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Recollections of Past Conferences

By **GEORGE A. WALTON**

IN 1902, half way through my college course, I attended the second session of Friends General Conference at Asbury Park, New Jersey. There were four or five other boys on my age level. Among them was a natural leader, Arthur C. Jackson. When we made a chain of ourselves, hands on the shoulders of the boy ahead, the "leader" was first. The boardwalk had buildings on the shore side, but with open pathways and a narrow space for benches in the rear. Lovers frequented these benches during the twilight; the Quaker chain tramped through the narrows, silent, but forcing the couples to shift and let us pass.

* * *

In 1906 the Conference met at Mountain Lake Park in Maryland. Henry W. Wilbur by that time had become secretary of the Advancement Committee. On the train coming home, Henry joined us and led the conversation. He told us how he had stopped swearing. On a farm north of Albauy he had had a plow and two "green" mules. The trees had been cut down, but there were roots. The plow was blocked again and again. Each time Henry was angry enough to use all the cuss words he knew.

After a little while he began to feel tired. It surprised him, for he prided himself on his strength and endurance. What did it mean? His clear mind blamed it on his continuous loud swearing. So he resolved never to swear again. He failed a few times, but at the end of the day he said to himself that any man who could plow with that team of mules in that clearing without cuss words would never afterward find anything worth swearing at.

* * *

Believe it or not, special trains were often used. In 1912, when the Conference met at Chautauqua, New York, a special train from Philadelphia carried us to a forgotten station where we changed to trolley cars for the journey's final leg. We had left oven-heated Philadelphia and found it so chilly on open trolley cars that we shivered.

* * *

Before the Waltons had a car, Clement M. Biddle took us to the station in his. One of our little girls had a minor mishap, perhaps dropping her bag or stumbling. The word she used was one not at all customary in Quaker circles. As I took my seat beside Clement he whispered that he was greatly relieved to find that their

(Continued on page 356)

George A. Walton, principal emeritus of George School, was chairman from 1949 to 1955 of Friends General Conference, of which his brother Barnard was secretary from 1915 to 1951. Since 1902 he has attended the great majority of biennial Conferences.

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Newcomer at the Conference

By GEORGE R. LAKEY

ALL those Quakers—and such a cheerful lot of people they are! The reputation for furrowed brows and sober sides is debunked by a week of watching Friends and their children relax by the sea. The friendliness was evident as one walked down the boardwalk and saw people with eyebrows slightly raised, faces ready to break into warm smiles at the least possible excuse. It was a refreshing contrast to the impersonal character of mass pleasure at the typical resort.

But if the way Quakers got themselves sunned was different from most resort crowds, the way they got themselves preached at was different from most camp-meeting crowds, as well. Instead of trying to “get religion” themselves, Friends spent most of their time listening to ways of getting religion into community and society. There was an astonishing variety of interests reflected in the program, and a look at the brochure indicated more diversity than unity. One might have wished for more community worship, for unity and spiritual refreshment. But Friends sometimes like to make the assumption, warranted or not, that everyone is saved except me and thee, and that we really should get on to the application.

Cape May Conference revealed still another contrast: Quakers do not retain the anti-art bias of yesteryear. Granted, the singing did not shake the tent down. Nevertheless, Friends seemed to be enjoying themselves quite shamelessly during the hymn-singing, and the folk-singing of the young people promises a generation to come of even more vigorous indulgence.

The teen-agers also showed their aesthetic sensibilities in the remarkable sand sculptures they produced on the beach. From a castle with sea-weed grass on the terrace to a turtle with sea-shell scales on its back, the sculptures revealed an imagination which could freshen the Society with new programs and new zest.

Response to Pressing Issues

The balmy breezes, the singing, and the gratifying sense of planning to do good did not, however, insulate the attenders from becoming concerned about an immediate issue. It was good to see Friends take a position on the need of the Mississippi summer civil rights project

for a federal presence to discourage terrorism. The process of addressing this issue, however, raised some interesting questions about the Quaker witness in the turbulent 'sixties.

We pride ourselves on ethical sensitivity, deriving from meeting for worship. Yet this sensitivity sometimes seems a little abstract in the absence of real communication with the oppressed. Some Friends at Cape May were amazingly naive about the grim realities of race relations in this country. Some are apparently ready to believe almost anything politicians and newspapers tell them about Vietnam, Cuba, and other symptoms of the world revolution. Part of this gullibility which gets in the way of sensitivity may be the result of an inadequate theory of man and society; our theological Friends may be working on this. But most of it results from the enormous gulf which divides us from the downtrodden and oppressed. We do not communicate with them on the deeper levels.

There is an old custom among Negroes (and among governments under the American thumb) of telling “the man” only what he wants to hear. Open and honest communication requires rare confidence when such habits are engrained. How can such confidence be built? Not by protestations of good will, surely; the sophisticated ones will cite examples of discrimination by Quakers, and words are not to be trusted, in any event. Confidence can be built by *engagement* with their problems, which means sharing in the costs of social change.

Friends are charming and good-hearted people, and we delight in our philanthropies. Like the pillars of society in New Testament Palestine, we are thankful that we are not as other men!

God, let me feel the sweat of Thy service.

Christ, let me be worthy of Thy example.

Brother, let me fight with thee in the enlargement of our dignity.

George R. Lakey, secretary of the Friends Peace Committee of Philadelphia Yearly Meeting, presents in this guest editorial the reactions of a recently convinced Friend who until this year never had attended a Cape May Conference. He is a member of Powelton Preparative Meeting of Central Philadelphia Monthly Meeting.

Inward Light and Outward Law

By DUNCAN WOOD

THE first salient feature of our world is an arms race which continues with unabated intensity, absorbing unprecedented sums of money, in the name of a national security which becomes more and more illusory. This enormous expenditure in the name of national security has helped to create an unprecedented situation in which victor and vanquished, belligerent and nonbelligerent are alike threatened not with defeat but with total annihilation. We have had arms races before, but never before has an arms race led the whole of humanity to the brink of extinction.

The second salient feature of our world is the crying need to bridge the gulf which separates the rich nations from the poor—a gulf which grows wider with every year that passes. We cannot, as former generations could, plead ignorance of the fortunes of our fellow men; and our knowledge of the facts turns our expenditure on arms into criminal folly.

The doubt which this situation throws on the sanity of mankind has led many of us, myself included, into a sort of rightly motivated anarchism. In the face of such obstinate folly we are driven in despair to throw our nonviolent bombs and to conduct our marches, our vigils, our acts of protest. I do not condemn such acts; on the contrary, I am sure we shall have to continue to bear witness in this way. But I do ask whether this kind of spiritual bomb-throwing is enough, whether we should remain content with protest.

The recent session of the Conference of the Eighteen-Nation Committee on Disarmament spent its time on what it calls "collateral measures" or side issues to the problem of general and complete disarmament, because it has seen that such disarmament must lead to a world for which history has not prepared us: a world whose geography is unexplored, a world without war. The Conference hesitates to journey forward into this uncharted world, yet it recognizes that the journey must be made, and it is waiting for guidance.

The fact is that the institution of war has now outgrown its political usefulness. The danger of extinction by a nuclear war leads all responsible statesmen to abandon that form of war as a means of settling disputes, but they are also unable to countenance small wars for fear

that they may escalate into large ones. It has been suggested that the end of war may be brought about by generals disgusted by the mockery which modern weapons have made of their profession.

In the country of my adoption playing at soldiers remains the premier national sport. Recently when Geneva celebrated with much pomp and circumstance the 150th anniversary of its entry into the Swiss Confederation, soldiers in the uniforms of 1814 thronged the streets side by side with soldiers of today. An official from the German part of Switzerland, where they take the army very seriously, is reported as having been agreeably surprised by the display of martial ardor in a city which has the reputation of being antimilitarist. Note that he found support for his militarism in a city exposed for more than forty years to the doctrine of international peace, a city which knows it is militarily indefensible and which, had invasion occurred during the last war, would have been abandoned to the enemy without a shot. If the citizens of such a city are still stirred by the sound of trumpets and the beat of drums we have some measure of the world-wide educational task still to be performed.

I have been critical of the Swiss for clinging to their traditional militarism and especially for imagining that militarism has something to do with the soul. But I am grateful to them for having created, with much travail and infinite patience, a harmonious confederation out of twenty-two quarrelsome, greedy, and deeply divided communities with nothing to bind them together save a common interest in preserving peace among themselves. They started with no special advantage; their problems were essentially the same as those which the world is now facing; and their experience in creating a warless world on a small scale will guide us in our efforts to build a peaceful community on a world-wide scale. The Swiss Confederation owes its survival, in great part, to a profound and scrupulous respect for the law which regulates relations between its members.

It is this Swiss experience which leads me to believe that the warless world of the future will depend in large measure on law—on what I call the outward law regulating relations between states. The smooth working of the Swiss constitution demands from Swiss citizens a very high degree of sophistication and self-restraint. Similar qualities will be demanded of the world citizens of the future.

The first step toward a warless world will demand considerable self-restraint, for it is, I regret to say, a recognition of the status quo—which, by one definition, is "Latin for the mess we're in." To accept "the mess

This is a condensation of the address given at the Cape May Conference by Duncan Wood, who, with his wife, Katherine, has represented Friends since 1952 in Geneva, Switzerland, where he is director of the Friends International Centre. He has been a teacher at Leighton Park School, Reading, England, and for three years during World War II he served in the Friends Ambulance Unit in China. He is the son of H. G. Wood, who for many years was director of studies at Woodbrooke, England.

we're in" seems a poor road to paradise. But a warless world will have to take on the burdens bequeathed to it by the past—burdens of injustice resulting from the limitations of human wisdom. The current division of Germany and Berlin is one such burden, a burden resulting in part from the facts that war can no longer be used as an instrument of justice and that no one has forged another instrument to take its place.

What is true of Germany is also true of Korea, of Southeast Asia, and of the Middle East. All such problems have been bequeathed to us by the military era; they are problems with which we shall have to go on living until such time as we have found a method of bring-



Duncan Wood, Wednesday evening's speaker, with Barrett Hollister, Conference chairman.

ing justice out of conflict—a method of determining the course of history by agreement, rather than by the arbitrament of war.

The maintenance of order in a warless world is likely to depend in large measure on the mutual trust that exists among the great powers. This does not mean a mere reduction of tension; it means the establishment of relations between the United States, the Soviet Union, and the People's Republic of China as close and constant as those which have bound your country to my country or to France for the past two generations.

Mutual trust will also require on the part of all of us a readiness to submit disputes to arbitration. I regret that there is very little sign at present that the powers—especially the two greatest of them—are ready to limit their sovereignty to this extent. We have all to learn that to submit to the arbitration of the International Court is honorable, and not a sign of weakness or an admission of defeat. We have also to remember that arbitration is most unlikely to give full satisfaction to

either side in a dispute. Yet a system of arbitration must be based on readiness to accept judgment. There will be a universal need for that discipline and restraint which the Swiss have learned from centuries of practicing among themselves the arts of mediation and arbitration.

It is, however, only the smaller and more specific national ambitions which can suitably be submitted to the procedures of arbitration and mediation. Above and beyond them are hopes, ideals, and aspirations which, rightly or wrongly, we believe distinguish our nation from others and are the core of patriotism. What is going to happen to patriotism in a world without war? I do not think that patriotism will disappear, since I believe that men will continue to need the sense of belonging to a particular group with distinctive beliefs and ideals. But the sense of belonging will have to be dissociated from the notions of victory and superiority.

In a world without war no one can be top nation. The strength and validity of our national ideals will be measured not by the supremacy which they achieve but by the contribution they can make to the happiness and advancement of the world community, not by our success in imposing them on others but by the extent to which others voluntarily embrace them. National ideals will continue to compete—notably in the UN General Assembly. Competition is a healthy thing, but so is cooperation. I would like to see a social development program combining the American concept of individual initiative with the Soviet concept of social justice, jointly operated by experts from the two nations under UN auspices. This, it seems to me, would be a much more fruitful form of cooperation than exploration of the moon, which, to my mind, is a typically materialist form of escape from the much more difficult social, moral, and intellectual explorations which have to be made on the earth.

For the most part, the problem of patriotism in a peaceful world consists in reconciling legitimate national aspirations with the concept of world brotherhood, and national interest (in the best sense of the term) with international responsibility. A more difficult problem is posed by illegitimate national aspirations, of which the South African concept of *apartheid* is the most glaring example in today's world. It is easy to sympathize with world public opinion in its opposition to the illegitimate aims of the South African government, but how are we to protect that government's legitimate rights?

The existence of difficult and complex problems such as this is one justification for the maintenance of peace-keeping forces, under United Nations command, even in a world which has renounced war. For Friends this necessity, under present circumstances, for the ultimate sanc-

tion of force poses very serious dilemmas which can be only partly resolved by our encouraging the study of non-violent methods of maintaining a UN presence.

In a disarmed world it seems likely that conflicts believed to be quietly buried will come to life again. Hitherto, the weaker party in these disputes has yielded to the argument of force; in a warless world the stronger party may have to face the force of argument.

The Newly Developing Nations

But the major source of conflict for the next two generations will be provided by the "Revolution of Rising Expectations" which has fired the underprivileged people in this world in their search for a life compatible with human dignity. For the newly developing nations are entering the twentieth century with a burden of traditions and customs, excellent in themselves, but inappropriate for the building of a modern state with a modern economy.

When we were in China during the war my FAU colleagues and I saw many things that needed to be done and could have been done with a little public spirit; but where was the power to be found capable of moving the inert mass of China's millions to attempt these tasks? The answer came in 1949, when the Chinese people began their painful climb up the steep and narrow ladder which Marxism has provided. We must expect that other peoples in many parts of the world, finding themselves in a predicament similar to that of the Chinese, will follow a similar course. We may regret that these peoples will be driven by a small but determined and dedicated minority, and that they will not go up of their own accord in obedience to democratic processes; but we should not be surprised if this is so, for revolutions are not voted by majorities; they are the work of a lively minority.

Whatever the source of their inspiration may be, the leaders of these emerging peoples are likely to be difficult and intransigent men. They will be sensitive about a sovereignty which they have only just acquired, possibly after years of struggle, and which they will wish to preserve intact. This will make them disinclined to submit to arbitration or to mediation. Their very revolutionary nature will make them disrespectful of the law which we are laboriously creating for a warless world; a law-abiding revolutionary is a contradiction in terms.

The disturbing challenge of revolution to the institutions of a peaceful world will demand from those of us who live in advanced industrial societies far more sophistication, wisdom, and restraint than we have yet shown. We shall have to stop grumbling because the developing nations do not choose to follow precisely the same path to development that we followed ourselves; we shall have

to recognize that, on the contrary, the great victory of human experience calls for an equal variety of answers to the human predicament.

The outward law which is to provide the fabric of a warless world will impose on us a number of restraints. We shall be less free than we were before to impose our chosen solution to international conflicts—less free to take sides, less free to pursue our own policies, even domestic ones, without consideration for others. We shall have to be content with much compromise that on occasion seems to betray our cherished principles. We shall have to watch in agony and impotence the fearful drama of economic development as it sacrifices the happiness of this generation to the prosperity of the next. Over and over again indignant voices will be raised urging, quite erroneously, that such injustices did not occur when it was possible to end them by war, and demanding freedom from the restraint of law.

"Spiritual Coexistence"

I am sure we shall not be spared deep travail of spirit on behalf of others who are passing through the fire. How shall we bear this travail? First, we must recognize that we shall not be exempt either from the outward law or from the inward, spiritual law to which we owe obedience. We are not exempt from the necessity to practice spiritual coexistence, which is an even more difficult undertaking than political coexistence, for we have to reconcile deep conviction with loving tolerance. We have to remain faithful to the truth that we have perceived, and we have a duty to propagate it; yet we have also to recognize that we know in part and prophesy in part, and that others, of other confessions or other faiths, have their part of knowledge and of prophecy which must lodge together with ours in the temple of truth. Nor are we exempt from obedience to the reality of the Inner Light as a source of grace to which we must return again and again to seek guidance through the dark places in which our steps are set. We are not exempt from the established Quaker practice of submitting what we dare to call a "concern" to the consideration of a worshipping community where alone it may be judged in the light of a higher wisdom.

