

FRIENDS JOURNAL

Quaker Thought and Life Today

VOLUME 8

AUGUST 1, 1962

NUMBER 15

Friends General Conference

June 22 to 29, Cape May, New Jersey

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Cape May Sidelights

The Lectures

Round Tables

Junior Conference

Senior High School Section

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The program of the Conference maintained a happy balance between our traditional social and international concerns and the need to strengthen our inner life. Douglas Steere's opening address reminded us that much of that which is irritating and unsettling in our lives is nothing but the ploughing of the soil that awaits our sowing. This sowing must be preceded by sound planning. Like a book, a speech, or a course of study, a Conference is only a germinal start. For the many privileged to attend it, it was the inward moment between a phase ended and a new one not yet begun.

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At the end of the Conference we were told of the old farmer who gave his heir a little box to carry every day to every corner of his large estate in order to remain prosperous. While the box ultimately proved to be no magic tool, it had made the son look into all phases of the work to be done. Similarly, Friends must not leave uninspected any of their tenets. Much of that which claims to represent the "spirit of our time" calls for resistance. The suburban psychology of many a Meeting will hardly offer a sufficient guarantee for survival. Its non-committal theology together with the impersonal friendliness of action- and success-minded executives cannot supplant the sturdy type of old Quaker who had remained unperturbed in the whirlwinds of the past. Membership statistics in the United States and England are, nevertheless, an eloquent reminder of the fact that more is expected of us than to remain undisturbed. (Incidentally, the high percentage of Conference attenders from rural districts provided a healthy balance to our urban membership. Yet no one living on the remotest farm is nowadays guarded against the forces of fragmentation and cynicism.)

Science, a field emanating the worst threats as well as the greatest promises, also provides a new mystical provocation. It tempts the reaches of our minds far beyond their accustomed compass, just as the "inreach" in the thinking of several Conference groups succeeded in balancing traditional efforts toward the "outreach," or advancement, that may have predominated in the past.

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There were many more encouraging insights. The healing of the spirit in suffering and death received most helpful consideration which will supplement the scant consideration it has received in some Books of Discipline. The indirect communication of spiritual truth through literature and music eloquently spoke to our condition.

Evidently, the Conference did not feel hampered by tradition. Yet new ventures went together with a keen and growing interest in Bible studies. The Bible lectures evoked a most heartening response. All of the lecturers (Moses Bailey, Bliss Forbush, and Daryl Kent) were surprised by the large attendance. One of them had expected a "comfortable group of only 15 or 25 attenders." There was no indication, however, that the much larger attendance unsettled any of the lecturers.

The consideration given to the forces of evil did not shake our conviction that ultimately the ocean of light and love will overcome the ocean of darkness and death. The new emphasis on the work of the holy spirit could not keep us from raising the question as to God's his-

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The ignorance of my good chairman has a significant parallel in the experience of a well-known German theologian who in the mid-fifties was one of the first Christians to visit the Soviet Union after the war. When the aged widow of an Orthodox priest met him, she exclaimed in amazement: "Is it really true that there are any Christians left in Germany? And that you have come to visit us now? You have sent us your soldiers, and your Gestapo, and your *Gauleiters* (regional commanders of Hitler's storm troopers), and later you have sent us your communist functionaries and labor union delegates. But we had no idea that there are any Christians left in Germany."

This mutual ignorance would be amusing were it not so tragic and, from the political point of view, dangerous. Both sides are equally at fault; they have transformed the actual difficulties of intercommunication into

the myth of the "iron curtain," and they value this myth, and the false sense of security it gives, so highly that they neglect the need of easing rather than aggravating the mutual estrangement. Far too long have we cherished the slick assumption that there are only two kinds of Christians in Eastern Europe: fellow-travelers who have sold their souls to the atheistic system under which they live, and martyrs of the faith who have been killed or sent to prison camps. We are so sure of the monolithic character of communist societies that we bother very little with the signs of life even within the framework of Marxist-Leninist ideology ("they are all alike")—let alone with Christian and other non-Marxist thinking going on in those countries.

We assume without question that it is right and proper for ourselves to support our society and state in all things which are for the good of our nation and of mankind; but we deny a similar sense of loyalty to our Christian brethren in their own environment. For example, we are very critical of the Jehovah's Witnesses in our midst, some of whom are tried as recalcitrant conscientious objectors or for some other offenses motivated by their anarchist convictions which seem contradictory to the American or British way of life. But we find many excuses for them when they live in the Soviet Union and are condemned by Russian law courts for exactly the kind of action which we condemn at home.

Most certainly there are in Eastern Europe (as anywhere else) a number of Christian opportunists who submit to Government and public opinion without any wish to judge what may be right or wrong under the judgment of Christ. There are others who carry their political opposition and resentment into the church because this seems to them the right place, not to pray and wor-

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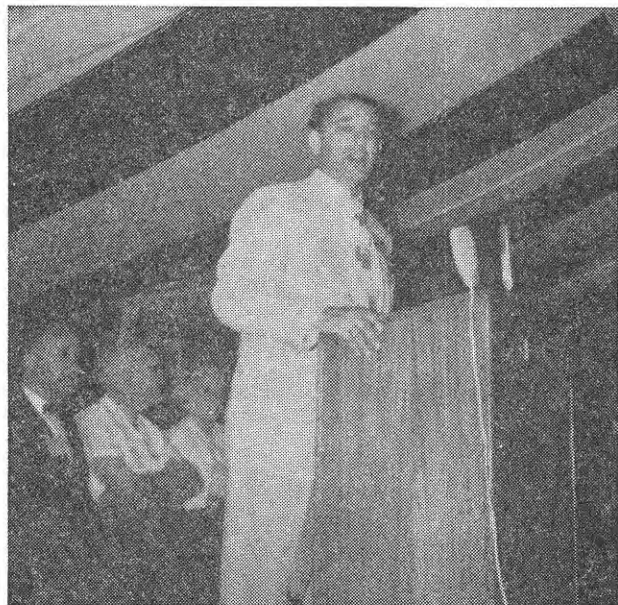
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ship, but to remonstrate against a system of which they disapprove. They are a great embarrassment for their churches and for the many fine Christians who have learned in the hard school of public contempt, persecution and suffering, that Christ is not exclusive but inclusive, that Christianity is not one ideology among others such as dialectical materialism, liberalism, or feudalism, but a live faith which demands the one fundamental witness to Christ in whatever system and whatever social environment; the one witness, but adapted in its expression to the needs of the situation. They are quite sure that Christ must be witnessed to in an atheistic society as in Western post-Christian or pseudo-Christian society,



Richard K. Ullmann

Alex Morisey

in this secularist and materialistic world of ours, precisely as in the pagan world of Rome ruled by its deified Caesar. Dr. Gustav Heinemann, a West-German politician and churchman, has said: "Christ has not died against Karl Marx but for all men." And an anonymous pastor in East Germany has put it like this: "There are no white spots of unknown territory on the map of God." It is "unchristian," even "atheistic," to divide the one world of God into Christian and atheistic territories and to wage a crusade against the infidels.

Indeed, the best Christians in Eastern Europe welcome the fact that their Government and society do not claim to be Christian, even if they cannot but regret the official propaganda against religion and church. They have had to relearn the hard way that Christianity is not a matter of social respectability and church-going but of inner loyalty and costly faithfulness. Socially they are not privileged, as Christians are in Christian countries,

so-called; they are underprivileged, and they cannot make a witness in loud demonstrations, but only by unobtrusive but consistent support of all things righteous and good, and by unobtrusive intervention in concrete cases of injustice. As second-class citizens they are protected from a wrong sort of conformity to public trends, but they feel a deep solidarity with their atheist brothers, especially with their efforts to work for the good of man and mankind.

We therefore should look twice before identifying the Christian Peace Conference of Prague with communist mass demonstrations which are concerned for "peace" in the one-sided way of Soviet policies. Still, I would add that we should not underrate the genuine desire for peace even in the communist call for "coexistence." Be this as it may, the Christian Peace Conference is not based on Eastern or Western policies but on the gospel chanted by the angels: "Glory to God in the highest, and on earth peace. . . ." Christendom has done too much for war and too little for peace over centuries past and has recently become deeply involved in the ideologies of the cold war. Sermons are preached which, misusing the name of Christ, defame the Christian brother on the other side, and have set deplorable example to the secularized world. Hence, in the view of the Christian Peace Conference, Christians everywhere must turn away from the mutually hostile propaganda and the false witness they bear against their brethren. Precisely as Christians they are called to true repentance.

