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***T**HE present state of the world and the whole of life is diseased. If I were a doctor and were asked for advice, I should reply: Create silence! Bring men to silence. The word of God cannot be heard in the noisy world of today. And even if it were blazoned forth with all the panoply of noise so that it could be heard in the midst of all the other noise, then it would be no longer the word of God. Therefore, create silence.*

—SOREN KIERKEGAARD

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The Spiritual Sickness of the World Today

By KATHLEEN LONSDALE

THE world today is obsessed by fear of evil. Evil is obvious; war, gangsters, racial hatred, class hatred, high divorce rates, McCarthyism, Nazism, concentration camps, slavery, apartheid, hydrogen bombs; the products of fear, greed, and intemperance. Is it any wonder that our mental hospitals are packed? We in the West imagine that we are fit to be the world's policemen, and not merely policemen, but judge, jury, and executioner, too, if need be. What right have we to think so? Church going does not give us that right. Jesus had almost nothing to say directly about war, imperialism, or slavery, gambling, drunkenness, or vice. He said a great deal about hypocrisy and self-righteousness, and he said it about the religious people of his time; so they crucified him.

But do we believe that goodness and mercy, love and truth can be destroyed by the machinations of evil men? Did Christ die forever on the Cross?

Whenever I hear men argue that a nuclear war would be better than a Communist walkover or that without the umbrella of nuclear weapons the Christian democracies would be exposing their children to the fearful danger of having all goodness and love of liberty brainwashed out of them, I look again at this question of evil in the light of my own knowledge as a scientist and my faith as a Christian.

Scientists may one day be able to measure sincerity and to weigh love in a balance. They may understand the workings of the brain and be able to explain memory in exact terms. They may even be able to manipulate the minds of other men, to change their characters in a way that will make the brainwashings of the Communists and the frontal lobotomy of the surgeons seem like the science of the Middle Ages. They may be able to breed warriors or saints at will, as today men breed cattle for milk or beef. It will be a dreadful power, for which those who possess it will be answerable to God.

Kathleen Lonsdale, about whom Richard Wood's Wilmington report gives some personal details, presented her challenging concern to Friends at the 1957 Conference of Friends in the Americas. We are reprinting the closing section of her talk, the full text of which will soon be published as a special pamphlet by the Friends World Committee. It may be ordered from the Committee at 20 South 12th Street, Philadelphia 7, Pa., for 35 cents.

How shall we meet it? Shall we meet it with the power to kill seven million men at a distance of five thousand miles with one bomb, and to sentence many more to the lingering torture of cancer? Shall we prevent it by breeding idiots among our great-grandchildren or developing a security system which makes students afraid to talk politics freely, encourages informers, and expects men to spy on their neighbors? The man who feels that he could risk trust in God for his own shield but not for his family or nation would do well to think again of the fearful and wicked risk of trusting in suicidal and genocidal weapons as a guarantee of physical or spiritual safety. To refuse to face the light is to turn *towards* the darkness.

The statement of the West, whether professedly Christian or not, have simply not accepted as a practical political possibility the idea of conquering evil only by good means. They grasp at each more devastating weapon as a threat with which to prevent the alternatives of "defeat through violence" or "slavery by submission," which they visualize as being the only possibilities before the Western world. And at the same time they maneuver and intrigue in order to obtain for their nations more than their fair share of the world's raw materials, because the desire for luxury grows with what it feeds on. Why is the United States interested in the Middle East? Not for the sake of peace alone. Nor will peace ever be attained that way.

Perhaps the principal condemnation of our present reliance on military power is that it is the complete negation of Jesus Christ's example in his life and in his death. For where Christianity differs from other religions is surely in the belief that God redeems men not by compulsion, not by imposing suffering on them, but in suffering Himself. *We* want a guarantee that we shall *not* suffer, that we and our children shall be physically safe, live comfortable lives, and never have to meet evil face to face. Christianity never has been *that* kind of insurance policy.

We have to learn to live with physical insecurity. Any day, any night, our soul may be required of us. But

if we were faithful to our Master we would not be afraid of evil, nor try to meet it in advance. We have not yet even touched the fringe of the power of goodness, but we cannot expect to work miracles unless we have sufficient faith. I do believe that the power of goodness is infinitely greater than the power of evil. A nation that was truly Christian could so inspire its children that evil would have no impact on them. A democracy that was truly Christian would be unconquerable in the sense that Christ was unconquerable. The reason why our children find it so difficult to believe in a God of love is that they see that we do not really believe in Him either. But even one real saint, one martyr, one truly good man or woman is an inspiration to thousands of others. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Let us not think, either, that we in the West have a monopoly of good men. Goodness has not been brain-

washed out of the peoples of Russia or of China, of Poland or Hungary or Czechoslovakia. Why then should we who are Christians be afraid of Communists? If they saw that we were willing to be Christian in an un-Christian world they too might believe in and glorify God. Goodness reappears surprisingly whenever we look for it and often when we do not, for God can speak directly to the hearts of men, no matter what their education or conditioning.

Is this not what we as Friends believe? Is it not what the world needs to believe?

"Master, carest thou not that we perish?" The disciples cried out to Jesus and the answer that he gave them is the same answer that he gives us: "Why are ye so fearful? how is it that ye have no faith?" But it was to his disciples that he said this, and that should give us the courage to go on drawing on his strength, and working and witnessing until the will of God really is done on earth as it is in heaven.

1957 Conference of Friends in the Americas

ABOUT 550 Friends gathered for the 1957 Conference of Friends in the Americas at Wilmington College, Ohio, from June 26 to July 3 to renew contacts, strengthen the sense of fellowship throughout the Society of Friends, and consider the Conference theme, "Growing in the Experience of God." The enrollment included Friends from Cuba, Mexico, Costa Rica, and Jamaica, as well as from almost all of the Yearly Meetings and groups of Friends in Canada and the United States. Friends from England, Australia, New Zealand, and Japan were also present.

Mary Hoxie Jones of Philadelphia and Herbert Lee Nichols of Wilmington were Co-Chairmen of the Planning Committee. James F. Walker, Secretary, and Dorothy Gilbert Thorne, Chairman, of Friends World Committee, American Section, were Presiding Clerks. Eric Curtis, of Earlham College, was Recording Secretary.

Wilmington College laid itself out to make Friends welcome. The Student Union and the new men's dormitory were pressed into service, although neither was finished. The new cafeteria in the Student Union was first put to use to feed the delegates, and much did they enjoy it. Hospitality was warm and thoughtful. For instance, each delegate was given a piece of soap, also a small paper cup in which to keep it and a larger cup to serve as toothbrush holder. Despite what must have been the serious inconvenience of interrupting construction on the incompleting Student Union and the new men's

dormitory and of dividing the first half of the summer session into two sections separated by a week, the College seemed glad to be host.