These obligations are not the same as the outward law which must bind the nations together in a world community, but they are an inward spiritual law to which we have to conform if the Inward Light is to shine. In the same way St. Paul distinguished two kinds of law to which the Christian owed obedience: the outward law of the Roman Empire and the spiritual law of the Christian family.

But St. Paul went further; he ended his precepts to

the Corinthians with the words, "And yet show I unto you a more excellent way"—and there follows the immortal chapter on Christian love. For love is the only power that can transform and transcend the outward law, not destroying it but bringing it to divine fulfillment. The imposing fabric of the Roman Empire had one fatal flaw: it was harsh and loveless. The world-wide community which it is our task to build will be harsh and loveless, too, if its outward law is not transfigured by an Inward Light. This Light can shine only through the

dedicated lives of those who continue to witness to the power of love in a world which seems to recognize only the power of political and economic forces. Love must express itself in compassion for those whom the outward law fails to accommodate—the refugees and the outcasts, "strangers and afraid in a world they never made."

Our witness is that there are no blind, impersonal forces—that there are no problems of our human community, whether political or economic, to which reason, illuminated by love, cannot find the answer.

Evening Programs

By CARL F. WISE

AT the Conference's opening, Mayor Scott, who was again serving in an office he had held twenty years ago, welcomed us in terms of affection that we no doubt should miss if they were not repeated every biennium. This year most of the ravages of the Jersey Coast's great storm of two years ago had been erased. Only the sturdy breakwater replacing the old boardwalk and the absence of the auditorium reminded us forcibly of the past. We were, however, promised an auditorium "in the near future," possibly by 1966.

Tent life this year was a happier experience than in 1962. The acoustics were good, the capacity was ample; the only annoyance was failure to convert the mosquitoes to pacifism. "He that endureth to the end," quoted Duncan Wood, referring to his coming address, "the same shall be saved . . . he shall also be bitten." And "those mosquitoes," said Howard Thurman, as he slapped his neck, "don't know I'm nonviolent."

At the beginning of each session there was a period of hymn-singing, enjoyed by all ages. To Eugene Minnick, leader, and Mary Satterthwaite, accompanist, must go much praise for their contribution to the success of these preliminary sessions.

The Conference was opened on the night of June 20 with an address on "The Unfinished Revolution" by Wyatt Tee Walker, executive assistant of the Southern Christian Leadership Conference. No one who "endured to the end" failed to be stirred by his words. The phrase is appropriate because in the middle of his address a heavy windstorm shook not only the tent but also the faith of many in its stability. Fear was expressed for the security of two large loud-speakers attached to the center pole, and after Friends had moved from beneath them,

and some had departed, Wyatt Walker continued speaking to an audience missing at the center.

Born in Merchantville, New Jersey, although now preaching and working for civil rights in the deep South, he paid tribute to those Friends who have always stood with the Negro. (Philadelphia's Yearly Meeting of 1796 gave permission to integrate to any Monthly Meeting



Reginald Rajapakse, visitor from Ceylon, being greeted by E. Raymond Wilson and Clarence and Lilly Pickett during reception for foreign guests.

which wished to do so. Although "nonviolence came to America with the Quakers," it was not adopted by the civil rights movement until 1955).

In Merchantville Wyatt Walker could share in celebrating such holidays as the Fourth of July and have a sense of belonging, so it was not until his vocation took him to the South that he really understood discrimination. He had to learn not only to take a seat in a segregated section on buses, but even to rise from that if a white man was standing. The Negro paid his fare at the front, but when the bus was crowded it would sometimes leave before he could enter by his permitted door at the rear.

Carl F. Wise, a member of the FRIENDS JOURNAL's Board of Managers and of Reading (Pa.) Meeting, served as the JOURNAL's acting editor from October, 1963, to March, 1964. Reporting the gatherings of Friends at Cape May is not a new experience for him; he has performed a similar service at earlier Conferences.

The Negro dare not take for granted that the passage of the civil rights bill will automatically bring him its promised blessings. It is one thing to have a law or a court order and quite another to obtain implementation or compliance. Experience with court-ordered school inte-



(Left) Wyatt Tee Walker, Southern integration leader, after his address at opening session. (Right) Trinidad M. Balagtas, a guest from the Philippines, now studying in New York.

gration has proved that the nonviolent movement is still needed; and Montgomery, Alabama, shows how it can spread in ever-widening circles, as Birmingham showed the uncommitted what the Negro has had to suffer. The public accommodations section of the bill may be only a superficial part of the solution, but it is fundamental.

More serious is the fact that the Negro often cannot pay for these equal accommodations because he cannot earn, because he is unprepared for jobs, because he was not allowed to prepare himself. Now automation adds new handicaps. The Negro elevator operator has become a push button. The civil rights bill is not the culmination of a movement, but its buttress.

The white community need have no fear of the movement, said Wyatt Walker, for the Negro has had no history of violence. His spirituals are full of pain but without bitterness. He remembers the American Indian (who needs to be included in the beloved community) and knows that if he takes the gun he will end on a reservation. As in the spring two minutes a day of daylight finally bring summer, so two minutes a day of love will bring the Summer of God.

Indeed, the spirituality of the Negro may yet save the nation. The civil rights movement is basically patriotic, for always a nation that produces a permanent minority with nothing to lose is heading for trouble. The world is

changing, and the three-fourths of it which is nonwhite is watching our experience. Moreover, if nonviolence will work nationally, it will work internationally. We cannot tell foreigners how to solve their problems unless we can solve our own. Of supreme importance is not what happens to the Negro but what happens to the nation. In this moral revolution we may have to write off the older generation, but let us not ruin the young. Men become like that which they love.

Howard Thurman's Address

On the evening of June 21 Howard Thurman, dean of Boston University's Marsh Chapel, spoke on "The Renewing of the Spirit." This address was in notable contrast to that of the previous evening. Mysticism replaced revolution, and a voice of extraordinary sonority spoke to us in figures of speech that reverberated between the ears and stirred the emotions.

Howard Thurman began with a brief prayer and a reading from one of his own books. To him who waits, he said, all things reveal themselves, providing he has the strength to wait. Waiting is a time of preparation for the next leg of the journey. It is the experience of recovering balance. It is the courage to demand that light continue to be light.

The processes of renewal are built into the very structure of life; therefore, the renewal of the spirit is part of the substance of life itself. The first requirement for renewal is insight into what is needful for one's own peace; this requires a knowledge of one's personal essence, of what makes him an individual. He is the trustee of a sensitive inner balance of values from which his sense of worth is supplied. If he betrays it, he becomes a stranger in his own house. He must tend his own inner light, for the only light which the traveler sees is that which falls on his own path.

Second, he must be able to identify with other human beings. There is something in every man that seeks for what is genuine in others. It is the message of the gospels that it is possible to respond to others' predicaments and place one's resources at their need.

Third, there is the renewal that comes from commitment. Once the conditions for the release of energy through commitment have been met, memory brings a man back to the original yes for renewal. Because he becomes more and more involved, the individual hesitates to give up the initiative over his own life lest he be "exploited by God." But against every failure renewal keeps pressing until the moment when he can say, "I give my mind and heart to thee, O God, and all of my failures. What I am, all of me, is at thy disposal to do with as thou seest fit."

The Other Main Addresses

The speaker on Monday evening, June 22, was James M. Read, president of Wilmington (Ohio) College, whose topic was "The Troubled Minds of Our Young People." His conclusion was that young Friends should be more disturbed. (Extracts from his address appear in this issue of the JOURNAL.)

On Tuesday Arthur D. Little, associate professor of speech at Earlham College, speaking on "Religious Expression in the Arts," discussed art as the handmaid and sometimes the teacher of religion.

He defined art (music, painting, sculpture, drama, etc.) as a human activity in which line, color, form, sounds, materials, or ideas are arranged or rearranged for an effect of some sort. That art is *great* art which is capable of expressing feeling, conveying meaning, and delighting by its form. Meaning in a work of art need not necessarily be expressed in logical discourse.

From a definition of art he moved to a definition of religion, which to him is not church, creed, doctrine, history, hierarchy of saints—not Christian, Judaic, Moslem, pagan, or even Quaker—but the experience of man's relation to the divine, to God or to the gods, to those values that we call eternal.

"I am assuming," he said, "that art is a product and religion is an experience, and that our concern is the relation of the religious experience to the art product, or how religion is expressed in art."

How are we to judge whether a particular work of art contains religious expression? The answer is simple for adherents of the more dogmatic religions. For others it is both less simple and more simple. Does religious art consist of paintings of the crucifixion, etc.? Would Friends regard a painting of Elizabeth Fry reading to the prisoners as religious art? Our "blessed tendency not to distinguish sharply between the religious and the secular," but to feel God's presence in all our work, should lead us to a less narrow definition of religious art.

Art can let us know of the goodness of life in spite of suffering and evil. It can let us know that the experience we are having has been had by somebody else, and that he has found some meaning in it.

Truly religious art is not pretty, not sweet, not gentle. The artist has looked at life, has seen it at its worst, and has been able to put it down so that we, too, can look at it and accept it.

On Wednesday Duncan Wood, Quaker international affairs representative at Geneva, discussed "The Inward Light and the Outward Law." During the entire address rain drummed on the roof of the tent; but the loud-speakers did an excellent job, and Friends were able to hear without difficulty. (Those who read the abstract of his

address in the preceding pages will be spared the anxiety about the weather felt by those who were present.)

On Thursday William Hubben, vice-chairman of the Conference and former editor of the JOURNAL, presented a remarkable survey (abridged in these pages) of many-faceted modern Christianity. After a complex and spiritually disturbing series of questions, the address concluded with a courageous call to action.

Closing Session

The closing session on Friday night, June 26, where the topic was "VISA and the Peace Corps Today and Tomorrow," was presided over by Colin Bell, executive secretary of the American Friends Service Committee. He was grateful, he said, that the final voices of the Conference were young. AFSC-VISA (Voluntary International Service Assignments) was born in response to clear evidence that many young people were under a real sense of obligation to share their superior advantages and to graduate into society by giving two years of service. There never has been a lack of volunteers; only a lack of money prevents expansion of service.

VISA was able to assist at the birth of the Peace Corps, which it antedated by some years. It was a proud moment when the nation brought forth this new concept of national service. The Peace Corps is the nation's message to the world; VISA, small and unofficial, is a message from the Inward Light of a peculiar people.

VISA and the Peace Corps are complementary. Their success cannot be measured by conventional Western standards of accomplishment. Often they contribute merely attitudes such as punctuality, perseverance, integrity, and personal good will. But the volunteer also gets much; and the flow-back of volunteers, all of leadership quality, who have come to understand other people and other places and have learned through experience how service enriches the server, should have a salutary influence on our national conception of the meaning of "success."

The first young voice was that of Anthony Henry, VISA 1961-63 in Tanganyika. This engaging young man told of how he had found himself in service, how he had learned to do things not because they were expected of him as a Negro but because he was himself. He learned to be natural, and when he returned he felt released from oppression. He noted with amused satisfaction how in Tanganyika white volunteers were uncomfortable because they were white. Because VISA involves its volunteers in the lives of other people, it is difficult to know who benefits more, and he was grateful for the experience.

The second young voice was that of Paula Gerenbeck, also VISA 1961-63. She had come from Westtown, Earlham, and one postgraduate year at Bryn Mawr. Her ex-

perience, although in Haiti, was similar to Anthony's. In underdeveloped countries, basic education is needed before the technical expert can be of use. A Haitian woman can not be taught to sew until after she has been taught the numbers on a tape measure. The series of prerequisites that we take for granted often seems endless. After the volunteer has established rapport with those to whom he has been sent, he often is placed on a pedestal. Not the least compensation to the volunteer is learning to live up to the pedestal on which the natives have placed him.

The final voice was that of John Owen, for eight years a Presbyterian clergyman and now an assistant director of the Peace Corps. He compared VISA to a small private college and the Peace Corps to a large state university. They serve similar but differing functions. He disagreed with the statement that the Peace Corps is entirely an instrument of national policy, reminding us that the withdrawals of official personnel following the military coup in the Dominican Republic did not include the Peace Corps. In the Peace Corps we are exporting our idealism. He called upon us to quadruple the size of our VISA program.

Colin Bell then reminded us that all human agencies, whatever their intentions, are fallible, and that we must be prepared to pay for the mistakes we are going to make. VISA is a great opportunity for Christian service. As Friends, we are all *ipso facto* members of a peace corps. By deepening this witness, we can all be members of the body of God's peace.

In silence, and in a mood of commitment and exaltation, this fine Conference then concluded.

Registration at the Conference totaled 2801, almost exactly the same as in 1958 but slightly less than in 1960. Since the opening session was on Saturday evening, rather than Friday, probably a larger number of the attenders were present for the entire week.

Of the 2801 attenders, 756 were in the Junior Conference, 341 were in the Senior High School Conference, and 108 were Young Friends related to the college-age group.

Responding to the recommendation of the committee that evaluated the 1962 Conference, the Program Committee arranged for afternoon presentation of individual concerns. Three Friends responded to the invitation. Purnell Benson spoke on "The Power of Spiritual Words," Fred Ohrenschall on "Spiritual Gifts," and Betty Stone on "Friends and the Population Problem." Two other Friends who submitted abstracts in advance were unable to be present to speak on their concerns.

Morning Lectures

PROBABLY more Conference attenders than ever before enjoyed the four series of morning lectures, given this year by Henry J. Cadbury, Charles A. Wells, Paul A. Lacey, and Josephine M. Benton. As one observer commented, "The program committee offered a well-balanced choice. H. J. C.'s was brilliant and humorous and had everybody lit up intellectually; Charles Wells satisfied the people who craved light on present-day problems; Paul Lacey appealed to those who read modern books and think modern psychology; and Jo Benton imparted a kind of serenity which infused the group."

Henry Cadbury, emeritus professor of divinity at Harvard University and honorary chairman of the American Friends Service Committee, had as his topic "The Acts of the Apostles." Each weekday morning a large and at times overflowing "congregation" surged into one of the local churches to sit at his feet as he "opened" the Book of Acts and renewed the vivid sweep and action of its chapters. "Never once," writes one of the attenders, "did the interest flag as the strains and stresses, the triumphs and setbacks of the infant Christian church and its outreach to the world of the Gentiles were examined. Each day we came out of the meeting chuckling a little over Henry's humor, awed but not overawed by his erudition, and with our Biblical knowledge firmed up and much expanded. This was a great refreshment of the spirit."

The five hours spent on the Book of Acts seemed all too short, for it is not only one of the longest but also one of the "meatiest" books of the New Testament, packed with details which connect it with a great variety of aspects of the ancient world. As the lecturer went through it, chapter by chapter, some of these were suggested to the hearers and others were elicited by their questions. According to Henry Cadbury, "Readers whose principal taste is theology, today as in the Fifth Century, find the book deficient in this pabulum." It raises instead many historical and literary questions which held the undiminished attention of several hundred people throughout the series of lectures.

* * *

Charles Wells, editor and publisher of *Between the Lines*, dealt with "The Christian Witness in the Nuclear Age." His five daily subtopics were "Christian Truth Faces Propaganda on the Atom and Communism"; "War with Russia—Imminent or Remote?"; "Capitalism in the Nuclear Age—Will It Survive?"; "The White Supremacy Is Over—What Next?"; and "Protestant Traditions of Freedom, Catholic Dogma—and the New Rome." So popular were his lectures that, after the audience overflowed the Baptist Church, they had to be transferred to the tent.

"He has a way," reports one of his hearers, "of digging into the heart of the matter in a most challenging and penetrating way. You could not help but be drawn up and carried along by his words."

(Charles Wells has written a summary of his lecture series which is published elsewhere in this issue.)

"Estrangement and Reconciliation: The Search for Meaning in Modern Literature," was the theme of Paul Lacey, assistant professor of English at Earlham College, whose lectures on "Modern Literature and Liberal Christianity" had been so enthusiastically received at the 1962 Conference as to merit his being asked to fill a "return engagement." This year his audience enjoyed his provocative discussions of Saul Bellow's *Dangling Man*, William Golding's *Free Fall*, Peter De Vries' *The Blood of the Lamb*, and Thornton Wilder's *Heaven's My Destination*.