Not that Christians meeting from East and West in the Prague Peace Conferences are unaware of their own social conditioning. According to their background, they differ widely in their views on social organization, justice, freedom, and the causes of international suspicions and fears. But when meeting, they do not wish to score points, but to understand the other side and its difficulties. They question themselves how it is possible that a brother whom they have learned to love and trust implicitly holds such disagreeable and incredibly mistaken views. Slowly they begin to see how much they themselves and their group have actually done to create those wrong judgments (which may not be all that wrong after all), that they have taken for self-evident truth certain positions which are far from self-evident. Thus they share in a painful process of mutual education and in the joyful realization that through forgiveness they are held together by the Spirit of Christ precisely where they disagree. They continue loving and trusting one another, having met in that which is eternal. There is therefore genuine give and take. The resolutions passed by the Christian Peace Conference result from hard thinking and long negotiations, and contain as many Western as

Eastern contributions. In June 1961, the First All-Christian Assembly was quite agreed on an unambiguous declaration against nuclear tests and armaments as sin against God and men. It was the kind of general statement which has become almost commonplace in our time. The real trial came when the Soviet test series began last September. But the Eastern Christians have kept faith and, in cautious terms, have repeated together with their Western brethren the common witness against all testing. In equally cautious, not condemnatory, terms they were united again last June when the American Government had started its test series.

One doubt, however, will remain in the minds of some readers. How is it possible, they will ask, that these conferences gather behind the "Iron Curtain" unless they have the approval of the communist governments? Of course, these are interested in the Christian contacts in the same way as they are in cultural and sport exchanges, and they hope to derive benefits from them for their own policies. This very question, however, betrays something

of an unchristian partisan spirit by the silent assumption that anything benefiting communist policies must needs be to the disadvantage of the rest of the world. As though peace, in any real sense, could be divided! If it be true that our Eastern brethren are being used for communist policies, and that through them we are being used in the same way, we should realize that we, too, are using the door opened to us by Eastern policy makers. Of course this door could be quickly closed if we were trying to use it for subversive propaganda against the communists; and it is a sad fact that so many Christians, so-called, believe firmly that this is the way of serving Christ. We cannot wish to make our Eastern brethren a fifth column of Western policies. We rather seek together with them to transform "peaceful competitive co-existence," whatever this may mean, into cooperative "pro-existence." It is not enough merely to live *alongside* one another in a precarious truce protected by the mutual deterrent; we must seek actively for the common good of all sides, learning to live *for* one another.

At the Tent

By CARL F. WISE

ON Friday, Friends came to Cape May to find Convention Hall gone, cranes (the steel kind, unfeathered) by the beach, bulldozers pushing sand, huge rocks being set for the ballast of a sea wall, and at the western end the new sea wall itself lifting some six feet of concrete

deterrence against future destruction. It was a scene to stir mixed emotions: nostalgia for the past but admiration for the courage of the present.

East of the "Windsor," a tent had been erected, supplied with amplifiers above and sawdust below. Perhaps its plain-and-fancy design was intended to symbolize differences among Friends, for the sober curtains contrasted amusingly with the purple and white striping of the roof. It seated some 1500. Here we planned to meet for all large gatherings.

The first night, Friday, there was a stiff breeze blowing. As usual, the Mayor welcomed us, this year Walter Wright, and when we learned he had been an attender at Washington Meeting, we knew we were safe. We learned, too, that Friends General Conference has uses undreamed of by its founders. One is to provide a wife for the Mayor of Cape May, Walter Wright having found his at the Conference of 1940. His children now attend George School.

That same evening Douglas V. Steere delivered a characteristic address, that put us in good humor with its wit and stirred us with its exhortations. God is forever ploughing our sins, our errors, and our stupidities under, ploughing inevitably in spite of a sod made hard by smugness and the desire for an easy life. What kind of seed are *you* going to sow in the furrow? We must reach the



Alex Morisey

Inside View of the Tent

Carl F. Wise, a member of Reading, Pa., Meeting, is a member of the Board of Managers of FRIENDS JOURNAL.

dispossessed. We must help others to gain those blessings we already have, which they quite properly want to share. By carrying out the first small act God asks of us, we come to understand the misery of the world. "God deny you peace and give you glory."

On Saturday morning, Barrett Hollister, in chairing a discussion of direct action, began by asking some questions that really cut deep. For instance, where do we bear our witness, at home or where we are not known? When a member proposes, what is the responsibility of the Meeting, and vice versa? To what degree should a project impose upon others? How much self-discipline does a visiting group owe to local arrangers? Richard Stenhouse replied mostly in terms of sit-ins and freedom riders. Sooner or later the time comes when people must stand up and be counted. Stewart Meacham pointed out the close similarity between public witness and witnessing in a court of law. The public witness for conscience is not trying to win an election but to testify to truth. If the basic motivation is religious, then the number of people who have been persuaded by any given witness is irrelevant. The witness for truth does not need to succeed to have value; indeed, its value increases as error prevails.

Saturday evening Sir Zafrulla Khan, Ambassador to the United Nations from Pakistan, began by telling us of the many things Moslems have in common with Friends: a reverence for Jesus, a respect for sincerity and simplicity, an absence of hierarchy, and (as in the Service Committee) an answer to the question of the *Koran*: "O ye who believe, why do you say and do not?" His main topic, however, was the United Nations, not a world government, not even a blueprint for one, but a center for harmonizing international endeavor which has the strengths and weaknesses of its member states. The recent spectacular growth in membership has caused some persons needless alarm. When the UN was primarily European, no one asked, "Whose UN?" We must remember that our colonial experience, as provinces nearly independent and racially equal, was quite different from the Afro-Asian experience of complete subjugation and racial inferiority. Although the Afro-Asian nations emerged with wounded personalities, they have found healing to come with responsibility, which they have met remarkably well. The UN is not an instrument for fighting or fostering Communism or anything else, but must act according to the principles of its charter. Its location in our country, however, can lead to tremendous results; for to win the "cold war" we need only to share completely with the visiting personnel from 111 countries the American air of physical and spiritual freedom.

Sunday morning there were four stated meetings for worship, the main one in the tent, and the opinion seems

unanimous that they were centered and unusually nourishing to the spirit. In the afternoon we shared with many other local communities one of those freak storms, that collapsed the middle of the tent, with Justice Douglas scheduled to speak at 8:15! The Beach Theatre became a substitute auditorium, but not even the kindness

Zafrulla Khan,
Pakistan,
and
Chairman
Barrett Hollister



Alex Morisey

and energy of the manager could much increase its insufficient capacity, even though the teen-agers sat on the floor around the edges in order that more of their elders might be admitted. Earlier in the Conference, Barrett Hollister had suggested that we applaud speakers if the spirit moved us, since the customary Friendly silence at the conclusion of an address might be misunderstood by non-Friends. When Justice Douglas concluded, Friends not only showed that they really knew how to make noise but stood upon their feet to do it. (Part of the address itself is contained in this issue.)

Sunday's storm left a legacy of puddles, and at the shore puddles mean only one thing—mosquitoes. In other years, the Cape May mosquitoes had been taught to be kind to Quakers; these were a wicked and perverse generation, real juvenile delinquents, who found Quakers particularly succulent. By Monday night when President Katharine E. McBride of Bryn Mawr College addressed us on "People of the New Frontier," the tent had been re-erected and there was much slapping of necks and ankles. The new frontier of President McBride's address was not Washington but the space age.

Tuesday night's address, by William D. Lotspeich, a Friend who is Chairman of the Department of Physiology

in the School of Medicine and Dentistry at the University of Rochester, N. Y., discussed science and its relation to religious life.

Wednesday, Max Carr, a Friend who is Chairman of the Music Department of Wilmington College and a most accomplished pianist, illustrated with Bach, Brahms, Griffes, and Beethoven how music can contribute to the life of the spirit. Had there been anyone present who needed to be convinced, Max Carr should certainly have succeeded in convincing him.

On Thursday, Richard K. Ullmann, associate lecturer at Woodbrooke and a member of the East-West Relations Committee of London Yearly Meeting, speaking to the

title "In the Whirlpool of Peacemaking," spoke out of a full mind and heart of his experience in peace negotiations with clerical and lay representatives from the other side of the Iron Curtain. (His own account appears in this issue of the *Journal*.)

On Friday morning, we assembled to hear reports from the several sections and to hear a final address "Between Things Ended and Things Begun," by William Hubben, the Editor of *Friends Journal*. (Part of the substance of his address is incorporated in the Editorial Comments of this issue.)

We parted with gratitude, sweet sorrow, and an unabated appetite for Conferences to come.

America—At Home and Abroad

By WILLIAM O. DOUGLAS

The present selection follows the author's initial observations that our foreign aid abroad has inadvertently supported the preservation of feudal systems in backward nations, without relieving the lot of the poor. We opposed the independence of nations under colonial regimes and followed the thinking of the Pentagon in "solving" problems abroad. The need for jurists, teachers, doctors, agricultural experts, scientists, and social workers abroad is staggering. Thousands of American professors will have to go to underdeveloped nations to supply not only the necessary knowledge and training, but also the ferment needed to produce democratic societies. Justice William O. Douglas is a member of the United States Supreme Court. He is also known as a keen observer of world affairs, an indefatigable traveler, and the versatile author of many books dealing with his observations abroad.

