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View from the Inn, Silver Bay, New York, scene of New York Yearly Meeting. (Shetch by Eileen Waring)

(See page 465)

E cannot be easy in our own lives when others suffer indignity, injustice, or want. In the spirit of Christ we must be ready to put ourselves at our brother's side and share his burden. As we are true to the divine within us, we can answer to the divine in others.

—Discipline of Pacific Yearly Meeting

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On Vietnam

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

—Matthew 10:28

A MAJOR concern of the 1966 sessions of New York Yearly Meeting has centered on the tragic situation in Vietnam, which we view with deep anguish. Our nation, using the greatest military power the world has known, is devastating a small and relatively defenseless country and destroying the people we claim to be protecting. In an age when amazing technological developments could eliminate starvation and poverty from the earth, we bear gifts of death. Such destruction of human life can only destroy the souls of those who share in this terrible responsibility.

In the face of this crisis, do we respond by turning our backs on our deepest religious insights? Do we dare forget that evil can only be overcome by good? Do we exchange our faith in love for a faith in the ultimate superiority of the bomb? At this moment the spiritual vitality of the Religious Society of Friends is facing a supreme test.

- We call upon Friends to stand forth unequivocally and at all costs to proclaim their peace testimony.
- We call upon Friends to work in their communities, expressing their faith, and to lay their concern upon the consciences of our legislators and of all members of the world community.
- We call upon Friends to examine their conscience concerning whether they cannot more fully dissociate themselves from the war machine either by tax refusal or by changing their occupations.
- We call upon Friends to urge that young men consider in conscience whether they can submit to a military system that commands them to kill and destroy.
- We call upon Friends to obey the Inner Light even when this means disobeying man's laws and to risk whatever penalties may be incurred.
- We call upon Friends Meetings to support acts of conscience by setting up Committees for Sufferings to keep in close touch with deeply exercised Friends and their families who may need spiritual and material care because of their witness.

And finally-

We call upon Friends to express their faith in new, creative, and even dangerous ways. For the Kingdom of God will not come if our faith is weak and our voice is timid. To divert a frightened world from the path of chaos, our light must shine forth with unmistakable clarity.

-New York Yearly Meeting

In the next issue will appear a report of the United States Government's obstruction of the Canadian (not American) Friends Service Committee's efforts to send relief supplies to Vietnam, both North and South.

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Editorial Comments

Travel Is Broadening

NCE upon a time there was a Quaker editor who feared that hers was an insular and parochial existence—that perhaps she needed broadening. Travel, she had heard, was broadening. So she saved her pennies and sailed across the sea to enjoy what, in her quaint American way, she called a "vacation." But when she arrived in England she discovered that she was not on "vacation," but on "holiday." She also found that, although she had considered herself moderately adept at understanding the English language as spoken by Americans, the language spoken by the English was to her Philadelphia ears wellnigh a foreign tongue.

If she was to be properly broadened, she realized, she probably ought to learn what the natives were saying. So she sought ont the British headquarters of the people called Quakers, who, though their words might often be unintelligible to her, obviously spoke the same language. This comforted her, although she was aware that such a craving for familiarity and intelligibility was doubtless an evidence of the very parochialism she was trying to escape.

Then came the day when, still determined to be broadened, she visited one of Britain's great cultural shrines. Perhaps she was dazzled by the glory and the tradition in which she was immersed; in any event, her footwork proved to be rather less careful than (be it hoped) her editorial work, and in less time than it takes to split an infinitive she found her opportunities for broadening confined to four narrow walls of a hospital ward (a hospital ward kindly provided without cost to foreign visitors by virtue of the National Health Service).

Very soon she began to realize that the mysterious process known as broadening may function quite as effectively in a crowded hospital ward as in the limitless halls and byways of the British Commonwealth's capital—that possibly a more comprehensive and certainly a more intimate insight into the manners and mores of another culture can be provided by hospital wardmates and personnel (as well as by the many passers-by circumspectly peering in the windows from the streets) than by all the tourist haunts in the world.

She also discovered anew the truth of the ancient

axiom that kindness is a universal language, unaffected by differences in accent or modulation.

The greatest discovery of all, however, was the almost incredible helpfulness of those British Quakers whom she had barely met. From time to time there have appeared in these pages references to or quotations from The Friend (London). Henceforth any such references by rights should be emblazoned as was the name of H*Y*M*A*N K*A*P*L*A*N in Leonard Q. Ross's famous old New Yorker stories. Members of the staff of T*H*E F*R*I*E*N*D seemed to feel that the misfortune of a fellow worker in the small field of Quaker journalism was their personal responsibility. Never a day passed during that hospital stay but that someone from T*H*E F*R*I*E*N*D did something to make easier and pleasanter the lot of their temporarily fallen comrade, whose name until a few days hefore had been known to them only vaguely.

For the Innocent Abroad this experience was infinitely more than just a broadening one. It was a heartwarming proof that the Society of Friends is really a society and that Friends are really Friends.

Of broadening the American editor may not have gained quite so much as she had hoped, but of spiritual enrichment she has gained immeasurably through the beneficences of those precious British Friends who know that Quaker service, far from being as cold and committee-ruled as it is sometimes unjustly accused of being, must always be a warm and loving personal thing.

Postscript

No one could have been more surprised than was the aforesaid editor, upon returning to these shores from the brief interlude described above, to read in the September 1st Friends Journal that during the emergency created by her disablement Carl Wise would be taking over her duties. Carl Wise is an admirable editor, as many Journal readers will recall, but the embarrassing thing is that at this point there is not any emergency, and the editor is back on the job, only very slightly the worse for wear, though kept more than busy trying to convince doubting callers and correspondents that she really is on hand when these very pages have stated in clear type that she would not be.

What this means, probably, is not that announcements in the Journal should always be taken with a grain of salt, but rather that there is a certain amount of danger in being known as a Micawberish or overoptimistic type (as, in truth, anyone must be who is charged with the oversight of the JOURNAL's financial problems). It seems that the editor's associates so often had heard her whistling in the dark that when she notified them from England that all was going well and that she soon would be back on duty they simply could not believe that she knew whereof she spoke (this being a sort of "Wolf! Wolf!" psychology in reverse). In this case, however, it appears that she really did know, so here she is, feeling more than a little foolish and apologetic at having had to take up so much precious space to deal with so strictly personal a matter—and also feeling grateful to Carl Wise for having been willing to step into a hypothetical breach that fortunately did not develop.

Letter from a Son

Jeffrey Rush, a student at Cheltenham (Pa.) High School and a participant in peace activities of the Young Friends Movement, wrote this letter to his parents after they had denied his request for permission to take part in a peace walk from Philadelphia to New York City.

Dear Mom and Dad,

They say a person is really the culmination of all past experiences, and I believe this is true. I am proud of my home environment, and I can't express how glad I am that I have been brought up with such high ideals, that I have been taught what is right and wrong with regard to the existence of other people.

I am an idealist, not a pragmatist. I believe that people can live together and, in this age, have to live together; and each one of us has to do all he can to bring about this end. If this idea be faulty, and sometimes this society tends to think it is, then your teaching and ideas and hopes are responsible for this mistake. I don't think it is a mistake. I think men are better than animals and can strive for this perfect society. But I am not experienced. I have not seen the horrors of the modern world where people's material drives are more important than personal integrity and self-respect. My idealistic views have not been tarnished, as yet, with any realistic views of life.

Why then, if this is my situation, should I be allowed on this walk? I'm still a child, and I realize this through my difficulty in accepting disappointments. I have a lot to learn of the political, social, economic realities in life. The reason, I believe, for my going on this walk is self-judgment. I believe that I have a strong enough character

to do what's right no matter what the pressure. All my life I have been taught self-judgment; and at summer work camp, when it was up to me, I was grateful for my training and was proud of my judgment. That summer gave me great confidence in myself because I learned that I could do what's right without anyone's support.

I am too immature and uneducated to understand civil disobedience. As I study it and mature, I will make a decision on it. But right now I will not commit civil disobedience. As I see it, there would be one possibility where civil disobedience could occur. If a police officer would not permit us to pass through a town, some would wish to walk through anyway; however, as decided by today's meeting on group policy, the walk would bypass the town. If it did not, I would leave the walk because its beliefs would not agree with mine. I am an individual expressing my views through the group, but if our views differ, it is my duty to leave the walk.

I have started the lifelong process of finding myself. I am trying to experiment to find out what I am really like. I have found the nonviolent movement to be the way I believe in. I believe that we can tell our side of the story without force; and I think that if in bringing my point of view to someone I get hurt by someone else, it will have been a worth-while sacrifice. Yet I am not sure I am strong enough to do this, and I want to find out from experience, not from someone telling me if it is right or wrong.

I want to go on this walk because I am ashamed. I am ashamed that the citizens of the world, of which I am one, have to resort to the tragedy of Vietnam to win an argument. I am ashamed of the chronic stockpiling of nuclear arms that can destroy this world three times over. And whether I end up right or wrong politically, I want to make the everyday man think about the issues and make him come up with his own acceptance or rejection of the situation. I want to stir him up from the rut of lethargy.

I know that, no matter how hard I try, I can't grasp the magnitude of your decision. I also realize how tolerant and fair you have been. Don't pity my disappointment, for disappointment is a big part of life, and I must get used to it. Consider my self-judgment, my need for expression, and my self-reliance. I have confidence in them. I will willingly abide by any decision you make, because I realize your actions are in my interest.

Sincerely,

TEFF

A miracle is not where a physical law is broken, but where spiritual law is obeyed.

-Letter from Monteverde (Costa Rica) Meeting

Spokesmen for God

By J. CALVIN KEENE

This article is excerpted from the 1966 Shrewsbury Lecture, "The Prophet and His Message," delivered on June 12th at Shrewsbury (N. J.) Meeting. The author, a member of Friends Meeting of Washington, D. C., is Professor of Religion at the St. Lawrence University, Canton, New York, and a co-author of The Western World of Faith and Reason (Harper & Row, 1963). The complete text of the lecture, sixth in an annual series, will be published by the John Woolman Press (copyright © 1966 by the John Woolman Press, Inc., Indianapolis, Ind.) This version is published by permission of Shrewsbury Meeting, the John Woolman Press, and the author.

THE Hebrew prophet's message was not something that the prophet felt he had himself created or consciously reached as the result of intellectual consideration of a national problem. He felt that he was acted upon by someone other than himself; that God had taken the initiative with him. The situation is radically different from that of the mystic, for the latter, as a result of his absorption in the eternal, is uninterested in either history or time, while the prophet is deeply concerned about the here and now, the active forces in history, and the future of his people.

In biblical times many persons claimed to be prophets and belonged to the prophetic guilds. We think of the group of such prophets opposing Jeremiah's message to the king (that he should surrender to the Babylonians), advising the king in the name of God not to make peace with Nebuchadnezzar, and promising that God would deliver the Hebrews. Jeremiah, however, stated that his was the true message and that the others were lying prophets. How could one know with certainty? The answer appears to be that at the time there was no sure way of knowing. Jeremiah himself criticized his opponents on three grounds: first, their message lacked teaching on morality and ethics; second, they did not see the relation between sin and destruction; and, third, they imitated each other, while the true prophet, having a message coming from God, was an original. Ultimately, it was the prophet's own inner sense which gave him his conviction of complete certainty about both his calling and his message. The test, finally, between true and false prophets was made generally by the community's own sense of where God was truly found, rather than in subjective feelings. The messages rang true over the decades and centuries.

Like the Hebrew prophet, the Christian also has one center to his message: the sovereignty of God. Yet, although the Christian message contains the same elements as the Jewish, now the new knowledge of God in Christianity lifts it to a high plane of love for God as revealed in Jesus and love for fellow men not known in the Hebrew prophets. For Christian prophets have before their eyes the incarnation of God in human life.

The early Christian understanding of the New Covenant, ushered in by Christ, is the vision which George Fox also knew and incorporated. He himself had had inner, spiritual "openings" which gave him the meaning of Christ for his time and circumstances. As a Christian prophet he received God's words, to be spoken to sensitive fellow Christians and lived in his society. These fellow Christians were in their turn inspired by the spirit and in turn also became mouthpieces for God. The message of all of them was that of God's kingship and, consequently, the need for man's proper obedience to God, the coming judgment, God's compassion, and the availability of redemption. The call of Fox was received in ways similar to that of the ancient prophets. His was not simply a stimulating "mystical" experience, to be appreciated by himself alone, but was a message with which he was entrusted, to be addressed to the community of which God is the head. It called the members of that community to obedience to the Word. God's revelation met the needs and directed the activities of men in their particular situations. Running through all Fox did and said was the prophetic emphasis upon God's demand for ethical perfection.