* * *

The lectures by Josephine Benton, author of *The Pace of a Hen* and *Gift of a Golden String*, were on "Books to Live By." With simplicity and clarity, she presented selections from some of the authors whose works she had found helpful in giving meaning to life: William James, Brother Lawrence, Douglas Steere, Harry Emerson Fosdick, Richard Cabot, Ernest Dimnet, J. H. Oldham, Lucretia Mott, and John Woolman. Among the devotional and inspirational classics she considered were Laurence Housman's *Little Plays of St. Francis*, Erma Kelly's *Channels of Thy Peace*, Blakney's *Meister Eckhart*, Marcelle Auclair's *Saint Teresa of Avila*, Fenelon's *Letters to Women*, Howard Brinton's *Guide to True Peace*, Jessamyn West's *The Quaker Reader*, Elizabeth Gray Vining's *Friend of Life* and *The World in Tune*, Howard Thurman's *Disciplines of the Spirit*, John Baillie's *Diary of Private Prayer*, Edith Hamilton's *Witness to the Truth*, Ernest Gordon's *Through the Valley of the Kwai*, C. S. Lewis' *George Macdonald—An Anthology*, Frances Wickes' *The Inner World of Choice*, Viktor Frankl's *Man's Search for Meaning*, and James Baldwin's *The Fire Next Time*, as well as *The Notebooks of Florence Allshorn*, *The Letters of Evelyn Underhill*, and a number of others.

As "novels worthy of rereading" Josephine Benton mentioned books by Thornton Wilder, Mary Webb, Elizabeth Madox Roberts, Willa Cather, Rumer Godden, Sylvia Ashton-Warner, Jessamyn West, Harriet Arnow, Alan Paton, Edita Morris, John Steinbeck, Curtis Bok, Harper Lee, Anne Lindbergh, Pearl Buck, Elizabeth Goudge, Morris West, and Rebecca Caudill. In speaking of these she quoted Van Wyck Brooks' belief that "the great writers have always . . . been able to pass on to others their own zest in living, even with the knowledge

every great writer must have — that life is essentially tragic."

The last of her five lectures dealt with poetry and picture books, including Sylvia Judson's *The Quiet Eye*, Steichen's *The Family of Man*, C. M. Hill's *The World's Great Religious Poetry*, Mentor Book of *Religious Verse*, Jacob Trapp's anthology of *Modern Religious Poems*, E. M. Roberts' *Under the Tree*, and Rumer Godden's *Prayers from the Ark*.

"The thing I am sure all of Josephine Benton's listeners got out of her talks," says one of those who was present, "was the conviction that we are made in the image of what we allow our minds to dwell on. Her unspoken theme was, 'As a man thinketh in his heart, so is he.'"

Sunday meetings for worship were held at an increased number of locations to keep the groups from being overly large. In addition to meeting at the Tent, Hotel Lafayette, Sea Crest Inn, and Colonial Villa, there were two beach meetings. Daily meetings for worship were held in conjunction with round tables, but many Friends and the Central Committee itself felt that this incorporation of meetings for worship into an already crowded round-table schedule needs to be reviewed. At the suggestion of one concerned attender, a special meeting for worship was called on the final morning of the Conference prior to the regularly scheduled activities.

Tape recordings were made of all of the evening addresses at the Cape May Conference and of the lecture series delivered by Charles Wells on "The Christian Witness in the Nuclear Age" and by Paul Lacey on "Estrangement and Reconciliation: The Search for Meaning in Modern Literature" (five lectures per series). These tapes are available on a rental basis at the cost of two dollars per tape plus return postage from the Tape Recordings Library, Friends General Conference, 1520 Race Street, Philadelphia, Pa. 19102. A listing of other tapes in the library can be secured from the same source.

One unique offering on the program of this year's Conference was the reading by Winifred Rawlins of Pendle Hill from her published and unpublished poems. In the published category there were selections from *Fire Within* and *Dreaming is Now*. The more than two-hundred Friends who listened to the reading of the poems were particularly impressed with the poems "Reluctant Revolutionaries," relating to the civil rights struggle in Chester, Pennsylvania, and "The Executive," concerning an imaginary Philadelphia executive and his spiritual intimations.

Should Theology Concern Friends?

By WILLIAM HUBBEN

A FEW years ago a well-known Friend expressed in a pamphlet the view that we now are living in the post-Christian era. He saw in our private and public morality only a few remnants reminding him of the fundamentals of Christian Faith. There was no health in us, and he despaired of our recovery.

Those of us who follow the ecumenical movement can frequently hear our time characterized quite differently. Some rather cautious but well-informed observers speak of our age as the beginning of a new phase in religious history.

Let us take a look at each of these views. For the first time since the Reformation the Catholic Church has now officially recognized Protestantism as a church administering the teachings of Jesus. This is a change of historic magnitude. It has created within the leadership of Catholicism some opposition, as it also has brought forth some critical voices within Protestantism. The interest of Catholicism in Eastern Orthodoxy, especially in Russian Orthodoxy, is an even more spectacular change, since it covers a separation of over nine hundred years. This renewed communication between Rome and Moscow is a historic event also because Russian Orthodoxy is at peace with communism and is emphatically loyal to Russia's present form of government. Moscow and Rome represent two totalitarian systems diametrically opposed to each other.

Whatever may result from these ecumenical contacts, they make us wonder what has caused them. Did the pressures of our time, especially in international politics, motivate the churches to conduct this ecumenical dialogue? Is it at long last dawning upon the churches that faith ought primarily to be a way of life and that intellectual speculation about the nature of God, Jesus, and the Bible ought to remain of secondary significance? Are we witnessing the truth of the saying that "service unites, but theology divides"? Are we going to witness a new emphasis upon inspired works, the new spirit, and the Light Within?

It is no accident that some of the most stirring theological ideas of our time come from Germany, a country that has had severe traumatic experiences during the last fifty years. Paul Tillich, now an American citizen, is the most influential theologian of our time. Dietrich Bonhoeffer, executed by Hitler, wants us to recast our entire life by applying the New Testament radicalism to

most of our church life. And Rudolf Bultmann has become the proponent of a gospel freed from the mythological bywork which is no longer acceptable to modern man.

Those speaking to one another from various theological camps may, on the surface, deal with the nature of Christ, the sacraments, sin, or eternity, with emphasis on man's evil nature, on original sin, and on the darkness in our hearts. But for innumerable Christians this familiar vocabulary no longer articulates their thinking. Vast changes are occurring in the minds and hearts of concerned seekers. Bishop Robinson's book, *Honest to God*, probably is the outstanding illustration of these changes, which Friends can only welcome.

Our sympathy with the ideas of Bishop Robinson and with some other theological currents must not blind us to the fact that vast segments of the church are still nurturing theologies of a very different kind. The evangelical stress on personal salvation is well known; it has made considerable inroads in American Quakerism. Karl Barth's reminder that God confronts sinful man in judgment is far from disappearing, as is Reinhold Niebuhr's despair at man's inability to solve his social and political problems because of his inherent wickedness.

Yet a few encouraging observations may be registered. First: The focus is shifting from the depressing, sin-centered teachings of traditional Protestantism to a new quest in search of a forgiving and redeeming Father. Second: Our present obsession with science and technology has not been able to silence our search for God. In fact, science even behind the Iron Curtain is beginning to ask metaphysical questions. Third: This new thinking does not "dethrone" God or remove Christ from "sitting at His right hand." It raises our sights to the infinite wonders of His presence, drawing us beyond and above what we might ever have hoped to be if we had continued to imagine Him far away in a realm never to be attained by man.

What About Friends?

The Society of Friends finds itself involved in all the social and internal changes that have affected the theology of the larger churches. Friends emerged in an era darkened by theology. Against the pessimistic Calvinism about man's total depravity or his inward darkness, they posited the belief in the Light Within, or the Christ Within, as well as the doctrine of man's perfectibility. They transferred the sacramental character of some rituals to all human relations. Ministry became

William Hubben, formerly editor of the FRIENDS JOURNAL, is vice-chairman of Friends General Conference. This is a condensation of his address at the Cape May Conference in June.

again prophetic. The total range of life moved into the luminous expectation of God's Kingdom that was imminent.

In our attempts at reforming and expanding our Society we naturally return to its origins, yet we are also aware that it is not enough to rephrase our fundamental teachings in a streamlined vocabulary. Our world has changed, and the people we want to address are of a cast of mind entirely different from those in early Quakerdom. The social profile of many of our contemporaries is shaped by urban conditions. Their intellectual life shows a near-chaotic variety, while their religious life is often marked by deplorable ignorance of the Bible and lack of any religious background. Not infrequently are they biased against all Bible information, considering it mostly mythical material. Their encounter with science has often resulted in an alienation from faith. Some may still believe that the heavens declare the glory of God, but we all know by now that the heavens also declare man's evil intentions. Most seekers are theologically dissatisfied with the teaching they have received, and they usually carry more than one theological chip on their shoulders.

Newly Convinced Friends and Their Questions

There is also noticeable a shift in the type of person joining the Society of Friends. Those formerly calling themselves "pure actionists" are in numbers and in enthusiasm amply balanced by the ones who reject the verbalism and theological remoteness of the churches. They hope to start a new search for the meaning of life in the light of our faith. Many, if not all, newcomers are trying to envision God's design ruling all creation. They know that every great religion must have a metaphysical dimension.

Some of their questions are: What is man's destiny? What guidance does our faith afford to our increasing moral perplexities? Is it still enough to consider our sins the "mumps and measles" that Emerson called them 125 years ago? What help does an enlightened faith give us for an intelligent study of the Bible? Or for the education of the young? What about life after death? What is the meaning of the vast amount of suffering we have witnessed and are still witnessing? Is Job's answer still satisfying? How can suffering be reconciled with God's fatherly love? And, most of all, how can we bring God into the intricate fabric of our modern world?

Do our Advices and Queries stimulate this ceaseless questioning and these creative doubts? Many do, but many also have come to us from times much more secure than ours. Many queries invite us to the realm of mysticism, but they fail to confront us with the dimension of tragedy in personal and social life. We must expand

our search to make room for the seeking modern mind. All living faith harbors the germ of opposition and creative doubt. Our faith is no exception. No faith can any longer exist without perceiving the echoes from other beliefs.

One of the demands that Bishop Robinson makes on our Christian faith is that it should be secular. He wants our faith detached from a speculating theology that had rendered it impotent to cope with life. Faith ought to be part of our daily life. Our social, economic, and political concerns are not entitled to the emancipation from religion which they claim for themselves. Life in our religious organizations must not exist apart from secular life. Faith must share in the essence of our secular life. We know this demand from our definition of religion as "a way of life."

The Church at large, including Quakerism, is then called to an enormous task. Organized Christianity has erred in making our faith serve our middle-class and patriotic routine. We have employed it for the defense of our racial prejudices. We have equipped the austere temple of faith with the cozy furniture of a man-made theology designed to soothe but not to stir us. Christ exclaimed, "I came to cast fire upon the earth; and would that it were already kindled!" To preserve a tradition cannot mean to collect the ashes from the fire. We must keep it burning.

Is it utopian to expect from organized faith that it transform life? Are the so-called realists right who claim that Christ did not mean anything that radical? God's holy spirit cannot be imprisoned in the steeple houses of which George Fox spoke, nor can it be comprehended by the imposing structures of theology which the centuries have erected. God's spirit cannot be barred by iron or bamboo curtains.

The Task of the Churches

Should Friends take an interest in the theological teachings of the churches? Yes, they decidedly should be willing to listen, to accept, or to refute, as the case may be. They must not let themselves be confused by a technical vocabulary. Those teaching, preaching, and writing on religious questions must be told to be as plain and as simple as our Master Teacher himself was.

Should Friends give their own theology a more prominent place? I think they at least ought to be able to explain, promote, and defend their faith beyond the rather meager incantation that they believe "in that of God in every man." Our faith is richer. It deserves a more colorful articulation.

We are at a providential moment, when the present dissatisfaction with the theologies of the past is articulated by theologians as well as by laymen. Everywhere

we can see signs of new life, and it is not too much to speak of our age as one of reawakening Christian conscience. The past fifty years have chastened man's self-confidence, and we are now recovering a realistic faith in God's design for man. We know we must guard the fire that Christ brought and must keep it burning. And we must heed the "true Light that lightens every man who comes into this world."

Junior Conference

By RACHAEL C. GROSS

THIS year the Junior Conference Committee decided not to select an over-all theme, but to make explicit our purpose to give the children a valuable experience of Quakerism. This meant different kinds of experience for children of different ages. It also meant a variety of emphases as teachers shared with the children their varied skills and their individual visions.

Through the programs of the three older sections ran several threads which served to unify the work of the different groups. The one most widely participated in, and which absorbed the most time and produced the most tangible results, was the testing of the "Trees for Algeria" project, which it is hoped the children will take back to their home Meetings for use next fall. (This is a new service project for children prepared by Mary Esther McWhirter of the American Friends Service Committee. The suggestions and the criticisms of the leaders who used the material will be incorporated in the final draft when it is published by the AFSC.)

The craft work of Sections B, C, and D was focused on making things to sell at a bazaar held at the main tent on Thursday evening. This resulted in the raising of enough money to pay for 2075 seedling trees in Algeria. As a climax of this project, each section planted a tree for Cape May in the city park and reported on the success of its part of the project. The three Japanese cherry trees will remain as a reminder of the children's busy and happy week.

The Nature Center set up in the Lafayette School was used by all three sections. Eleanor Phillips of Frankford Meeting (Philadelphia) volunteered to share her knowledge of nature and her specimens and books. She held open house, guided nature walks, gave "What-is-it?" talks, and answered endless questions. Her generous sharing of her time and talent enriched the Cape May experience for many children and their families.

All four sections included as one or more of their programs the "Green Circle" projects of the Philadelphia Race Relations Committee. The older children enjoyed

Rachael Gross, a member of Abington Meeting, Jenkintown, Pa., is chairman of the Junior Conference Committee.

a visit to Mexico guided by Agnes Coggeshall, now director of Casa de los Amigos in Mexico City, who showed pictures of the country and of Mexican children and their Christmas decorations in the public park.

Section D (the Junior High School program) was under the direction of Nina Braxton, former director of Camp Dark Waters. "He who has eyes to see, let him see; he who has ears to hear, let him hear" was the over-all theme. The 169 children were helped to see and hear by the speakers (Dorothy Hutchinson of the Women's International League, Lloyd Bailey of UNICEF, Mary Esther McWhirter of the AFSC, Agnes Coggeshall from Mexico, and Marcus Foster, a Negro School principal) and by their leaders, who helped them to understand what they saw and heard.

Genevieve Waring of Baltimore was coordinator of Section C (5th, 6th, and 7th graders). There were 250 enrolled. Their whole-hearted singing at the tent on



Children selling handmade gifts in support of AFSC tree-planting program in Algeria.

Friday evening under the leadership of Mary Satterthwaite was a sample of the enthusiasm which they put into all their activities.

Both Section B and Section C used some of the stories in *Candles in the Dark*, a collection just off the press, sponsored by the Religious Education Committee of Philadelphia Yearly Meeting. These stories, in widely differing settings, develop the theme of overcoming evil with love.

The 213 children in Section B (2nd, 3rd, and 4th graders) were identified by symbols of different kinds of trees (pecans, walnuts, lemons, oranges, maples, oaks, etc.) Caroline Pineo, Religious Education Secretary of Phila-



Junior Conference members planting Japanese cherry tree in park at Cape May.

delphia Yearly Meeting, was coordinator of this group.

The very youngest (three years old through 1st graders), comprising Section A, were in the care of Ruth Walker, kindergarten teacher at Germantown Friends School. There were 152 children, with 24 leaders to help them have a happy "growing" time through carefully planned and supervised activities.

Each of the fifty-eight leaders earned the gratitude of children and their parents for their thoughtful and loving preparation, their strenuous week of work, and the good spirit with which they met and surmounted unexpected difficulties. At the week's end many of them said: "This has been a wonderful experience for me." This was true for the children, too.

Singing at the tent was, as usual, enthusiastically received. Eugene Minnick, youth worker with Goose Creek Monthly Meeting in Virginia, who was on the staff of the Senior High School Conference, led the half hour of singing each evening, and Mary Satterthwaite of Friends Central School was the accompanist. A song concert was given on Thursday evening by Section C of the Junior Conference.