Except for one day of rain, weather was what one hopes a summer day at its best will provide. Nights were cool; days were mild and bright.

Worship-Fellowship Groups

Twenty worship-fellowship groups, like those that proved so helpful at the World Conference at Oxford in 1952, met each morning. These were followed by fifteen discussion groups dealing with such topics as Friends schools and colleges; family life; goals and methods of religious education; Friends' role in Christian unity; the relevance of theology for Friends; the concern for missions and service; facing the implications of our faith—regarding economic and political responsibility, temperance and abstinence, loyalty oaths, being a pacifist today, and racial integration.

Vesper Services and Singing

Elton Trueblood conducted brief vesper services at the end of most of the evening programs, selecting with great sensitivity scripture selections appropriate to the mood of the occasion. Conference singing, of which there was a good deal, was led by Ellen Paullin, well known to those who attend Friends General Conference for her gift of song leading, and Lawrence Apgar, Professor of Music in Earlham College.

Quaker Artists in America

Specimens of the work of twenty-two artists, each a member of the Society of Friends, were displayed in the attractive gallery over the lobby of the Boyd Auditorium. Friends found it refreshing to withdraw occasionally to the quiet of this gallery and, sitting on the comfortable seats provided, to muse about one or another of the works exhibited—or merely to muse.

Oils, water colors, and etchings were shown. Some were frankly representational; others required more specialized training for their full appreciation. The exhibit had first been assembled by Friends Neighborhood Guild, in Philadelphia, at Yearly Meeting time last spring.

Some of the artists whose works were shown are professionals. Some paint for their own pleasure. One of the values of the exhibition was its reminder that pleasure can be found—and given—in developing one's own knack or ability in the arts.

A Family Conference

The Conference was a family conference. Some seventy-five Friends of junior and senior high school age attended a conference at Quaker Knoll, the camp belonging to Wilmington Yearly Meeting. The program was under the direction of David Stanfield, of High Point, North Carolina, with an able group of assistants, including Spahr Hull, Olcott Sanders, and Elwood Cronk of Philadelphia.

Provision was made in Wilmington for the care of children below junior high school age, so that parents could attend some, at least, of the Conference. Conference baby sitters took charge of small children during the evening meetings, and there was provision for supervised play in the daytime. A nearby public school building had been borrowed to provide supervised play for children of kindergarten age up.

Regional Exploration

Wilmington is in a region of historic and natural interest. Trips were arranged to Fort Ancient with its interesting remnants of the fortifications of prehistoric Mound Builders, and to Serpent Mound with its huge serpent 1,330 feet long—a symbolic bit of Mound Builder art. Waynesville Meeting, through which Quakerism spread from North Carolina into Ohio and Indiana, was also visited; it is the oldest Meeting in southwestern Ohio.

Professor Francis Hole of the Geology Department of the University of Wisconsin added greatly to the joy of many small boys attending the Conference by identifying and describing for them the fossil specimens in which the region abounds and of which they collected many examples.

The Opening Session

The opening session of the Conference, on the evening of June 26, was held in Boyd Hall auditorium. After greetings from Dorothy Gilbert Thorne, Chairman of Friends World Committee, American Section, and from James F. Walker, Secretary, Burrill Hiatt of Wilmington Yearly Meeting, chairman of the F.W.C. Midwest Committee, and Samuel D. Marble, President of Wilmington College, briefly and cordially welcomed the delegates.

The central feature of the first evening's program was "To Share and to Learn," a skillful selection of colored photographs projected on the screen and showing places, people, problems, and meeting houses in Kenya, Japan, Great Britain, Madagascar, Sweden, the Union of South Africa, Southern Rhodesia, New Zealand, Germany, and Holland. These were accompanied by spoken messages recorded on tape by many of the leaders of the groups of Friends in these countries, briefly summarizing the hopes, problems, or principal activities of their groups and wishing the All-American Conference well. The climax of the presentation was a group of photographs of Barrow Cadbury, long Treasurer of the World Committee and enthusiastic host of the Oxford Conference, who in his ninety-fifth year characteristically urges the Society of Friends to look forward and go forward.

The Evening Programs

Three major programs and a meeting for worship were planned for the Conference, after the round-the-world visit with Friends through slides and tape recordings presented at the opening session on Wednesday.

The unprogramed meeting for worship on Friday evening seemed to be interesting and satisfying to nearly all the attenders.

Douglas Steere on "Fresh Tasks for Friends"

"Fresh Tasks for Friends" and for the Friends World Committee were outlined on Thursday evening by Douglas V. Steere, Professor of Philosophy in Haverford College, Pennsylvania. He urged the Society of Friends to face up to the task of discovering ways of living Christian lives in the midst of all the confusion and discouragement of the world. Discouragement is natural and to be expected; the effective Christian lives a Christian life despite discouragement. Not in an ideal community withdrawn from the world but in the midst of all the confusion of the world is the place for the effective church, the effective Society of Friends.

Friends World Committee, he said, should accept the responsibilities of a board of strategy for the Society of Friends and set itself to study some of the problems which need to be critically discussed. Among its functions

should be (1) to formulate a theology of the Holy Spirit to describe the great field of divine force which ought to be experienced in worship; (2) to consider the relations of the Society of Friends with the great religions of the world; (3) to review and revive the attitude of the Society toward missionary work and the duty of sharing with other peoples the best of our Christian ethos; (4) to restudy evangelism in the light of the needs of increasingly urban society; and (5) to study the relations of the Society of Friends with the Protestant ecumenical movement.

Panel on Evangelism

"We must sound the good news sanely and with power," said Richard P. Newby, pastor of the Minneapolis Friends Meeting, at the panel session Saturday evening on "Growth and Evangelism." Walter R. Williams, General Superintendent of Ohio (Damascus) Yearly Meeting, and Gilbert Kilpack, Director of Studies at Pendle Hill, shared the discussion with Richard Newby. Glenn A. Reece of Plainfield, Indiana, who will become General Secretary of the Five Years Meeting of Friends in the fall, acted as moderator.

The special vocation of Quaker evangelism has five emphases, said Gilbert Kilpack: (1) We are to call people to a cult, a cult in which we are to wait upon the Lord. (2) We are to call people to a universal priesthood. (3) We are called to speak to people at their individual condition and to resist seeing people in masses. (4) We are called to follow the leading of the Holy Spirit and to stress continued growth. (5) We are called to carry on a living dialogue with other churches, listening and trying to learn from them.