Long before the Protestant Reformation the formalized Christian church had largely lost the original emphasis on prophetic revelation. The spirit had been found too difficult to control and too easy to misunderstand. Frequently it seemed more demonic than divine. The Christian church replaced the prophetic and spiritual expectations of Paul by the sacramental system, substituting for free movement of the spirit a controlled pattern of church life. The effect was the threatened loss of the element essential to a living religion: the experience of at least some members in the religious community knowing the divine. God's relation to His church was "frozen" in a set of ceremonial holy actions, in those sacraments which alone were interpreted as the vehicles of God's grace.

George Fox had experienced for himself the fundamental Christian relationship—that of the individual called to the prophetic role as a spokesman of God to the Christian community, the carrier of revelation to others. This it was that he lived and taught, and it was this that became early Quakerism.

Words such as "revelation," "redemption," even "God," leave conceptual blanks in the thinking of modern men, especially those who have been reared outside the Christian church. How, then, can these prophetic experiences best be understood? Should we think of these men, for instance, as mentally unbalanced—as at least partially insane? That would be going too far, for, as William James pointed out, the fruits of the work of mystics and prophets have been so positive and creative, so vital to society, that they cannot be explained on the basis of sick minds. If not the product of insanity, are they, then, perhaps understandable as products of the human psyche in its depths, unrelated to anything that might be called "God" or "divine"? Or were these prophets correct in their conviction that their lives were in some amazing way joined to the ultimate Reality and genuinely responsive to it?

One of our first difficulties is that of knowing what is meant by the *self*, or the *psyche*. Usually we mean the conscious mind; yet everyone is aware that his self is far more extensive than the single point of awareness which is his consciousness at this moment. His self includes all his past experiences, memories, and other elements of

The ideal is that the worshippers gather in silence, and . . . each offers himself or herself to God in uttermost self-abandonment . . . The communal worship thus begins, as all worship must begin, with an individual act of self-giving. . . . As the sense of God begins to dominate the meeting to the exclusion of all earthly thoughts and needs, a new experience comes to the group. As the living silence lays hold of them individually, they become conscious that they are no longer so many separate entities; they become fused together in a unity . . . quite impossible to express in words. . . . And this blessed unity involves no loss of personality; rather are they conscious that their individual personalities have been heightened and made more vividly alive. . . . The gathering may pass its full period in silence, or short utterances ... will rise to the surface like bubbles on a full pool. ... If they truly grow out of the silence they will become a part of it and will but serve to express the unity and blessedness which are a part of the experience of all alike. -GEOFFREY HOYLAND

which he is only dimly aware. What are the boundaries of the self? Who is brave enough, or rash enough, to try to say?

The fundamental element in prophecy is a deep inner experience, having ecstatic overtones. All direct religious experience contains some of the elements of this inner happening—something mysterious taking place within oneself, an action which cannot be identified with one's conscious intentions. Because of it one is momentarily in possession of a wider consciousness and feels himself part of a larger reality than himself. He finds his own small self lifted up, inspired. I doubt whether anyone has not known something of this type of experience, at least in its elementary forms.

"Revelation," this experience is called on its highest plane; "inspiration" may be an acceptable term for its more common manifestations. In the latter form it need have no religious overtones, for it is a necessary element in all creative work. The "inspired" artist or writer does not normally regard himself as being in close touch with God; yet something happens to him whenever work of a high quality proceeds from his depths. The meaning and value of creative work often seems the greater as it proceeds from the unconscious. Coming from this nonrational source, it may have the power to awaken the subconscious of the sensitive person who reads or looks or listens.

It is a very strange matter, this sense of inspiration out of which creative work arises. Yet the sense alone is no guarantee that the inspiration is genuine. For the prophets, the sense of the One who called them and gave them a message was a necessary part of the experience. Not only did something arise from the depths, but it was an Other, not to be identified with their own depths, who was doing a work through them. The prophet's first awareness of this Other was in the call which introduced him to the prophetic life. In its most general form, revelation may be interpreted as removing veils which seem to separate the individual from truth that is all about him, yet is unseen until the veils are drawn aside. In this form of experience God or truth is felt to be present always; but it is up to man to open his eyes and see this truth. Although such a view fits the mystical experience, the prophet cannot readily interpret what happens to him in mystical terms. The sense of the otherness of God before which he feels his own sinfulness appears over and over.

The particular message for his day given to the prophet adds an element of the specific which does not permit him to think of the experience only in terms of insight into ever-present reality. The God who has made himself known to him and given him his commission is not just an eternal principle, or Absolute, but a living God

New York Yearly Meeting at Silver Bay, July 22-29

Reported by Asta Friedrichs. Illustrated by Eileen Brinton Waring

THE setting is familiar, practice and procedure are old and tried—yet each Yearly Meeting is a new and deeply moving experience for its members. The Silver Bay campus seems dotted with Friends—groups under trees and on porches; committees, "standing" as well as "sub" and "ad hoc"; full sessions in the auditorium; small informal gatherings—all of these moving in concentric circles around the true core of this Yearly Meeting: the search for renewal.

At the first meeting for worship on July 22nd was heard a plea for renewal of the dedicated openness to God's will which brought our forerunners firmly through so many obstacles. This was followed by an equally eloquent challenge that we be willing to suffer and that we have the courage to face the implications of evil in ourselves and in the world. These thoughts remained the keynote of all deliberations, whether meetings for business or for worship. Dorothy Hutchinson in her morning meditations and Robert James in his address on Saturday night further developed this central theme.

Attendance and composition of the Meeting were comparable to those of previous years: 595 attenders, 237 of whom were children. We had visitors from other Yearly Meetings, but—probably in view of next year's Friends World Conference—our foreign friends were few this year. We enjoyed the fellowship of James and Joyce Drummond from Lancaster Friends School in the George Fox Country (to which there will be a general pilgrimage in 1968). Lee Bok Kim brought serenity by reading her poems in Korean and English.

The volume of business to be transacted was tremendous: many committees reported and requested approval for past and present actions taken; many concerns were presented and considered. The sessions of the Meeting were in the deft hands of our clerk, Delbert Replogle, with his skilled and devoted assistants. Friends' contributions, however, tended to be lengthy, and sessions were long.



Epistles and extracts read at the opening of meetings filled us with an exhilarating glow of world-wide fellowship. Varied in expression, they conveyed an astonishing unity of spirit. In its own area New York Yearly Meeting has a chance to practice unity in diversity as it lives with a dichotomy whose balance may be delicate at times. (But it works!) Members asked for help in finding ministers for pastoral meetings, while others felt that all struggling small Meetings, pastoral or otherwise, should be considered and that more links between Meetings



should be established. More frequent intervisitation and an improved newsletter were suggested. Friends were able to put these loving concerns for each other into practice during the discussion of the proposed Leadership Development Campaign for the Earlham School of Religion, which met with approval. The forthcoming Friends World Conference was discussed, and details were given by Edwin B. Bronner. Attendance is to be strictly limited to 900. Although delegates have been chosen and the Conference will be a closed body, there will be many ways in which "rejected and dejected" Friends may help; Powell House, for example, is planning a small conference to follow the Great Event.

Apart from spiritual renewal (our main concern) there is a statistical renewal—through admission of new members and through our young people growing up. Problems of outreach and conditions for membership were discussed. Friends should realize that it is a question not only of what the new member can do for the Meeting, but also of what the Meeting can do for the new member. There was great concern about reaching students in high school and college. Several schemes in this direction are under way, and a pilot venture is to be launched under the care of the Advancement Committee. In this context, we were interested to hear of a Friends General Conference plan for use of communications media, especially since two of the areas selected for testing (rural and suburban) are located in New York Yearly Meeting territory.



Speakers' table, with Dorothy Hutchinson at microphone

Since our young people remain our best hope for the future, the Meeting was delighted to receive their reports—in great form and style—and was impressed by a new urgency in their questions and outlook. Adult members were cheered by the statement that the young people had found them "quite flexible" and, in fact, attributed the success of the Junior Yearly Meeting to the high quality of its adult advisers. All of our speakers made a point of talking to the various younger groups, so these were well briefed on the major issues of the day. One vital question remained in our minds: Are Meetings ready to receive new Friends?

The Yearly Meeting received a wealth of information on the activities of its committees. One committee (education) was laid down, having outlived its usefulness; two clusters of committees were streamlined—those dealing with the Friends World Institute (which were combined into a Committee of 25 Overseers) and those dealing with Peace and Social Concerns (which were merged into the New York Yearly Meeting Peace and Social Action Council, with two constituent bodies and, so far, eight project committees). Our Friends in Washington continue to be active; the Meeting received a report about FCNL activities in general and another about a "Wednesday in Washington"—obviously an arduous and not always successful task. We were pleased to endorse the newly established William Penn House, of which Robert and Sally Cory, formerly of Scarsdale, N. Y., are the directors.

The institutions under the care of New York Meeting are doing well. Personal reports by two students about life at Oakwood School and at Friends World Institute and what it meant to each of them were well received. The McCutchen continues to take care of older Friends, and Powell House—thanks to a successful Fund Drive—is building and enlarging. All three branches of its activities have been in operation this summer: the Youth Center, the Family Camp, and the conference and retreat center itself. The Health Committee furnished two informative sessions on Alcohol and Drugs. All of these valuable reports—too many to be listed—were based on the hard work and devotion of committee memhers, to whom we owe gratitude and continuous support.

The recurrent question of ecumenical relations was again raised, and Friends were reminded that unity does not mean uniformity.

A major decision was made when the Meeting approved a proposal by the Committee for Peace in Vietnam to send parcels to Vietnam (North, South, and National Liberation Front) through the Canadian Red Cross or through whatever channels are available.

One of the charms of Silver Bay is the high standard of musical offerings by its staff. This year one of our morning meetings for worship explored the use of music as an aid to reverent and creative seeking after God. The result was an experience which, some members feel, opened up new and exciting possibilities. While the search continued in an evening fellowship group, another group explored creative art in its relation to spiritual experience. Quite a number of artistic and creative memhers were thus discovered.

The impact of Robert James' address was felt throughout the Meeting; Dorothy Hutchinson, brilliant, warm, and profound, guided our daily meditations; and our third speaker, Edwin B. Bronner, summed up the Meeting by a delightful "exercise" wherein he took us through the high and low moments of Yearly Meeting, leaving us with much food for thought.

A fitting minute by the clerk closed the session officially. On Friday morning a last meditation by the lake and a last meeting for worship in the auditorium brought the 271st New York Yearly Meeting to an end.

It is fashionable to believe that "do-goodery" cannot be genuine. It seems that the objection people have to harnessing the emotion of love to other people than offspring or lovers is that it may bring some sort of satisfaction to the giver. But is this so awful? Anyone who has done himself a lot of good may look as pleased as he likes. But if you have done someone else a bit of good, apparently you're supposed to look blank and uninvolved and ever so humble.

Rethinking the Queries

By R. W. TUCKER

THERE is a tremendous amount of discontent among Friends on the subject of Queries. Scarcely a year passes in which some body of Friends, somewhere, is not busy revising its Queries. There seems to be a general feeling that they are one of the more precious parts of our heritage and ought to be preserved but that they are not doing the job they ideally ought to do.

Then there is a good deal of disagreement (mostly unarticulated) as to just what the ideal function of Queries ought to be. At one end of the spectrum is the Meeting in which, every month, Friends are appointed to bring in a tentative written answer to that month's Query, which is then thoroughly discussed. Answering the Query is considered one of the most important of the Meeting's spiritual exercises. At year's end, the set of answers is sent to Quarterly Meeting as an annual report. At the other end of the spectrum is the Meeting in which Queries are thought of as purely inspirational and are used ritualistically. The Query for each month is read, there are several moments of silence, and the clerk records that "the 8th [or whichever] Query was read and silently considered." At year's end a state-of-the-Society report is sent to Quarterly Meeting.

From a Yearly Meeting viewpoint, the system of state-of-the-Society reports (not based on answers to Queries) is highly unsatisfactory. Fifty different Meetings are quite capable of deciding to write on fifty different subjects. Collating their reports becomes an intolerable burden. More importantly, the Yearly Meeting does not receive the information it needs. The whole point of such reports ought to be that a clear picture is presented of the Yearly Meeting's general condition—especially of its weaknesses and needs. The reports should serve as a basis for decisions and for all sorts of remedial actions of the kind that are best done on a Yearly-Meeting level.

On the other hand, answers to Queries (presented as an annual report) no longer help a Yearly Meeting, either. It is easy to collate specific answers to a specific question and to see exactly what the general condition is; but when the question is "Are your Meetings a source of strength and guidance?" and all the answers say, "Mostly, yes," there is little practical benefit to anybody. This of course is why there is a trend toward state-of-the-Society reports; and that, in turn, is why the use of Queries is becoming ritualized.