WE must complement this overseas work by projects on the home front. Without vast planning, the overseas projects will not materialize. The Peace Corps has shown the way. But the government cannot do all of it. Private institutions, churches, public schools must join the ranks of agencies doing the recruiting. Student counsellors at the high school, as well as at the college, level must understand the overseas need and the overseas possibilities of service. Those counsellors transmit to students world problems; they must fill our young people with the excitement that comes from seeing challenges from afar. We will need preparation in depth to meet these challenges. Students must be introduced to world languages when they are eight years old so that they can become competent linguists to serve overseas as teachers, administrators, business men, engineers, doctors, and so on.

We need at home vast preparation for sending tens of thousands of Americans abroad. Our emissaries—each in his own way—can teach the lessons of freedom that a free society offers. Our overseas teachers can show people who have never known equality how to create and maintain the institutions that make freedom under law an attainable ideal even for the illiterate.

One means of equipping ourselves for this task is the utilization of the foreign students in our midst. Their

number has increased annually since World War II and now exceeds 61,000. These guests of ours have problems of loneliness that every traveler experiences when far from home. They have problems of adjusting to strange diets, to strange living conditions, and to a society that inexplicably closes some doors to them. Confusion and bitterness are at times added to loneliness to make their American sojourn an unhappy one. This, I think, is the exception. For the wise student counsellors in our schools and colleges are attentive to these problems; they provide a forum for the airing of complaints; and they are alert to adjust grievances. Yet the prospect of foreign students leaving the United States with bitterness is not unreal. Nor can it be easily dismissed. But awareness of the problem brings solutions in time.

The presence of foreign students in our schools and colleges is a powerful educative influence. Some students represent civilizations close to us in history and inheritance. Others are the bearers of credentials from exotic lands whose culture, customs, and languages are strange to us. The more doors that are opened to them, the greater the dividends for the American people. Families that admit these people to their homes soon discover the common bonds that unite all peoples; the differences, whether ideological, cultural, or racial, become minor, and the folklore, music, art, literature, and religion of

these strange civilizations become exciting discoveries and sources of interest and enlightenment.

Once the differences between two peoples recede and common bonds of interest develop, there is a chance to build an intellectual nexus between their civilizations. That intellectual nexus is built by scholars and exists between scholars. Those who are students today are journalists, engineers, judges, legislators, administrators, and prime ministers tomorrow. The mass of people in Nigeria (to pick a nation at random) and the mass of Americans may never come to know each other. Yet once the intellectual nexus is developed, there will be a two-way communication between the two civilizations and a developing understanding. Thus, the experience of foreign students in our schools today helps build the international society of tomorrow.

Now that nuclear discoveries have made war obsolete, we are reduced to other methods for settling controversies and disputes. The starting point is understanding each other. The foreign student's presence here gives him or her a chance to understand us; and it presents a unique chance for us to widen our horizons and establish warm bonds with nations whose names we may not even have known until yesterday.

The foreign students in this country are mostly talented people. In totality, they speak languages many of which we are as yet not able to teach. We Americans were so long isolationist that we neglected world languages. The most distressing statistic for the year 1961-1962 is that over fifty per cent of our high schools offer no foreign language. If we really mean to compete in the ideological contest, we must become the linguists of the world. For unless we are world linguists, we will not be able to man the faculties of the new nations. And it is in the classrooms overseas that the crucial ideological contests will be won or lost. For every foreign student here, we must have ten or a hundred or a thousand teachers abroad. Preparation of teachers for overseas work requires mastery of several dozens of languages we are not yet equipped to teach.

One who teaches our students Tamil or Senegalese must of course know English. But we need not send to India for teachers. Many Indian students present here can be used as teachers. Some schools are already utilizing these talents of the foreign students. Not every foreign student is a good teacher; and many will not be able, either because of their workload or health requirements, to become part-time teachers. Yet the number who can do so is substantial. They are a potential we have not fully exploited.

While we have much to learn from the foreign students, we also have much to transmit to them. We are

members of a free society—a type of government yet unknown to most areas of the world and to the vast majority of the world's population. The opportunity of educating foreign students in the intricacies of our political system is unique. We can, through seminars, regular courses, and lectures, show how political constitutions preserve freedom of the individual against government, and how they provide protection to minorities against majorities.

Rethinking the Meaning of Prayer

By ALEXANDER C. PURDY

IT IS not surprising that the recent decision of the Supreme Court about prayers in the public schools should have called forth a wave of concern and comment—sometimes with far more heat than light. There is much to be said both for and against. To the layman, it would seem clear that the framers of the Constitution were determined to prevent a state church or special privilege to any church. That they meant to ban all religious exercises from state and state-controlled institutions seems quite unlikely. Yet the Constitution, like all written instruments, must be constantly interpreted in the light of changing conditions. On the other hand, the Court's sensitiveness to the rights of minorities is a most cheering note, for it is very difficult for majorities to honor and to protect minorities. Quakers, of all people, ought to rejoice in this recognition of the few against the many.

But all men, everywhere, as the President has said, ought to rethink their fundamental view and practice of prayer. The Christian turns to the teaching of Jesus. He was speaking to a religious people, accustomed to prayer in temple, synagogue, and home. It is for this reason, perhaps, that his words are often aimed at the abuses of prayer: it is to be mainly private and personal; it is to be "dominant desire" like the importunate friend rousing his sleeping neighbor and a nagging woman crying for justice from a reluctant judge; it is not "to be seen of men"; it is not a magic formula of words to coerce the unseen forces of the universe, since it is addressed to a Father who knows our needs before we ask; it is to be subject to the Father's will—"not what I will, but what thou wilt."

The Lord's Prayer, once we give it up as a formula of words to be forever repeated, is marvellously illuminating. "Our Father who are in heaven." Prayer is the complete opposite of self-consciousness; it is rather the complete lifting of mind, heart and will to That which we hold to be High, True, Beautiful, Good, to all that we

Alexander C. Purdy recently offered these meditations at Buck Hill Falls, Pa. He has been teaching this past school year at Earlham College, Richmond, Ind., where he was a member of the faculty of the School of Religion.

mean or grasp for when we say "God." "Thy kingdom come"—though kingdom is now an obsolete word it means the permanent reign of the values we hold to be deeply needed; these values to be realized "on earth." "Our daily bread"—this is the prayer for physical existence, its sustenance, health, survival. We know, increasingly, the OUR of this prayer means all men everywhere; for physical existence and well-being is a matter of human interdependence. "Forgive us . . . as we have forgiven"—this is a prayer for the survival of society, since it cannot exist unless forgiveness is operative. If cold, impartial justice, with no resilience, no healing grace obtained, who could survive a day. "Deliver us from evil"—this is a prayer for moral victory.

These, then, are the areas of prayer. The questionable worth of publicly repeated formulas, in school or in church or in the home, would be encompassed by a deep, strong, living sense of the meaning and value of prayer if the teaching of Jesus were to lay hold of us.

The Second Bomb

By ROY L. VAN DEMAN

THE dropping of an experimental nuclear bomb on the Japanese city of Hiroshima in the last days of the war in 1945 wrought a ghastly destruction. It became widely known immediately.

It was followed by no revulsion of horror in America, demanding the cessation of such inhumanity. We were considering a new method of war making. We were deciding whether to repeat the atomic bomb and so to continue the pattern. If one such instrument could be effective, would not another be even more convincing, decisive, conclusive? Having put our hand to the plow, how could we look back? Thus we must have been thinking. We were hardened by our increasing experience of aiming conventional bombs at small targets within cities.

But now it is little by little coming into our consciousness that we committed a wrong of the deepest guilt in sacrificing the inhabitants of an entire city, the guiltless with the guilty, on the altar of atomic efficiency. We let fall our first nuclear bomb. Our President, the constitutional Commander in Chief of our armed forces, waited but did not forbid the second bomb. Nor have we since that time ceased to prepare and plan nuclear warfare. We offered the world a pattern. The world has adopted it, accepting a share in the guilt.

Guilt? It is more than doubled by our responsibility for our little children. Witness a young mother's anguish

to discover that there can no longer be any place where she can protect her baby. We far exceeded Herod's hideous crime in little Bethlehem.

It has not relieved our guilt to say we lighted our first bomb to keep Russia from entering the war for the purpose of sharing the spoils. This only made our crime the greater.

And do we forget that peace talk was already under way? We dropped the first bomb. Very soon we dropped the second.

Regret? Great numbers of us have regretted this blot on our record. But has our regret been self-searching, deep, and nation-wide?

The Quality of Our Present Thinking

Repentance? Has remorse become repentance? Has it restored the buildings and streets of Hiroshima? Have we significantly sought out and systematically found the remnants of the broken families of these two cities and sent money for their tears and brotherly help for the lifelong wounds of those two indescribable days? Has our brotherhood spanned the Pacific, erased war feelings?

The fury of that war has passed. We have had time to come back to our right mind. What, we should ask, is the quality of our present thinking? Is conscience being freed to act? What is American reflection in press, in pulpit, in common talk? Is it not time now for molders of opinion to speak with each other about what we should do to make such restitution as at long last is possible in Hiroshima and in Nagasaki? Have we fully reflected on the justice and compassion of Christ as the measure of true righteousness among men? Where is conscience to come from if not from him?