Christian Witness in the Nuclear Age

By CHARLES A. WELLS

THE transitions forced upon mankind by the scientific revolutions of our age center first, in the average mind, on atomic power and on our fears of communism. Current views on the atom are divided chiefly between those of the politico-military mind and those of the great physicists who created the atomic age. In the words of Dr. Albert Einstein, when news of the first successful nuclear test reached him, "Everything has changed." The leading physicists agree, but most political and military planners continue as if *nothing* had changed. The old political traditions and practices persist; the military establishment generally operates as if the atom were just another weapon. But the great fact, the great truth of our time stands: "Everything has changed."

Much of the political and military thinking in the West refuses to acknowledge that the same forces which have brought great changes to the West have also altered the nature of the Communist revolution. Once the Kremlin dictators decided to educate the Russian people for the creation of an industrial technological society, they moved into the jaws of a dilemma from which they will never escape. For to educate is to create a thirst for knowledge, and knowledge is inseparable from truth, and truth is one thing that communism cannot endure.

From a population that was once largely illiterate, the Russian people are rapidly becoming among the most literate and cultured of any on the globe. Such a people will not long endure a slave state. This new awareness, moreover, is prompting the search for a mystical or spiritual understanding of life in nearly all areas of Soviet society—especially among students, artists, and scientists. So even a restoration of religion may be anticipated—possibly new forms of mysticism, as well as the revival of ritualistic orthodoxy.

In the application of atomic power to industrial technology, we are moving out of the long centuries of a scarce economy, called capitalism, into the unlimited abundance of electronic nuclear technology. This abundance has been entrusted first of all to the Christian West, and so far we have used it largely for our own self-gratification: overfull bellies in the midst of a hungry world. Unless our capitalism experiences a rebirth of motivation which will direct our abundance toward a service to all mankind, revolutionary forces will challenge and confound us. While we strangle on our own abundance, the world will pass on to a higher under-

Charles Wells, a member of Newtown (Pa.) Meeting, is editor and publisher of *Between the Lines*, semi-monthly newsletter. This is a summary of the series of five lectures he presented at the Friends General Conference at Cape May.

standing of the meaning of wealth and will look with pity and disdain on people who, while wallowing in unheard-of-surpluses, could only cry, "Produce more, consume more."

The end of white supremacy is a special chapter in the sociological-scientific revolution of our era. The worldwide outburst of racial consciousness in the last decade (which to many is still incomprehensible) can be understood only in the light of the revolution in communications. Only a few years ago the illiterate and impoverished peoples in the villages of the high Andes or the jungles of Africa and Asia existed in somnolent despair, assuming that all the rest of the world was also illiterate and impoverished. But today they hear the news at noon, and they know that illiteracy, poverty, and disease need not be their continuing fate. They have learned that the wealth of the earth around them—in the past exploited by white commercial interests—is part of their own inheritance.

In race questions, as in other matters, a great lesson of our day is the discovery that there are two ways to meet change. One is to ignore change and be overrun by it. The other is to acknowledge its approach and to prepare to give it constructive guidance.

The impact of scientific developments is also forcing revisions on organized Christianity. The more tightly organized and traditional the religious culture, the more penetrating the revisions required. In the Roman Catholic ecumenical movement, efforts toward Christian unity inaugurated in the first Council were implemented by moves to restore the supremacy of scripture over traditions and dogma. The attempts to elevate scripture over tradition, which would open the way for closer fellowship with the scripturally-based Protestant faiths, seemed to die with the passing of Pope John, but the second Council moved toward a recovery of authority by the bishops, whose authority, during the first centuries of the church before the establishment of the papacy, was complete and autonomous. The liberal cardinals and bishops in particular are pushing this reform, which would curb the power of the Curia and its frequent domination of the papacy, representing, as the Curia does, the most reactionary dogmatists in the church organization.

The reformists would end the banning of books, lighten the church's restrictions on marriage, and greatly increase the place and responsibility of the laity in church councils. The liberal cardinals and bishops are also urging the church to declare itself on religious freedom: the right of each individual to seek God and to worship according to the dictates of conscience. This in reality concedes that the inner spirit of man, rather than the institution of the church or the clergy, is the most sacred

ground for personal revelation; it approaches the central theme of Friends' theology. This remarkable proposal is being so bitterly contested by the Curia that it may not even be brought into the open at the third Council, starting this autumn, for it digs down to the roots of the Reformation and the political and religious warfare that has often wracked Christendom.

When the authority of man—or man-made dogma—is imposed between man and God, not only matters of faith can be dictated, but political and economic interests also. Freedom and democracy are possible only when no man stands between the open scripture and the seeking mind. It is here that freedom begins.

Senior High School Section

A Teen-Ager's View

A CONFERENCE, no matter how successful, is remembered after a week or two only as a series of fleeting impressions, often unconnected. What is important is that the germ of thought has been planted; concepts often too big for a few words have found their way unexpressed into our thoughts, and the seeds of both questions and answers lie ready for the proper moment.

The speakers were very stimulating. A few of the things that remain in my mind are John Nicholson's



High-school-age Friends singing during their morning program, held at First Presbyterian Church.

admonition to remember that though it is easy to tear down a belief or a concept, something of equal value must be put in its place; Pastor Mullen's question: "What makes action worth while?"; Colin Bell's emphasis on offering ourselves to be understood in order to understand another; the incomprehensible horror of the situation in the South and the power of the spirit of love as brought out by Glenn Smiley; and Lowell Wright's statements that the final freedom to choose one's attitude cannot be taken away, that a man should be worthy of his

suffering, and that "Man may be the missing link between the anthropoid ape and the human being."

Perhaps unconsciously, the last thing one retains is the prayer of St. Francis, the theme of the conference, often lost in the speeches, seemingly forgotten at times, yet containing such infinite possibilities for individual interpretation and as a starting point to explore one's attitude toward life: "Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; where there is darkness, light. . . ."

For a generation of young people faced with so many problems of individual action, the stimulation to thought and the spiritual gains are intangible. Cape May gave us the chance to re-examine the basic beliefs of Friends, to question ourselves about them, to discuss them with those around us, and, as a result, to find new bases on which to build and strengthen our convictions.

BARBARA L. BENNETT

An Adult's View

THREE hundred and fifty-two high school students built castles in air and castles in sand at Cape May. From more than one hundred Monthly Meetings, young people of grades 10, 11, and 12 met in lectures, in discussion groups, and on the beach, alternating (as Dorothy Hutchinson suggested to them) their spiritual inhalation with their social exhalation. Eighteen states were represented, and—as the high school conference newspaper (*"The Congressional Record"*) reported—there were, besides the Quaker students, twenty-seven staff, two Presbyterians, and one Lutheran.

Headquarters was the Congress Hall Hotel, given over exclusively to this group. Evening lectures were in the Presbyterian Church; one evening the group joined the adults in the tent and brightened the music with its chorus and its brass ensemble. Discussion groups (from 9:30 to 11:30 a.m.) were so located and so distributed among the larger staff this year that small, effective sessions were possible, allowing deep penetration into the critical issues selected by each group.

These sessions generally followed the topics of the evening talks given by John Nicholson, Thomas Mullen, Lowell Wright, Colin Bell, Duncan Wood, and Glenn Smiley. The final evening was an evaluation session by a student panel, striving to apply the experiences of the Conference in terms of action relevant to the adolescent generations. Some persons wanted more specific outcomes; some, vocational guidance; some, criticisms to carry home to their families, schools, or Meetings.

The first Annual Sand Castle Contest was typical of the refreshingly imaginative recreational activity of the



Young Friends holding impromptu folk-sing prior to an evening lecture.

week. One of the prizes went to a huge turtle of shaped sand and clam shells, pertinently titled "The Pace at Which the Quakers Move." Another project began as "The Pentagon." This building was picketed by young Friends of the college group, singing "We Shall Overcome." They *did* overcome, and the structure turned into a medieval manor, with chapel, vassals' castle, and serfs' cottages. Other recreations of the week were square and folk dancing, boat rides, a swimming show, and a talent show. This was, of course, the year of the guitar and of the plaintive voices of many minstrels.

And that was the week that was for the growing edge of the Society of Friends. Education, recreation, fellowship, and commitment—these were the goals defied by the planning committee and emphasized by the student Conference Council, as well as by the staff. "In order to work with people we must *be* people," said one participant. "Our lives have been irrevocably changed," said another. Quakerism, it was noted, is a living idea that cannot exist for long in dormant people.

Prayer is not an end in itself, but a way of discovering our true vocations.

—DOROTHY HUTCHINSON

"Congressional Record"

Extracts from the mimeographed newspaper of that name published at the Conference by the Senior High School Section, with headquarters at Congress Hall Hotel

Editorial. There is nothing worse than an ultra-religious conference. . . . If we spent all our time being pompous, and being filled with religious thoughts, life would lose its meaning. Fortunately, the atmosphere here is not too stuffy; we can still enjoy ourselves with folk-dancing, folk-singing, swimming, and the opposite sex.

Youth was not made just to be religious. While we are young, we ought to act young, not all start being Albert Schweitzers at the age of fifteen. . . . Being too saintly could easily lead to gross errors in later dealings with our fellows. Also, we must get out and meet other

personalities. That is really the largest single accomplishment of the Conference. We have all met many new people and may never forget many of them.

Report on Talent Show. Next on the agenda was a . . . take-off on a Friends' meeting, describing the various problems encountered. . . . The message of the evening was most inspiring: "I have been reading the story of the *Three Little Pigs*. There is much violence in that story."

Council. In the free world every relatively large body of people possesses its own legislative branch. . . . At the Senior High Section the Council is the legislative body composed of about twenty representatives from the discussion groups. . . . Some of the ordinances passed by the Council include: the "ice-water bill," "the two-moments-of-silence bill," and the "anti-tuck-in amendment."

The Troubled Minds of Our Young People

By JAMES M. READ

I SUPPOSE that most decades since 1770 have been adjudged by those living through them as "times that try men's souls." The mid-sixties will be remembered as among the more turbulent of those decades. A president is assassinated, undeclared wars are fought in several corners of the globe, and certain legislators call for the use of nuclear weapons. Disarmament efforts are stalled, police dogs are used on nonviolent demonstrators for civil rights, and many a northern city is torn by racial strife or by juvenile gangs terrorizing the subways.

It would be strange indeed if in these times the minds of our young people were not troubled.

In order to see more clearly whether the minds of this generation *are* troubled, I constructed a questionnaire posing questions about religion, sex, morals, and careers. This was given to a group of students at a Quaker college and to two other groups of students, about fifty each, in two secondary schools—one Quaker, the other public.

Several questions had to do with careers and philosophy. The last one read: "Are you worried that you do not do enough to show your concern for underprivileged people?" An affirmative response here came from only 4 per cent of the public school scholars, while 20 per cent

and 30 per cent of the Quaker groups answered "yes" to this question.

An amazing lack of concern for the underprivileged is evident in the non-Quaker institution, but even in the Quaker institutions the 20 to 30 per cent of the students who are really worried as to whether they do enough for the less fortunate is a figure which may make some of us who are responsible for these educational institutions think twice.

In fact, I submit that these figures reflect a widespread failure of our schools to do their job. And I do not blame the young people. We who have them in our charge are the ones who are failing to arouse their deep and passionate interest in world affairs. They do not become involved because we fail to show them the value of commitment, the connection between themselves and the needs of the wider world.

Perhaps we could do a better job if we adopted the suggestion of Margaret Mead that history courses be dropped in favor of courses in "the future." We would do well to stress at all levels of our educational system and in all courses—in history, the social sciences, the humanities, and even natural science—the radically changed requirements for survival in these days.

I doubt very much that we can expect the secular, public, tax-supported educational institutions to take the lead in this kind of new thinking. They are, after all, dependent on the state authorities, and they cannot stray too far from middle, normal paths of thinking.

But there are schools available which can be *frankly religious* without anyone's being offended. Among these

James M. Read, now president of Wilmington (Ohio) College and a member of the Campns Meeting at Wilmington, was from 1951 to 1960 United Nations Deputy High Commissioner for Refugees. Prior to that he was a college professor, a Civilian Public Service worker, and an executive with the Friends Committee on National Legislation, the American Friends Service Committee, and the US Department of State. This is an abridgment of his address at the Friends General Conference at Cape May.

are our Quaker institutions, and if they do their job they can point the way to the world of the future.

I do not believe we are doing the job we should and could be doing. In my opinion, the minds of our youth are not yet troubled enough. We need to find ways of making our religious approach more visible and more effective. Quakers have never believed in a rigid compartmentalization of religion and other aspects of life: political, social, domestic, and all the rest. A divine-human society should be permeated by a spirit of reverence—joyful reverence, as George Fox himself enjoined so classically when he spoke of walking over the earth *cheerfully*.

Our religious approach in education should be one that emphasizes all of life and draws each student up to the heights of human endeavor. It should be an invitation to the young to "see life steadily and see it whole," but also to scale the heights of moral achievement. If it were properly conceived and carried out, the real religious atmosphere in our Quaker schools would mean, as Aristotle said, that the students would be learning by choice what other men do by constraint or fear.



James M. Read (right), president of Wilmington College, talking with George Walton after delivering his address.

I believe we should see to it, with the help of the home, that our young people *do* have *troubled* minds—troubled not about their own little egos or sex problems, but about the things which are wrong in the world and their wanting to put them to rights. Everyone should be involved in trying to arouse the concern of all students to get ready to meet the great problems of our time, the problems of civil rights for all and of the organization of a federation of the world under law.

With the respect for the individual and the spirit of experimentation characteristic of the nonstructured tradition of Friends in their schools, we should be able to

find a way to challenge the students, to light the candles of their minds. The reaction of students who hear about VISA and who have been moved to volunteer for the Peace Corps is just the beginning of what we can expect by way of response if we get the real job of teaching done that is waiting to be done. That job is to show how rewarding and effective a life of commitment and service and love can be, no matter how small the orbit in which the individual moves.

Another part of doing our job in our educational institutions has to do with the famous peer culture. The models are not all faculty, important as the teacher is. Preaching "by life and carriage" is done most effectively to students by their contemporaries. A school is almost bound to be more characteristically Quaker when it has a high percentage of Quaker students. I realize there are not enough such Quaker students to go around—that is to provide, say, 50 per cent for all our Quaker schools and colleges. But we could do better, by making the necessary sacrifices, in sending our young people to Quaker institutions. These are they who will most effectively and properly "trouble the minds" of their peers.

Not all young Friends should go to Quaker institutions. Every case should be treated as an individual one and decided according to the needs and requirements of that person. I realize also that some Friends feel strongly the responsibility of supporting the public schools, and that support is sorely needed. But it is also in the tradition to maintain Quaker schools. These arose out of a religious concern that all young people should have the basic learning required for ministry and the priesthood of all believers. Times have changed, but the religious element is still the reason for being of these Quaker schools. This is no longer merely to enable the graduates to take their part in meeting for worship but also to fulfill their roles in a reconciling ministry in all walks of life.

I would like also to plead for a reversal of the trend toward ever-increasing intellectualization and compartmentalization of human activity. In my opinion, we need to return at least part way to the philosophy that manual work still has blessings which are a needed ingredient of the full life. Kahlil Gibran in *The Prophet* best put it into words:

All knowledge is vain,
Save where there is work.
And all work is empty,
Save where there is love.

It is still true that there is really no substitute for the reconciling power of work on a common project by people who "need to be needed" and need to know each other better.

We are still seeking, groping, searching in our schools and colleges for the right avenues toward the creation of a new world and the self-renewal of all mankind. If we are indefatigable in that search I am convinced we shall ultimately find the right way to incorporate work programs into these schools; we shall find ways to challenge our young people into the great educational experiences of work camps and other kinds of service projects. These educational experiences, where work is combined with the quest for knowledge and the atmosphere of love, are as valuable as many a longer period spent in the formal classroom.

I do not think that the minds of our young people are sufficiently troubled. It is not their fault. We have seen them rise to the occasion when they are rightly challenged. They need, and the world needs, the kind of self-renewal that can come from our homes and our schools if in these the right religious atmosphere prevails. This is the atmosphere summed up in my favorite prayer, composed by Bishop Hooker in the seventeenth century: "Dear Lord, lift us out of private mindedness, and give us public souls, that we may daily advance thy kingdom by maintaining that atmosphere of a happy temper and a generous heart which alone can bring the great peace."