Walter Williams spoke on the conditions for a growing Meeting, recalling the failure of Friends to add to their numbers through the years. He said that a Meeting grows when members are alive unto God, when dynamic Christian love prevails, when members are nourished by Christian truth, when the spirit of intercession is present, and when members seek others to win to Christ.

Richard Newby stressed that tomorrow's evangelism must go beyond the purely individualistic emphasis, must rise from deeper motivation than fear or self-interest, must contain emotion, must avoid negative emphasis, and must be an evangelism of total commitment, in which the cross as well as the comfort is presented.

Kathleen Lonsdale on "The Spiritual Sickness of the World Today"

"Within our limitations we have free will to choose between the good and the evil, and we can rise above our limitations through the grace of God." Thus Kathleen Lonsdale asserted her faith that men can and should strive to replace by faith and good will the present

reliance of the nations on ever more disastrous weapons and on the deterrent effect of fear for their safety from the war which all fear, which none desires, but which may be the result of the effort to defend themselves by arms or of their attempts to grasp more than their fair share of the limited natural resources of the world.

Nearly a thousand people crowded into the Wilmington College gymnasium on Sunday evening to hear Kathleen Lonsdale, Doctor of Science, Chairman of the Department of Crystallography of the University of London, the first woman elected a Fellow of the Royal Society, a Dame of the British Empire, and an Elder of Uxbridge Meeting of the Society of Friends, on "The Spiritual Sickness of the World Today."

Jesus expected his followers to speak truth to rulers, Dr. Lonsdale said, and those who strive to be faithful Christians should not be less diligent. The perils of nuclear war are clearly recognized; the perils of continuing tests, at the present rate, of nuclear weapons, are statistically less and do not produce casualties that can be labeled, but the babies born defective or the mature people who die of cancer because of the effects of the tests are of value to those who love them.

The tests are a reflection of fear to trust to the power of good to overcome evil. The fear of evil may be aggravated by the consciousness that grasping national policies cause resentment or that condescension rouses the aggressive spirit or that more favored nations are reluctant to take the initiative in developing fairer distribution of the limited natural resources of the world. When we in the West act more wisely and more generously in matters such as these, it is likely that our own fears will diminish and that goodness, which has not been wiped out of any country, will have a better opportunity to assert itself in countries that we now regard with fear.

The world of matter and the world of the spirit both exist and interact on each other, Dr. Lonsdale said. We cannot postpone an eclipse by prayer but by prayer we can change in ourselves the attitudes that make us seek protection by methods that increase our own fears and the hostile fear of others. Christianity does not offer a general insurance policy against suffering but it does enable those who practice it to live with anxiety and to overcome the fear of evil that is so likely to invite evil. In Christ we have the example that should give us courage to go on until God's will really is done on earth as it is in heaven.

Panel on Peace and Policies

An improvised panel Monday evening on peace and policies gave Clarence Pickett an opportunity to point out a few things that the United States is doing that do

not promote the peace we desire. People in the Far East, for instance, are vexed by the refusal to have dealings with the government of the mainland of China. Indians are concerned about the tendency of United States economic aid to the Near East to support autocracy. So much that is being done is good, he said, that we need to remind ourselves of the things that cause hurt feelings.

Raymond Wilson gave a characteristically vigorous outline of the citizen's peace program: supporting disarmament, helping develop international organization, beginning with people where they are, and seeking solutions rather than victories.

Kenneth Boulding spoke of the wide range of views in the Society of Friends and of the importance of taking each other seriously enough to argue rather than ignore when we disagree. He said that peace and pacifism are different and that peace is not going to be made by pacifists but by soldiers who see that they can no longer provide the security they are paid for with the nuclear weapons with which they are now provided. His witty and challenging remarks, such as, "We are called out from religion, which may be a defense against God," stirred up some vigorous thinking.

"A Theology of the Holy Spirit"

Maurice Creasey was asked to begin on Tuesday evening the discussion suggested a few days earlier by Douglas Steere of "A Theology of the Holy Spirit." Theology, he said, is the necessary human (and therefore fallible) attempt to think in an orderly manner about the experience that comes to us in worship. His brief talk, an introduction to this discussion, emphasized the fact that the sources of such a theology are in the New Testament and in the experience of fellowship with God.

The Concluding Session

The final session of the Conference was held at 10 a.m. on Wednesday, July 3. A letter to the President expressed the deep interest of the Conference in the progress apparently being made toward an agreement to stop the large-scale tests of nuclear weapons and urged persistent efforts to attain that goal as a step toward disarmament. A letter of greeting was sent to the European Section of Friends World Committee, due to meet at Woodbrooke the end of this month. A message from the Conference and a message from the Young Friends who had been meeting at Quaker Knoll were accepted for wide distribution to Meetings and Friends. A message to individuals, arising from the concern of one of the worship-fellowship groups and stating vividly in evangelical language the duty of the Quaker to strive faithfully for peace, was adopted.

Friends World Committee Executive was asked to send to the Bad Pyrmont Conference to be held in 1958 a study already being made of "Missions and Service" as the first step toward a rethinking of Friends' philosophy of missions, a topic much on the minds of many at Wilmington. Concerns for Quaker education in school and college and for a study of the organization and procedures of Friends in America were mentioned, and the Executive Committee was asked to consider ways of starting work on them. A project for a commission of the social scientists who are Friends was suggested; some of those interested felt that the way might open to find financial support for such a project without appeal to the World Committee; they were encouraged to develop the project.

After brief but intense worship, the Conference ended.

Appraisal

When 550 adult Friends from such great distances spend a week together, one must ask about the results. Such a conference cannot adopt principles or policies for the Society of Friends, although the account of the final session will show that steps were taken to encourage further work in exploring concerns that may open up new lines along which the Society will want to experiment. The Conference, however, was not a legislative or policy-making gathering. These by-products of action were the reflection of awareness, deepened by the fellowship made possible by the Conference, of needs and opportunities of which many members in many parts of the Society are becoming conscious.

So the value of the 1957 Conference of Friends in the Americas was that it added to the awareness of the Society of Friends as a body of people widely separated geographically and holding widely different views on many essential matters of faith and practice but nevertheless somehow sharing a common longing to grow in the experience of God and in the light of that experience to serve God and His people.

The Conference program was admirably arranged for this purpose. But almost as important were the unprogrammed meetings when those waiting for a turn to shave set forth for the benefit of those busy with their razors ideas or obstacles with which their minds were busy. And the line moving slowly into the cafeteria was by no means the least important meeting place.

The session on evangelism was a striking demonstration of the value of Friendly contacts. In that vivid session, Five Years Meeting evangelical Friend and Friends General Conference liberal supplemented one another in a way that showed the truth of our hope that the Society of Friends has many members in one body.