Here are questions which years may not answer but which years certainly cannot silence as long as we are men and Christ is the law of God.

The Urgent Now

As we are now beholding one nation after another building up preparation for a return to scientific nuclear war, it must be something more than terror which compels us to abandon a system impossible of reconciliation with right. Why must there be no third bomb?

Because arms are now being drawn in an impossible dimension. Because both Christ and mankind forbid it. Because both the nature of God and the nature of man forbade the first bomb and the second. Because the age of arms has passed. There must be an end of arms, aggressive or defensive, preparative or traditional, experimental or customary. The transfer from a war-employment economy to a peacetime-production economy is already under development. The hand has written upon the wall. The time for arms is over. They must all go.

Roy L. Van Deman, who before his retirement was professor of sociology at Whittier College, Whittier, Calif., is a member of the First Friends Church in Whittier.

The Lectures

MOSES BAILEY, who after his recent retirement from The Hartford Seminary Foundation has accepted the invitation to teach at Wilmington College, Ohio, this coming fall, lectured on "The Prophets." In his vivid manner, spiced with humor, he guided his audience through the life and message of the Old Testament and the special role of the prophets. There was general enthusiasm about the lectures.

Average attendance: 200.

Bliss Forbush spoke about the modern translations of the Bible, the making of the Old Testament, the progressive revelation in Christian thought, and the abiding values of our faith. There was a good deal of discussion and friendly controversy. The report called the lectures "very stimulating."

Average attendance: 140.

E. Daryl Kent related the following aspects of the gospels: "The Synoptic Account"; "The Urgency of the Gospel"; "The Demands of the Gospel"; and "The Ethical Teachings of Jesus." There were many questions and comments.

Average attendance: 70.

Paul Lacey's lectures on "The View of Man: Modern Literature and Liberal Christianity" encompassed such literary pieces as *Lord of Flies* by William Golding, *Bread and Wine* by Ignazio Silone, *Franny and Zooey* by J. D. Salinger, and *A Sleep of Prisoners* by Christopher Fry. The sensitive and highly interesting interpretations called forth many comments and questions.

Average attendance: 233.

In contrast to former years, no lectures on Quakerism had been scheduled for this year's Friends General Conference.

Cape May Sidelights

(Continued from page 322)

Each evening Friends had a period of hymn singing under the skillful and sensitive directions of Ellen Paullin. Her enthusiasm was truly infectious. There were also occasions for the singing of folk songs.

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Blanche W. Shaffer, newly appointed Secretary of the World Committee for Consultation at Birmingham, England, and Pat and Caroline Malin from Istanbul, Turkey, cabled their greetings and best wishes to the Conference.

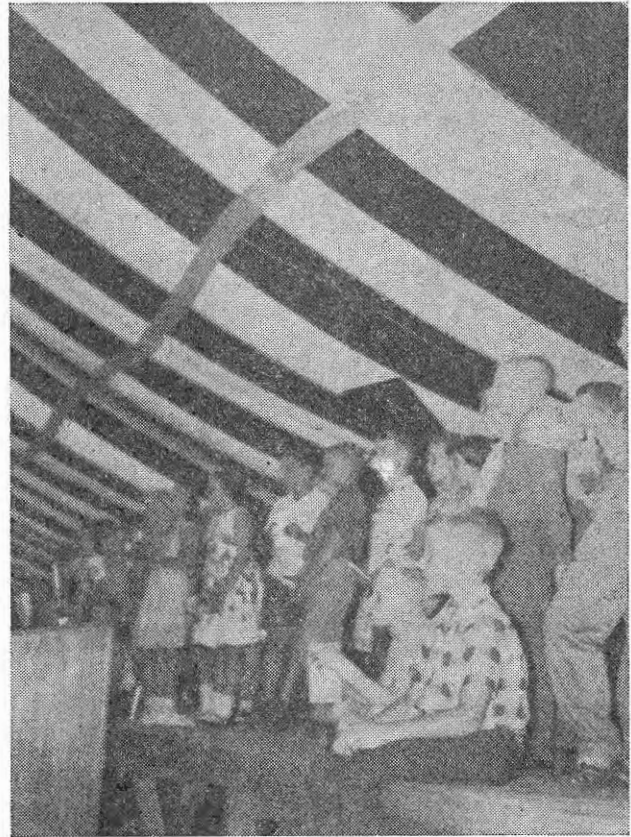
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As in former years there were special occasions to welcome guest speakers and overseas guests. Among those for whom a reception was arranged were Louis Schneider, AFSC; Edward L. Snyder, newly appointed Executive Secretary of the FCNL; and John O. Nelson, Chairman of the Church Peace Mission.

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The AFSC showed several instructive films in the Baptist Church. They were "The Language of Faces";

"Strangers to Hope" (Algerian refugees); "What is The Friends World Committee?"; "Property Values and Race"; "Friendly World Broadcast"; "Which Way the Wind?" (AFSC docudrama). Esther H. Jones showed an unusual collection of color slides, illustrating her topic "The UN Around the World".



Alex Morisey

Musical Program of the Junior Conference

The T.V. Broadcasting of the film "The Gentle Persuaders" scheduled for July 30, occupied the Central Committee because of the sponsorship by several commercial firms, one of which is the American Tobacco Company. A number of Friends have expressed uneasiness about the association of the film with a tobacco firm. The film was produced, however, at the initiative of N.B.C., independently from any Friends organization or direction.

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This year Friends missed the colorful exhibition with the display of work in Friends' schools, First-day Schools, and Committees.

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The oldest attender was Elizabeth Cooper Hallowell Taggart, from Norristown, Pennsylvania, Meeting. She was accompanied by several members of her large family.

In January, 1963, she will celebrate her 100th birthday. She has been a faithful attender of the Conference for many, many years.

Ad multos annos!



Alex Morisey

Elizabeth C. H. Taggart, Oldest Conference Guest

There could have been no better sign of the vitality of the Friends General Conference than the decision of the Central Committee to hold in 1963 a conference in the Midwest. A committee of Midwestern Friends is investigating several possibilities for a desirable location, likely to be somewhere in Michigan. Estimates of the expected attendance range from 300 to 500. The date, as yet undetermined, will probably be the last week in June.

This conference will not affect the holding of the 1964 Conference which, we hope, can take place in Cape May, N. J., under more favorable circumstances than this year.

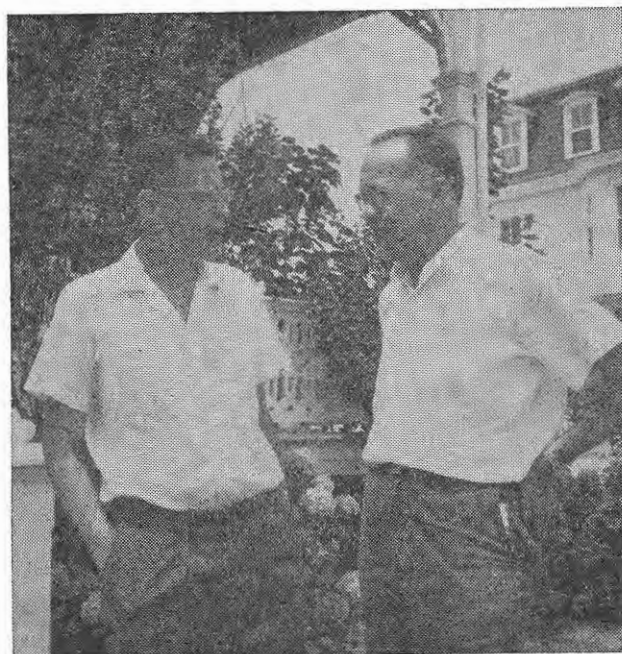
The Central Committee adopted three resolutions of far-reaching impact. One expressed the strong support of the United Nations as the world's most effective agency for mediation and reconciliation. The second statement reiterated Friends' position as to capital punishment. The third dealt with a creedal statement of membership, adopted last fall in New Delhi, India, by the World Council of Churches. Our former freedom to accept the membership formula according to our own interpretation seems now to have been severely limited, if not altogether abolished, by the new statement. It is specifically trinitarian and Bible-oriented. Our growing uneasiness about the continuing membership competes with the desire to support Christian unity and to see in the World Council an instrument for peace. The text of the letter to the World Council expressing our disagreement is to be found in another section of this issue. It is likely to be followed up by a personal visit of our chairman,

Barrett Hollister, at the Geneva headquarters of the World Council.

We had guests from 18 nations. Most of them were sponsored by local Friends Meetings. Among the nationalities represented were Kenya, United Arab Republic, India, Denmark, France, West Germany, Japan, Nigeria, Australia, and Great Britain. A number of overseas guests were Friends.

Enthusiastic thanks were expressed to the many Friends who have made the Conference such a success. Barrett Hollister's gentle humor, coupled with his clear judgment, carried the Conference through all its pleasant as well as difficult moments. Those who were able to watch him also at the many occasions when quick decisions had to be made or difficult solutions to be found, marveled at the facile manner with which he assumed the many burdens of his office.