Recollections of Past Conferences

(Continued from page 338)

family was not the only one that had to deal with unsuitable ejaculations.

* * *

The most memorable incident of the 1914 Conference at Saratoga Springs, New York, was the sudden death between sessions of Henry W. Wilbur, the Conference secretary. In June, 1915, my younger brother, J. Barnard Walton, was installed in Henry Wilbur's place.

* * *

In 1924, to commemorate the three hundredth anniversary of George Fox's birth, a pageant was given by the Advancement Committee of Friends General Conference at Ocean City, New Jersey, under the direction of Esther Holmes Jones. Howard Cooper Johnson appeared as George Fox and George A. Walton as the chronicler.

* * *

Chairman Arthur C. Jackson initiated the Junior Conference in the 1930's, with just one teacher that first year. How it grew! The idea of providing for boys and girls of all ages soon spread.

A young father went at noon to the kindergarten location for his little boy but could not find him. He went at once to the general secretary, J. Barnard Walton. A

small posse of young men were soon patrolling the streets and the beach. Ahead on his street the young father saw a building operation, and there, on a huge pile of sand, was his son. The boy spoke first: "Where was thee, papa?"

* * *

It seems to be an accepted custom for the teen-agers to decide for themselves which evening lecture they will attend. Once, during my six years as chairman of the Conference, they voted to attend the lecture by Pearl Buck. The Cape May auditorium was crowded. I dared ask the group to sit on the floor of the platform.

When the meeting adjourned after the lecture, youth leaped to its feet and surrounded Pearl Buck. Evidently she had hardly noticed them. She was startled to see the floor come to life, looked around in distress, and was greatly relieved when someone came to conduct her to safety.

* * *

For Friends from each Yearly Meeting to be together, to build lasting friendships, to listen to each other in round tables, to have classes for children, to spend a week by the ocean: these mean more to religious life than the texts of the lectures.

Conference Briefs

A noteworthy aspect of the Conference was the increased number of new attenders, estimated at over five hundred. The supply of special badge inserts for those attending for the first time was exhausted early in the afternoon of the opening day. The oldest attender was Elizabeth Taggart of Norristown (Pa.) Meeting, who is 101.

College-age Young Friends were housed at the Hotel Devon, with spill-overs in the Elberon Hotel and the Sea Crest Inn. They ate their meals at the nearby Historical and Community Center. Housing and eating arrangements were on a self-help cooperative basis, with all registrants assisting in preparation and serving of meals. Chairman of the Young Friends Committee was Jarrett N. Day of Germantown (Pa.) Meeting; Thomas D. Elkin-ton of Media (Pa.) Meeting was treasurer. Paul and Margaret Lacey, members of Clear Creek Meeting (Indiana Yearly Meeting—Five Years), were hosts and discussion-group advisers at the Devon Hotel. Arlene Kavanaugh of Moorestown Monthly Meeting was dietitian and head cook.

College-age Young Friends attended the regular adult sessions, had an evening of discussion with Duncan Wood following his address to the Conference, and arranged for their own recreational activities.

Using again the former dining room of the Colonial Villa, the Friends Book Store of Philadelphia operated a branch store thirteen hours a day throughout the conference week, with the largest selection of books ever carried at a Cape May Conference. Sales broke all previous records. The best seller was *Gift of a Golden String* by Josephine Benton, with Howard Thurman's books, especially *Disciplines of the Spirit*, also commanding a lead position. The wide selection of books included more paperbacks than in earlier years.

In order to provide a wider opportunity for Friends to discuss common concerns, arrangements were made for the meeting of "special interest groups." The concern of widest interest was the civil rights struggle, especially as it related to civil rights workers in Mississippi and other states. At the close of the conference week, on the recommendation of its Peace and Social Order Committee, the Central Committee of Friends General Conference approved a statement commending the passage of the Civil Rights Bill and encouraging the Federal Government to take responsibility in the protection of those working for civil rights.

The most popular pamphlets at the conference, according to Gerda Hargrave and Riley Doty, who were responsible for displaying and selling an excellent selection, were *Towards a Quaker View of Sex* (Home Service Committee, London Yearly Meeting) and *War, Peace, and Vietnam* and *Inside China* (both AFSC publications). The Friends General Conference songbook, *Around the Friendly World*, and *Candles in the Dark*, story collection just published by the Religious Education Committee of Philadelphia Yearly Meeting, were also best sellers.

Under the able leadership of veteran exhibit director Joseph J. Myers of Old Haverford Meeting, there was an excellent display of exhibits in the dining room of the Hotel Windsor. Twenty-one Friends' schools and colleges and twenty-five Quaker committees and organizations had exhibits. Close to one hundred Friends visited the exhibit room each day. Swarthmore and Wilmington Colleges and the projected Friends World College had particularly attractive displays. Exhibiting for the first time was the Cambridge Friends School.

Receptions at the Hotel Lafayette were well attended. Over two-hundred Friends availed themselves of the opportunity to meet Howard Thurman and to have him autograph copies of his books. The reception for overseas guests also drew many attenders.

Entertainment and recreation following the evening addresses took the form of films and slides and, on several occasions, folk and square dancing. Among the films was the telecast "Manhattan Battleground," portraying Quaker work in Harlem. One evening Max Gaebler of the Unitarian Universalist Association presented slides on the International Association for Liberal Christianity and Religious Freedom.

Thirty-four Monthly and Quarterly Meetings provided complete or partial scholarships enabling twenty-five overseas guests to attend the Conference. Eleven different countries were represented, with five guests coming from England and three from Japan. Almost every hotel in Cape May had an overseas guest.

The administrative center of the conference was the registration office, located once again in the Solarium on the promenade. The entire Friends General Conference staff, working closely with the business manager and innumerable other committee chairmen, worked throughout the week to assure the Conference's smooth operation. Most of the internal headaches, typical of any such gathering, were not known to the average registrant.

Press relations were ably handled by Bill Wingell, on loan to the conference for the week from the Peace Committee of Philadelphia Yearly Meeting. Through the recording facilities of George Parshall, the addresses of Wyatt Walker and Howard Thurman were telephoned to a radio station. Bill Wingell, who also was the Conference's official photographer, took the pictures appearing in this issue of the JOURNAL.

Twins

By BRADFORD SMITH

Sun wheels above;
I wheel my barrow below—
Twinned orbits, fired with labor's love.

Wind blows, trees bend;
I press the fret and pluck the string—
Two musics bow and, echoing, blend.

The mountain knows eve's coming,
For it reddens like a maid.
Mind-mirrored on the wall, another sunset glows.

From sun to sod
Law speaks to law, nature to art,
Maker to maker,
Man with God.

Round Tables

AS usual, attenders at Friends General Conference had a wide assortment of morning round tables (twenty-one in all) to choose among. Brief accounts of these have been furnished by the following reporters: George I. Bliss, Robert O. Blood, Arthur W. Clark, Elizabeth W. Ellis, Miriam J. Elsbree, Herbert M. Hadley, Francis B. Hall, Charles Harker, Joseph Havens, Roy Heisler, Heleu E. P. Hollingsworth, Anna Harvey Jones, Jere Knight, George R. Lakey, Myrtle G. McCallin, Theodore H. Mattheiss, C. Mervin Palmer, Gilbert Perleberg, Emily Parker Simon, Trudy Wood, Laura Yingliug.

No reports have been received on Round Tables 14 ("The Language of Faith") and 18 ("Quaker Higher Education in Today's Social Revolution.")

The Role of Friends in Achieving and Maintaining a Disarmed World. Chairman: Emily Parker Simon. Resource Leaders: E. Raymond Wilson, Duncan Wood, Robert H. Cory, Jr., Stewart Meacham.

What would a world without an arms race be like? A brainstorming session in small groups produced a variety of stimulating and original concepts. Some saw the standard of living raised, others felt it would be lowered, at least at first; some felt that tension would be resolved rapidly, others thought new problems and conflicts would arise, with few means for solving them. Some saw a world of abundance; others said abundance would mean little because of mounting problems of population and automation. Many problems were raised, such as how to retrain from a military approach; how to insure channeling funds now used for defense to meet needs in distressed and underdeveloped areas; and how to strengthen the UN to meet the challenges of a disarmed world.

Resource leaders brought alive the various Quaker programs directed toward urgent international issues and showed how decisions of the executive or legislative branch of government in Washington affect the progress of talks in Geneva or at UN headquarters.

Seen as perhaps the most difficult problem of all was how to help Friends in local Meetings and communities to become both more committed and better informed on the possibilities and problems of disarmament. Friends shared their experiences with one another and discussed what did and what did not seem to work. There was a new sense of commitment and of being part of a great effort.

E. P. S.

How Can the United Nations Meet the Challenges Facing It? Chairmen: Esther Holmes Jones and Roy Heisler. Resource Leaders: Duncan Wood, Robert Cory, James Read, Raymond Wilson, Norma Globerman.

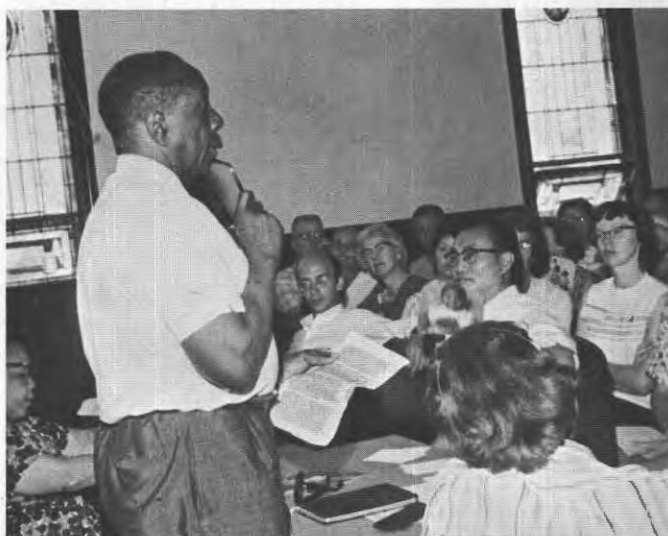
This was mainly a seeking of information from resource leaders, but there was lively discussion. The basic question raised was "How can justice be achieved in the world by peaceful means?" How can South Africa change peacefully from its *apartheid* policy to a multiracial society? How can disputes such as those in Cyprus and Vietnam be settled peacefully with justice? How can the 700 million people of mainland China be included in the UN, with respect still shown for

those Chinese who do not wish to accept Communist rule?

Dilemmas which Friends may face in supporting such possible future UN actions as economic sanctions and the use of force were considered, together with such problems as the need for universality in the UN, continued membership of South Africa, and the need for expanded UN technical assistance to the developing countries. Is the US giving more than its share, or does it have the responsibility for greater efforts to stimulate world economy, for humanitarian reasons, as well as economic? Concern was expressed for more knowledge of existing international cooperation, to which 80 per cent of UN time, staff, and money is devoted.

Questions were raised as to whether the US could accept the jurisdiction of the World Court until there is a real world government and whether the US should not begin to ratify UN Human Rights Conventions.

R. H.



Howard Thurman, speaker at the Sunday evening session, addressing round-table discussion group on race relations.

The Role of Friends in the Present Social Revolution. Chairman: Helen E. Baker. Resource Leaders: Howard Thurman, Barbara Hinchcliffe, James Hamilton, Marcus Foster, Florence Kite.

Here are some of the questions that spurred this group to thoughtful discussion. When the walls between groups come down, who will lay out the plans for the new city? Which way will the present social revolution go? Must our skills and techniques grow out of interpersonal relationships between heretofore separated groups? Can our Meetings acquire moral initiative as long as their membership is frequently limited to "suburban white"? Do we deal with our prejudices as we deal with our other sins? Is preferential hiring of minority-group persons in order to implement the process of integration a use of bad means to a good end? What are the alternatives? Are intergroup understanding, interpersonal relations between segregated groups, and democratic schools dependent upon merit employment and fair housing? Should Friends help to implement fair housing laws by ferreting out those who practice discriminatory selling and renting?

The round table's schedule produced each day a rather hectic feeling of unfinished business. The time required for the group's gathering and worshipping together left inadequate time for presentation and discussion. Perhaps pre-conference registration would give planners an idea of the size of the group, and possibly more groups could be arranged.

H. E. P. H.

Citizens' Responsibility for Enlightened Treatment of Offenders. Chairman: Arthur W. Clark.

Few members of the group had knowledge of the degree to which our prisons fail to protect society. The complex problems reported by prison wardens, a former judge, and a parole board psychologist revealed this failure. Equally revealing was our consideration of poverty as related to crime, the trauma of youth in poverty, and the cruel treatment of children in some institutions.

Round table members were sensitized to these conditions and to personal responsibility for enlightened treatment of offenders. A visit to Cape May County Jail helped significantly to develop an awareness of some of society's failures and of the opportunities for prison service by lay citizens.

A. W. C.

Automation: What Does It Mean for Peace and a Just Social Order? Chairman: George Lakey. Resource Leader: Leonard Rico.

In industry after industry output has been increasing in recent years while jobs have been decreasing. Such hard facts as these were faced by this round table. Participants agreed that automation opened opportunities for the good life unparalleled in the history of man. Misery and want can be abolished. The US could underwrite a significant foreign aid program which would help ease international tensions.

But attenders soberly recognized that our society might not be up to the challenges involved. By ignoring the problem or dealing with it ineptly the US could cause vast unemployment, with attendant hostility and distress. The production and manpower surpluses could be used for endless wars.

One light moment came, however, with the realization that leisure time produced by automation will never be a problem for Friends, for there will surely be more committee meetings to attend!

G. R. L.

The American Indian in Mid-Century America. Chairman: Laura Yingling. Resource Leaders: Charles Rovin, Forrest Gerard, George Heron, Alburton Rosenberg.

There was a strong concern to get the joint House and Senate Committee to make an equitable settlement for the Seneca people and to delete the termination clause in the present bill. We are breaking the Pickering Treaty of 1794 to build the questionable Kinzua Dam. Continuing letters to President Johnson expressing our concern are wise at this time.

Infectious diseases claim many Indian lives. Poor housing and insanitary waste disposal need to be changed. Reporters from Friends' work in Oklahoma stress the need and opportunity for work there with individuals. The AFSC is planning to survey the dangers faced by Indians, Aleuts, and Eskimos in Alaska. We are not recognizing their property or mineral

rights. The Friends Committee on National Legislation is working to prevent unilateral breaking of treaties and for support of adequate appropriations for Indian health and education.

(Footnote: Quaker children who met George Heron, the Seneca Nation's president, were surprised and disappointed to see him in a business suit and not looking "like an Indian.")

L. Y. and J. B.

Friends, Politicians, and Lobbyists. Chairman: Charles Harker. Resource Leaders: Richard Wood, Helen Bliss, James Hamilton, Raymond Wilson.

Out of Friends' involvement in development of the democratic process we can discover almost every type of activity used today to influence government decisions: lobbying, office-seeking, confrontation through letters, direct action, and publishing.

The most powerful lobby in Washington today is the military-industrial one, numbering over 400 persons. In contrast, there are only three registered lobbies related to religious denominations; only one third of the denominations in the National Council of Churches have Washington representatives. In the civil-rights-legislation struggle, the churches broke loose from their traditional noninvolvement with legislation and provided an effective interfaith force for the bill's passage.

In 1962 there were 35 candidates seeking nomination or election to Congress on peace platforms; in 1964 there is very little political activity of this kind.

In Vietnam the world again faces the threat of war, and the major military powers play a game of Russian roulette, with threat and counterthreat. The world stands by helplessly without having the institutions for keeping the peace. Although we continue to negotiate in Geneva, the United States is 95 per cent unprepared for the economic, political, and psychological adjustments to disarmament.

C. H.

Family Living — Opening the Doors to Individual Fulfillment. Chairman: Miriam Jenkins Elsbree. Speakers: Charles Swift, M.D., Karoline Solmitz, Christopher Nicholson, Dorothy N. Cooper, Barbara Carnarius.

Attendees showed tremendous interest in the main speakers and participated actively in discussion. All requested more time to carry on in the afternoon for smaller groups on teenage problems, budgeting for families, and mobility of young married people. There was a general desire to meet Friends from other sections of the country and to see how these problems were handled in other communities and Meetings.