RICHARD R. WOOD

Friends and Mayflower I

Letter from the Past—163

THE much publicized voyage of a replica of the original *Mayflower* has undoubtedly revived in many minds the supposed connections of that ship with the Society of Friends. The attempt to match the earlier ship in construction, in equipment, and in route was beset with much difficulty and uncertainty. Those sailing in *Mayflower II* at least knew where it was and whither it was going, while instead of Plymouth the others intended for Virginia or perhaps Manhattan.

Equally suspect are the Quaker associations with that earlier voyage of 1620. I shall mention three. It is customary to picture the dress of the Pilgrim Fathers as a good deal like the Quaker garb that is traditional. But the Quaker costume itself was not standardized until much later—at least for women—while the plain or drab colors were not characteristic of either the Pilgrims or the Quakers. "The Pilgrims," we are told, "had no austerity rules regarding dress, but they've somehow been confused with Puritans or Quakers. Pilgrim women dipped their materials in saffron to get a bright orange color, or in indigo for rich blue shades. . . . The Pilgrim Fathers inclined towards Lincoln green or russet brown in their everyday garb. For somewhat dressier occasions they chose a variety of colors. Ruling Elder William Brewster, for example, took along a wardrobe which included a red cap, a violet coat and a pair of green drawers."

In the second place, the Pilgrim Fathers are often spoken of as persecutors of the Quakers. They are criticized for having sought religious freedom for themselves and then refused it to others. Here again there has been confusion with the Puritans. Unlike the Pilgrims of Plymouth colony the Puritans of Massachusetts Bay were not separatists from the Church; they had no intentions of founding a religious asylum. Soon after their arrival about 1630 and well before the arrival of the Quakers they showed their intolerance in the cases of Roger Williams and of Anne Hutchinson. No wonder they went to even greater extremes with the Quakers they hanged. In Plymouth Plantation the Quakers were for a short time persecuted. But except John Alden all the first comers were then dead; their successors were under pressure from Massachusetts to adopt severe measures. But they never enacted a death penalty for Quakers, and even milder hostility soon ceased. Though Quaker historians have long tried to correct the confusion of Pilgrim and Puritan it still continues.

The most complicated and intriguing contact of the *Mayflower* and Friends is the theory that the barn at the

hostel by the well-known ancient Friends meeting house and burial ground at Jordans was made of the hull of the ship. In 1920 when the identification was first seriously argued I happened to be attending a conference at Jordans and sleeping with others on cots in the barn. It was a pleasant thought as we gazed at the roof that we were in reverse looking down into the hold of the famous ship. To Rendel Harris, that most ingenious of detectives, we owe the extended argument in behalf of identification. He persuaded himself and perhaps certain others to become "believers." The suggestion continues to appear in newspaper articles in sundry places, and will doubtless long survive. But like other detective stories it may well today be dismissed as fiction. Such at least is my impression on reading the careful discussion by J. M. Horrocks in the *Mariner's Mirror* for 1922 (five instalments). Few who hear of the proposed identification are likely to know of this answer. I will not repeat it here. The author deals with Rendel's arguments on the unidentified part owner of the vessel, on the letters HAR for Harwich inscribed on one beam, and on the crack and iron clamp of another. That these beams are from a ship need not be denied, but all the rest of the supposed circumstantial evidence is very shaky. Ultimately the case rested for Harris on local tradition, but since we have other competing local traditions—for the masts of the *Mayflower* at Abington, Berks, and for the keel timbers at a Congregational meeting house at Hingham, Massachusetts—we must be content with the verdict "not proven."

NOW AND THEN

Widows' Walk

By ANNE YOUNG

Those old houses wore sorrow like a topknot:

Aloft, the cupola with a railed walk around it
Where women came, old, young, and wondering children,
Climbing steep stairs with their hope till the sea
should have drowned it.

And women seem never to tire of yearning toward the
sea,

But not alone for sorrow. See Miranda on her
cloistered isle,
Parted by sea mists from the world, its scarlet and its
purple,

To the music of inconstance listening with a smile.

And with a smile those women on the walk up yonder
Would look on that dreaming maid. For them all color
Is gone gray in the fog from the sea; horn, bell, doom-
warning

All rhythm sound of hours that tell the deep's dolor.

New York Yearly Meeting

July 26 to August 2, 1957

THE sessions are held at Silver Bay, N. Y., business sessions, meetings for worship, and general programs in the Auditorium. Junior Yearly Meeting Counsellors meet daily in the small dining room at 8:00 a.m. Administrative Committee meets daily in the small dining room at 12:30 p.m.

Bible message by Elise Boulding and meeting for worship, daily, Monday through Thursday, in the Auditorium, at 9:10 a.m.

Junior Yearly Meeting has as its theme "Adventures in Climbing a Mountain." Daily schedule for all age groups on porch bulletin board and at the Yearly Meeting desk.

High School Section meets daily in the Library for business, worship, and discussion, from 9:00 a.m. to noon; theme, "Walk Humbly with Thy God."

Young Friends meet daily at Forest Lodge Porch, 1:15 p.m. (Sunday, 1:45): Saturday, meeting of Young Friends Fellowship (high school seniors invited); Sunday through Thursday, discussion group.

FRIDAY, JULY 26

2:00-5:30—registration and room assignments; 7:30—hymn sing; 8:00—opening message and meeting for worship.

SATURDAY, JULY 27

9:10—business session: Junior Yearly Meeting attending meeting for worship; roll call of Quarterly Meetings; plans for Junior Yearly Meeting; welcome to visiting Friends; report of Ministry and Counsel; report on state of the Society.

2:00—business session: address by E. Raymond Wilson, "The World in Transition As Seen from the Far East"; Peace and Service Committee; Committee on Legislation; Friends Committee on National Legislation; 5:00—meeting of Friends Committee on National Legislation.

7:00—Silver Bay Vespers; Advancement Committee; 8:00—business session: Young Friends Fellowship, panel discussion (Kenneth Boulding, Moderator).

SUNDAY, JULY 28

9:30—worship groups; 11:00—meeting for worship.

2:30—meeting on Ministry and Counsel, topic, "Strengthening the Spiritual Life of Our Meetings"; opening message by Maurice Creasey. The meeting is open to all.

7:00—Silver Bay Musicales; 8:00—address by Cornelius Krusé, "Mankind's Need of the Heavenly Vision."

MONDAY, JULY 29

10:10—business session: minutes of Representative Committee; report of Practice and Procedures; Printing Committee; Committee on Records.

2:00—Religious Education Committee; 3:00—Oakwood School Board; Mission Board.

7:00—lakeside worship; 8:00—business session: Oakwood School report; Committee on Education; Friends Council on Education.

TUESDAY, JULY 30

10:10—business session: Advancement Committee; Five Years Meeting (Leonard Hall); Friends General Conference (Carl D. Pratt).