Is it undesirable to let the Queries become ritualized? Friends will answer this according to their own experience. Many of us have never belonged to a Meeting that really took the Queries seriously; or, if we did, we may remember the process of answering them as boring and irrelevant. Others can testify that the Queries, properly used, can add a whole dimension to the inward life of a Meeting and can be a major force in cementing a group of Friends into a community. But if their experience is to be made general, if the Queries are

to be given a functional meaning once more, we will have to rethink them in a much more radical way than so far we have been willing to do. For what makes the present Queries irrelevant, except for ritual purposes, is not their wording but our whole approach to them.

Our present approach begins with the assumption that Queries should be inspirational. This, in fact, is a product of a situation in which they have little use or meaning except for inspiration. And, of course, it is an approach that exacerbates the very situation that produced it.

Originally, the Queries were written simply to elicit information. Preparing that information turned out to involve self-examination, and so, in fact, the Queries were inspirational. But this was no more than a by-product. If the same approach were adopted today—if a set of Queries were prepared purely in terms of the need for information—it is likely that they, too, would turn out to be inspirational. Surely it is worth trying, at least.

If relevant Queries are to be written, we ought to have many more of them. The decline in their function has happened precisely because eleven or twelve questions, no matter how detailed, no longer offer scope for the variety of things Meetings want to report and Yearly Meetings want to know about. So the first step in making Queries relevant is to make them biennial. We need to have, say, twenty-two Queries, eleven directed to he answered in odd-numbered years, and eleven in even-numbered years.

Biennialism will have at least two desirable by-products. For the Monthly Meeting, it will mean that each Query will come up less often and will be less familiar; there will be a much greater sense of freshness in answering it. For the Yearly Meeting it will lead to a systole-diastole rhythm in respect to what Yearly-Meeting sessions devote their time to; the problem of too much busyness at Yearly Meetings will be partly solved.

With this many different Queries to play with, we could do a great deal indeed with them that we now cannot. One thing to do is to go through the supplementary Queries and the Queries addressed to Worship and Ministry and pull some of that matter into the general Queries. For instance, "What is your Meeting's chief need?" is surely something an entire Meeting can consider with profit. The Meeting on Worship and Ministry properly has a special interest here, but this could easily be taken care of; we could suggest that the tentative answer to this question he prepared by Worship and Ministry for submission to Monthly Meeting.

A general review of all the information that is annually collected from Meetings will be fertile with ideas for Queries. For instance, the statistical report. There is no urgent reason why statistics could not be collected in alternate years; to spot a statistical trend, one already has to look at several years of statistics. Why not write a Query in conjunction with the statistical report? Ask if a Meeting is satisfied with its membership and the changes in it; and if not, why not, and what is

R. W. Tucker, a free-lance editor and writer, is a member of Springfield (Pa.) Meeting.

it doing about it. If it is declining, why? If it is growing, why? Is it too large or too small? Those are questions that would really set a Meeting to thinking, and the answers would he of great practical help to the Yearly Meeting.

A committee ought to sit down and go through several piles of state-of-the-Society reports and try to figure out just what it is that Meetings feel is desirable to report. Then this information could be rationalized into Queries, where it could easily be processed and used.

The objective, at all times, would be to find out if Meetings are really doing their jobs, and just where they are falling down, and why—in a way that not only stimulates them to think about their problems but also provides the Yearly Meeting with data to help it help them.

Implicit in all this is the suggestion that Monthly-Meeting answers to Queries go directly to Yearly Meeting and be collated and summarized there. This could well turn out to be less difficult than the present job of collating disparate state-of-the-Society reports. And it would be enough more important than the present system to justify any additional labor.

What, then, about Quarterly Meetings? What is needed here is Queries addressed specifically to the Quarters and asking specifically about matters that are peculiarly the business of Quarterly Meetings. For instance: "What are you doing to stimulate and program intervisitation among constituent Meetings? Which of your Meetings suffer from too little ministry, and what steps have you taken to get other Meetings to help them? What are you doing to arrange mutual aid in practical matters among constituent Meetings? Are any of your Meetings crippled by inadequate physical facilities, and have you initiated help for them?" Four such Queries could be written to be considered at the rate of two a year, with answers going to Yearly Meeting for collating. Thus two of the four sessions of Quarterly Meetings would be devoted mainly to Queries and the other two sessions would be left open. This could go far toward making Quarterly Meetings more relevant.

This approach to Queries is in some ways a radical departure from present practices. But it is only radical on a superficial level, for its purpose is to return to the original function of Queries in a way that will make them meaningful and important to us in our generation, as they once were to former generations.

A Progress Report

By LOUISA BECK

FOR several years, except during the barefoot, blue-jean summers, I went to church almost every Sunday. I don't quite understand why. It was a painful and self-conscious weekly event—with all the dressing up and sitting for such a long time sweating against the prickly petticoat and the redvelvet cushions; with always cringing when my quarter clanged into the offering plate in the church silence; and with always dodging the minister and the little old ladies at the end of the service. Somehow, in spite of my uncomfortableness, I was lured to church. There was something curious about this cold, high-ceilinged world which was always trying to touch me but couldn't.

In church I was told that it is good to pray, and I was taught the usual prayers and creeds. I was very devout and learned to say the Apostles' Creed so well that it would sound something like this: "IbelieveinGodtheFatherAlmighty-Maker-ofHeavenandEarth..."

Such efficiency cut my prayer time to a spectacular minimum. Sometimes, if the Apostles' Creed did not seem quite long enough, I would throw in the Lord's Prayer, The Twenty-third Psalm, and "Now I Lay Me Down to Sleep"—all at the same machine-gun pace. Occasionally I would even cater to God's sense of humor and say for him the prayer my mother had devised so my sister would say her prayers:

Now I lay me down to sleep— Two green angels at my feet, Two purple angels at my head, To guard me when I go to bed.

My prayers were most colorful—even those having nothing to do with green and purple angels. All the prayers were mapped out, and they wound back and forth from station to station, much like the route to be followed on a child's board game. "God, the Father Almighty, Maker of Heaven and Earth" was always attended by a picture of a carpenter in blue overalls on a tall yellow stepladder. "The valley of the shadow of death" was always jelly-bean lavender.

Time went by, and every night I prayed four or five prayers in less than a minute. I could never get down to the business of sleeping until I had recited. If I should forget momentarily, a dull itch somewhere inside teased me until I would remember. Then I would recite, roll over, and fall fast asleep.

But after a while I began to suspect that it was cheating to say all those words unless every one of them meant something for me. So I would say all five prayers very slowly, lingering over each word until I thought it had meaning for me. I even invented my own prayer: about me in my words. But after a few weeks my own prayer became just as rote as "IbelieveinGodtheFatherAlmighty..." So I relapsed into the automatic one-minute-a-night prayer system because of a sort of superstitious I'd-better-do-it-just-in-case feeling and to appease my itch so I could go to sleep. Prayer became the token I had to deposit in the slot at the gate before I could go to sleep.

I felt ashamed when I prayed, because I always asked for things; so, to make up for it, I would add a long string of thank-you's for my blessings and a just plain flattering part about how wonderful God is—to show Him I was not thinking only of myself. But I knew nothing was sincere except the "give me" part.

It was impossible to ignore what I knew. I began to suspect that the significance of prayer lay not in its hoped-for result but in the act itself. I did not know where to begin in revising my thinking. I wrote of my confusion to a friend. He answered:

Many times I have prayed for strength, patience, courage. And what can I give back? One does not think of giving back in prayer . . .

Louisa Beck of Sunbury, Pa., who was in last June's graduating class at George School, Pa., presented this essay at the Commencement exercises. She has just entered Swarthmore College.

And then there is another kind of prayer in which man is so close to life, so in harmony with it (as one feels most often in the presence of nature) that he rejoices to be with all things in the world.

So—it was not wrong to say "give me" and not to give in return. So—at those best of all moments when I had felt myself to be a part of the wind and the blowing tall grass, I had been praying. Suddenly I understood.

But could I be satisfied with this definition of prayer? This feeling of oneness with all about me happened so rarely. Did I not need some sort of mechanical device to lull my spiritual yearning between those all-too-infrequent moments of real prayer? I sternly told myself "No! It is all a habit, and there is still an element of superstition in your motives." Now had begun my painfully conscious struggle to deny that old habit.

One day I was troubled, torn from myself, because I had acted not as I thought I believed—but I did not feel wrong about my action. Two mutually excluding sides were struggling in me. I hegan to walk and in the course of my wandering came upon an old hay wagon. I stretched out on its sunwarmed, roughened boards and lay looking up into the trees and the sky beyond.

I could feel the great harmony in everything about me. And I was not a part of it. I grew angry with myself, knowing from previous experience how it should be—and impatient that I could not immediately have that peace. But Nature was inexorable. And I saw in the face of her harsh impersonality that nothing I could do, so long as I was not whole myself, would win me oneness with the world outside me.

Now I have thought about that afternoon and have defined prayer as it best seems to fit me at the present moment.

First, I would call it "prayer" only when I am utterly yielding—when I say "give me" and accept with no thought of repaying. For prayer is much deeper than commerce.

Then, I would call that moment "worship" in which I feel the life force in me the same as the life force in everything around me. Worship—a pure "not-being-thought-about" joy, deeper than words; wonder so fundamental that it cannot be held at a distance and articulated.

What I usually want when I pray "give me" are those qualities which will help me to reconcile the warring factions in myself and will make me whole again. And when I am whole, I am capable of worship.

Book Reviews

THE CORRUPTED LAND. By Fred J. Cook. Macmillan, N. Y., 1966. 335 pages (plus notes). \$5.95

Man's ancient struggle of conscience vs. greed is illumined in lively muckraking style by this volume centering on our foibles in economic, political, and communications activities.

Cook tours current piracy in business: price-rigging, subjugation of personal morality, enforcement of dishonesty to stay even with competitors. "At Carthage," he quotes a Greek historian, "nothing which results in profit is disgraceful." Translating that for today, he concludes that in our "free-enterprise" system only profit counts.

Other chapters reveal how Billie Sol Estes and Bobby Baker "made it big" by trading on position or emulating the actions of Texas millionaires—whose influence reaches right into the White House.

Whereas in the era of Lincoln Steffens protest might lead to reform, Cook is afraid that hardly anyone cares today so long as he gets his share. We have a society, he says, which "no longer possesses the saving grace of moral indignation."

Cook's book has that ring of moral indignation. It also has an animated parade of girls giving their all on call, cheats from TV quiz shows, and one young bank robber, caught with the goods, who shrugs and protests: "Everybody's robbing banks these days. I'm an honest, law-abiding citizen."

Well, maybe it has come to that. Everything else being equal, who is to say the young robber is less honest than some men in high office? More to the point, if Cook's book be truth, how do we persuade our children that honesty is good policy? Is there a way we can use information like this in adult class to shore up personal resolve and to keep visible that ocean of light?

Paul Blanshard, Jr.

QUEST FOR DIALOGUE: 1966 Rufus Jones Lecture by GORDON L. LIPPITT. Religious Education Committee, Friends General Conference, 1520 Race Street, Philadelphia 2, Pa., 1966. 46 pages. 60 cents

Gordon Lippitt's pamphlet comes at a time when Friends are urgently seeking to open lines of communication not only within the Society of Friends but also with other groups and individuals. The reader will discover that what he usually assumes to be dialogue is often superficial in nature. A discussion of barriers to dialogue identifies some of the problems that have been faced in the past, while elements in establishing dialogue are clearly defined to aid in future attempts at communication.

If the opening pages and diagrams appear to herald heavy going, study groups will be aided by the accompanying study guide prepared by Elwood Cronk. Selected anecdotal material, set apart to aid in understanding certain sections, contributes to the attractiveness and readability of the pamphlet. A bibliography for "looking further" is included.

This pamphlet is recommended for use by adult First-day School classes and discussion groups, Meeting and Yearly Meeting committees, and families, as well as by individuals.

ELIZABETH W. ELLIS

THE MARTYRS: 16 Who Gave Their Lives for Racial Justice. By JACK MENDELSOHN, Harper & Row, New York. 227 pages. \$5.00

In the decade following the 1954 Supreme Court decision against segregation sixteen persons died in the South in the cause of civil rights. Ten were Negro, six were white. Jack Mendelsohn, minister of Boston's historic Arlington Street Church, traveled extensively, visited families, and examined correspondence in order to bring to us in this book a lovely and moving account of these lives which ended suddenly by violence.