The enthusiastic response to this round table on family living and the requests that similar ones be held at future Conferences show the desire and need of Friends to face these problems of today. All talks were taped for future reference.

M. J. E.

Are You Listening? Chairman: Myrtle G. McCallin. Resource Leader: Elwood Cronk.

Communication is a moving process without beginning or end. Man's history represents not so much gradual develop-

ment of truth as elimination of error. In order for communication to be achieved, the purpose of the speaker must be shared by the listener. The seeming unresponsiveness of Friends (silent acceptance) is often interpreted as coldness and nonacceptance by new Friends and attenders. M. G. McC.

Creative Approaches to Teaching. Chairman: Elizabeth W. Ellis. Resource Leaders: Lyn Vlaskamp, Grace Yaukey, William Cleveland, Jr.

"In the words we shape with our lips and the beauty we shape with our hands may we become more creative like Thee; may we feel appreciation and reverence for all creation and find it all good."

Four art forms or areas in teaching were stressed: visual aids, music, storytelling, and drama. Through spontaneous participation the group was made aware of how creativity in teaching can enhance the probability of a child's having a truly religious experience. T. W. and E. W. E.

Quakerism and Its Objectives. Chairman: Herbert M. Hadley. Resource Leaders: Wilmer A. Cooper, Tom Mullen.

There was general sympathy with a combination of partial definitions of Quakerism provided by Ormerod Greenwood's 1963 series of articles in *The Friend* (London): "The primary function of the Society of Friends, at least in Europe and America, is to provide a home for those who count themselves 'religious' but who, for various reasons, cannot accept membership in more 'orthodox' Christian Churches." The three categories of people who make up the Society of Friends are "the 'seekers,' who value the Society for its openness to new light, from whatever source it may arise"; "Christians first, and Quakers afterward," to whom Quakerism "is merely a localized form of a general thing, Christianity"; "Christian rebels," the direct descendants of those for whom Quakerism was "primitive Christianity revived."

All Friends Meetings need adequately prepared leadership which stimulates other members and draws out their gifts.

The experiences of Friends in Britain, Germany, Japan, and Switzerland—as told by visitors from those countries—helped this round table to see Quakerism as a world movement.

H. M. H.

Inner Healing Through Search and Caring. Chairman: Anna S. Morris. Resource Leaders: Paul Goulding, Elined Kotschnig, Marie Emlen, Fred H. Ohenschall, Lewis Dreisbach.

This round table explored the ways of God's healing through man. Man's needs to love and be loved, to be involved in and committed to common human endeavor and mutual religious experience, are essential to renewal of the spirit and to redemption from fear, pain, and darkness. When man is aware of himself as a caring creature he can touch the lives of others in meaningful encounter. When this happens with the concept of God as caring love and with the example of Jesus Christ, miracles can happen.

The Christian psychologist, with the armor of God's love, can help the individual to face the fear of being lost in darkness within, to find the Inner Light, and to emerge ultimately into the sun of God and wholeness. Experiences of total com-

mitment to the word of God and to caring for others reveal that "Out of total forgiveness comes an end to fear and buried hate; then follows the total love that fills one's empty center and overflows it, so that an inner authority can speak to the needs of others."

God's law gives us spiritual power. Through prayer and meditation, fear—the greatest problem of our lives—can be overcome in a self-purification that will permit us to purify and heal others. Everyone has the gift of healing in varying degrees. Quakers are heirs to George Fox's faith in the power to heal. Have we been faithful to it?

Caring is an act of will and therefore the first step in the art of loving. When man finds joy in sharing in the growth of others, a group wholeness results. Religiously based people can help each other by caring. J. K.

Developing Disciplines of Prayer and Worship. Chairman: James F. Walker. Resource Leaders: Agnes Coggeshall, Fred Ohenschall, Josephine Benton, Eliza Foulke.

Disciplines of prayer and worship start in the home with the loving nurture of the smallest children. Parents who know the presence of God, constantly or even only sometimes, are enabled through loving attention to pass this attitude on to their children. Religion is much more easily caught than taught.

The influence of teachers is also strong. Children can be taught gradually the meaning of the meeting for worship and can be prepared to participate. This cannot be done successfully by compulsion. As they get to high school age a fellowship where questions can be shared and discussed is important, and projects and activities where ideas can be put into practice are necessary. We should be prompt in recognizing the talents and abilities of young Friends by appointing them to do Meeting work.

Religious education is important for adults, as well as for children. It includes worship, discipline, home study, and devotional reading. Friends should learn to be articulate about their beliefs; the danger of being floaters and nonbelievers is very real, and presumption of lowliness can be a sin. We must not feel that other people receive God's leading but we do not. We must remember that leadings from God are not given to those who have made no preparation. A. H. J.

Quaker Character in a Chaotic World. Chairman: Francis Hall.

What does Quakerism have to say in the face of the revolution in morality and in the roles of adults in their family and social life?

Paul Pfuete set the stage with a comprehensive analysis of the revolutionary forces at work in the world today. Of main interest to the group was his picture of the growth of a pluralistic, secular culture in which religion has less and less influence. Two psychiatrists who work on the New York Monthly Meeting Pastoral Committee, Harry Sinclair and Douglas Hitchings, brought the discussion to a focus on the changing roles of men and women in relation to one another and to children. Throughout the discussion there was repeated reference to the need for a deeply spiritual approach to these

problems. James Stein led the group in a consideration of the search for spiritual growth.

It was clear that the revolution in morality is penetrating Quaker homes; there was an eager desire to find what is right and what is wrong in this. Many felt that this topic alone could be the basis for a full round table in another Conference.

F. H.

The Changing Religious Outlook. Chairman: Dean Freiday.

Robert Schultz, chairman of the Christian Unity Committee, summarized what the series of separate denominational presentations showed: (1) There has been a change in the underlying premises of each of the churches. (2) Much self-examination is going on, both as to beliefs and as to practices. (3) Each denomination is now called to justify its very existence. (4) There is a recognition that no one denomination has the whole truth, and that our faith is no longer "the center" from which all of our activities spring. For Friends, this means that it is imperative to develop a dynamic explanation of beliefs which will be *demanding* as well as *inviting*.

G. P.

New Ventures in Quaker Education. Chairman: George I. Bliss.

The current interest in education was reflected throughout this round table's five sessions.

George I. Bliss, clerk of The Meeting School in Rindge, New Hampshire, told of the concern that led to the founding in 1957 of this school, having three major areas of experimentation: (1) use of the Friends' business meeting in the school's total life; (2) use of the cooperative community in every aspect of community living; (3) smallness of size.

Franklin Wallin, chairman of the board of the new Friends School in Detroit, spoke on the needs of young people in large urban centers, from which many independent schools have moved to the suburbs. He pointed out the downtown areas' continuing need for concerned educators. Discussion centered on the role that Friends' schools might play in dealing with minorities left in the cities, as well as on the cultural advantages of urban locations.

Elizabeth Morgan, principal of the Arthur Morgan School in Celo, North Carolina, told of the new possibilities provided by boarding-school experience for children from 7 to 9. Again smallness of size was cited as an advantage for those who wished to educate by "doing." Also discussed were the added features of being located in an economically depressed area and in a place where there is little racial tolerance.

The creation, under care of Friends, of a college having a world orientation was outlined by George Nicklin. This project, being developed by a committee under appointment from New York Yearly Meeting, has been growing for three years or more. Careful, thorough planning, with support from many sources, is expected to enable the institution to get under way within the next two years. (This meeting was held jointly with the round table on "Friends and Higher Education.")

The final session was devoted to discussion of the Virginia Beach Friends School, oldest of the new ventures. This school's

location on the edge of the southlands has made possible the presentation of a different approach to racial problems and other Friends' testimonies.

G. I. B.

Strengthening the Internal Functioning of Friends Meetings. Chairman: Theodore H. Mattheiss.

There was continual reiteration that all Friends' concerns must have a spiritual basis; also there was real concern as to how to reach newcomers in growing communities and how to incorporate children and young Friends into Meeting structure and life. A need was felt for counseling on problems of marriage, the draft, etc.

The "Friendly Eights" program was recommended. Groups of four couples meet for dessert one night per month in different homes, with each group constituted differently every month. One couple in each group is charged with raising a question of major concern for discussion (religious education in the home, prayer in public schools, etc.) With different leaders and approaches each month, and a different make-up of the group, this seems to meet a need for social contacts as well as for intimate and varied discussion. Attenders, single persons, etc., are automatically scheduled for these groups, and are omitted only after they show lack of interest or are unable to attend.

T. H. M.

The Ministry of Friends to the Academic Community. Co-chairmen: Joseph Havens and Robert O. Blood.

In preparation for the September 10-13 conference at Pendle Hill on "The Ministry of Friends to the Academic Community," this round table discussed several of the papers which have been prepared for that conference.

Four papers were presented: three by the co-chairmen and one by Polly Cuthertson of the American Friends Service Committee.

If local Friends Meetings can be a place where Friends engaged in a lifelong search for truth can share frankly and authentically with each other not only their findings but also their problems, seekers will be attracted to them. Such seekers are to be found in large numbers on today's college campuses among both students and faculty members. Indeed, there is perhaps more growth potential there than in any other segment of our society.

A number of issues emerged in the discussion: (1) To what group within the academic community should Friends minister: members of the Society, social actionists, or the unchurched seekers—those who are seeking for more-than-intellectual religious understanding? (2) The stress on analysis and the studying of others' ideas discourages the student from trusting his own inner religious experiences; how can we help him believe in them? (3) What is the nature of religious experience among present-day students? Is it couched in Christian, aesthetic, social-action, or mystical terms? (4) What is "authority" in the Society of Friends, especially in connection with the validity of inward experience? (5) How can we bridge the gap between a student's religious experiences and his involvement in social action? (6) Do Quakers have a special appeal to the academic community, or should they appeal to *all* groups?

J. H. and R. O. B.

Coping With the Impact of Mobility on Friends Meetings. Chairman: C. Mervin Palmer.

Suburban Meetings are experiencing greatly increased attendance, while attendance at urban and rural Meetings has decreased, due to movement of members into suburbs. The former may cope with the problem by having two meetings for worship or by developing satellite Meetings. The latter often resist laying down of the Meeting, with a few members continuing to attend in hope of others joining in the future. According to the National Council of Churches, coping with mobility of members is considered the churches' biggest headache. One family in five in the United States moves every year. Both local Meetings and Yearly Meetings or Conference committees need to give much greater attention to members' mobility. Historically, Meetings once tried to cope with Quaker migrations by discouraging members from moving. It appeared to have little or no effect.

C. M. P.

Books

THE QUAKERS IN PURITAN ENGLAND. By HUGH BARBOUR. Yale University Press, 1964. 272 pages. \$6.00

Puritanism—at its zenith when Quakerism arose—still pervades the world we live in. For good or ill, but usually without our being conscious of it, puritanism strongly colors our ideas about the nature of man and the purpose of life. Those who imagine that it was nothing but a joyless moralism will be surprised at how much puritanism remains in even the most modern Quaker. Hugh Barbour describes the common ground it occupied with Quakerism in such a cogent and discriminating way that Friends, whether or not they are admirers of puritanism, are likely to acquire self-awareness as they read.

The relation of personal religious experience to the conduct of one's outward life is the unifying theme of this book. With the confidence of one thoroughly at home in the source materials, Hugh Barbour writes for Friends who wish to deepen their thinking about what the Society of Friends might be and do in today's world. He shares the admiration that many Friends have for the passionate spontaneity of early Friends; and he knows that we cannot simply recover a view of the world and man which began to pass with the collapse of the Puritan Commonwealth. It would be good if his last chapter on recent changes in Quaker outlook were to encourage present-day Friends to ponder the nature of that direct leading of the spirit which was so engaging a characteristic of early Friends.

JOHN L. YOUNG

ELIZABETH FRY. By J. H. S. KENT. ARCO Publishing Company, New York, 1963. 144 pages. \$3.95

For any serious student, either of Quaker history or of prison reform, this is an invaluable book. Elizabeth Fry—her religious development, the Society which produced her, the era in which she lived—all are presented clearly, readably, and in useful detail. The author is sympathetic and generous in his treatment of her prison work, although the text indicates that, in the perspective of history, the work was not so effective as is generally believed.

There is something curiously modern in this picture of a nineteenth-century British Friend. Perhaps it is only that the story of any individual's struggle to bring about reform must have a timeless quality. The book will speak to the condition of many Friends: anyone who has wrestled with the recurring call to vocal ministry; anyone who, acting on a deeply felt concern, has had to establish its validity to a "professional" group; any Quaker wife-and-mother who has answered the call to be a "public Friend."

The author is an honest historian, quoting detractors and admirers equally and in context; weaving through his scholarly analyses of political and economic conditions Elizabeth Fry's day-to-day spiritual and domestic struggles and triumphs. There are quotations from her *Journal*, many written in that self-conscious flow of elegant piety which was the spiritual language of her day, but here and there a sentence where the individual shows through. "The prudent fears that the good have for me try me more than most things," she observes wearily in the midst of a difficult domestic period.

The book is one of a series, "Makers of World History," which "deal, in a biographical context, with key figures in World history." Elizabeth Fry might have been somewhat taken aback to be classed with others in the series: Henry VIII, Elizabeth I, Oliver Cromwell. (One can imagine her getting on quite well with William Wilberforce, less well with Samuel Johnson.) However, whether one accepts the verdict of her critics that she was well-meaning but ineffectual in her attempts at reform, or continues to see the gentle, fearless matron of the engraving after Jerry Barret, one cannot finish this book without a sense of joy for the beauty of her life, the honesty of her search for Light, and her belief in its reality.

BARBARA HINCHCLIFFE

THE TEACHING OF CONTEMPT. *Christian Roots of Anti-Semitism.* By JULES ISAAC. Holt, Rinehart, and Winston; New York, Chicago, San Francisco; 1964. 154 pages. \$4.00

Professor Isaac, renowned French historian, lost his wife, daughter, and several other members of his immediate family in the Hitler death camps. The last message from his wife read, "Save yourself for your work; the world is waiting for it." From the last war until his death in 1963 Professor Isaac dedicated all his strength to combating anti-Semitism, beginning with his impressive *Jesus and Israel* and ending with the present investigation.

He shows that anti-Semitism has Christian theological roots. Christian theology maintains that the Jewish dispersion is a providential punishment for the crucifixion, whereas the dispersion started over 500 years before the Christian era. Another common argument against Judaism is its supposedly degenerate state at the time of Jesus. But historical reality testifies to great vitality of the religious life at this period, and the Dead Sea Scrolls have added new proof of this. The gospels are biased in their accusation of the Jews; they must be considered documents of faith rather than sources of history.

Professor Isaac writes in a direct, plain, and convincing manner. His book is warmly recommended. Our libraries ought to make it accessible to all Friends.

W. H.

HANDBOOK OF BIBLICAL CHRONOLOGY. By JACK FINEGAN. Princeton University Press, N. J., 1964. 338 pages. \$8.50

Robinson Crusoe, sick on his tropical island, lost track of the passing of days; recovered, he sank into a depression of fear lest thereafter he celebrate the Sabbath at the wrong time. His misfortune would seem to us more serious if his island had been farther north, where he might have misjudged the season for planting his necessary crops. Ancient man could not become a farmer until he discovered that "while the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease" (Genesis 8:22) and that therefore the keeping of a calendar is essential to settled life, civilization, and awareness of history.

So farmers, kings, scientists, and clergymen carefully measure the years. Biblical measurements are not fully translated for us until we can turn such words as "in the twenty-fifth year of our exile, in the beginning of the year, on the tenth day of the month, in the fourteenth year after our city was conquered" (Ezekiel 40:1) into the numbers and names with which we are familiar, such as April 28, 573 B. C.

Professor Finegan is an excellent scholar and a remarkably clear teacher. Every item in his book is understandable without technical background, though, as with the telephone book, we shall often be satisfied to read one item at a time. The serious student of the Bible and the First-day School library should have this reference at hand. Moreover, we may be surprised to discover how many people, getting intensely interested, read every word, overlooking any superficial similarity to that telephone book.