2:00—Committee on Indian Affairs; 3:00—Advancement Committee; United Society of Friends Women; 4:30—Peace and Service Committee.

7:30—Hymn sing; 8:00—business session: Religious Education Committee; Mission Board report by Levinus Painter, "The Christian Contribution to Emerging African Culture."

WEDNESDAY, JULY 31

10:10—business session: Committee on Indian Affairs; Prison Committee; New York Friends Center.

2:00—Committee on Indian Affairs.

8:00—business session: American Friends Service Committee (Henry J. Cadbury); Friends World Committee (Ruth H. Replogle); report of Wilmington Conference.

THURSDAY, AUGUST 1

10:10—business session: Junior Yearly Meeting report; Junior and High School Epistles; Nominating, Administrative, and Executive Committees; unfinished business.

7:00—candlelight service; 8:00—business session: Young Friends Epistle: General Epistle; Letter to Friends at Home; closing message by Levinus Painter, "Living in Holy Expectation"; closing Minute.

Books

A SURVEY OF THE OLD TESTAMENT. By W. W. Sloan. Abingdon Press, New York, 1957. 334 pages. \$3.50

This book is just what the title implies. It would be very good for group study, and although it is called "A College Text for Old Testament Study," it could be used with high school classes. As a resource book, it would be helpful to any First-day School teacher who is teaching the Old Testament. To those who are more advanced in Bible study, it may be a disappointment. When the author states "Truth will always survive the most severe investigation," this reader felt that the "investigation" was not very "severe" nor were any startling new truths revealed.

The book will be added to the Religious Education loan library.

AGNES W. COGGESHALL

THE TIMELESS GOSPEL. By HAROLD COOKE PHILLIPS. Abingdon Press, New York, 1956. 171 pages. \$2.50

This book of sixteen sermons, each a complete unit but arranged to form a theme, deals with issues of vital concern and relates the place of religion in the life of modern man.

Dr. Phillips, lecturer, writer, and contributor to *The Interpreter's Bible*, discusses the uniqueness of Jesus, the relevance of his teaching to our present situation.

The roles of the reactionary, the conventional, and the creative Christian are symbolized by parts of a ship. The anchor represents the reactionary—always necessary, yet a ship

perpetually at anchor is hardly true to its nature. The largest part of the ship, the hull, symbolizes the conventional person: it is not at anchor, yet it seems to lack direction and power. The creative, Dr. Phillips likens "to the sails spread to catch the wind of God, and moving in the direction of his purpose."

For this reviewer, Dr. Phillips' repeated emphasis on redemption by the Cross detracted from an otherwise excellent book.

LUCILLE REILL

CRY OF THE HEART. By HERTHA PAULI. Ives Washburn, New York, 1957. 210 pages. \$3.50

Alfred Nobel's young, high-born secretary, Countess Bertha Kinsky, did not hesitate to argue with her chief about the uses for the invention which made his fortune. " 'You divorce yourself from responsibility. You merely give those who want war all the materials that make war inevitable.' 'Why inevitable? . . . The purpose lies in the will of those who use them.' 'Then this will must be guided toward peace.' " She had already seen some of the tragedy of war and was to see more. For her the most important thing in the world had become life—life itself.

Abruptly she terminated her employment for a runaway marriage with Baron Arthur von Suttner, and soon thereafter she began her unrelenting efforts for peace. She wrote an immensely popular novel *Lay Down Your Arms*, followed by pamphlets, articles, other books, and later she lectured extensively in Europe and the United States.

Bertha von Suttner never lost touch with Alfred Nobel. Her friendship with the lonely scientist over whom she had a considerable influence and her romantic devotion to her husband made the basis of this biography which reads like a novel. One man stimulated her to becoming a great evangelist of the cause of peace. The other was almost persuaded to accept her philosophy. He confided to her his plan for the Peace Prize, of which she became the fifth recipient and the first woman beneficiary.

The book omits a number of dates which would clarify the story. But it is a vivid human document of a woman who espoused an unpopular cause with immense energy and dedication and who was one of the "dreamers and idealists" Alfred Nobel sought to encourage.

EMILY COOPER JOHNSON

COOPERATIVES: THE BRITISH ACHIEVEMENT. By PAUL GREER. Harper & Brothers, New York, 1956. 171 pages. \$3.00

Paul Greer is a retired editor of the *St. Louis Post Dispatch*, who writes out of long experience with the field of consumer cooperation. He finds cooperatives supplying many services in England, from groceries to funerals, from milk to hotel hospitality. One eighth of British retail trade goes over cooperative counters. Eleven million men and women are voluntary members.

The book presents the cause of cooperatives with an almost religious fervor. "As a social philosophy cooperation is an end in itself, the framework of a new civilization in which the

satisfaction of needs replaces the pursuit of profit" (p. 115). It "supports the brotherhood of mankind and individual freedom of choice as a way to shape history" (p. 152). The author recommends the movement heartily to Americans, but in the reviewer's opinion cooperatives have more to offer to the so-called underdeveloped countries, growing best in a climate of economic distress. It is not necessary to equate, as he tends to do, the experience of cooperation with a cooperative organization, for there are other means of encouraging people to work together which are as well, or better, adapted to the climate of this country.

In any case, however, Americans need to learn of the experience of other nations, the sort of information which this book supplies in convincing detail.

WILLIAM W. BIDDLE

Pamphlets and Brochures

Finding God Through Saint Paul. By Walter Russell Bowie. The Upper Room. 32 pages. 15 cents.

Integration North and South. By David Loth and Harold Fleming. The Fund for the Republic (60 East 42nd Street, New York 17). 110 pages. 40 cents.

Unmeasured Hazards. An Analysis of the Effects of Atomic and Thermonuclear Weapons. World Federation of Scientific Workers, London. 40 pages. 2 shillings.

Friends and Their Friends

On June 5, a group of individuals who have been meeting for worship and business according to the principles of Friends for approximately five years became the New Paltz, N. Y., Monthly Meeting of the Religious Society of Friends. This group is, of course, affiliated with the New York Yearly Meeting and the Cornwall-Nine Partners Quarterly Meeting.

Friends have been invited to share in the religious part of the Jamestown Festival, commemorating the 350th anniversary of the first permanent English settlement in this country.

The day assigned to Friends is August 2, and it is hoped that Friends from many parts of the country will find it possible to attend on that day. There will be two parts to the observance: at 2 p.m., D. Elton Trneblood will lecture on Quakers and Quakerism, and at 3 p.m. there will be a worship service (after the manner of Friends) with participation on a voluntary basis. These services will be held in the old Tower Church at Jamestown, Va.