Though he calls them martyrs, the author wisely eschews the temptation to paint the sixteen who lost their lives as saints. Instead he gives us a whole gallery of portraits of very human and ordinary people. Mrs. Viola Liuzzo, who was killed on the road from Montgomery to Selma, emerges as a courageous and warm-hearted person who was often hyperactive and sometimes lacked judgment. James Reeb, the Unitarian minister working for the American Friends Service Committee at the time he was clubbed to death on the streets of Selma, Alabama, is painted as a man with a deep concern for people and a restless spirit that caused him to change both jobs and religious affiliations frequently. Jonathon Daniels, the young Episcopalian seminarian shot in Alabama in August of 1965, questioned his own mixed motives in going South. The reader can identify with these very human people and can absorb what seems to me the compelling message of the book: that one need not be perfect to give one's life to forwarding man's march toward justice and equality. MARGARET H. BACON

YEARBOOK OF AMERICAN CHURCHES FOR 1966. Edited by Benson Y. Landis. Department of Publication Services, National Council of the Churches of Christ in the U.S.A., N.Y., 1966. 250 pages. \$7.50

In this well-organized, easily-handled volume (the year-book's thirty-fourth edition) is collected comprehensive information—data, statistics, names, addresses, etc.—on 260 religious bodies in the United States and Canada, together with data on their related activities and organizations. The Yearbook contains three parts: Calendar of the Christian Year; Directories (religious bodies, ecumenical councils, church-related college and universities, theological seminaries, religious periodicals, and service agencies); Statistical and Historical Section (membership, finance, church trends and developments, and recent editions of the Scriptures). An index and a guide for the interpretation of church statistics add to the usefulness of the volume.

DEATH AND IDENTITY. Edited by Robert Fulton. Wiley, N. Y., 1965. 415 pages. \$6.95

Compiled from many sources by more than twoscore authorities in their specialized fields, this book is a scientific examination of the fact of death and its effect on the living. It represents, as well, a reorientation of thinking as it treats of the many problems that can follow upon the fact. Death, as a subject, was at one time almost unmentionable except in its religious aspect; now, with a hurgeoning population advancing in years and with the direct approach that science is ever exacting, different attitudes and emphases are apparent. This carefully documented investigation will fill in an area of understanding, for the attitudes studied are those of every age group and of many different cultures. Perspective is given toward bereavement and grief as case histories are related—each one fascinating, often provocative.

The factual exactness and hard clear thinking of the scientific mind are apparent throughout the book in theoretical exposition and experimental studies, but there is little beyond the physical process involved and the human reaction to it. A bibliography of several hundred related books completes the study. An index might also have served a real purpose.

ELIZABETH YATES

RED CHINA TODAY. By Hugo Portisch. Translated from the German by Heinz von Koschembahr. Illustrated. Quadrangle Books, Chicago, 1966. 383 pages. \$6.95

Hugo Portisch is the Austrian editor-in-chief of the Vienna Kurier, a former diplomatic aide, and a reporter on international affairs. Red China Today, originally published in Germany and Austria, is the record of a two-months' journey alone in 1965 by train and auto through Canton, Wuhan, Peking, Shenyang, Anshan, Fushun, Changchun, Nanking, Shanghai, and back to Canton. It touches almost every area of Chinese life in depth and in detail.

Though lacking knowledge of Chinese and previous experience in China, Portisch tries to combine as many viewpoints as he can and manages to portray a panorama of the cities, industrial centers, schools, cultural centers, and agricultural communes that is perceptive and nonpartisan. To this is added background on China's historical pre-eminence, its religious and philosophical attitudes, its imperial traditions, and, above all, its feeling of being the center of civilization. The communist regime is shown to be in the main line of the recorded bistory of China, a country without Western-style individual dissent or an economic system based on profit, but unified and self-sustaining in a traditional pattern of self-imposed isolation.

Chinese authorities did not invite Portisch to China and did not know how to classify him. Their perplexity may explain why it took them two and a half years to grant him an entry permit. In the end he was allowed to see almost all of what he asked to see—except Tibet. The result, Red China Today, sets a high standard for both objectivity and subjective feeling.

Eugene Boardman

THE SECULARIZATION OF CHRISTIANITY. By E. L. MASCALL. Holt, Rinehart, and Winston, New York, 1965. 286 pages. \$6.00

This is both an analysis and a critique. Dr. Mascall examines in detail three books which endeavor to reinterpret the Gospel to men of today. These are *The Secular Meaning of Christianity* by Dr. Paul van Buren, *The Church and the Reality of Christ* by Dr. John Knox, and (best known of all) Bishop J. A. T. Rohinson's *Honest to God*. He finds all three inadequate.

Dr. Mascall agrees that "the unchanging Gospel cannot be expressed in unchanging terms." Through the centuries new thought forms must be used to make the essential meaning of Christianity knowledgeable to new generations. All three authors, according to Dr. Mascall, have given us what he considers to be "reductionist" Gospels. They "reduce the dialogue between Christianity and contemporary thought to a purely one-way process; there is no question of contemporary thought adapting itself to the Gospel; the Gospel must come into line entirely with contemporary thought." With this point of view Dr. Mascall cannot agree; to him the three authors leave out the traditional message of the Church.

This is an interesting book for those who are stimulated by the theologically oriented mind. It is an uncharted field to most Friends.

BLISS FORBUSH

Friends and Their Friends

A permanent campus for Friends World Institute may be established at Lloyd Harbor near Huntingdon, Long Island, through the generosity of Mrs. Gerald Livingston, who bas offered her ninety-acre water-front property on terms that constitute a donation of three fourths of its value. According to Morris Mitchell, director of the Institute, the gift (if zoning approval is given) would mark a turning point in the development of the world college. "Now it will be possible to move forward," he said, "to seek a charter as a degree-granting college, and to qualify for various student loan programs." (It should be mentioned that Friends World Institute is not a "graduate-level college," as was erroneously stated on page 399 of the August 1 JOURNAL (in the note about Winifred Rawlins' appointment as Quaker in Residence). In fact, the Institute does accept high-school graduates, but not yet graduate students. The editors regret this error.)

Use of a property near Knoxville, Tennessee, has been offered Friends World Institute to serve as a "home base" for trips dealing with the problems of Appalachia. Mr. and Mrs. Tillman Cadle, the owners, will continue to live on their sixty-acre property, other areas of which will be made available by the Institute to the American Friends Service Committee, the Experiment in International Living, and similar one-world-minded organizations.

The Institute's first forty students are starting their second year by attending a nine-month seminar in Copenhagen, while a second entering class has begun its studies at the Institute's present temporary location at Mitchell Field, Westbury, Long Island.

Sponsored by New York Yearly Meeting, Friends World Institute has been designated as sponsor of an Exchange-Visitor Program under the Fulbright-Hays Act. This will enable the school to engage two faculty members from India during the coming school year.

"Drug Abuse" and "Vietnam" are the subjects of two new Public Affairs Pamphlets (Nos. 390 and 391), latest in a thirtyyear-old series dealing with significant problems.

What We Can Do About Drug Abuse by Jules Saltman presents the problem of the abusable drugs, a list of which ranges from narcotics and other opiates to the new mind-changing drugs. All are now considered dependence-inducing, at least in a psychological or emotional sense. The struggle, as Jules Saltman expresses it, has to be "against the drug traffic and for its victims."

The United States and Viet Nam: Two Views by Wesley R. Fishel and T. A. Bisson presents respectively a defense and a critique of United States policy by two university professors. The editors have added a factual introduction and an epilogue summarizing the chief differences of interpretation in the two conflicting views.

Pamphlets in the series are available at twenty-five cents each from the Public Affairs Committee, 381 Park Avenue South, New York, N. Y. 10016.

Friendly outreach via the Welcome Wagon is reported by Somerset Hills Meeting, Bernardsville, New Jersey. A leaflet briefly describing Quakerism and containing an invitation to meeting for worship is being distributed to approximately thirty-five newcomers per month.

The Friends Mission Primary School at Mitambile, Pemba, has now been nationalized, according to Target, the Christian newspaper in Nairobi. The Zanzibar government has confiscated all cash and other assets. This had been the only independent school on the island.

Meeting for worship at Lusaka, Zambia, brings together a tiny group of Friends, writes Eirene Gilpin in Scarsdale (N.Y.) Meeting's newsletter. The gathering at Lusaka (where Tony Gilpin is stationed with the U.N.) includes James and Dorothy Bristol of the American Friends Service Committee, "whose home is becoming an unofficial Quaker Center on the lines of those in other places—that is, [a place] where all kinds of people meet and talk and are helped and comforted."

Wilmington (Ohio) College's work-study plan, operated in cooperation with the Randall Company, a private industry, has helped over 1200 students to receive a college education.

The college traditionally has been involved in a variety of work projects, one of which was the building of a stadium and a dormitory as a cooperative venture of students, faculty, and members of the community. The present work-study program originated in 1950. During the school year participating students spend a maximum of three eight-hour shifts in industrial-production work, while carrying a limited schedule of classes. In summer they attend college for five weeks full time and work full time for seven or eight weeks. These schedules make it possible for them to complete their undergraduate studies at this Quaker Institution in four calendar years.

"Divorce," a "Public Affairs Pamphlet" by Elizabeth Ogg, offers sympathetic and realistic professional help to those facing marriage problems, with many specific suggestions. This pamphlet, by an author who has written widely on mental health and on family relations, is one of a series on important issues of our times. It is available for 25 cents from the Public Affairs Committee, 381 Park Avenue, South, New York 10016.

Notes on "Self-Immolation and Our Future," with special reference to Norman Morrison's self-sacrifice, have been reproduced in printed form for any persons who are interested. Copies of the eight pages of notes (based on a First-day School discussion at Stony Run Meeting in Baltimore) may be requested from the discussion leader, Henry E. Niles, 307 Tuscany Road, Baltimore, Maryland 21210.

Annual public meetings of the American Friends Service Committee will be held in Philadelphia on November 4th and 5th. Details about times, topics, and speakers will be published in a later issue of the JOURNAL, and program announcements will be sent, as soon as they are available, to those requesting them from the AFSC, 160 North Fifteenth Street, Philadelphia.

Cambridge (Mass.) Meeting's regular schedule of two meetings for worship each Sunday morning (9:30 and 11 a.m.) is being resumed on September 18th, with First-day School reconvening on the following Sunday. The Meeting welcomes nonresident Friends and attenders—both visitors to the area and members of the nearby academic community.

The Speckled Ax Coffeehouse, a project of Valley Mills Friends Meeting in suburban Indianapolis, has completed two seasons of operation. Its popularity is indicated by the many requests for reservations (far exceeding space available) on special occasions like New Year's Eve or Valentine's Day. According to David Castle, pastor of the Meeting, "our survival is stretching us, but in stretching we feel confident of our growth and effectiveness."

Directors of the venture have observed that there is no clear self-image for the senior-high young person, for whom the coffeehouse is primarily intended. Crowded from one side by junior-highs and from the other by adults, his life is "a no man's land between needing to be something and not knowing what." Equally important is the adult's self-image, and this image often determines the degree to which the adult can relate to young people.

The opening of The Speckled Ax was described by David Castle in the FRIENDS JOURNAL of June 15, 1965.

Have peace committees approached local libraries and offered to supply the Handbook for Conscientious Objectors? This is an opportune time for such an offer by concerned citizens, suggests the Central Committee for Conscientious Objectors, which publishes the Handbook. Although hundreds of libraries have ordered it, many more might do so if a personal contact were made. In paperback, this 104-page manual, which is kept up to date by supplements and frequent reprintings (as well as by the CCCO's News Notes), is available at 50 cents from Friends Peace Committee, 1520 Race Street, Philadelphia 19102.

From Gerard and Nancy Negelspach, Philadelphia Quakers who are working with the small Friends' group in Barcelona, Spain, come these gratifying words: "Many visitors have come here because of the articles of ours they have read. One of our most wonderful experiences—meeting Corinne and Arnold True of Santa Barbara, California—came about because of an article a few years back mentioning us here. They came to the door clutching the worn-out piece of paper!"

The Negelspachs' "A Mission of Finding" (JOURNAL, April 15) was reprinted in the British Quaker Monthly for July.

New materials for First-day Schools can be found in the extensive curriculum, completed in 1965, of the United Church of Christ. Reviewed in detail in a twenty-one page pamphlet issued by Philadelphia Yearly Meeting's Religious Education Committee, the curriculum is recommended as "an excellent supplement to Friends' publications . . . creative, well-presented, and written to appeal to each age level."

The Religious Education Committee's pamphlet includes descriptions of courses, suggestions for adapting them to Friends' use, information on audio-visual aids, prices, and instructions for ordering. *United Church Curriculum* is available for twenty-five cents (plus ten cents postage) from Religious Education Committee, 1515 Cherry Street, Philadelphia.