MOSES BAILEY

WORLD LEADERS I HAVE KNOWN. By JEROME DAVIS. Citadel Press, N. Y. C., 1963. 191 pages. Paperback, \$1.75

Jerome Davis writes easily and convincingly about Kagawa, Grenfell, John R. Mott, Lenin, Harry Emerson Fosdick, Sidney Hillman, Franklin D. Roosevelt, Khrushchev, Djilas, Gandhi, Martin Luther King, and others.

These small essays are primarily inspirational, showing how each of these leaders worked hard against great odds, pursued his goal with diligence, inspired others to make the most of themselves, and widened the horizons of his country, religion, or organization.

There is a distinct lack of criticism in Jerome Davis' approach. It is somewhat difficult to accept Lenin's being accorded the same treatment as Gandhi or to find Khrushchev written about as if he were to be admired in the same way as Kagawa. Certainly we might have been given something which would have brought out the distinctive qualities of each of these men.

Perhaps the book's title is misleading. In some instances, these are not men whom the author really knew personally. Lenin he heard giving a speech; others he knew only by interview. A few he has known well: John R. Mott, Harry Emerson Fosdick, Wilfred Grenfell.

Young people may find this book inspiring, but they should use their critical faculties when reading it. It can carry one away with its easy readability.

ERNEST KURKJIAN

LETTERS FROM THE PEACE CORPS. Edited by IRIS LUCE. Robert B. Luce, Inc., Washington, D.C., 1964. 135 pages. \$2.95

With the assistance of Peace Corps officials in Washington, D. C., Iris Luce has culled from thousands of letters a picture of what American young people are doing and experiencing in the Peace Corps. Through these letters the reader can see the spirit of this pioneering accomplishment. Reasons for joining the Peace Corps, the training received, the hard work, the imagination needed, the social life—all are there. A teacher in Ghana throws light on the "boy-meets-girl" situation; a young man in Colombia invents a machine with incredible results; a girl writes from Nigeria about nursing without running water or electricity.

Americans who are thinking about joining the Peace Corps will do well to read this book, as will young Friends and others who are considering applying for service with the American Friends Service Committee in its VISA program.

ELEANOR S. CLARKE

STRATEGY AND CONSCIENCE. By ANATOL RAPOPORT. Harper and Row, New York, 1964. 323 pages. \$6.95

Anatol Rapoport, a scientist of unchallengeable reputation, has displayed three facets of the socially concerned intellectual in this book. In Part I of *Strategy and Conscience* he has presented what is probably the best, most readable, most understandable exposition of the techniques and theoretical basis of modern strategic analysis. He discusses simple game theory, simulation, and playing out of "scenarios" and their relation to strategic decision making. This is a descriptive statement of technical matters by an expert.

In Part II he presents a devastating analytical critique of the core of current strategic thinking. He challenges the "givens"—the *a priori* foundations—of this new applied science in the terms of the strategic scientists themselves. He establishes the failure of the whole process: initial assumptions, methods, logical relations, and conclusions. This is a critical statement: scholarly, analytically scientific, restrained and rigorous—but clearly showing the individual bent of the author.

Part III is the personal testimony of Rapoport the philosopher, humanitarian, pacifist; it is a broad, deeply thoughtful expression of a humane man's world view. But it is still, in part, the statement of the scholar and scientist.

In his generally sympathetic introduction, Professor Karl Deutsch of Yale suggests that Anatol Rapoport's book is unfinished, "written out of urgency and anguish." This is perhaps true, at least the anguish and urgency. Yet I believe that the book is indeed complete in what it sets out to accomplish. It is an excellent example of scholarly social criticism at its best. It avoids the self-defeat of the special and often specious pleading of the pamphleteer on the one hand and the muffled, emasculated voice of surrender to the system on the other. Anatol Rapoport has shown his colleagues—scholars and pacifists—what effective social criticism takes: sound scholarship, profound intellectual integrity, and unambiguous commitment to human values.

GORDON CHRISTIANSEN

Friends and Their Friends

Bradford Smith, one of the FRIENDS JOURNAL's most valued contributors, died on July 14 at his home in Shaftsbury, Vermont, after a long illness. He was 55 years old. A prolific writer of social history, fiction, biography (both juvenile and adult), and philosophical meditation, he was also an educator who had taught at a number of colleges, both in this country and in Japan. He and his wife, Marion Collins Smith, served from 1959 to 1961 as co-directors of the Quaker International Centre at Delhi, India. His widely praised book, *Portrait of India*, was an outgrowth of this experience. Since 1962 he had been a member of the new Friends Meeting at Bennington, Vermont; prior to that his membership was in Moorestown (N.J.) Meeting.

Shortly before his death, Bradford Smith sent a number of brief written contributions to the JOURNAL; one of these will appear in the issue of August 15.

For Friends who desire information on present-day Indian affairs, the Associated Executive Committee of Friends on Indian Affairs (which sponsored a round table at the Cape May Conference) has a limited number of brief, helpful printed leaflets available at a charge of 25 cents each. They may be obtained from Laura Yingling, 1085 Linwood Avenue, Ridgewood, New Jersey.

Candles in the Dark, just published by the Religious Education Committee of Philadelphia Yearly Meeting, is a collection of fifty stories for the young in heart (six to twenty and upward) which should meet the needs of those who seek challenging stories for class discussions, assemblies, or family reading. Here are tales—from many lands and many authors—of quiet heroes (and some less quiet) who have lightened the darkness by overcoming evil with love. The majority of the stories are based on true incidents. *Candles in the Dark* is available from the office of the Religious Education Committee, 1515 Cherry Street, Philadelphia 2, Pa. (Price \$1.75)

William Hubben, vice chairman of Friends General Conference and former editor of the FRIENDS JOURNAL, will be official observer for Friends General Conference at the Triennial Congress of the International Association for Liberal Christianity and Religious Freedom, to be held August 18 to 23 in The Hague, the Netherlands. Theme of the Congress is "A Religion for the World of Tomorrow." Anyone interested may attend as an observer. Information is available from Friends General Conference, 1520 Race Street, Philadelphia 2.

A visitor who arrived at Cape May immediately after the adjournment of Friends General Conference overheard this conversation between two Cape May residents:

"Are we back to normal?"

"Yes, thank goodness!"

Nearly one hundred youngsters, many of them underprivileged, are attending special summer classes at Friends' Select School in Philadelphia. Designed to give these children an educational and cultural boost, the project was set up with the cooperation of the Friends Neighborhood Guild and St. Paul's Community House. Families of the children are paying as much as they can toward the \$5 tuition fee for the five-week course. The remainder of the budget has been underwritten by Friends' Select School, whose assistant headmaster, Alexander MacColl, outlines the project's aims as improved proficiency in reading, English, and mathematics; experience with individual tutoring; and a foundation in art, music, drama, and dancing.

Teachers, recruited from Friends' schools and other city schools, are assisted by college students, who are donating their services.

Roscoe Pound, one of America's best-known Friends and former dean of Harvard Law School, died in Cambridge, Mass., on July 1 at the age of 93. For over thirty years he had been a member, perennially *in absentia*, of Swarthmore (Pa.) Meeting. Being endowed with an encyclopedic mind and a wide diversity of interests, he taught courses in many subjects other than law. Typical of his catholicity was the fact that he held a Ph. D. degree in botany and was considered an authority in that field. After retiring from his work in the Law School in 1936, he received a "roving professorship" permitting him to teach in any of Harvard's faculties. His concepts of law were credited with exerting a strong influence on New Deal social and economic reforms during Franklin Roosevelt's first administration, although later he became strongly opposed to "the welfare state." After retiring from the Harvard faculty in 1947 with the title of professor emeritus, he spent several years in Nationalist China, working on the task of judicial reform. (He began the study of the Chinese language at the age of 76, having previously mastered, according to *The New York Times*, French, German, Italian, Spanish, Sanskrit, Greek, Latin, Hebrew, and a smattering of Russian.)

The Friends Peace Committee of Philadelphia Yearly Meeting has published a 130-page booklet, entitled *A Manual for Direct Action*, by George R. Lakey, executive secretary of the Peace Committee, and Martin Oppenheimer, assistant director of the American Friends Service Committee's Studies Program. Intended for use by the civil rights movement, the booklet explains in detail such matters as nonviolence, community organization, citizen education, voter registration, and the legal points pertaining to civil rights. It also deals with arrest during demonstrations, court procedure, and jail. The Peace Committee reports that numerous orders for the booklet have been received, including one for sixty-three copies from the Philadelphia Police Department. The police said in a news article that they wanted to study the pamphlet to keep abreast of the civil rights movement.

The booklet is available at fifty cents a copy from the Friends Peace Committee, 1520 Race Street, Philadelphia 2.

The third annual Meeting Workers Institute at Pendle Hill, September 18-20, will provide Friends from a wide variety of Meetings with an opportunity to share in a practical way new solutions to problems of their Meetings.

The Institute's agenda will be drawn up from suggestions made at the opening session; topics of the remaining sessions will be introduced by resource leaders.

The weekend will start with dinner at six p.m. on Friday and will close after a one o'clock dinner on Sunday. Cost of the Institute is fifteen dollars, including a five-dollar registration fee, which should be sent well in advance to Pendle Hill, Wallingford, Pa.

London Grove Meeting (near Toughkenamon, Pa., southwest of Philadelphia) will celebrate its 250th anniversary on September 5. Following introductory remarks by Ashby Larimore at 2 p.m., George Walton will speak on "The History of London Grove and the Society of Friends," and a historical pageant written and directed by Helen Walton will be presented. From 4:30 until suppertime visitors will be free to enjoy the meeting house and grounds or to look at slides of Meeting events. Supper platters will be available. At the evening session (7 p.m.) Richmond P. Miller, associate secretary of Philadelphia Yearly Meeting, will comment on present activities of the Society of Friends, and Louis Schneider, associate executive secretary of the American Friends Service Committee, will speak about the Society's future.

The meeting house is at the intersection of Street Road (Route 926) and Newark Road, a short distance north of Route 1.

A summer training program for thirteen women and sixteen men preparing to spend two years with the American Friends Service Committee's Voluntary International Service Assignments (VISA) program in Germany, Guatemala, India, Tanganyika, and the southern United States is now nearing conclusion. It included four weeks of study at Pendle Hill, Wallingford, Pa., and a week of field work in Philadelphia and New York City. In Philadelphia a group conducted community surveys for the YWCA and led recreation programs at a settlement house. The New York group worked on voter-registration and tutorial projects in East Harlem.

Thirty young people from Great Britain, the Soviet Union, and the United States are participating in a four-week Tripartite Work and Study Project at Camp Reinberg, near Chicago. "Living Together in Peace in a World of Change" is the theme of the project, organized jointly by the American Friends Service Committee, The Friends Service Council of Great Britain, and the Committee of Youth Organizations in the Soviet Union. It is the third part of a series of three projects. The first two were held in Bristol, England, in 1962, and in Nalchik in the Soviet Union in 1963.

G. Nicholas Paster, director of the Education Abroad program at Antioch College, is AFSC administrator of the project. He was formerly director of the AFSC's Overseas Work Camp

program in Paris and executive secretary of the AFSC Middle Atlantic regional office in Philadelphia.

Purpose of the program is to provide young people with an informal setting in which they can gain in understanding each other's cultures. After three weeks at Camp Reinberg, where the daily schedule will include construction of the camp's dining facilities, formal and informal discussions, recreation, and visits to local points of interest, project members will travel through the U.S., with half the group touring California and the other half North Carolina.

Commemorative Ceremony at Flushing

"Men's consciences should at least be forever free and unshackled." This was the decision of the Netherlands Government and the Dutch West India Company in 1664 which enabled John Bowne to return to his home in Flushing, New Netherlands. A little belatedly (300 years later), on June 29, 1964, Flushing (N.Y.) Meeting presented to the Acting Consul General of the present Government of the Netherlands a plaque in appreciation of this triumph of religious freedom.

H. Ward Harrington, clerk of the Meeting, told how, after Governor Peter Stuyvesant forbade anyone to "receive or entertain any of those people called Quakers," many people in Flushing (then called "Vlissingen") were so disturbed that in December, 1657, they sent to Governor Stuyvesant the Flushing Remonstrance, which said: "Therefore if any of these said persons come in love to us, we cannot in conscience lay violent hands upon them, but give them free egress and regress unto our Town, and houses, as God shall persuade our consciences." In 1661 John and Hannah Bowne invited the Quakers to meet in their new home. It was as a result of this invitation that John Bowne was arrested and deported to Holland.

After the commemorative ceremonies, Friends in 17th-century Quaker garb served refreshments and took visitors on a tour of the meeting house (built in 1694). It was in this building, incidentally, that Friends opened in 1693 the first free and racially integrated school many years before the establishment of the New York public school system.

Flushing Meeting House (close to the New York World's Fair) is open to visitors on Fridays, Saturdays, and Sundays from 2 to 6 p.m.

Canadian Yearly Meeting

Canadian Yearly Meeting was held at the usual location, Pickering College, Newmarket, Ontario, June 19th to 23rd. Visiting Friends were welcomed from other Yearly Meetings, including Japan, East Africa, Australia, Philadelphia, Indiana, and Lake Erie. For the first time, members were present from Canadian Meetings on both the Pacific and the Atlantic coasts. Western Friends Conference was also represented. Five Years Meeting was represented by Glenn Reece, its secretary; Friends General Conference by Albert and Lorene Jewell; and Friends World Committee for Consultation (American Section) by Joseph Karsner.

Public sessions were concerned with such matters as "Non-violence as a Way of Life" (this was under the care of the Canadian Friends Service Committee); the Sunderland Gardi-

ner lecture by Glenn Reece on "The Society of Friends and the Future—Its Challenge and Opportunity"; and a round table (planned by the Religious Education Committee) on the subject, "What Is the Quaker Viewpoint in the Context of Other Religious Groups?" There were special programs for children.

Special concerns included the situations in Cuba and Mexico and the matter of bilingualism and biculturalism in Canada, about which a brief was approved to be sent to the Royal Commission.

Canadian Yearly Meeting is always handicapped by being held at a time when the public schools are still in session; this inevitably means a lessening of attendance for the later sessions. The Yearly Meeting was characterized by rich fellowship and a hopeful outlook for the future.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

Cape May Conference

At the Cape May Conference I was troubled by the great gap between Charles Wells' lectures and some of the round tables. Charles Wells has great insight and vision into the thing that really matters: the individual and his identity. He has the marvelous ability to communicate, to sell, to make me feel what he is saying. The question is: how do we transfer such new insights and stimulation to the round tables and to our lives? Perhaps the Program Committee might wrestle with this.

How can we carry over this tremendous motivation to the local Meeting? Many of us are too busy. Bigness, massiveness, and too-much-ness have crowded out the individual and his identity.

Cape May is the place to begin to dig deep, to turn the soil and find the forgotten individual.

Philadelphia

THOMAS T. TAYLOR, JR.

Birthright Membership

The argument about birthright membership is perennial—quite rightly so. The concern centers upon what is best spiritually for the children. I have seen several schemes tried; apparently all depend, not on the scheme, but on loving care by parents and Meetings. Where there is this, the children grow nobly; where they are neglected under any scheme, it is a detriment to them.

Certainly every young person must reach his own conclusions with regard to spiritualities. Just so in his academic education he grasps or fails to grasp what is offered to him as reasonably attested information about life. We do not hesitate to give him abundant facts in every school curriculum and constantly at home. Why then should we be so careful to deny him what we think we know of reality in spiritual matters? The theory of birthright membership, of course, is not that a child at birth can be a convinced Friend, but that he is accepted as a member of the Friendly community with all the "rights and privileges" of belonging thereto and of learning all that such a community can impart to him *without dictation*.

Philadelphia

J. PASSMORE ELKINTON

Civil Rights and Civil Disobedience

Richard Wood advises that "Friends might help the cause of integration this summer by clearly discouraging demonstrations that lead to disorder or that involve civil disobedience, even in a good cause" (FRIENDS JOURNAL, July 1).

Is it not in the tradition of the Society of Friends that civil disobedience is a decision for the individual conscience? And that, when the cause is right and no other recourses are available, the individual must follow the leading which the Light gives him even though he comes into conflict with the laws of society? Certainly George Fox and seventeenth-century Friends repeatedly disobeyed unjust laws despite imprisonment and flogging. We owe to them many civil liberties perhaps taken for granted today.