We are told that in the early days of Virginia's history Friends were the second strongest denomination, in spite of persecution at Yorktown and other points. The Commission in charge of the Jamestown Festival asked that Friends be included in the program, and the plans for August 2 are the result. Details are being handled by a committee appointed by Virginia Quarterly Meeting, of which Emmet M. Frazer is the chairman (4615 Sylvan Road, Richmond 25, Va.).

The committee is concerned that this shall be a real service

of worship and in no sense a display or pageant. The success of this effort will depend upon the attendance and participation of Friends. Naturally, many non-Friend tourists will be in attendance; the presence of large numbers of Friends will be needed to carry the spirit of the meeting for worship.

Vacationers in Maine may like to know that there will be an unprogrammed meeting for worship at 2:30 p.m. on Sundays during July and August at the old Quaker Ridge Meeting House in Casco, Maine, about five miles from Naples. This meeting house has been closed for over thirty years, except for an annual pilgrimage, to be held this year on July 21. Further information may be secured from Priscilla Rushmore, Desired Haven, North Bridgton, Maine.

Until further notice, the Clothing Warehouse of the American Friends Service Committee, 23rd and Arch Streets, Philadelphia, Pa., will be closed on Saturday.

Friends Historical Library of Swarthmore College and the Department of Records of Philadelphia Yearly Meeting, 302 Arch Street, Philadelphia, Pa., will be closed, as usual, during the month of August.

The American Friends Service Committee has received word from Kenneth Bennett that it has been decided to suspend during July and August the small meeting which is held in the A.F.S.C. office in Rome. The meeting will recommence on the first Sunday of September. The reason for this temporary suspension is that Louise Wood will be on home leave during this period and the Bennetts will also be away for a good part of this time. Under the circumstances it was not possible to make satisfactory arrangements for maintaining continuity. They ask that this information be brought to the attention of anyone who might be contemplating a visit to Rome during this summer.

The many former students and colleagues of W. Carson Ryan, Jr., for many years professor of education at Swarthmore College, will be interested to read that he retired this year from the University of North Carolina. Retirement is obviously a misnomer for the kind of active life he is now leading. He is consultant for the National Institute of Mental Health in Bethesda, Md., teaching at summer school at the University of North Carolina, and going in August to South America with a group studying cooperative education. We wish him the best for all his work. *Ad multos annos!*

Announced for November publication by Columbia University Press is the book *War Comes to Quaker Pennsylvania: 1682-1763*, by Robert L. D. Davidson, President of Westminster College, Fulton, Mo. How the original practical pacifism of Penn's Province slowly ebbed as an effective government policy, and why, is the story recounted by the author. The book is one of the Temple University Publications.

How well do you know your Meeting?

The June *Newsletter* of Newtown Monthly Meeting, Pa., asked this question and supplied its readers with some colorful statistics that might well be matched by other Meetings. In 1956 Newtown Meeting had a total of 343 members, of whom 102 were minors. The *Newsletter* states details about the members as follows:

Our oldest member, a guest at the Friends Home, is 93.

The five oldest members represent a total of 450 years; eight are guests at the Home. Six members live in the following foreign countries: France, Germany, Switzerland, Venezuela, Canada, Japan. Five members are doctors in various fields. Eleven young people are at present attending colleges. Five members are teaching in colleges. Five are in nursing and laboratory technicians. Sixty members are or were teachers. Others represent farming, contracting, building, and a large uncounted group includes the unsung housewives and homemakers. Fifteen members live at a distance, viz., in California, Florida, Texas, Virginia, and North Carolina.

The large number of teachers in the membership is, of course, in part explained by the proximity of George School, located a mile south of Newtown.

The TV program of the British Broadcasting Corporation performed on June 13 a play of exceptional interest to Friends. It was *The Widow of Jaffa*, a play in which the chief character is a Friend whose testimonies are challenged by the problem he faces in carrying out a United Nations relief program in the Gaza strip. The author of the play is a Jamaican, Evan Jones, at present in London. He is the son of a former clerk of Jamaica Yearly Meeting, has worked for the American Friends Service Committee, and was a member of the English department of George School several years ago.

Friends Hospital, Frankford, Philadelphia 24, Pa., has published its 1956-57 annual report with illustrations. It carries the subtitle "One Hundred and Forty Years of Service to the Mentally Ill."

Message from the 1957 Conference

(Concluded from p. 466)

mankind. Those who have died and those who will die because of our illusory belief in weapons of fear stir us to agonized protest. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We want peace and we dare not trust it to the god of war.

In our sick world the feeding of men's bodies and the care of their souls are complementary duties for the Christian. The misery, the fear, the ferment in our world demand the working and witnessing of each one of us until the will of God really is done on earth as it is in heaven.

Signed on behalf of the Conference,

DOROTHY GILBERT THORNE and JAMES F. WALKER,
July 3, 1957

Co-Chairmen

The Friend (London) gives the following account by Jack Catchpool of an episode at Friends House during London Yearly Meeting, when the garden and the short cut through it from Endsleigh Gardens to Euston Road were closed to the public:

As I approached Friends House on May 27 I saw a man shaking the Endsleigh Gardens gate. His language was of a vigour rarely heard in Quaker precincts; and he turned and railed on our Society to others who were crossing the road.

I quickened my pace and, arriving just as the group was preparing to vault the gate, I explained that I could enable them to catch their Euston train by another short cut. Together we walked quickly to the south entrance of Friends House. The frustrated group became quiet, and one said, as we entered the building: "This is the Quaker Vatican, and the Quaker Pope lives here." I had just enough time to explain, before we reached the steps to Euston Road, that this description of the House and its occupants would need modification, but that if he would call at the Friends Meeting on arrival at his home town he could get further information about Friends House.

I hope the Cardinals at Friends House will not be peeved at my temerity in escorting these strangers through Friends House.

M. C. Morris, a member of the faculty of Hiram College, Ohio, and of Cleveland Monthly Meeting, writes us interestingly from Germany, where he has spent the last academic year in study. He had some stimulating contacts with the *Freundschaftsheim* near Bückeberg, a center for international peace work. On June 10 he was invited to speak there on "The Quaker Attitude toward East-West Relations." He summarized the contacts which various Friends have had with Russia at different periods of history and gave the topic the stimulating flavor of his personal experiences in Russia on two different occasions. The text of the lecture—written, incidentally, in excellent German—contains much valuable information.

Other speakers at the meeting dealt with Asia and Africa. M. C. Morris writes us that Pastor Mensching, who founded the *Freundschaftsheim* ten years ago, modestly characterizes its work as "chirping in a hurricane." Yet its friends continue to believe in its importance.