A postage stamp of religious design, intended for the 1966 Christmas season, has been criticized by the American Civil Liberties Union in a letter urging the Post Office Department to reverse its decision to issue it. Reproduction of Hans Memling's "Madonna and Child with Angels" on a stamp has also been protested by the American Jewish Congress, and rejection of this protest prompted action by ACLU. The Post Office's explanation was that purchase of Christmas stamps is not mandatory and that the Memling reproduction is "a portion of a work of art." The ACLU warned against the Post Office's apparent change of policy "from an endorsement of the mild religiosity of recent years' designs to an uninhibited adoption of Christian themes . . . in 1966—and perhaps for the future."

Association of Evangelical Friends

The Friends Conference on Doctrine, held in July at Rockcleft camp near Colorado Springs, Colorado, is one evidence of a quickened interest among Quakers to reaffirm basic evangelical principles and to proclaim them with greater clarity. Faced with a diversity of influences, doctrinal vagueness, and fragmented groups, the Society of Friends is undergoing theological self-appraisal. This has happened before: in the seventeenth century, at the time of the Hicksite schism in 1827, and during the post-Civil-War period.

That the present is such a time of restatement is generally acknowledged among Quakers, and the burden for this was felt by the thirty-two men from across America who responded to the invitation issued by the Association of Evangelical Friends.

Under no mandate for any "official" statement, these scholars and ministers met to discuss three main issues: "The Nature of Christian Authority" (led by Eugene Collins of Whittier, California), "The Meaning of the Church" (led by Gerald Dillon of Portland, Oregon), and "Holiness in our Doctrines of Salvation" (led by Everett Cattell of Canton, Ohio). In addition, the group discussed "Worship in the Friends Church" with a surprising openness to new, creative ways of worship and ministry.

Items suitable for the "Friends and Their Friends" columns are welcomed by the editors.

Letters to the Editor

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

Medical Supplies to North Vietnam

The act of providing medical supplies [by New York Yearly Meeting] to the embattled people of North Vietnam as well as to those of South Vietnam (New York Times, August 23) is, it seems to me, carrying on in the best tradition of Quakerism. Since World War I, Quakers have been concerned with opening channels for humanitarian relief to all peoples irrespective of politics, religion, or other consideration.

The Quaker act of relief tacitly recognizes that the things which bind men together are greater than those things which divide them. The terrible loss experienced by the Vietnamese mother holding her dead child (recent issue of *Life* magazine), must have been vicariously felt by many American mothers. The seventeen-year-old North Vietnamese G.I. and his American counterpart who face each other on the field of battle probably ask themselves the same questions: "What am I doing here? Why his life or mine? Why must it all end when it's only just begun?"

It may be that a man's hope for salvation cannot rest with his government, for governments tend to be rigid, inflexible, and protective of the status quo. Instead, if man is to survive, he may have to violate his government's laws and heed his conscience, which calls upon him to give relief to his fellow man in need. Our survival depends upon seeing ourselves not as Vietnamese, Chinese, or Americans but as human beings sharing a common heritage—and a common destiny.

State College, Pa.

JOHN A. YEATMAN

"A View From the Back Benches"

A View From the Back Benches is challenging and serves a useful purpose, as R. W. Tucker said in his review (Journal, August 15). But the young authors are sometimes overeager to find reasons for criticism. Their remarks about the Yearly Meetings (page 28 of the pamphlet) are not fair and should be corrected—at least if they are applied to New York Yearly Meeting. This Meeting has demonstrated that it has much more than just a "conserving function." In fact, one of the writers of the pamphlet is the director of a daring pioneering program in nonviolence which is completely approved and supported by New York Yearly Meeting. And is this project (like many others) not clearly "advancing the Quaker cause"? New York City

Ed Hillpern

"Something on the Plus Side"

Regarding Colin Bell's discussion of "our sacred cows" (FRIENDS JOURNAL, July 1), I must express the belief that most Americans do not agree with him. It is not skin color but a vast cultural gap that makes it difficult for whites and blacks to adjust. Thousands of years of difference in evolutionary development and in differing standards and accomplishments cause the difficulties. Skin color is a mere badge, sometimes wrongfully accepted as a symbol of this vast difference.

It is not "that we possess no machetes big enough to deal with our urban jungles," but that there is difference of opinion among us as to the kind of machete that we ought to use. Regarding "flaws in our economic system," most of us recognize many of them, and a goodly number of us are trying hard to bring about improvements.

As to "the devil theory about certain other nations . . . with the concomitant implication of the sainthood theory about ourselves," few Americans consider themselves or their country as candidates for sainthood; but most of us would agree, I think, that there is something on the plus side concerning our country as compared with Castro's Cuba, Hitler's Germany, the USSR, or the People's Republic of China. Of course we should recognize our faults, but we do not need to be completely oblivious of our virtues.

Few Americans think that "war is still a tolerable means of settling human conflict," if there is any alternative but surrender. The intervention of our country in Greece and Lebanon saved both countries from being taken over by the communists, and of this I believe most Americans approved. The same show of interest and force in Hungary in 1956 might well have put an end to the whole communist empire. At least that is the opinion of many citizens behind the iron curtain, who will never understand our unwillingness to help them. Many think it was more evil for our country to have done nothing at that time than it would have been to lend assistance to the freedom fighters who were seeking to throw off the yoke of communism.

New York City

HOWARD E. KERSHNER

Quakers as Mind-Openers

In answer to the article by Barbara Hinchcliffe, "Wanted: A Quaker Mind-Opener" (Journal, August 15), I would like to say that the Quakers do have a method or way which has been tried and found effective. But Quakers as well as others have forgotten to teach that there is a Christ way of life as well as a material way. We have become entranced by the world of science, forgetting that science can never find more than has been here all the while.

The scientist finds the principle governing his particular field, then puts it to use. The religionist does the same, and the one who would go further must come to follow the teachings of Christ as completely as the scientist does the principle of his field of endeavor. The intellect is something we use; the spiritual is something we are.

We must become mind-openers. The Kingdom of God is within. All that the Father hath is ours, but we have thought he had motor cars, and fine houses, and money for our bank. God only has the spiritual counterpart. We must learn the holy law that governs life; this we find in the Sermon on the Mount.

Our world of today seeks the quick buck, the quick answer, the quick road to fame and fortune. Therefore it is natural that it should also seek a quick and easy road to the Kingdom of God, and that it expects to find a thrill of some sort, which it terms reality.

Why seek hallucination when you can have the real thing? Somehow we have thought there must be emotion attached to a spiritual experience. The Quaker knows that God speaks by way of the still, small voice—yet the thrill lasts unto eternity.

Gulfport, Miss.

REA SUE HAMILTON

The Puritans and early Quakers tended to deem sinful anything which was "fun." Barhara Hinchcliffe, in her article in the Journal of August 15, almost joined the contemporary segment which argues that if "fun" is the motive, then of course it cannot be immoral. To the extent that individuals can adhere to a perennial philosophy, it is the wholeness of the effects of behavior which governs whether wisdom classifies it as right or wrong. Any medicine, whether it be heroin, opium, amphetamines, LSD, caffeine, or ethyl alcohol, can be useful to the skilled physician. Yet every medicine is also a poison.

If a Meeting can meet the needs of the most important segment of its memhership, those 13 to 29, only by giving much attention to such problems as homosexuality and dope addiction, such a Meeting, in having such problems, demonstrates its superiority over one in which this age group is conspicuous hy its absence. The small number of converts under thirty is evidence of the precarious plight of Quakerism. Thousands of teen-agers, aroused by opposition to the Vietnam war, should have heen converts to Quakerism recently if the Society of Friends were fulfilling its proper role as a pacifist fellowship.

The function of a Meeting is to help attenders develop a closer companionship with God. Although Quakerism is more open-minded toward experiments than authoritarian churches, the Meeting is not capable of being a research laboratory. Group experimentation with LSD is not an appropriate task for a local Meeting. Organizations such as Spiritual Frontiers Fellowship have conducted useful research experiments, including some with LSD. Some individuals have apparently been helped in their prayer life by the use of LSD under the guidance of a skilled teacher. The availability of "new" tools, whether they be nitrous oxide, movies, tape recorders, or LSD, makes less difference than the desire of the pupil to seek the guidance of the wisest teacher available. The hundreds of LSD tragedies are traceable in part to gullible pupils choosing quack teachers, but even more to the foolishness of self-prescription. The Advices refer to the body as a temple of the living God, and the guidance of skilled healers should be sought if medicines are needed to repair the temple.

Southampton, Pa. John R. Ewbank

A Response to "Book Review Questioned"

I have just returned, still in one piece, from participating in one of Martin Luther King's open-occupancy marches into a stone-and-bottle-throwing, all-white, swastika-and-Klan-draped community, to find Carol Morgensen's letter (Journal, August 15) in which she says my March 1 review of The Church in the Racially Changing Community is cursory and inaccurate, interprets fallaciously both the worth of the book and the motives of the authors, and that I suffer from "the 'Say it isn't so' syndrome, which leads to righteous inaction hut does nothing to correct the social dilemma."

A 200-word review unfortunately has built-in cursoriness. I confess that I was curt, for I felt that here was thrown away a tremendous opportunity for the mission division of a great church to educate—to point out such steps toward Christian brotherhood in a racially torn community as those taken by its own South Deering Methodist Church of Trumbull-Park

notoriety or by the Park Manor Lutheran Church, graphically described by Philip A. Johnson in his Call Me Neighbor, Call Me Friend. Instead, the authors devote an impartial nine tenths of their hook to the "Negroes move in, whites move out" racial pattern. When they do relate a few instances of cooperation with the NAACP and other community groups they go to some pains to explain that these did not work out well. If the mission board's motive or purpose was to create an effect different from solidifying the racial status quo, it failed to accomplish this. I do not see where the review misinterprets the purpose of the authors. It does quarrel with it.

Chicago, Ill. Jrene M. Koch

Announcements

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

BIRTHS

PAUL—On April 24, at Camden, New Jersey, a daughter, Kristine Elizabeth Paul, to William and Kathleen Paul. The mother is a member of Haverford (Pa.) Meeting.

TAYLOR—On July 24, to Harold and Susan Taylor of Iowa City, Ia., a daughter, LAURA LINDSAY TAYLOR. The father is a member of Westfield (N. J.) Meeting, and the mother is a member of Haddonfield (N. J.) Meeting.

MARRIAGES

POLEY-BOHN—On August 27, LOUISA HARVEY BOHN and CORSON POLEY. The bride is a member of Moorestown (N. J.) Meeting; the groom is a member of Burlington (N. J.) Meeting.

SPEAR-FORD—On August 20, in St. Paul's Methodist Church, Penn's Grove, N. J., FAITH LOUISE FORD, daughter of Mr. and Mrs. Carl B. Ford, and Jo-Walter Spear, son of Joseph and Miriam Davis Spear. The groom and his parents are members of Woodstown (N. J.) Meeting.

THAYER-BALDERSTON—On May 14, at the home of the bride, Tanguy, Pa., Anne B. Balderston, daughter of Robert P. and Helen B. Balderston, and William D. Thayer, son of Mr. and Mrs. Lee Thayer of Canton, Ohio. The bride and her parents are members of Middletown Meeting, Lima, Pa.

WOLFF-SWAN—On May 1, at the home of the groom's daughter, Anne Newbold, Bechtelsville, Pa., Mrs. Sybil Swan and Frank B. Wolff. The groom is a member of Middletown Meeting, Lima, Pa.

FRASCELLA-BALSLEY—On June 25, at Concordville, Pa., under the care of Concord Meeting, Merle Balsley, daughter of Kennith and Marion Balsley, and Edward Frascella of Philadelphia. The bride and her mother are members of Concord Meeting, Concordville, Pa.

DEATHS

BARKER—On May 26, in Memorial Hospital, West Chester, Pa., ELIZABETH W. BARKER, aged 93, wife of Samuel N. Barker. She was a member of Middletown Meeting, Lima, Pa. Surviving, in addition to her husband, are a son, W. Merritt of St. Petersburg, Fla., a granddaughter, and a great-grandson.

MATHIS—On August 13, VIRGINIA YARDLEY MATHIS, aged 65,

wife of James Mathis of Tampa, Fla.

SCHNEIDER—On August 7, in Ann Arbor, Mich., PHILIPPINA M. SCHNEIDER, one of the founders of St. Louis (Mo.) Meeting and since 1950 a member of Ann Arbor (Mich.) Meeting. She carried a special concern for refugees, displaced persons, and international students and their families. Surviving are a sister, Esther S. Dunham of Ann Arbor Meeting, and a brother, Delmont J. Schneider of Toronto.