Larry Miller as general secretary; J. Harold Passmore as business manager; Robert M. Way, his assistant; and Joseph A. Vlaskamp, assistant secretary—these and others too numerous to mention managed their assignments with true distinction and under circumstances more difficult than at any earlier occasion. The ready assistance of the members of the office staff was most appreciated. They were Mary J. Middleton and Mildred W. Guyton, aided by three registration workers, Mary Anderson, Dorothy Rodgers, and Lois Stanton.



Alex Morisey

Larry Miller and Charles F. Wright Discussing the 1963 Conference in the Mid-West

Toward the end of the Conference, Friends were asked to fill out three evaluation sheets. They contained detailed and specific questions about the speakers and their addresses, the round tables, and lectures. The questionnaires also provided ample space for comments and suggestions. This method of evaluation will provide a broad basis for improving and planning future programs.

The weather?

We had no reason to complain. There was sunshine over the Conference—symbolically speaking as well as “weatherwise,” as the new grammar goes. It was, indeed, a time for the plowing, harrowing, and sowing of which the opening address spoke so eloquently.

Junior Conference

By RACHEL C. GROSS

TO report the activities, not to say the thoughts and inspiration, of 732 children and their 53 leaders in a busy week of the Junior conference at Cape May is a task sure to fail. For the most important happenings, the sudden insights, the next steps in growth toward self-control and responsibility are not likely to be known to the reporter.

The theme was “Seek the Light!” Perhaps “Share your light” would have been a more accurate description. As one teacher said, “These children have brought light with them from their homes. They have made this an unforgettable week.”

Section A, the children from three to six, under the guidance of Emily B. H. Phillips and Ruth Walker, was staffed by 22 leaders with special training and skill in work with young children. They provided the environment and the experiences to make this week a step in growth for most of the children. Fun in the playground and in the Green Mill Club and on the beach, songs and shouts of laughter, far outweighed the tears, and every child had something he had made to take home with him.

Section B, the children of 2nd, 3rd, and 4th grades were under the supervision of Caroline Pineo, the Religious Education Secretary of Philadelphia Yearly Meeting, whose experience and boundless enthusiasm and ideas helped the ten leaders of that Section to work out a meaningful and rewarding program. Section B made a “Time Capsule” filled with samples of things the children had made to remind them of the high moments of the week. All three classes of second-graders assembled in one room. One class reported that they had been very grateful for all the lights that helped them, perhaps most

of all for the light of fire with which to cook their food. The next class chose the stars which guide men on their journeys, and each deposited a paper star with his own name on it. The third group had made candles and used a single paper to symbolize all their discussions about light including the “light they had each brought with them.” They had memorized and recited together “you are the light of the world. Men do not light a candle and put it under a bushel, but they put it in a candlestick to give light to the whole house.”



Alex Morisey

Ellen Paullin Directing Group Singing

The “Time Capsule” was buried by two second graders who at the next conference will be in the fourth grade and will take the treasure map and dig up the capsule, and thus start the next conference.

Section C, the upper elementary school grades, devoted most of their assembly time to rehearsal under the direction of Ellen Paullin for a concert given in the Main tent on Wednesday evening. The folk songs and hymns which they sang were lovely. Among the other experiences of this busy group were a trip to a commercial fishery, a scavenger hunt on the beach at which everyone learned what a univalve is, and a trip to the lighthouse. Katherine

Rachel C. Gross is a member of Abington Monthly Meeting, Jenkintown, Pa.

Way was the coordinator of this group, with ten leaders to make sure that the conference meant something in greater understanding of Quaker principles and practice, their relationship to the world of nature and of other men, and of the ways to "seek the light".

The Junior High, Section D, led by Irven Roberts and seven others, had serious discussions, enacted roles of those enmeshed in pressing social problems, played hard on a treasure hunt, worked hard in making toys for the Play Parade of Friends Neighborhood Guild, and on a "work camp" program in which they helped to landscape the Macedonia Baptist Church grounds.

The leaders brought enthusiasm and loving skill to the week; many gave their evenings as well as their mornings to the children. Whatever was accomplished came through their shared light. One of them expressed the spirit of all when she said, "I hope the children have gotten as much from this as they have given me."

FRIENDS General Conference expresses its gratitude for the fellowship which it enjoys with other Christian churches, through its membership in the World Council of Churches. In view of the recent 1961 change in the phraseology of the basis of membership in the Council, the Conference believes that it should reaffirm its reservations (1940 et cetera) regarding that basis.

Friends General Conference accepts the statement on membership as a basis for Christian fellowship and cooperation, without binding its members to any one of the interpretations which may exist among its member Meetings. Monthly Meetings of the Religious Society of Friends belonging to the Conference are bodies of Christian believers which do not require their members to accept a written creed, and many of them would not impose upon their members requirements of faith in accordance with the World Council of Churches basis of membership. These Meetings accept the existence of diversified theological beliefs among their members, without finding such differences to be divisive or an impairment to worship and service.

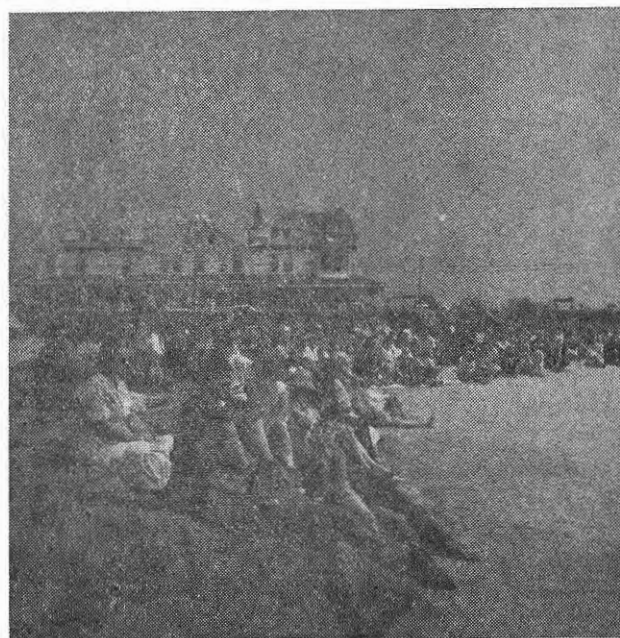
Friends General Conference has never required of its members acceptance of any formula of belief, maintaining that the basis of fellowship is an inward experience, and that the essentials of unity are the love of God and the love of man conceived and practiced in the spirit of Christ.

—Statement adopted on June 28, 1962, by the Central Committee of Friends General Conference, held at Cape May, N. J.

Round Tables

IN following the arrangement of past years, each session of the round tables was preceded by an extended period of worship. One report spoke of a "live and quickening spirit" prevailing during the silence. This observation expressed the general sentiment. All groups considered the worship period most helpful.

The following data, especially the statistics, are listed here as part of a factual record. Since attendance expresses a personal preference or a felt need in the choice of the round tables, the statistics should not serve as a measurement of popularity or value of topics and leaders.



Alex Morisey

Meeting for Worship at the Beach

How Can Friends Meetings Make Themselves Known? Chairman, Robert O. Blood.—The topics covered were "The Quaker Colonizing in New Communities"; "Meeting the Needs of Newcomers"; "From Seekers to Friends." There was some enlivening controversy about the use of advertising, but the experiences of our English Friends in these matters were of general interest.

Average attendance: 61.

The Use of Group Conversation in the Life of the Meeting. Chairman, Rachel Davis DuBois.—Vivid participation in the discussions, and frank, personal contributions characterized the group discussions. Many attenders felt stimulated to share the procedures at their home Meetings.

Average attendance: 35.

The Healing of the Spirit in Facing Suffering and Death. Chairman, Anna S. Morris.—The historic stream of Bible and Quaker tradition as well as contemporary experiences quickly created a congenial fellowship. Several Friends (Rachel R. Cadbury, Paul Golding, and Virginia Davis) made valuable contributions. (The paper by Virginia H. Davis will be published in a future issue of FRIENDS JOURNAL.)

Average attendance: 45.

Family Living. Cochairmen, Dr. Robert Murphy and Miriam J. Elsbree.—Dr. Robert Murphy, Karoline Solnitz, Dr. Ross Roby, Christopher Nicholson, and Dorothy Cooper dealt with various phases of counseling in family living, child-rearing, adolescence, marriage, and later years. There were penetrating comments and searching questions.

Average attendance: 75.

On the Uses and Fruits of Quaker Worship. Chairman, George A. Badgley.—The influence of Quaker worship on the individual, the Meeting, and the world was the chief topic of the group. There was serious and broad participation.

Average attendance: 31.

Toward Unity Among Friends. Chairman, Thomas R. Bodine.—Algin L. Newlin, David Henley, and Paul Lacey made special contributions. The need for a continuing dialogue between differing groups and individuals was stressed. (FRIENDS JOURNAL hopes to publish part of Paul Lacey's paper in a future issue.)

Average attendance: 35.