Some time ago we described briefly the nature of the interracial Concord Park housing development at Trevoise, Pa. We recently had an opportunity to visit Greenbelt Knoll, another interracial housing project east of Pennypack Circle, Philadelphia. George E. Otto and Morris Milgram have developed here a community of nineteen modern homes (the modern word for "modern" seems nowadays to be "contemporary"), tucked away in beautiful, wooded country that preserves all the charm of the landscape and has none of the standardized development character one has come to expect from such projects. The architecture has gained approval not only from the financing authorities but also from leading builders'

organizations. In a survey made by a dozen national organizations, Greenbelt Knoll homes were the only ones in the city of Philadelphia to receive an award for being the finest type of homes built east of the Alleghenies since 1954. The project has the financial backing of some Friends because of its interracial character. Friends are urged to pay a visit to Greenbelt Knoll, located a mile east of Pennypack Circle on Roosevelt Boulevard, north of Philadelphia.

From a letter by Esther Thomforde de Gally, who lives at Mexico City, we learn that the Monthly Meeting there is now about to publish the second issue of a quarterly publication entitled *La Voz de los Amigos* ("The Voice of the Friends"). It contains news about Friends work there and articles dealing with silence, the inner light, vocal ministry, etc. Humberto de Gally is a printer, who also prints material about Friends work camps. *La Voz de los Amigos* seems to be the latest newcomer in the large family of Quaker periodicals. We wish it every success!

James D. Ellis, son of Louise King Ellis of Oberlin, Ohio, left Quebec June 15 for Europe and the Middle East, where he will be a relief worker with Mennonite Central Committee. He expects to spend some time in England and France before participating in an international work camp in Vienna sponsored by Mennonite Voluntary Service. In September he will take a teaching position in Jordan for two years of civilian alternative draft service.

James Ellis is a member of the Oberlin Monthly Meeting of Friends and graduate in June from Oberlin College. His major was art history; Byzantine culture is his special interest.

Kent R. Larrabee will serve as a field work director of the Philadelphia Fellowship Commission, an organization of nine agencies dedicated to helping "build a community which lives by the Golden Rule." The Fellowship Commission was founded in 1941; Clarence E. Pickett serves as its President. The Race Relations Committee of Philadelphia Yearly Meeting is one of the constituent bodies of the Commission.

Haverford College Library

Thomas E. Drake, Curator of the Quaker Collection at Haverford College, Haverford, Pa., writes us as follows:

There are two recent collections about which I want to tell you in greater detail. One is the indefinite loan from the St. Charles Borromeo Seminary Library, Overbrook, of the diaries of John Parrish (1729-1807), which were described by Paul Bleyden in his note in the *FRIENDS JOURNAL* of March 30 (p. 207). The lender has recently found another volume, covering the year 1799, so that we now have nine volumes instead of eight. These diaries are full of details about the life of Philadelphia Friends at the end of the eighteenth century, and are well worth a scholar's delving into at some length.

Another gift which might be of interest to *JOURNAL*

readers is a manuscript poem entitled, "The Children of Light," written by Elizabeth Stanley Trotter (Mrs. William H. Trotter) of Chestnut Hill, Pa., in the later years of her life. It has now been presented to Haverford by her daughter, Miss Elizabeth S. Trotter. Mrs. Trotter was not a Friend, for her ancestors had been disowned for "marrying out," but she developed a very keen interest in seventeenth-century Quakerism and wrote a narrative poem of more than five hundred pages based on George Fox's *Journal* and other material relating to Friends in the seventeenth century. The poem has not been published and may never be in its entirety, but it might be of real interest to someone who is concerned with poetry as well as Quakerism.

BIRTHS

CAPUTI—On May 11, to Leonard and Barbara Caputi, a daughter, ELIZABETH EVANS CAPUTI. She is the granddaughter of Margaret Pharo Knauer. The baby's mother is a member of Yardley Monthly Meeting, Pa.

HETZEL—On June 12, in Washington, D. C., to Frederic V. and Mary James Hetzel, a second son, FREDERIC JAMES HETZEL. The grandparents are J. Robert and Dorothy Biddle James of Wallingford, Pa., members of Media Monthly Meeting, Pa., and Theodore Brinton and Rebecca Wills Hetzel, members of Haverford Monthly Meeting, Pa.

HONEYMAN—On May 28, 1956, to Kenneth and Elizabeth Way Honeyman, a daughter, BARBARA SHURTS HONEYMAN. She is the granddaughter of Asa P. Way and the late Jane S. Way of Lansdowne Monthly Meeting, Pa., and George T. and Bertha S. Honeyman, members of Yardley Monthly Meeting, Pa. The baby is a birthright member of Yardley Meeting.

PYATT—On May 26, at Noblesville, Ind., to Edward M., Jr., and Margaret Shone Pyatt, a son, KENNETH NEIL PYATT. His brother, sister, and parents are all members of Lansdowne Monthly Meeting, Pa.

MARRIAGE

JOHNSTON-HETZEL—On June 12, in the Haverford Meeting House (Buck Lane), STEFANIE HAINES HETZEL, daughter of Theodore B. and Rebecca W. Hetzel, of Haverford, Pa., and ROBERT FRINGS JOHNSTON, son of Mr. and Mrs. Robert Worthline Johnston of Lansdowne, Pa.

DEATHS

DIXON—On June 8, suddenly, at her home "North Bend," near Easton, Md., ELIZABETH T. W. DIXON, widow of the late James

Dixon. She had been a member of Third Haven Monthly Meeting, Easton, since 1912, and served on many committees with tireless devotion. Through her untiring efforts many gifts of money and clothing were sent to the American Friends Service Committee.

REILL—On July 3, JAMES B. REILL, of 543 Country Club Lane, Havertown, Pa., husband of Lucille T. Reill and father of James and Celeste Reill. He was a member of Old Haverford Monthly Meeting, Havertown, where he served as a member of the Committee of Overseers. He was a member of the American Society of Engineers.

WRIGHTSON—On June 7, WILSON TYLOR WRIGHTSON, in his 38th year. He was a birthright member of Third Haven Meeting, Easton, Md., the son of Marian Tylor Cull of Cleveland, Ohio. He is survived by his wife, Geraldine, formerly of Chatham, England, and two children, Steven and Elaine.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

21—Annual appointed meeting of Greenfield and Neversink Executive Meeting, at the meeting house on Route 55, Grahamsville, N. Y., 11 a.m. George A. and Emily Walton are expected to attend. Box lunch.

21—Chester Quarterly Meeting on Worship and Ministry, in Whittier House, Swarthmore, Pa., 3 p.m. Please note change of time and place from the announcement in Calendar of Meetings.