SMEDLEY—On June 21, at Media, Pa., HANNAH SMEDLEY, aged 96, a member of Middletown Meeting, Lima, Pa.

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication. Unless otherwise specified, all times given are Daylight Saving.

SEPTEMBER

16-18—Fifth Annual Meeting Workers Institute at Pendle Hill, Wallingford, Pa.

17—Jeanes Hospital Fair, Hasbrook Avenue and Hartel Street, Fox Chase, Philadelphia, rain or shine, 10 a.m. to 8 p.m. Refreshments and entertainment for children and adults. Baked goods, gifts, white elephants, used books. Over 35 community organizations and Meetings cooperating. Chicken barbecue dinner: adults, \$1.75; children, \$1.00.

18—Haverford Quarterly Meeting, Valley Meeting House, Old Eagle School Road, just north of Route 202, 1½ miles from King of Prussia, Pa. Worship and Ministry, 10 a.m. Meeting for worship, 11, followed by lunch. Business session, 1:15 p.m.

18—Fiftieth Annual Meeting of John Woolman Memorial Association, 3 p.m., Mount Holly (N. J.) Meeting House, Main and Garden Streets. Francis Bosworth, executive director, Friends Neighborhood Guild, will speak on "Friends Neighborhood Guild in Philadelphia." Tea at John Woolman House, 99 Branch Street.

18—Two-Hundred-Fortieth Anniversary of Bradford Meeting, Marshallton, Pa. Meeting for worship, 11 a.m. Bring box lunch; beverage provided. At 2 p.m. Dr. Arthur E. James will speak on "Historical Sidelights of Bradford Meeting."

24—Shrewsbury-Plainfield Half-Yearly Meeting of New York Yearly Meeting, Manasquan (N.J.) Meeting House. Ministry and Counsel, 10:30 a.m., followed by business meeting. Christine Downing will speak on "Prophecy and Poetry: A Personal Problem" at 7:30 p.m. Lunch and supper will be served.

24—Philadelphia Quarterly Meeting at Chestnut Hill Meeting, 100 E. Mermaid Lane. Worship and Ministry (everyone invited), 10:30 a.m. Lunch at noon. Progress report by committees studying future of Quarterly Meeting and outreach to college-age young people. Also reports on publicity program of Friends General Conference and Vietnam program of American Friends Service Committee.

25—Annual Meeting at Warrington Meeting House, Route 74 near Wellsville, Pa. Meeting for worship, 11 a.m., followed by lunch. Speaker at 2 p.m.

25—Meeting for Bucks and Burlington Quarters, Wrightstown (Pa.) Meeting House, Route 413, four miles north of Newtown. First-day School, 9:40 a.m. Worship, 11. Covered-dish lunch, 12:15. At 2 p.m. Margaret Gibbins of Edinburgh Meeting will speak on "Friends World Conference, 1967." All invited.

OCTOBER

1—Thirty-seventh Annual Fair, Buckingham Meeting, Lahaska (Bucks County), Pa. Georges Duval in charge of entertainment for children; Ranulph Bye in charge of art exhibit. Country gourmet items for sale; also plants, baked goods, snacks. Lunch served in school gym until 2 p.in.

3—Lecture by Floyd Schmoe of Pacific Yearly Meeting, 8 p.m., Pendle Hill, Wallingford, Pa. First in series of ten Monday-evening lectures on "What Is Man?" Subject of introductory lecture is "What Is Man (that Thou art mindful of him)? The Question We Ask." All invited.

8—Picnic Day of Baltimore Yearly Meetings, Catoctin Quaker Camp near Thurmont, Md.

10—Lecture by Floyd Schmoe, 8 p.m., Pendle Hill, Wallingford, Pa. "The Earth (and the fullness thereof)" All invited.

16—Centre Quarterly Meeting, West Branch Meeting House, Grampian, Pa. Ministry and Counsel, 10 a.m. Meeting for worship, 11 a.m. Lunch served by host Meeting. Meeting for husiness, 1:30.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.

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), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

COSTA MESA—Harbor Area Worship Group. Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10 a.m. Call 496-1563 or 548-8082.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10:30 a.m., 847 Waterman St.

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

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

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

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

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

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

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

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

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

SAN PEDRO-Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

SANTA BARBARA—Meeting 10:15 a.m., 800 Santa Barbara St. Visitors call 2-8735.

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

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

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard, (across from U.C.L.A. bus stop). Clerk, Pat Foreman, GR 4-1259.

WHITTIER—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

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

DENVER-Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

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

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

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

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN-2 miles south of Dover. Meeting and First-day School 11:00 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

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

ODESSA - Meeting for worship, 11:00 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 11:15 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

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

DAYTONA BEACH—Meeting for worship, Sunday 11 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 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—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

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

Georgia

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

Illinois

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

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

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

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

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DES MOINES—Meeting for wosrhip, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Louisiana

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

Maine

CAMDEN—Meeting for worship at 10:30 a.m. at Ruth Bunker's studio, Main St., Rockport. Ralph E. Cook, Clerk. Phone 236-3064.

Maryland

BALTIMORE — Stony Run Meeting, 5116 N. Charles Street. Worship 11 a.m. ID 5-3773.

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

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

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

Massachusetts

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

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

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

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Janet Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

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

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

Missouri

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

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

Nebraska

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

Nevada

RENO - Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER-Meeting for worship and Firstday school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

MONADNOCK—Southwestern N.H. Meeting for worship. 9:45 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

CROSSWICKS — June through September, meeting for worship, 10 a.m.

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

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

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

MONTCLAIR — 289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK-Meeting and First-day School 11 a.m., New Jersey Friends Center, 33 Remsen Ave. Phone 545-8283 or 249-7460.

PLAINFIELD — First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

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

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

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

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

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

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

New York

ALBANY-Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

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

CHAPPAQUA-Quaker Road (Rt. 120). Firstday School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

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

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

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. 15 Rutherford Place, Manhattan

2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4)

about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA. Phone Philip Neal, 298-0944.

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

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

CLEVELAND — Community Meeting. First-day School, 10:30 a.m. Lila Cornell, Clerk. JA 6-8638, 371-4277.

E. CINCINNATI—Meeting for worship 11:15 a.m., joint First-day School with 7-Hills Meeting 16:15 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

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

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Henrietta Read, clerk. Area code 513—382-3172.

Oregon

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

Pennsylvania

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

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of inter-section with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 a.m.

CHESTER-24th and Chestnut Street. Meeting for worship, 11 a.m.

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

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

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

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

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

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

LANSDOWNE-Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne and Stewart Aves.

LONDON GROVE—On Route 926, two miles north of Route 1 at Toughkenamon. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill. No meeting until October 2nd. Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity & Waln Sts., 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting. 45 W. School House Powelton, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship,

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

Tennessee

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

MEMPHIS — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

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AUSTIN-Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. Eugene Ivash, Clerk, GL 3-4916.

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

HOUSTON-Live Oak Friends Meeting, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson

Vermont

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

BURLINGTON—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

Virginia

CHARLDTTESVILLE—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.m., Madison Hall. Univ.,

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

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

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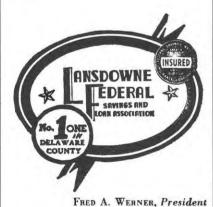
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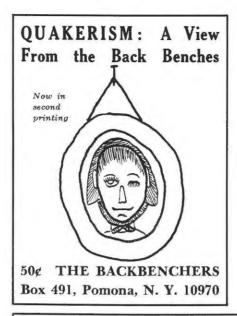
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eling we talked him into installing around the new windows—he just doesn't believe in the superficial. In time he will probably approve of plastering the old stone—the mortar keeps falling out of joints—and the meetinghouse walls are plastered.

We have not solved all our problems. The younger group has bought the idea that the attic floor should be plywood sheets accessible from either side by a ladder. An older faction wants a ceiling with a swing-up attic ladder like they have at home. We are waiting that one out.

We have a summer ahead of us yet to finish up the interior of our schoolhouse, but we can assume now:

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And we have another problem to solve: Now that we have the facilities—should we not strive to bring the neighborhood kids who were falling through the roof—under the roof?

R. NEIL DALTON

A New Zealander's View of South Africa

CRISPIN HALES wrote in New Zealand Friends Newsletter that "... Quakers throughout the world seem to have cut off Quakers in South Africa." He said the seventy Friends in South Africa are without exception involved and deeply concerned with the sadness and suffering in this country:

"Very few people here treat black people as non-humans . . . people are generally kind and understanding—scared to speak out against what they feel is wrong because the cops come at 4 A.M. and you disappear indefinitely on no charge and no one can see you."

He believes violence to be inevitable because contact between blacks and whites is lessening progressively. He quotes from Alan Paton's Cry, the Beloved Country: "When we come to love them they will hate us." "Well, they do," Crispin Hales concludes. "I feel there is still hope, but most don't."

Issues Before Our Nation: War, Economics, Youth

by Charles A. Wells

WAR AND THE QUAKER WITNESS: Among the issues before our nation, war-making must rank first in terms of menace and cost. For generations the Quaker witness against war drew little attention; now millions of our fellow citizens realize the conflict in Southeast Asia has exposed the whole system of modern militarism in its true perspective—with all its prohibitive costs, political absurdities and monstrous outrages against human life. In this respect, the teachings of the Society of Friends have come to fruition far beyond any expectations.

All concede that the U.S. and the U.S.S.R. could each now destroy the other's leading industrial-population centers in 30 to 90 minutes. No new weapons development can really alter this stalemate of terror. Yet the arms race persists—because weapons technology has developed an economic and political life of its own so influential that neither Nixon nor Brezhnev could make an arms agreement that did not include concessions perpetuating the vast nuclear arms research and development systems already functioning.

What effectiveness can the Friends' testimony have in this environment? This will depend on greater understanding, clearer vision and on continuing effort, since the situation still has some promise. For, despite the above facts, Washington and Moscow have increasingly called for international assistance when a clash of interests has threatened to drag us over the brink.

General acceptance of an international peace force, however, has heen barred by the unwillingness of hoth small and great powers to surrender any sovereignty. This would seem to be an insurmountable barrier were it not for the new menace of industrial pollution, a danger even greater than war and one that is already real and present everywhere. Moreover, no nation can save itself from pollution by its own efforts. Surrender of some sovereignty for international control is therefore unavoidable and inevitable-and that will be the precedent needed to protect us from the greatest pollution of all-hatred and

Tremendous revolutionary changes are implied here: Water cannot be made pure for the rich alone, and a baby sparrow will breathe clean air as will an infant born in a penthouse. This new world will resemble the one envisioned by Francis of Assisi—lover of God, of the poor and diseased, of birds and flowers—so much that all who have labored for a peaceable kingdom in the past will find work hoth plentiful and promising in the days and years ahead.

THE REDISTRIBUTION OF WEALTH; Economics actually exists only in relato the human spirit. The proof we submit is historical: Theology affects economics more than the free market, international currency or trade balances

Even in our own century, the Reformation-not banks, merchants or even armies-has determined most divisions between Communist countries and the free world. Draw a line through Europe, and wherever dogmatic institutional religion, either Roman Catholicism or Eastern Orthodoxy, was in league with the landowning aristocracies, a Communist revolution was needed to sweep out these oppressive forces. On the other side of the line, wherever the Reformation became a reality, some redemptive experience transformed the economic life of whole peoples. This theological distinction is still visible today in Latin America as contrasted with North America: Poverty and oppression under church-dominated oligarchies compared to freedom and progress.

The United States has experienced an even more dramatic example of this "theology of economics." When the technological revolution hit southern agriculture millions of black families were swept off the land. If "a 40-acre patch of land" would have been available to them through federal agricultural loan agencies as it was to all young white farm families, most rural blacks would still be in the South, raising and feeding their families in an atmosphere of reasonable hope and expectancy. But white supremacists controlled those federal agencies in the South, and when a black farmer applied for a loan he was told "Boy, you cain't get no credit. You still owe

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Contact Jack and Ethel Haller, Northern Cheyenne Indian Reservation, Lame Deer, Montana 59043. money to the company store." So black Americans fled north where jobs and welfare had drawn them.

As a result of this forced migration, today we have industry and agriculture out of balance, massive ghetto unemployment, stresses mounting between suburb and central city, immense welfare and tax problems. Economics and politics are certainly involved in this, but where does the real answer lie? Neither cause nor cure will be found, we suggest, until economists and the business world give much greater consideration to the needs of man not as a material statistic but as one who fears, loves, and hopes more deeply even than he hungers for bread.

Again, the role of Friends, who long ago pioneered in urban housing, job training, profit sharing and cooperatives of every kind, indicates that our future holds out challenges as great as in the past.