Quakers were deeply involved in civil disobedience at the time of the Underground Railroad. Consider the lives of Isaac Tatum Hopper, Levi Coffin, and Laura Haviland. These Friends did not hesitate to break the law in their efforts to help give Negro slaves their freedom.

Today, the civil rights movement will continue until the Negro is given justice and dignity in our society. Friends are part of this movement. There are many different nonviolent methods for attaining its goals. At times one method may be civil disobedience. Should all Friends draw away from the civil rights movement at this point? I think not. Nor do I believe that Friends should discourage others from civil disobedience entered into on the basis of conscience. Is not our best advice to act individually, each on the basis of his own conviction and in accordance with the three hundred years' history of the Society of Friends to "let your life speak"?

Iowa City, Iowa

WILLIAM E. CONNOR

After reading Richard Wood's article, "To Hasten Integration," (July 1) I could weep. My personal respect for his integrity only increases my sorrow at his views. He says: "Demonstrations that invite violence or involve disregard of law could obstruct the trend [toward integration] . . . And breaking a law to show support for a cause may delay the growth of trustworthy enforceable law."

Demonstrations or any nonviolent direct action, especially civil disobedience, are resorted to by responsible civil rights groups only after negotiations have broken down or have been refused. The press, unfortunately, often does not report the whole story. If I had not been involved personally in a local civil rights group and in various demonstrations, I would not have believed how slanted the news stories were.

In the South, pickets and demonstrations have been the only recourse of people denied any semblance of due process. It is possible to argue that they are less needed in the North. It is not true that they are *never* needed to get action. I am unable to understand how a nonviolent demonstration shows a lack of "respect for the legal rights of those who fear the change."

This country has had a long time to grow "trustworthy enforceable law" in the area of the rights of Negro Americans. And such law has not "grown." The Negro has worked and fought for it—through NAACP in the courts, through the

unceasing efforts of many people's lifetimes, and, even more effectively, through the recent demonstrations, through selective buying campaigns, through civil disobedience.

I believe firmly that nonviolent direct action is a last resort. Civil rights groups try very hard to maintain responsible attitudes and to keep to a nonviolent discipline. Most people in the civil rights movement deplore the irresponsible behavior of occasional excessively militant groups who do not really remain nonviolent. It was not Negroes or civil rights workers who shot Medgar Evers in the back, or bombed a church in Birmingham, or beat pregnant women. The maintenance of nonviolence has been literally miraculous.

The civil rights movement always needs responsible members and leaders. There is a revolution going on. There are many ways to be part of it, to help keep it positive and non-violent. Joining an action group might be an educational experience for Friends.

Philadelphia, Pa.

BARBARA HINCHCLIFFE

Uncertainty vs. Basic Certitude

Your editorial of July 15 points up the need for a distinction between the uncertainty that arises from not being able to "make up one's mind" about the great Christian affirmations and the reverent refusal to crystalize a genuine faith into a verbal creed. The latter may look like uncertainty, but it arises from a basic certitude, a foundedness in the reality of God. Perhaps the "unconvinced" Friend referred to in that editorial is looking for dogmatic certainty, but it is possible he is looking for a basic sureness he had failed to find in the "comfy" agnosticism of some Friends, which expresses not so much seeking as a refusal to press the search.

Paradoxically, for many moderns, Friends are not skeptical enough. For the modern seeker "God is dead," in Nietzsche's words, yet he feels that life is not worth living without Him. If we Friends do not know this agony, if we neither fear that "God is dead" nor dare to affirm that "God is in Christ," then we are too lukewarm to speak to this modern condition.

Swarthmore, Pa.

CAROL MURPHY

Conviction and Membership

Many seeking Friends and attenders have been perplexed by the question: "What do you have to do (or believe) to be a member of the Society?"

The answer: "Friends' membership implies Friends' conviction." It implies conviction as to the rightness of the peace testimony, yes. But also we have a number of other testimonies, best expressed in the Queries and the Advices. We either accept them all or we are not worthy of the precious treasure of membership in the Society of Friends. We do not pick and choose among them. We follow them, with God's help, as best we can.

When visitors, attenders, seekers, wish to apply for membership, they should be carefully grilled—I use the word deliberately—to determine the range and depth of their convictions on these testimonies. But never should they be other than welcomed with open arms into the meeting for worship.

Westbury, N. Y.

JOHN H. DAVENPORT

BIRTH

HUBBEN—On July 9, to Herbert and Jane T. Hubben of Geneva, Switzerland, a daughter, ANNE SUSAN HUBBEN. The father is a member of Washington (D. C.) Meeting.

MARRIAGES

HOLE-KIRK—On June 20, at Willistown Meeting, Chester County, Pa., ELIZABETH LOWE KIRK, daughter of Samuel E. and Elizabeth H. Kirk of West Grove, Pa., and WILLIAM THOMAS HOLE, son of Allen D. and Helen G. Hole of Richmond, Indiana.

ROGERS-BROWN—On June 20, at Friends Meeting of Washington (D. C.), GERTRUDE ALICE BROWN, daughter of W. Herbert and Doris E. Brown, and JOSEPH EVANS ROGERS, JR., son of Joseph Evans and Mary Rogers of Moorestown, N. J. The bride and her family are members of Friends Meeting of Washington. The groom and his parents are members of Moorestown Meeting. The bride is a granddaughter of Chester C. Smith of Cambridge (Mass.) Meeting.

DEATHS

COLES—On July 12, MARY WILKINSON COLES, aged 97, long an active member of Moorestown (N. J.) Meeting. She was one of the members of the original committee appointed to create Jeanes Hospital and served on the hospital's committee from 1913 to 1952, for many years as its secretary. She is survived by a son, William C., Jr., and two grandsons, Robert and John.

FOX—On July 10, RICHARD B. FOX, SR., of Ocean City, N. J., a member of Atlantic City Meeting. He is survived by his wife, Helen Miller; two sons, Richard B., Jr., of Ocean City, and Dr. John L., of Lansdowne, Pa.; five grandchildren and one great-grandchild.

HOUGHTON—On June 26, at Palmyra, N. Y., EDITH F. HOUGHTON, aged 92, a member of Media (Pa.) Meeting. Surviving are four sons, Willard F. (of Media), Daniel E. (of Arlington, Va.), G. Ellwood (of Palmyra, N. Y.); Fairchild E. (of Bishop, Calif.); a daughter, Florence H. Jones (of Long Beach, Calif.); seventeen grandchildren; and nine great-grandchildren.

MORLAN—On June 30, in Salem, Ohio, CHARLES P. MORLAN, aged 92, a member and recorded minister of Upper Springfield Meeting (Ohio Yearly Meeting). He is survived by his wife, Sarah B.; two sons, Wilson J. and Laurence L.; two daughters, Mrs. Lenley Cox and Mrs. William Outland; seven grandchildren; and two great-grandchildren.

SMITH—On July 14, in Shaftsbury, Vermont, BRADFORD SMITH, aged 55, a member of Bennington (Vt.) Meeting. He is survived by his wife, Marion Collins (formerly of Moorestown, N. J.); a son, Alan; two grandsons; and a brother, Wallis.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

AUGUST

1—Joint session of Caln and Millville-Muncy Quarterly Meetings on Worship and Ministry, Millville, Pa. (Main Street, Route 42 from Bloomsburg), 11 a.m.; box lunch, 12 noon; afternoon session, 1:30 p.m.

1—Concord Quarterly Meeting, Middletown, Pa. (one-quarter mile north of Lima, on Route 352), 10:30 a.m.

2—Annual Reunion of Conscientious Objectors of World War I (sponsored by C.O.'s of Camp Meade, Md.), Black Rock Retreat, Route 472, four miles south of Quarryville, Pa. Meeting for worship, 9:15 a.m.; sermon by Harry L. Brubaker. Lunch, 12 noon (bring box lunch; coffee served). Business meeting, 2 p.m.

7-12—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Herbert M. Hadley, Tom Mullen, Dan Wilson, Stephen G. Cary. Young Friends and Junior Yearly Meeting.

8—Abington Quarterly Meeting at Cheltenham Monthly Meeting (Jeanes Hospital Grounds, Fox Chase, Philadelphia), 4 p.m.

8—Burlington Quarterly Meeting, Rancocas, N. J. (Main Street, four miles east of Route 130 at Willingboro), 2:30 p.m.

13-16—Workshop for Clerks and Committee Chairmen, Powell House, Old Chatham, N. Y. Leaders: George Corwin, clerk of New York Yearly Meeting; Rachel Davis DuBois, director, Quaker Dialogue Program. From 7 p.m. supper, Thursday, to lunch, Sunday. Cost, \$21.00, including \$3.00 advance registration fee.

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

15—Caln Quarterly Meeting, Caln Meeting House, Route 340, three miles northwest of Downingtown, Pa. Meeting for worship, 3 p.m., followed by business meeting. Joseph R. Karsner will report on Friends World Committee sessions in Ireland. Picnic supper, 6 p.m. Bring box lunch; beverage and dessert provided. Children, 3rd through 6th grades, will leave at 3 p.m. to visit children in Cochranville migrant workers' camp, returning in time for supper. Care provided for younger children.

15—Family Camp on Current Affairs, Watson Homestead, Painted Post, N. Y. For registration address the sponsor, Middle Atlantic Region, AFSC, 1500 Race Street, Philadelphia, Pa. 19102.

16—Meeting for worship, Brick Meeting House, Calvert, Md., 2 p.m. William Eves, 3rd, guest speaker. Visitors will see progress of meeting house restoration.

18-23—High School Young Friends Camp and Conference. For information and reservation forms write to Powell House, Old Chatham, N. Y.

19-23—Illinois Yearly Meeting, Clear Creek Meeting House, near

McNabb, Ill., 6 p.m., Wednesday, to Sunday dinner, 12:30. Principal speakers: Henry J. Cadbury, George H. Watson, Gilbert F. White, and Charles F. Wright. Registrations should be sent to Margaret Dupree, 4816 Francisco Avenue, Downers Grove, Ill. 60515.

20-23—Lake Erie Association/Yearly Meeting, Wilmington College, Wilmington, Ohio. Rachel Davis DuBois, discussion leader. Lawrence McK. Miller, Jr., speaker. Report from Ireland, William and Isabel Bliss. Clerk: Robert O. Blood, Jr., 2005 Penncraft Court, Ann Arbor, Mich. 48103.

20-26—High School Institute of World Affairs, Littleton, Mass., sponsored by New England Region of American Friends Service Committee. Theme: "The Challenge to Tradition." Resource leaders: Victor Paschkis, Eddy Asirvatham, John Sullivan, George Rae. Age limits 14-18. For further information address Rosella Hill, High School Program, AFSC, Box 247, Cambridge, Mass. 02138.

21-23—Indiana Yearly Meeting, Waynesville, Ohio. For further information write to Sara C. Cook, Waynesville, Ohio 45068.

28-30—"Quakerism and the Scriptures," seminar with Henry J. Cadbury as leader, Powell House, Old Chatham, N. Y., 7 p.m., Friday, to Sunday lunch. Cost, \$15.00, including \$3.00 registration fee which should be sent in advance to Powell House, Old Chatham, N. Y. (Some scholarship help available.)

30—Annual Open House, Powell House, Old Chatham, N. Y. Meeting for worship, 11 a.m., followed by lawn picnic (bring box lunch). At 3 p.m. Henry J. Cadbury will speak on "The Relevance of the Historical Jesus."

MEETING ADVERTISEMENTS

Arizona

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3625 East Second Street. Worship, 10:30 a.m. Harold Fritts, Clerk, 1235 East Seneca, MA-41987.

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 — Friends Meeting, First-days, 11 a.m., northeast corner of Vine and Walnut Streets. Monthly Meeting, the third Sunday of each month, 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

PALO ALTO—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

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

SACRAMENTO—2620 21st St. Discussion, 10 a.m.; worship, 11. Clerk: 451-1581.

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.

SANTA BARBARA — Meeting for worship, Sunday, 11 a.m., 326 Sola Street.

Colorado

BOULDER—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Hans Gottlieb, HI 3-2770 or HI 2-5853.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

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 288-2359.

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: William E. Merriss. Phone: Greenwich NO 1-9878.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

Delaware

NEWARK — Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m. and 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

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

JACKSONVILLE — 344 W. 17th St. Meeting and Sunday School, 11 a.m. Phone 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 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

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

Georgia

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

Hawaii

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

Illinois

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

DOWNERS GROVE — (suburban Chicago)—Meeting and First-day School, 10:30 a.m., 5710 Lomond Ave. (new meeting house); telephone WOODLAND 8-2040.

LAKE FOREST—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

Iowa

DES MOINES — South entrance, 2920 30th Street; worship, 10 a.m.; classes, 11 a.m.

Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m., at the meeting house, 3050 Bon Air Avenue. Phone TW 3-7107.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Meeting for worship each Sunday. For information call 236-3239 or 236-3064.

Maryland

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

Massachusetts

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

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6833.

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

SOUTH YARMOUTH, CAPE COD—Worship and First-day School, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village; Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

Michigan

ANN ARBOR—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 663-3856.

DETROIT—Meeting, Sundays, 11 a.m., Highland Park YWCA, Woodward and Winona. TO 7-6910 evenings.

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

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

Nebraska

LINCOLN—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

DOVER—Meeting, First-day, 11 a.m., Central Avenue, Dover.

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship, 9:30 a.m., Sunday, D.C.U. Lounge, College Hall, until Labor Day. Child care available. William Chambers, Clerk.

MONADNOCK—Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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

HADDONFIELD—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

MANASQUAN—First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street. First-day School and worship, 10 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount Laurel.

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

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 615 Girard Blvd., N.E. John Atkinson, Clerk. Alpine 5-9588.

SANTA 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., YMCA, 423 State St.; HE 9-4207.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

CLINTON—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., 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 GRamercy 3-8018 (Mon.-Fri., 9-4)
about First-day Schools, Monthly Meetings, suppers, etc.

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

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

SCARSDALE—Meeting for worship and First-day School, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

North Carolina

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A. Phone: 942-3755.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

CINCINNATI—Meeting for worship, 10 a.m. No First-day School until 9th Month. 1828 Dexter Ave.: 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

CLEVELAND—First-day School for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

BUCKINGHAM AT LAHASKA—Meeting for worship, 11:00 a.m. First-day School, 11:00 a.m. Family meeting the 4th First-day of the month, 11:00 a.m.

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

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 10 a.m., meeting for worship, 11 a.m.

EAGLESMERE, SULLIVAN COUNTY—Sundays through Sept. 6th. Worship, 8 p.m., Crestmont Inn.

ELKLANDS at Wheelerville, Sullivan Co.—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

HARRISBURG—Meeting and First-day School, 10:30 a.m., YWCA, 4th and Walnut Sts.

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

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

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

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, 20 South 12th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Coulter Street, with Green Street. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Walm Streets, 11 a.m.

Green Street, 45 W. School House Lane, jointly with Coulter Street.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship, 10:30 a.m.; adult class, 11:45 a.m. 1353 Shady Avenue.

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

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

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

UNIONTOWN—Meeting, 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

Rhode Island

JAMESTOWN—Conanicut Meeting, First-days July, August, and on Sept. 6, 10:30 a.m.

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 327-4615.

NASHVILLE—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship, Sundays, 10 a.m., 3014 Washington Square, GL 2-1841. John 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, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

Virginia

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

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

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

Washington

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

WANTED

HEAD RESIDENT COUPLE FOR NORTH COLUMBUS FRIENDS CENTER. Living space and utilities furnished. Duties: supervising Center and minor caretaker chores. Contact House Committee, NCFC, 1954 Indianola, Columbus, Ohio.

COUPLE WITH CAR, to share my country home near Philadelphia. Two-acre lawn, old trees, flowers. Two or three rooms furnished for your own use in return for general co-operation and \$100.00 a month rent. Meals by arrangement. Owner will be away at times. Write Box F-308, Friends Journal.

WOMAN OR MARRIED COUPLE to direct graduate women's residential Friends Center, Rutgers University (N. J.). Room, kitchen privileges, plus \$2,000, academic year. Reply Box K-309, Friends Journal.

CONGENIAL LADY to share responsibilities of my farm home, under some suitable arrangement. Forty miles from Washington, D. C., in northern Virginia. Ability to drive car essential. Write Box N-310 Friends Journal.

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