**, to Daniel E. and Kathryn D. Pavon. The parents are members of Middletown Meeting, Lima, Pa.

**SCHULZE**—On April 5 at Ardmore, Pa., a daughter, **KARIN SCHULZE**, to Frederick and Maya Schulze. The mother is a member of Haverford (Pa.) Meeting.

**URBAN**—On May 12 in Monmouth, Ill., a daughter, **ELKE RUTH URBAN**, to William and Jacquelyn Urban. The parents are members of Austin (Tex.) Meeting.

**WELSH**—On April 10, a daughter, **SUSAN BROWNLEE WELSH**, to William A., Jr. and Ann Dean (Stratton) Welsh. The parents are members of Middletown Meeting, Lima, Pa.

### MARRIAGES

**GORDON-NICHOLSON**—On April 13 at and under the care of Haverford (Pa.) Meeting, **EDITH ROSE NICHOLSON** and **RICHARD J. GORDON**. The bride, daughter of Jesse T. and Edith Rose Nicholson, is a member of Haverford Meeting.

**SANDERS-DEWEES**—On January 27 at Middletown Meeting, Lima, Pa., **ALICE M. DEWEES**, daughter of Joseph H. and Florence T. Dewees of West Chester, Pa., and **FRANCIS A. SANDERS, JR.**, son of Francis A. and Mary Sanders, also of West Chester. The bride and her parents are members of Middletown Meeting.

**WOOD-STROHBEEN**—On March 15 in Berkeley, Calif., **ELIZABETH JOY STROHBEEN** and **ROBERT E. WOOD**. The groom, son of John Halsey and Kathryn Wood, is a member of Haverford (Pa.) Meeting.

### DEATHS

**GASKILL**—On May 5 in Charleston, S. C., **HANNAH YARNALL GASKILL**, aged 90, wife of the late Edwin Austin Gaskill. Surviving are four children; twenty-six grand- and great-grandchildren; a sister, Frances Richardson; and a brother, James N. Richardson. She was a member of Central Philadelphia Meeting.

**HARNED**—On April 22 in Washington, D. C., **ROBEY WENTWORTH HARNED**, aged 83, husband of Edna Harned. Surviving, in addition to his wife, are two daughters, Hilda H. Newcomb of Bethesda, Md., and Margaret H. Wright of Cape May, N. J.; a son, Edward J., of Baltimore; and ten grandchildren. He was a trustee of Sidwell Friends School and a member of both Plainfield (N. J.) Meeting and the Friends Meeting of Washington.

**HAZARD**—On April 10 at her home in Union Springs, N. Y., **ELIZABETH L. HAZARD**, aged 79, wife of the late Isaac P. Hazard. A member of Poplar Ridge (N. Y.) Meeting and a recorded minister of New York Yearly Meeting (which she served as Field Secretary from 1926 to 1950), she was long a member of the American Friends Board of Missions, the Board of Oakwood School, and the Executive Council of Friends United Meeting. Surviving are two daughters: Helen H. McNeely of Liverpool, N. Y., and Alice H. White of Guilford, N. C.; a son, Wilbur, of Olympia, Wash., and several grandchildren and great-grandchildren.

**KERMER**—On April 18, **PAUL F. KERMER** of Harrisburg, Pa., aged 54. He is survived by his wife, Hildegard Kermmer; a brother, Kurt; a son, Hans; and a daughter, Mrs. William R. Lundsford, III. He was treasurer of Harrisburg Meeting.

**LARKIN**—On April 25 at West Chester, Pa., **ANNA M. (OSBORNE) LARKIN**, aged 77, wife of the late Charles Pusey Larkin. A member of Kennett Meeting, Kennett Square, Pa., she is survived by three daughters: Susan L. Williamson and Jean L. Pratt of West Chester and Zelma L. Maxwell of Chadds Ford, Pa.; as well as by a granddaughter, Suzanne L. Williamson, also of West Chester.

**TRENT**—On April 22, **LILIAN MAY TRENT**, aged 83, wife of the late Harold E. Trent. A member of Lansdowne (Pa.) Meeting, she is survived by a daughter, Marjorie of Darling, Pa.; a son, Edward M., of Coventry, England; and two grandchildren, Christopher and Jennifer Trent, also of Coventry.

### M. Catherine Evans

M. Catherine Evans, who died on May 6, had been since 1955 personnel secretary of the American Friends Service Committee, a post she assumed in 1954 after serving as head of an AFSC mission to Israel. Previously she had been a college teacher, dean, and counselor.

Her distinguished work had brought her a number of awards, including an honorary degree from Friends University in Kansas (her alma mater) and an outstanding achievement award from the University of Minnesota's College of Education, where she had received her Ph.D.

A member of Germantown Meeting in Philadelphia, she is survived by two sisters: Ola Zimmerman and Esther Evans.