THE YOUTH VOTE: No matter who wins in November, votes by our young will be important. And by 1976 they will constitute an overwhelming majority. Especially important will be those with college educations who will provide our leaders and opinion-shapers.

They are increasingly against war because of their greater, more exact knowledge of technology through studies in science, electronics, physics, etc. They grasp quickly the totally indiscriminate nature of modern war while adults are only vaguely aware of our terribly inhumane warfare in Southeast Asia. They are quick to practice social brotherhood realistically, because biology, anthropology and history have taught them man's universal kinship. They are stripping all the hypocrisies about sex and drugs that produce prostitution, commercialization of sex in every form, alcoholism and other excesses, and they are making people face the uncomfortable fact that a cocktail party can cause as much damage to the community or to the individual as a pot party.

Through all this our youth has suffered many casualties, but even here hypocrisy lingers. There are an estimated 500,000 drug addicts in the United States and much alarm is sounded about this sad and huge total. Yet the latest federal statistics indicate there are over eight million hopeless alcoholics whose plight is causing comparatively little concern. The \$15 billion income of the distillers and brewers can buy a lot of political clout.

No matter how divided we are, all of

us should be conscious of the intensive search by young Americans for reality in religious experience. As they seek understanding of the deep and creative unity that binds all life together, these young people are shattering old dogmas and divisive creeds. Informed and practicing Friends cannot observe these things without seeing parallels in Friends' history and without feeling new hope for the fulfillment of many Quaker dreams.

Fourteen Who Believed Like Giants

MARGARET L. PRICE, a member of Swarthmore, Pennsylvania, Monthly Meeting, travels from classroom to classroom with a plaid suitcase containing fourteen dolls. Seven of them are black and seven are white; all resemble strikingly the persons they portray.

Margaret Price describes the life of each person to the children. First is Lao-tse, the Chinese philosopher "who preached many Christian principles six hundred years before Christ. . . . He declared that war, taxes, and the death penalty were evil, and he led people to return love for hatred and find happiness in simplicity."

Other dolls represent Harriet Tubman, "the Moses of her people"; Mabatma Gandhi, who was "not a very beautiful child, but who discovered truth is the most beautiful thing in the world"; Ralph Bunche, "who helped write the United Nations Charter"; and Mary McLeod Bethune, who told her impoverished students, "Believe like a giant."

The heads of the dolls were made of papier-maché by a woman in Germany twenty-five years ago. Members of Media Fellowship House made the bodies and dressed the dolls.

A Course on Death and Dying

A SHORT COURSE on death and dying was offered in Scattergood School, West Branch, Iowa. It was inspired by Elisabeth Kübler-Ross's book, On Death and Dying, which provided background. Each student selected a topic for special study—euthanasia, suicide, spiritualism, funeral customs, and cryogenics.

The student group visited the Department of Anatomy of the University of Iowa, where they heard a lecture on the topic of death, visited the gross anatomy laboratory for a dissection demonstration, explored the electron microscope laboratory, and heard a lecture on organ transplants.

The Death Penalty

by Margaret H. Brooks

"EACH TIME a man or woman is killed with premeditation by the state," we said, "it diminishes each of us, for we have participated collectively in an act that is forhidden both by the state and our consciences."

The news came during the annual meeting of Friends Committee on National Legislation in Washington: The news that the California high court had ruled that capital punishment is unusual and cruel, that it is unconstitutional, and that it may no longer be imposed in the state.

It is a coincidence that the press release issued by California Friends Committee on Legislation, on learning of the decision (from which the quotation above is taken), used almost the same phraseology as is found in the opinion by the California Supreme Court, although the opinion had not yet been made public.

For twenty years, Friends Committee on Legislation has worked, waited, and hoped for this day. We were moved by the Quaker belief that there is that of God in every man and we have labored year after year with the legislature on this issue.

The court held that "the dignity of man, the individual, and the society as a whole is demeaned by our continued practice of capital punishment. . . . We have concluded that capital punishment is impermissibly cruel. It degrades and dehumanizes all who participate in its processes. It is unnecessary to any legitimate goal of the state and is incompatible with the dignity of man and the judicial process."

Governor Ronald Reagan expressed himself as "deeply shocked," on the grounds that the court has legislated rather than interpreted the Constitution. To meet this criticism, the court, which anticipated it, stated in the opinion: "Our duty to confront and resolve constitutional questions regardless of their difficulty and magnitude is at the very core of our judicial responsibility."

New Jersey outlawed the death penalty last January on a technicality. Now sixteen states have prohibited capital punishment. A number of governors refuse to implement the death penalty. Forty-two nations have done away with executions.

Although Governor Reagan is attempting to appeal the California decision to the United States Supreme Court on various constitutional and technical grounds, success in this is unlikely. What appears more probable is that there will be a successful initiative petition to put the death penalty issue on the November ballot. This could happen because the state is deeply divided on the issue.

It is not a pleasant prospect to realize that California may be torn apart by the propaganda of fear and emotion. Not rational but emotional grounds will decide the outcome should there be a popular vote. It will be the effort of Friends Committee on Legislation to show that revenge and retribution are not a part of a civilized community, that there are other (and less expensive) ways of dealing with murder and protecting the community, and that what the state does in our name, we are responsible for. When the state kills, we are the executioner.

(Margaret H. Brooks was recording clerk of Pacific Yearly Meeting and is chairman of the Joint North-South Executive Committee of the California Friends Committee on Legislation. She also is a member of the General Committee of the Friends Committee on National Legislation.)

A Joyful Marriage

OVERSEERS of Sandwich Monthly Meeting in Massachusetts reported on the marriage in historic Nantucket of Clay Spencer and Jennifer Jenkins in words which caught the spirit of the meeting:

"Early on, a friend of the bride read from a marriage service suggesting the supportive role of the bride, as subservient to the groom, and a silent wrestling followed in the heart of Friends long used to an equal station for women. Whether or not this led us to deeper meditation, the meeting moved to a hushed attitude of prayerful search. [After] the couple exchanged vows and the certificate was read, a wellspring of happiness seemed to feed

"Out of the stillness a young man rose, went to the front of the meetinghouse and exclaimed, 'I can't hold back my joy any longer.' Then he embraced the couple and whirled about with them. An ecstatic experience, entirely proper in the moment. After the youth returned to his seat the meeting continued, but on a new level of expectation. Ripples of joy, in vocal and unspoken good wishes, followed in the awakened body. As the meeting for worship ended, we were aware that this marriage was right in the sight of God and of the assembly."

Recipe for a Happy Year

TAKE TWELVE fine, full-grown months; see that these are thoroughly free from all memories of bitterness, rancor, hate, and jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past . . . have them as fresh and clean as when they first came from the great storehouse of Time.

Cut these months into thirty or thirtyone equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some people omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it!), three of prayer, two of meditation, and one well selected resolution.

If you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a sprinkling of play, and a heaping cupful of good humor. Pour into the whole love adlibitum and mix with a vim. Cook thoroughly in a fervent heat; garnish with a few smiles and a sprig of joy; then serve with quietness, unselfishness, and cheerfulness, and a happy new year is a certainty.

The proportion of ingredients can be varied from time to time. Add a modicum of tears, because when you cry, your burden is light.—Alice Walker, in Honolulu Friends Monthly Newsletter.

Warmth, Receptivity, Helpfulness in Paris

DE VRIENDENKRING, monthly journal of the Society of Friends in The Netherlands, reports experiences of Andrew Sterling, a composer, at the International Quaker Center in Paris. On a search for cheap housing, he talked with codirector Odette Clay. During the interview, Tony Clay entered the office and thought Andrew Sterling was one of the many American army deserters who frequent the center seeking help and advice.

Andrew Sterling described the serious psychological (as well as material) difficulties in which these young men get involved as a result of their experiences in the army—many of which are complicated by drug addiction. Tony and Odette Clay have devoted many hours to problems of these young men, some of whom are on the brink of suicide. They have guided them through the bureaucratic maze in Paris and have assisted them to emigrate to other countries. They have stood with them when they had to appear before a tribunal, when they were arrested for possessing drugs, or when they needed to be visited during an imprisonment.

Andrew Sterling cited this one aspect of the center's work as an example of the readiness of its directors to translate religious belief into practical, understanding action in the service of those who come to them bruised by political or social situations they were at a loss to know how to meet.

Andrew Sterling himself had found human relationships in the Paris music world, as he had those in London, "tense and false." For this reason, he was all the more impressed by the attitude of warmth, receptivity, and helpfulness he encountered at the center.

Friends College In Kenya

FRIENDS COLLEGE, Kaimosi, Kenya, is the response of East African Friends to the failure of the educational system in Kenya to provide any but a strictly academic course of study, which leads only to increasingly scarce executive positions in government and business.

Friends College is expected to provide practical training in badly needed middle-level husiness skills (for managers, accountants, and clerks) and for rural leaders and agricultural extension workers. It is hoped that it will become a model for the nation.

The first class of twenty-three students, having studied a one-year course in practical business, has been graduated. Rather than holding the first students to a two- or three-year sequence, the Kenya Board of Governors has elected to release these first students for immediate employment. Each has found employment easily. The next class, which entered in May, is scheduled for a full three-year curriculum.

The college opened in May 1971 with a limited number of students. The estimated expenditure for the first period was approximately eighty thousand dollars. Friends are asked to help meet these costs, especially in the initial stage, when support from the Kenya Government, foundations, and international agencies is not yet available.

FRIENDS SELECT SCHOOL

PHILADELPHIA 19103

Established 1689

Coeducational Day School Kindergarten through 12th Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country Day School

Five-year kindergarten through 12th Grade; College Preparatory Curriculum Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

THOMAS A. WOOD Headmaster

The Only Friends' Boarding School for Girls in Northern New England

A small school in the Friends' tradition, located in a rural community in central Maine (site of the annual mid-Winter Conference).

Two-track curriculum, grades 7-12, preparing for a variety of colleges (one hundred percent placement in 1971). Accredited. One-hundred-twenty-third year. Daily creative arts program, inter-disciplinary seminars, minicourses. Full schedule of weekend activities: skiing at Sugarloaf Mt., fall and spring camping trips to the Coast. Additional advantages of a coeducational day department. Write for catalog:

Andrew A. Holmes, Headmaster OAK GROVE/COBURN SCHOOL Vassalboro, Maine 04989

Classified Advertisements

For Sale

INQUIRIES INVITED: A few individual lots in a Pocono Mountain lake family community. Box M-518, Friends Journal.

Wanted

GIFT: Dependable, economical vehicle for local errands, supplies and passengers. Tax exempt. Friends Shelter for Girls, Cheyney, Pa. 19319.

QUAKER COLLECTOR would like to purchase old Quaker items, particularly old Disciplines. Please send description and price requested. Would also like to exchange duplicate items with other collectors.

LOOKING for warmer climate—a place where there are beautiful trees and a place to swim, where my son and daughter and their spouses can come and visit, where there are Quakers \$20-30,000. Send a picture. Box 249, Hanover, N. H. 03755.

Services Offered

PUBLISH YOUR QUAKER JOURNAL. Pass on your thoughts to family, friends, future generations. Printing of booklets, research papers, manuscripts; general printing. Biography Press, Route 1, Box 745, Aransas Pass, Texas 78336.

PROFESSIONAL TYPING: Manuscripts, theses, etcetera. One dollar per page. Box \$-547, Friends Journal.

Positions Vacant

PRINCIPAL, commencing Sept. 1973, for innovative, coeducational Friends school of 140 students (boarding and day), grades 1-12. Experience in school administration necessary. Apply to Ralph Connor, Oakwood School, Poughkeepsie, N. Y. 12601.

FEMALE STAFF MEMBER, 21 years or older, for foster home in rural New Hampshire. Two-year minimum commitment. Write Debby Snipes, Box 29, Harrisville, N. H. 03450, or call 603-827-3071 between 9 and 10 a.m.

Mature, responsible woman or RETIRED COU-PLE as companion to elderly widow in exchange for home, salary and board. Light housekeeping, meal preparation. Comfortable two-bedroom house, near transportation, shopping area in Long Beach, California. Family nearby. Write Leon Culp, 5852 Gardenia Avenue, Long Beach, California 90805.

Positions Wanted

I WANT TO TEACH, live-in Quaker, coed, concerned high school with work program. M.S., physics; B.S., math. Also Italian, chemistry, swimming. Dennis McGuire, 5132 S. Woodlawn, Chicago, Illinois 60615.

YOUNG FRIEND seeks employment as organizer, teacher, fellow worker, in nonviolence work. Has had two years intense training but is anxious to learn more. Needs salary, will discuss at appropiate time. Paul Kriese, 5704-F Rhodes Rd., Kent, OH 44240.