Quaker Religious Thought Today. Chairman, Calvin Keene.—The topics were "Quaker Religious Thought in North America"; "Quaker Religious Thought in Great Britain," and "Quaker Belief and Experiences." The desire for a broadminded give-and-take prevailed.

Average attendance: 75.

Student Values Today. Chairman, Richard H. McFeeley.—The values changing among the students of our time were discussed. Katharine E. McBride led the discussion on college students and their values. Daniel D. Test, Jr., spoke on college admission as a pressure upon students, and Adelbert Mason discussed other pressures affecting students. Active and eager response.

Average attendance: 115.

Education Outside the School. Chairman, Oscar E. Jansson.—With the assistance of Lary Groth, Barrett and Kay Hollister, James Bristol, Elizabeth Kirk, and Francis Hole the practical and philosophical implications of the subject were explored. At least half of the participants shared in the discussions.

Average attendance: 40.

A Demonstration First-day School Class. Chairman, Betty Ellis; teacher, Myrtle McCallin.—Registration was limited to 25 adults. Twelve boys and girls entering the fifth, sixth and seventh grades this fall made up the demonstration class. Flight's book *Moses* (Beacon Press) was the basis of the study. Each two-hour period was divided into three parts: worship, demonstration, and discussion. The children as well as the adults were responsive. The sessions proved most stimulating.

The Population Explosion and Christian Responsibility. Chairman, Paul E. Pfuetze.—The broad implications of the subject for the welfare and peace of the nations as well as for the individual family occupied the sessions. The group urges the entire membership of the Religious Society of Friends to give serious consideration to this matter.

Average attendance: 38.

Religious Education—A Shared Responsibility. Chairman,

Elise Boulding.—The peculiar situation of the contemporary child raises the question whether he has enough time for interior interrogation. The group searched for ways of applying new educational concepts to the presentation of religious values.

Average attendance: 25.



Alex Morisey

Folk Dancing of the Young Friends

The Offender—Juvenile and Adult. Chairman, Leon T. Stern.—A number of Friends contributed from their special areas of work as prison visitors, workers in correctional institutions, and in social rehabilitation. There were lively discussions.

Average attendance: 30-35.

The United Nations: Structure for Peace. Chairman, Esther Holmes Jones.—The chief topics were the growth of international law; human rights; the UNESCO and contemporary legislation on international affairs; and citizen's participation. There was an unusual and general interest.

Average attendance: 60.

The Peace Testimony and the Monthly Meeting. Chairman, Louis P. Neumann.—Participation was general. There was some controversy as to the peace testimony's effect on Young Friends as well as the problem of individual action.

Average attendance: 15-20.

The Visible Witness: Friends and Direct-Action Projects. Chairman, Lawrence Scott.—The long tradition of visible witness of the Judeo-Christian prophets interested the group.

Avoiding a martyr complex is important. Vigils and tax refusals as the most conspicuous witness were discussed.

Average attendance: 25.

Race Relations: Realistic Actions in Ending Discrimination. Chairman, Wilbur Lew.—Roy McCorkel, Francis Bosworth, Charles Darlington, and Marcus Foster stimulated discussion about the various practical aspects of Negro and other minority problems, especially minority children.

Average attendance: 18.

The Contribution of the Social Sciences to the Establishment of a Stable Peace. Chairman, Kenneth E. Boulding.—A great deal of enthusiasm was generated toward calling Friends to their intellectual tasks concerning peace research, the theory of a stable peace, the correlation of the social studies and peace research, and the contribution of the humanities to peace research.

Average attendance: 75.

Many reports expressed the desire to have the round tables continued in 1964 (or, in 1963 at the proposed Mid-Western Friends General Conference).



Alex Morisey

Friends Welcome Ebum Lesi, Nigeria

FRRIENDS General Conference of the Religious Society of Friends reaffirms its opposition to capital punishment, a testimony of Friends since the establishment of our Religious Society.

We oppose capital punishment by either state or national governments because such punishment denies our belief in that of God in every man.

We urge men everywhere to press actively for the abolition of the death penalty and to do so as part of a broader effort to base systems of justice upon reclamation of the offender rather than upon retribution for his offense.

—Statement adopted on June 28, 1962, by the Central Committee of Friends General Conference, held at Cape May, N. J.

Senior High School Section

The 340 participants from 13 Yearly Meetings met in the Presbyterian Church for their special addresses and group discussions. The following guest speakers addressed them: Richard H. McFeely, Alexander H. Hay, E. Daryl Kent, Harrop A. Freeman, Thomas S. Brown, Robert O. Blood, Jr., William D. Lotspeich, Lowell E. Wright, and Oscar E. Jansson. Their topics covered human relations, disarmament, Quakerism, psychological questions, and personal religion. Each morning's address was preceded by an assembly of a largely devotional character. There was opportunity for individual counseling with the 21 staff members available for this purpose. Many students gathered early in the morning on the stone jetties for a meditation or a nature walk. Once there were no fewer than 100 assembled for such a walk before meditation took place.

The happy group life included sport events as well as many pleasant social occasions.

There were also many moments of fun and frolic. One student wrote, "Although it might appear to us that we have successfully maintained a Quaker way of life during the Conference, I think many of the people of Cape May were surprised at our behavior. 'Just look at all those Quakers in bikinis,' remarked a waiter, who was down at the beach. 'We expected you all to come down in black cars with the chrome painted black, and wearing long, black dresses.' He later decided they had mixed us up with the Amish." Another incident concerned a life guard, who said, "Say, did you people just get here or something?" When two girls had drifted out too far, he remarked, "Oh, are you Quakers? I didn't know they built them that way."

Altogether, the high school group had a happy time.

Chairman of the Section was Hali H. Giessler.

Young Friends

THE Young Friends Section of the Friends General Conference felt this year that the group had benefited from the presence of a high percentage of mature participants among the 70 attenders (90 over the week end). Housing at the Hotel Devon was satisfactory; the Cape May Community Center proved equally satisfactory for meals and group arrangements.

Apart from a few special group activities, the Young Friends shared in the general program of the Conference. In a few cases they met with the speakers for an informal discussion. There was a general feeling among both the leaders and the group itself that the program for the week had been both useful and stimulating.

The chairman was James Paton. Olcott and Phyllis Sanders acted as host and hostess.

Please notify FRIENDS JOURNAL three weeks in advance when changing your address.

Friends and Their Friends

On June 30, 1962, Mildred A. Purnell left the service of FRIENDS JOURNAL to enter the publishing house of J. B. Lipincott Company, Philadelphia, Pa. The Board of Managers as well as the staff sincerely regret her leaving after a period of thirteen years of dedicated service and express their best wishes for her future work.

Ethan A. Nevin has started his work as Assistant Editor of FRIENDS JOURNAL on July 1, 1962. During the past seven years he was associated with the AFSC.

In June, eight students from Earlham College, Richmond, Indiana, attended a short introductory course on Kenya specially arranged for them by Oversea Service at Holt Hatch, near Farnham, England. The party, almost all of whom are aged 20-21, included Lynne Mansure, Catherine Morris, Anne and Bill Webster, David Boettiger and Walter Brigadier, plus one Englishman, Donald Barhour, who is majoring in philosophy at Earlham.

All are going out to the Masai Country west of Kisii in Southern Nyanza to take part in a work-camp project sponsored by World Neighbors and the Friends African Mission. They hope to build there three small houses and possibly also a church or a school, working and living amongst the Masai people, and with an African group leader, John Makisi of the Friends African Mission.

Professor Moses Bailey retired last June from The Hartford Seminary Foundation, Hartford, Conn., where he taught for thirty years. The Seminary's faculty and the Annual Alumni Banquet on May 21 honored Moses Bailey in the first citation of merit of The Hartford Seminary Foundation. The school established a scholarship fund of \$10,000.00 in the name of Dr. Bailey, the income of which will be used for students meeting the distinction of having been named "The Moses Bailey Scholar."

As announced elsewhere in these pages, Moses Bailey will teach this coming school year in Wilmington College, Ohio.

Five churches in the Soviet Union have applied for membership in the World Council of Churches. The applications will be considered by the one-hundred-member Central Committee of the Council when it meets in Paris August 7 to 17. Churches, in order of the date of application, are the Evangelical Lutheran Church of Latvia, the Armenian Apostolic Church, the Evangelical Lutheran Church of Estonia, the Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the U.S.S.R. A total of nearly six million Christians are listed in the membership of the applicants.

The new address of the Chicago Regional Office of the American Friends Service Committee is 431 South Dearborn. The telephone number is the same, HA 7-2533.

Jean B. Leathem will become Principal of Lansdowne Friends School, Lansdowne, Pa., beginning in August, 1962. She succeeds Gladys B. Chilton, who retires after 20 years of distinguished service to the school. Jean Leathem has been very active in the Upper Darby, Pa., school system for many years and brings to this new post a deep concern for the growth, development, and spiritual nurture of children.