21—East Hamburg Meeting House, Orchard Park, N. Y., 150th anniversary of setting up of East Hamburg Preparative Meeting, 3:30 p.m.: speaker, Elfrida Vipont Foulds, British Friend; picnic supper. All Friends invited. Bring basket supper.

21—Quaker Ridge Meeting House, Casco, about five miles from Naples, Me., Annual Pilgrimage. Meeting for worship (unprogrammed), 2:30 p.m. For further information write Priscilla Rushmore, Desired Haven, North Bridgton, Me.

24—Millville-Muncy Quarterly Meeting at Elkland Meeting House, near Forksville, Pa., 10:30 a.m.

26—August 2—New York Yearly Meeting, Silver Bay, N. Y.

27—Chester Quarterly Meeting, in the Westtown, Pa., Meeting House, 3 p.m. Business; discussion of "The Responsibilities Inherent in Friends Peace Testimony," introduced by Frank S. Loescher. Bring picnic supper. Children cared for during meeting session.

28—Barnegat, N. J., Meeting House, near Route 4, summer meeting for worship, 3 p.m.

28—Woodstown, N. J., Meeting House, Family Day Meeting, 10:30 a.m.: children sit with their parents; first half-hour programmed, followed by meeting for worship.

REGULAR MEETINGS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

LA JOLLA—Meeting for worship, 11 a.m., at the Meeting House, 7380 Eads Avenue. Visitors call GL 4-7459.

PASADENA—Orange Grove Monthly Meeting. Meeting for worship, East Orange Grove at Oakland Avenue, First-

days at 11 a.m. Monthly meetings, 8 p.m., the second Fourth-day of each month.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

CANADA

MONTREAL—Meeting and Sunday school, Rooms 316-8, Y.W.C.A., Dorchester Street, W., 11 a.m. each Sunday. Clerk, PL 1920.

COLORADO

BOULDER—Meeting for worship, 10 a.m., 750 Sixth Street. For information or transportation call HI 3-1478 or HI 2-5468.

DENVER—Mountain View Meeting. Meeting for worship, 10:30 a.m. at 2026 South Williams. Clerk, WE 4-8224.

DISTRICT OF COLUMBIA

WASHINGTON—The Friends Meeting of Washington, 2111 Florida Avenue, N. W., one block from Connecticut Avenue, First-days at 9 a.m. and 11 a.m.

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Worship, 11 a.m., Sunday, in the Meeting House at Marks and Broadway Streets.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 S. Lakeside Drive, Lake Worth.

ST. PETERSBURG—Friends Meeting, 130 Nineteenth Avenue S. E. Meeting and First-day school at 11 a.m.

HAWAII

HONOLULU—Honolulu Friends Meeting, 2426 Oahu Avenue, Honolulu; telephone 994447. Meeting for worship, Sundays, 10:15 a.m. Children's meeting, 10:15 a.m., joins meeting for fifteen minutes. Clerk, Christopher Nicholson.

MARYLAND

BALTIMORE—The Stony Run Friends Meeting, 5116 North Charles Street. Meetings for worship, 11 a.m.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

CAMBRIDGE—Meeting for worship each First-day at 9:30 a.m. and 11 a.m., 5 Longfellow Park (near Harvard Square). Telephone TR 6-6883.

LYNN—Friends Center, 20 Phillips Avenue off Lewis Street. Meeting for worship, Sunday at 10 a.m.; telephone Lynn 2-3379 or 6-7826.

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

MICHIGAN

DETROIT—Meeting for worship, 11 a.m. each First-day in Highland Park Y.W.C.A. at Woodward and Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

MINNEAPOLIS—Friends Meeting, 44th Street and York Avenue South. First-day school, 10 a.m.; meeting for worship, 11 a.m. Richard P. Newby, Minister, 4421 Abbott Avenue South. Telephone WA 6-9675.

NEW HAMPSHIRE

DOVER—Meeting for worship, 11 a.m., First-day, Friends Meeting House, Central Avenue. Telephone Durham 413R; S. Weeks, clerk.

NEW JERSEY

ATLANTIC CITY—Discussion group, 10:30 a.m., meeting for worship and First-day school, 11 a.m., Friends Meeting, South Carolina and Pacific Avenues.

DOVER—Randolph Meeting House, Quaker Church Road. First-day school, 10 a.m.; meeting for worship, 10:15 a.m.

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

MONTCLAIR—289 Park Street, First-day school and worship, 11 a.m. (July-August, 10 a.m.); 1.7 miles west of Garden State Parkway Exit 151. Visitors welcome.

SHERBURN—Meeting for worship, 11 a.m., Route 35 and Sycamore Avenue. Sarah E. Fussell, Clerk; telephone SHady-side 1-8718.

NEW YORK

BUFFALO—Meeting for worship and First-day school, 11 a.m. at 1272 Delaware Avenue; telephone EL 0252.

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

NEW YORK—Meetings for worship each Sunday, 11 a.m. Telephone GRamercy 3-8018 for First-day school and meeting information.

Manhattan—United meeting for worship October—April: 221 East 15th Street May—September: 144 East 20th Street Brooklyn—110 Schermerhorn Street Flushing—137-16 Northern Boulevard Riverside Church, 15th Floor—Riverside Drive and 122d Street, 3:30 p.m.

PAWLING—Oblong Meeting House, meeting for worship each Sunday through September 1, 10 a.m.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at Huntington Neighborhood House, 512 Almond Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

OREGON

PORTLAND—Meeting for worship, 11 a.m. First-days, at Friends House, 2617 N.W. Savier. Ardelle Dennis, clerk, PR 4-1702.

PENNSYLVANIA

HARRISBURG—Meeting for worship and First-day school, 11 a.m., Y.W.C.A., Fourth and Walnut Streets.

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

PHILADELPHIA—Meetings for worship are held at 10:30 a.m. unless otherwise noted. For information about First-day schools telephone Friends Central Bureau, Rittenhouse 6-3263.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Green Street jointly at 45 West School House Lane, 11 a.m. Fair Hill, Germantown Avenue and Cambria Street, 11:15 a.m. 4th & Arch Streets, First- & Fifth-days. Frankford, Penn and Orthodox Streets. Frankford, Unity and Wain Streets, 11 a.m.

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

READING—108 North Sixth Street. First-day school at 10 a.m., meeting for worship at 11 a.m.

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

TENNESSEE

MEMPHIS—Meeting for worship each Sunday, 9:30 a.m., at Quintard House, 822 Washington. Correspondent, Esther McCandless, BRoadway 5-9656.

TEXAS

AUSTIN—Meeting for worship, Sunday, 11 a.m., 2106 Nueces Street. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting each Sunday, 11 a.m. at Jewish Community Center, 2020 Herman Drive. Clerk, Walter Whitson; Jackson 8-6413.

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