## 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)*

### Argentina

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

### Arizona

**FLAGSTAFF**—Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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

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

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

### California

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

**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.

**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, 10:30 a.m.

**REDLANDS** — Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

**SACRAMENTO** — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

**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. GE 1-1100.

**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 Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

### 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 288-3672.

**NEW LONDON** — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

**NEWTOWN** — Meeting and First-day School, 11 a.m., Newtown Junior High School.

**STAMFORD-GREENWICH** — Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones. Phone: Area Code 203 637-4428.

**STORRS** — Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

**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 10:45 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., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

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

### Florida

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

**DAYTONA BEACH** — Meeting for worship, Sunday 10:30 a.m., 201 San Juan Avenue.

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

**JACKSONVILLE** — 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, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

### Hawaii

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

### Illinois

**CHICAGO** — 57th Street. Worship, 11 a.m., 5815 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3086.

**CHICAGO** — Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

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

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

**LAKE FOREST** — Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0368.

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

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

**ROCKFORD** — Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

### 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. Discussion group following. Phone 278-2011.

**LOUISVILLE** — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

### Louisiana

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

### Maine

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

### Maryland

**ANNAPOLIS** — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

**BALTIMORE** — Worship, 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4436.

**BETHESDA** — Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

**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.

### 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). One meeting for worship each First-day, 10 a.m. June 16 through September 1. Tel. 876-6883.

**NANTUCKET**—At 10:45 a.m. in Old Meeting House on Fair St., from July 1 until Sunday after Labor Day.

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

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

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

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

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

### Michigan

**ANN ARBOR** — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

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

### Minnesota

**MINNEAPOLIS** — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

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

### Missouri

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

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

### Nebraska

**LINCOLN** — 3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

### Nevada

**RENO** — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

### New Hampshire

**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, Village Improvement Society, Jaffrey Center, 10:45 a.m.

### New Jersey

**ATLANTIC CITY** — Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

**CROPWELL**—Old Marlton Pike, one mile west of Marlton. Meeting for worship 10:45 a.m. (except first First-day.)

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

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

**GREENWICH** — Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

**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.

**MEDFORD**—Main St. Meeting for worship, 10:45 a.m.

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

**NEW BRUNSWICK**—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

**PLAINFIELD** — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

**RANOCAS**—Meeting for worship 10 a.m., June 16th through Sept. 8th, Main Street.

**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. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

**SUMMIT**—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

**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, 10:30 a.m., Kirkland Art Center, On-the-Park, UL 3-2243.

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

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

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

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

**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, French Broad YWCA, Sunday, 10 a.m. Phone Philip Neal, 298-0944.

**CHAPEL HILL** — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

**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, David T. Smith, 3437 Dover Rd., Durham, North Carolina.

**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**

**CINCINNATI**—COMMUNITY FRIENDS MEETING (United), FUM & FGC. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Temporary location, 3800 Reading Rd. Byron M. Branson, Clerk. 221-0868.

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., TU 4-2695.

**CLEVELAND**—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-4277.

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

**SALEM**—Wilbur Friends, unprogrammed meeting, 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**—Portland Friends Worship Group. For information: write correspondent, 624 S. W. Moss St., 97219, or phone CA 3-5666.

**Pennsylvania**

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

**BRISTOL**—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

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

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

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; meeting for worship, 9:30 a.m., June 23rd until September 1st.

**FALLS**—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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

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

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

**LANDSOWNE**—Landsowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

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

**LEWISBURG**—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

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

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

**MILLVILLE**—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

**MUNCY** at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

**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.

**Notice:** Newtown Square (Pa.) Monthly Meeting will not have monthly business meetings in the months of July and August; the meeting house will be open every First-day for worship at 11 o'clock. All are welcome.

**NORRISTOWN**—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

**OLD HAVERFORD MEETING**—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

**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, 11:15 a.m.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth and Arch Sts., First- and Fifth-days.  
Frankford, Penn and 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.  
University City Worship Group, 3931 Walnut St., at the "Back Bench."

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

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

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

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

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

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

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

**VALLEY**—King of Prussia: Rt. 202 and Old Eagle School Road, 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.

**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.

**South Carolina**

**COLUMBIA**—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

**Tennessee**

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

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

**Texas**

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

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

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

**Vermont**

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

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

**Virginia**

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

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

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

**RICHMOND**—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

**ROANOKE**—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

**Washington**

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m. Telephone MEIrose 2-7006.

**West Virginia**

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

**Wisconsin**

**BELOIT**—See Rockford, Illinois.

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

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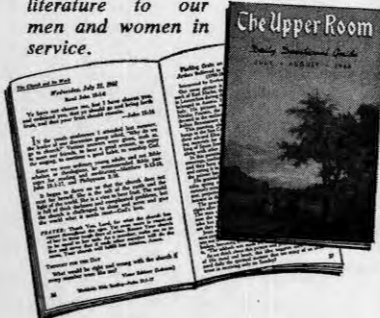
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