Friends Medical Society released on May 15 a statement concerning the "accelerating threat of nuclear warfare," of which the last paragraph reads as follows:

"We believe that on both moral and practical grounds nuclear warfare is totally unacceptable as an instrument of national policy. We believe that as a means it defeats the desired end of national security as well as that of a world of peace and justice for all men. We believe that war is not inevitable if men and women everywhere clarify to themselves, and to others, the real nature of the human disaster threatened by nuclear warfare, if they encourage and insist on every possible move to disarmament by their own governments, and if they do all in their power as individuals and as groups to promote good will and understanding between peoples. And especially do we urge that physicians and health workers the world over recognize and actively work to prevent the medical disaster of almost unimaginable intensity that would result from any extensive use of nuclear, bacteriological, and chemical weapons. We believe that this is *the imperative* preventive medicine of the world of today."

The Girl Scout Golden Anniversary Plaque was presented to the American Friends Service Committee by Mrs. Leslie B. Schramm, chairman of the Girl Scout Region III Committee, at the June meeting of the AFSC board's executive committee.

Harold Evans, chairman of the board, accepted the plaque in the name of the Committee's Children's Program, which has just completed its twentieth year. He presented the award to Mary Esther McWhirter, director of the program. The award recognized the encouragement and support which AFSC has given to the work and ideals of Girl Scouting.

The ceremony was part of a nation-wide celebration being held by the Girl Scouts of America in commemoration of their fiftieth anniversary.

The following information about honorary degrees which Friends received during commencement exercises in June has come to our knowledge:

Richard H. McFeely, Principal of George School, Pa., LL.D., Swarthmore College.

Esther Biddle Rhoads, former tutor to the Imperial Family of Japan, LL.D., Drexel Institute of Technology.

James M. Read, President of Wilmington College, LL.D., Dickinson College.

Dr. Sheppard A. Watson, President of William Penn College and formerly President of Wilmington College, and Dr. Pliny H. Powers, former Deputy Chief Executive for the Boy Scouts of America, received degrees from Wilmington College.

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

Nineteen leaders from nine Protestant denominations endorsed the ruling of the Supreme Court which forbids any government official from writing or prescribing prayers for use in the public schools. In their statement, which was released by Harold E. Fey, editor of *The Christian Century*, undenominational weekly published in Chicago, the Protestants hailed the Supreme Court's recent controversial decision as protecting "the integrity of the religious conscience and the proper function of religious and governmental institutions." The statement follows:

We are in agreement with the Supreme Court that "It is neither sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance." We call upon the American people to study this decision prayerfully and without political emotion. We believe the Court's ruling against officially written and officially prescribed prayers protects the integrity of the religious conscience and the proper function of religious and governmental institutions.

Friends who read in the newspapers brief accounts of the fire at Old Jordans Hostel, Buckinghamshire, in the early hours of June 13, and feared that treasured Quaker property had been lost, will be relieved to learn that the fire did not in fact touch the main hostel—the former Old Jordans Farm, where Quakers met at least as early as 1669. The blaze was confined to the long outbuilding known nowadays as "The Refectory," and the damage there, though severe, would not appear to be irreparable. The "Mayflower Barn," a few yards from The Refectory at the nearest point, escaped completely. Jordans Meeting House (1688), where William Penn is buried, is some distance away.

The work of the Hostel will be hampered for some months at least, but not, it is hoped, too seriously. The necessary housing of the staff in the main building, for instance, will reduce the number of rooms available for guests. The accommodation that can be offered to conferences will also have to be on a slightly reduced scale, and organizers who have already arranged conferences at Jordans for the coming months, or who are proposing to do so, would do well to get in touch with the Warden without delay.

The Thomas R. Kelly Religious Activities Center at Wilmington College, Ohio, latest of the Quaker school's self-help projects, is almost completed and will be used for the first time for a public meeting in August, 1962.

During the closing weeks of the spring term, students and faculty pitched in with about 300 man-hours of labor to put

finishing touches on the \$125,000 modernistic structure. The work involved hauling dirt, planting shrubs, grading, raking, painting, laying floors and washing windows.

Funds for the \$125,000 building came from a \$25,000 grant from the S. S. Kresge Foundation and \$100,000 from contributions in cash, pledges, and contributed materials.

It will be used formally for the first time August 16-19 when several hundred people from Ohio and Tennessee come to the campus for the Yearly Meeting. Dedication rites for the new structure will be held in the fall. It is named in memory of the late Thomas R. Kelly, prominent Quaker teacher and writer, who was a 1913 graduate of the college.

Correction: It has come to our notice that the five most recent issues of *Friends Journal* have been erroneously paginated. The page number should read as follows:

May 15: 213-236; June 1: 237-260; June 15: 261-280; July 1: 281-300; July 15: 301-320.

The present issue comprises accordingly pages 321-344.

New Court Ruling on Anna T. Jeanes Cremation Fund

Anna T. Jeanes died September 24, 1907, having provided by will that "I give to the Trustees of Fair Hill Burying Ground the sum of \$20,000 to be held in an endowment fund . . . to encourage and aid the practice of cremating the dead to be interred in the said intermural Burying Ground."

There being insufficient applications for this purpose, the Orphans Court of Philadelphia by various decrees stated that any surplus should be used for cremation of the dead to be interred in Philadelphia Yearly Meeting Burying Grounds, and that if any surplus still existed, to pay for cremations elsewhere.

The trustees have just completed and filed their annual account with the Court showing that sixty per cent of the fund had been paid to applicants outside of Philadelphia Yearly Meeting, to places all over the United States, and even in Germany.

The Court has now ruled that the interest of Anna T. Jeanes lay principally in Philadelphia Yearly Meeting and that the Trustees be directed to pay for cremations of members of Philadelphia Yearly Meeting, regardless of the place of burial, and that if any surplus exists, such surplus shall be applied to the maintenance of the Fair Hill Burial Ground.

Interments at Fair Hill have preference under the terms of the will, and the Trustees will pay for the cost of cremation and will also be prepared to assist with some of the burial expenses, if requested.

In view of the new ruling, the Trustees will no longer accept applications from persons not members of Philadelphia Yearly Meeting.

HENRY BECK

Letters to the Editor

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

It appears that America may be in for a bitter and divisive time over the Supreme Court decision on prayers in schools. It seems to me that we cannot but support the decision on

the grounds of civil liberties. Yet we are certainly anxious that those children who (or whose families) are not disinclined should give thought to the presence of God in their lives.

The Quaker answer is at the same time the most consistent with civil liberties principles and with true spirituality. It is to provide a period of two or three minutes at an appropriate time in the school schedule for prayer or meditation as the child sees fit. Those parents who wish may give their child a prayer to use at this time. Those not religiously inclined need only keep silence, thinking about any subject they choose. If state and local school authorities would accept such an approach generally, a great deal of strife may be averted.

Annandale, Va.

DAVID H. SCULL

We note with regret that one of the sponsors of "The Gentle Persuaders," a TV study of Quakers in the United States, is the American Tobacco Company. Friends have long borne a testimony against the use of tobacco, as is evidenced by the queries and advices in many, if not most, of our Disciplines. Now, apparently the name of the Society of Friends is to be used to encourage the smoking of the poison-laden weed.

To me this seems unfortunate, especially when science is revealing new dimensions of the harm caused by smoking.

New York City

HOWARD E. KERSHNER

BIRTHS

BAMMER—On May 17, to William and Kathleen Cook Bammer of 4266 Fauna, Montclair, Cal., a son, GLENN WILLIAM BAMMER. His mother is a member of Rahway and Plainfield Monthly Meeting, Plainfield, N. J.

ILLSLEY—On April 8, to Norman and Ednah Illsley, their second child, a daughter, JANE ALISON ILLSLEY, a birthright member of Florida Avenue Meeting, Washington, D. C.

JACKSON—On June 3, to James J. and Anne Gelhaus Jackson of Shaker Heights, O., a daughter, SUSAN ELIZABETH JACKSON. The paternal grandparents are James J. and Tacy Clark Jackson, of Woodbury, N. J.

MOORE—On June 27, at Lawrence, Kansas, to Thomas W. and Anne H. Thomas Moore, their third child, a son, CHARLES DAVID MOORE. The parents are members of the Oread Friends Meeting, Lawrence, Kansas. Grandparents are Raymond and Lydia Thomas, of Valley Meeting, Pa.

MARRIAGES

PHAIR-COLBURN—On June 23, at Ridgewood Friends Meeting, N. J., MARGARET A. COLBURN and ROBERT A. PHAIR, a member of Ridgewood Meeting.

REGEN-KOSTER—On June 30, at the Scarsdale, N. Y., Meeting House, SUSAN JULIETTE KOSTER and RICHARD WHARTON REGEN, a member of Rahway and Plainfield Monthly Meeting, Plainfield, N. J., son of Curt and Rosalie Regen. Their address is 214 E. Herman St., Yellow Springs, Ohio.

DEATHS

BRADSHAW—On June 21, suddenly, JOHN C. BRADSHAW, aged 46, husband of Evelyn Bradshaw, and assistant clerk and overseer of Virginia Beach Friends Meeting.

IREDELL—On May 20, ANNA P. IREDELL, in her 77th year, wife of William Iredell, at their home in Mullica Hill, N. J.

LIPPINCOTT—On May 16, RAYMOND H. LIPPINCOTT, after a long illness. He was a member of Mullica Hill Meeting, and husband of the late Idella Avis Lippincott.

Coming Events

(Deadline for calendar items: for the issue dated the first of a month, the 15th of the preceding month; for the issue dated the 15th of a month, the first of the same month.)

AUGUST

3 to 8—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Main speakers: Paul A. Lacey, Thomas S. Brown, S. Arthur Watson, Mildred Binns Young. Young Friends and Junior Yearly Meeting.

4—Concord Quarterly Meeting, at Middletown Meeting, on Route 352, north of Lima, Pa., 10:30 a.m.

4 to 5—Connecticut Valley Quarterly Meeting at The Meeting School, Rindge, N. H.; August 4: 11 a.m. to 6 p.m.; August 5: 11 a.m. to 5 p.m.

5 to 10—Young Friends Conference, at William Penn College, Oskaloosa, Iowa.

9 to 12—1962 Gathering of Friends, sponsored by the Continuing Committee on Greater Unity, at Quaker Haven, Ind. For details see issue of July 15.

11—Burlington Quarterly Meeting, at Upper Springfield Meeting, N. J., 2:30 p.m.

11—Abington Quarterly Meeting, at Richland Meeting, Quakertown, Pa., 4 p.m.

12—Annual Reunion of the C.O.'s of World War I, at the Black Rock Retreat on Rt. 472, 4 miles south of Quarryville, Pa., 9:15 a.m. to 2 p.m.

13 to 18—Pacific Yearly Meeting at Bethany Bible College, near Santa Cruz, Calif.

15 to 19—Illinois Yearly Meeting, at Clear Creek, near McNabb, Ill.

18—Bucks Quarterly Meeting at Falls Meeting, Fallsington, Pa., at 10 a.m.

18—Caln Quarterly Meeting at Caln Meeting, Rt. 340, 3 miles northwest of Downingtown, Pa., at 3:30 p.m.

19—London Britain Meeting House, Rt. 896 between Newark, Del., and Rt. 1 west of West Grove, Pa. Meeting for worship at 2 p.m.

26—Old Kennett Meeting House on Rt. 1, east of Hamorton, Pa. Meeting for worship at 11 a.m.

Notice: Meetings for worship will be held this summer through August 28 at Maiden Creek Meeting, Pa., at 10 a.m., as well as at Reading, Pa., at 11 a.m.

Notice: Oblong Meeting will be held on Quaker Hill, Pawling, N. Y., Sundays through August 26, at 11:00 a.m.

SEPTEMBER

2—Annual Meeting for Worship at Adams, Mass., 3 p.m., conducted by the Adams Society of Friends Descendants. Guest speaker: Gurdial Mallik, India.

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), 1201 E. Speedway. Worship, 10 a.m. Elisha T. Kirk, Clerk. Route 2, Box 274, Axtell 8-6073.

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 at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Russell Jorgensen, LA 4-1934.

CARMEL—Worship, 10:30 a.m., Lincoln between Ocean Avenue and 7th.

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Franklin Zahn, Clerk, 836 S. Hamilton Blvd., Pomona, California.

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

LOS ANGELES—Meeting, 11 a.m., Univ. Meth. Church, 4th floor, 817 W. 34th Street.

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

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

SACRAMENTO—Meeting, 10 a.m., 2620 21st St. Visitors call GLadstone 1-1681.

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

COLORADO

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., First-day school, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone CH 8-5432.

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

DELAWARE

WILMINGTON—Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

DISTRICT OF COLUMBIA

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

FLORIDA

DAYTONA BEACH—Regular Meetings for Worship discontinued until Sept. Info. on intermittent Meetings—call OR 7-0457.

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

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 at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7936. Phern Stanley, Clerk. Phone DR 3-5357.

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. BU 8-3068 or 667-6729.

DOWNERS GROVE (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOodland 8-2040.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Corinne Catlin, HA 8-3103; after 4 p.m., HA 2-8728.

INDIANAPOLIS—Lantern Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

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. Cerebral Palsy Center, 800 E. Broadway. Phone TW 5-7110.

LOUISIANA

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

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

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

SOUTH YARMOUTH, CAPE COD—Worship and First-day school every Sunday 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—Meetings Sundays 10 a.m. Meetinghouse, 1420 Hill St. Call NO 2-3735.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Robert Hendren, Clerk, 913 Rivard, Grasse Pointe, Mich.

GRAND RAPIDS AREA—Unprogrammed Meeting held at So. Branch Y. W. C. A., 4550 Eastern Ave., S. E. 1st Sunday: 10 a.m. worship; 11 a.m., discussion. 3rd Sunday: 10 a.m. worship; 10:45 a.m., business. Clerk: Eugene Dungan, 5726 Morse Lake Rd., Alto. Tel. 868-6667.

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

MINNESOTA

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

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.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0838 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-0429.

NEBRASKA

LINCOLN—Meeting and First-day school, 10 a.m., 3319 South 46th Street.

NEW HAMPSHIRE

HANOVER—Meeting for worship, Sunday 9:30 a.m. June 17 through August 26, home

of Dr. William Chambers, Chambers Road, off Wyeth Road, South of Main St. Susan Webb, Clerk.

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, 10:50 a.m., worship, 11 a.m., Quaker Church Road.

HADDONFIELD—Meeting for worship, 10 a.m., from June 10th to Sept. 23rd inclusive. No First-day school until Sept. 30th.

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, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

MOORESTOWN—Meeting for Worship, First day, 9:30 a.m. and 11 a.m., Main St. and Chester Ave.; 10:30 a.m., Mt. 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., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

NEW YORK

ALBANY—Worship and First-day school, 11 a.m., YMCA, 423 State St.; Albany 3-6242.

BUFFALO—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX2-8645.

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

22 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 8-8018 (Mon.-Fri., 9-4) about First-day schools, monthly meetings, suppers, etc.

SCARSDALE—Worship, Sundays, 10 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

SYRACUSE—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

NORTH CAROLINA

CHAPEL HILL—Meeting for worship and First-day school, 11:00 a.m. Clerk, Adolphe Furth, Box 94, R.F.D. 3, Durham, N. C.

CHARLOTTE—Meeting for worship, 11 a.m. First-day school for children and adults, 10 a.m. 2039 Vail Avenue; call FR 5-5949.

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

OHIO

CINCINNATI—S. School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 881-8732. Marg'te Remark, Rec. Clerk, 621-4787.

CLEVELAND—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.

PENNSYLVANIA

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

HARRISBURG—Meeting and First-day school, 11 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 at 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 at 11 a.m.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street, Chestnut Hill, 100 E. Mermaid La., 10 a.m. Coulter Street—with Green Street. Fair Hill, Germantown & Cambria, 10 a.m. Fourth & Arch Sts., First- and Fifth-days. Frankford—Meetings jointly—Penn and Orthodox Sts., 11 a.m. (during August). Green Street, 45 W. School House Lane—jointly with Coulter Street. Powelton, 36th and Pearl Streets, 11 a.m.

PROVIDENCE—Providence Road, Media, 15 miles west of Phila. First-day school, 9:30 a.m., meeting for worship, 11 a.m.

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

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

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

RHODE ISLAND

JAMESTOWN—Conanicut Meeting, First days during July and August, 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, Patsy Hinds. Phone 32-74615.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square. Otto Hofmann, Clerk, HI 2-2238.

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.

VIRGINIA

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

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

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

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

VIRGINIA BEACH—Friends Meeting

House, Laskin Road. First-day school, 9:45 a.m. Meeting for worship, 11 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

BELLEVUE—Eastside Friends Meeting, 158th S.E. and Newport Way (Eastgate). Worship 10 a.m.; First-day school 11 a.m. Telephone GLencourt 4-9601.

SEATTLE—University Friends Meeting, 3955 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MElose 2-7006.

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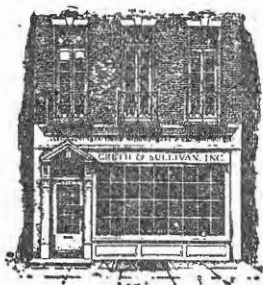
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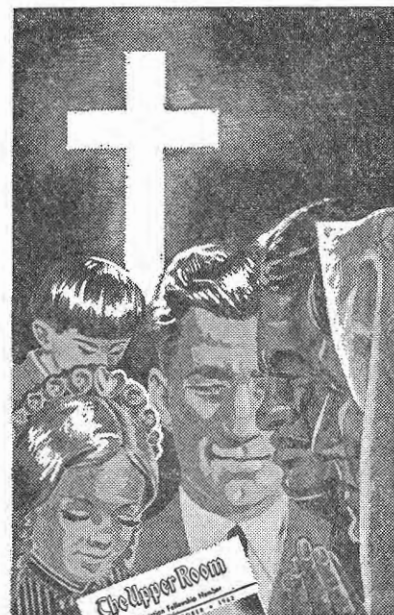
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