Schools

THE MEETING SCHOOL, Rindge, New Hampshire 03461—communal, coeducational, college preparatory. Farm and family living. Grades 10 to 12. For information, write Joel Hayden.

Opportunities

GIVING FOR INCOME. The American Friends (Quaker) Service Committee has a variety of life income and annuity plans whereby you can transfer assets, then (1) receive a regular income for life; (2) be assured that the capital remaining at your death will go to support AFSC's worldwide efforts to promote peace and justice; (3) take an immediate charitable income tax deduction; and (4) be relieved of management responsibility. Inquiries kept confectual and involve no obligation. WRITE: AFSC Life Income Plans, 160 North Fifteenth Street, Philadelphia 19102.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB. Bedford Place, London, W.C. I. Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1. D. F. Friends Meetings, Sundays, 11 a.m.

Books and Publications

A BOOK SERVICE FOR FRIENDS. Current hardcovers, 25%; paperbound, 10%. For list of suggested books, send stamped envelope to H. R. Weitzer's Book Service, 30 Horatio St., N.Y. 10014.

"QUAKER SHEETS TO THE WIND" by Robert N. Cool is an account of the first year of an experimental weekly, The Rhode Island Boat and Messenger of Peace. Also "Leaves from the Journal of a Poor Vicar," narrative of Christian faith and social perception rescued from reform papers of the 1840's. Both in 60-page Boat Book. \$1, postpaid. The Observatory Press, 217 Pleasant St., Providence, R.I. 02906.

DISARMAMENT NEWSLETTER provides focused reporting; convenient library record. For samples, write Cullinan, 211 E. 43rd, New York 10017

Personal

I PAY HANDSOMELY for good quilts. Raise funds for your favorite causes! I am interested in acquiring old patchwork quilts of bold design in good condition—for my own collection and for my gallery. Write, with description and prices desired. Rhea Goodman Quilt Gallery, 55 East 86 Street, New York 10028.

SANDY SPRING FRIENDS SCHOOL

SANDY SPRING, MD. 20860

Coeducational, Grades 10-12 Boarding and Day

A uniquely diversified program designed to demonstrate

- · life itself as a religious experience;
- individual growth to its greatest potential;
- personal involvement in today's challenging environment;
- commitment to disciplined, servicecentered living.

C. Thornton Brown, Jr., Headmaster

"LET YOUR LIVES SPEAK"

MEETING ANNOUNCEMENTS

Alaska

FAIRBANKS—Unprogrammed worship, First-days, 9 a.m., Home Economics Lounge, Third Floor, Eielson Building. Discussion follows. Phone: 479-6801.

Argentina

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

Arizona

FLAGSTAFF—Unprogramed meeting, 11 a.m., 402 S. Beaver, near campus. Mary Campbell, Clerk, 310 E. Cherry Ave. 774-4298.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 1702 E. Glendale Avenue, 85020. Mary Lou Coppock, clerk, 6620 E. Culver, Scottsdale, 85257.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Nelle Noble, Clerk, 6741 Tivani Drive, 298-7349.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Clifford Cole, 339 West 10th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Meeting for worship, 10:30 a.m. Call 548-8082 or 897-5916.

DAVIS—First-day School and adult discussion, 9:45 a.m., 345 L St. Visitors call 753-5890.

FRESNO—Meeting every Sunday, 10 a.m., College Y Pax Dei Chapel, 2311 E. Shaw. Phone: 237-3030.

HAYWARD—Worship, 11 a.m., Old Chapel, 890 Fargo, San Leandro. Clerk 658-5789.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LONG BEACH—Marloma Meeting and Sunday School, 10:30 a.m., 647 Locust. 424-5735.

LOS ANGELES—Meeting, 11 a.m., 4167 So. Normandie. Visitors call 754-5994.

MARIN—Worship 10 a.m., Mill Valley Community Church Annex, Olive and Lovell. DU 3-5303.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 11 a.m., 1057 Mescal Ave., Seaside. Call 394-9991.

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

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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

SAN FERNANDO—Family sharing 10 a.m. Unprogrammed worship, 10:20 a.m. 15056 Bledsoe St. 367-5288.

SAN FRANCISCO—Meeting for worship, First-days, 11 a.m., 2160 Lake Street, 752-7440.

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

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

SANTA CRUZ—Meeting for worship, Sundays, 10:30 a.m. 303 Walnut St. Clerk, 688-6831.

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

VISTA—Palomar Meeting, 10 a.m. Clerk: Gretchen Tuthill, 1633 Calle Dulce, Vista 92083. Call 724-4966 or 728-2666.

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

WHITTIER—Whitleaf Monthly Meeting, Administration Building, 13406 E. Philadelphia. Worship, 9:30 a.m.; discussion, 698-7538.

Colorado

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

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street, Phone: 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone: 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Half, Yale Old Campus. Phone: 776-7369.

NEW LONDON—622 Williams St., Worship, 10 a.m.; discussion, 11. Clerk: Hobart Mitchell, RFD 1, Norwich 06360. Phone, 442-7947.

NEW MILFORD—HOUSATONIC MEETING: Worship 11 a.m. Route 7 at Lanesville Road.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads. Stamford. Clerk, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

STORRS—Meeting for worship, 10 a.m., corner North Eagleville and Hunting Lodge Roads. 429-4459.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone: 274-8598.

WILTON—First-day School 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road. Phone: 966-3040. Marjorie Walton, acting clerk, phone: 203-847-4069.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11 a.m.

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Worship, Sunday, 10 a.m., Newark Center for Creative Learning, 48 W. Park Place, Newark, Delaware.

ODESSA-Worship, 1st Sundays, 11 a.m.

REHOBOTH BEACH—5 Pine Reach Road, Henlopen Acres, 227-2888. Worship, First-day 10 a.m.

WILMINGTON—Meetings for worship; 4th & West Sts., 10:30 a.m.; 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 11 a.m.; worship group, 9 a.m.; adult discussion, 10 a.m.-11 a.m.; babysitting, 10 a.m.—12 noon; First-day School, 11 a.m.-12:30 p.m. 2111 Florida Ave. N.W., near Connecticut Ave.

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone: 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone: 677-0457.

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

LAKE WALES—At Lake Walk-in-Water Heights. Worship, 11 a.m. 676-5597.

MIAMI-CORAL GABLES—Meeting, 10 a.m., 1185 Sunset Road. Thyrza Allen Jacocks, clerk, 361-2862 AFSC Peace Center, 443-9836.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone: 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone: 585-8060.

SARASOTA—Meeting for School, 11 a.m., College Hall, New College campus. Adult discussion, 10 a.m. Margaret B. Maddux, clerk. 955-9589.

ST. PETERSBURG—Meeting 11 a.m. 130 19th Avenue, S. E.

Georgia

ATLANTA—Worship and First-day School, 10 a.m., 1384 Fairview Road N.E., Atlanta 30306. Margaret Kaiser, Clerk. Phone: 634-0452. Quaker House. Telephone: 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10:30 a.m., 340 Telfair Street. Lester Bowles, clerk. Phone: 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:45, hymn sing; 10, worship; 11:15, adult study group. Babysitting, 10:15 to 11. Phone: 988-2714.

Illinois

CARBONDALE—Unprogrammed worship. Sundays, 10 a.m., Student Christian Foundation, 913 S. Illinois. Coclerks: Jane Stowe, 549-2029; Peg Stauber, 457-6542.

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

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

CHICAGO — Northside (unprogrammed). Worship 10 a.m. For information and meeting location, phone: 477-5660 or 327-6398.

DECATUR—Worship, 10 a.m. Phone Agnita Wright, 877-2914, for meeting location.

DEKALB—Meeting, 10:30 a.m., 424 Normal Road. Phone: 758-2561 or 758-1985.

DOWNERS GROVE—(west suburban Chicago)— Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone: 968-3861 or 665-0864.

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

LAKE FOREST—Worship 10 a.m. at Meeting House. West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, III. 60045. Phone area: 312, 234-0366.

PEORIA-GALESBURG — Unprogrammed meeting 10 a.m. in Galesburg. Phone: 343-7097 or 245-2959 for location.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone: 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Worship, 10:30 a.m.; informal togetherness, 11:30. Meeting Room, Christ the Carpenter Church, 522 Morgan St. Information: call 964-0716.

SPRINGFIELD—Worship, 10 a.m. Phone Robert Wagenknecht, 522-2083 for meeting location.

URBANA—CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON—Meeting for worship 10:15 a.m., Moores Pike at Smith Road. Call Norris Wentworth, phone: 336-3003.

FORT WAYNE—Unprogrammed worship, 10 a.m. Clerk, Edna L. Pressler. Phone: 489-5297 or 743-0616 for meeting location.

INDIANAPOLIS—Lanthorn Meeting and Sugar Grove. Unprogrammed worship, 10 a.m. Sugar Grove Meeting House. Willard Heiss, 257-1081 or Albert Maxwell, 839-4649.

RICHMOND—Clear Creek Meeting, Stout Memorial Meetinghouse, Earlham College. Unprogrammed worship, 9:15 a.m. Clerk, Mary Lane Hiatt 962-6857. (June 20-Sept. 19, 10:00.)

WEST LAFAYETTE—Meeting for worship, 9:45 a.m., 176 E. Stadium Avenue. Clerk, Kenneth L. Andrew, phone: 743-3058.

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DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 274-0453.

PAULLINA—Worship, 11 a.m.; First-day School, 10 a.m. Rachel Hodgin, Paullina, Correspondent.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., Meeting for worship 11:00 a.m. Richard P. Newby, Minister; Thomas Swain, Director of Christian Education. Phone 262-0471.

Kentucky

LEXINGTON—Unprogrammed worship and Firstday School, 4 p.m. For information, call 277-2928.

LOUISVILLE—Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone: 452-6812.

Louisiana

BATON ROUGE—Worship, 10 a.m., Wesley Foundation, 333 E. Chimes St. Clerk: Stuart Gilmore; telephone: 766-4704.

NEW ORLEANS—Worship Sundays, 10:30 a.m., in Friends' homes. For information, telephone 368-1146 or 822-3411.

Maine

CAPE NEDDICK—Seacoast Meeting. Worship, Sunday, 11 a.m., Kuhnhouse, Cape Neddick Park. Phone: 363-4139. Throughout summer.

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

PORTLAND—Forest Avenue Meeting, Route 302. Unprogrammed worship and First-day School, 10 a.m. Phone: 839-3288. Adult discussion, 11:00.

Maryland

ADELPHI—Near University of Maryland. 2303 Metzrott Road. First-day School, 10:30 a.m.; worship, 10 a.m. Deborah James, clerk. Phone, 422-9260. ANNAPOLIS—Worship, 11 a.m., former St. Paul's Chapel, Rt. 178 (General's Hwy.) and Crownsville Rd., Crownsville, Md. Alice Ayres, clerk (301-263-5719).

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes 10:15; worship 11 a.m. Phone; 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St. Frank Zeigler, clerk, 634-2491; Lorraine Claggett, 822-0669. June to Sept., worship, 9:30 a.m.

SANDY SPRING—Meetinghouse Road, at Rte. 108. Worship, 9:30 and 11 a.m.; first Sundays, 9:30 only. Classes, 10:30.

UNION BRIDGE—PIPE CREEK MEETING (near)
—Worship, 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street. Patricia Lyon, clerk, (617) 897-4668.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 584-2788.

BOSTON—Worship 11:00 a.m.; fellowship hour 12:00, First-day, Beacon Hill Friends House, 6 Chestnut Street, Boston 02108. Phone: 227-9118.

CAMBRIDGE—5 Longfellow Park (just off Brattle Street, west of Harvard Square) One meeting for worship during summer at 10 a.m., June 18 through September 10. Visitors welcome. Phone: 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 188 Hampshire St., Methuen, Mass. Phone: 682-4677.

NANTUCKET—At 10:45 a.m. in old meetinghouse on Fair Street, until September 17.

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

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

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

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

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

Michigan

ANN ARBOR—Worship-Sharing, 9:30 a.m.; Meeting for Worship, 10; Adult Discussion, 11:15. Meetinghouse, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Ave. (phone: 663-5897).

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

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

EAST LANSING—Worship and First-day School, Sunday, 1 p.m. Discussion, 2 p.m. All Saints Church library, 800 Abbot Rd. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone: 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting. Unprogramed worship, 9 and 11 a.m.; programed activity or Friendly conversation, 10. Friends House, 295 Summit Ave. 222-3350.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call 931-3807.

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

Nebraska

LINCOLN—3319 S. 46th. Phone: 488-4178. Sunday Schools, 10 a.m., worship, 11.

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone: 457-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1101 N. Virginia Street, in the Rapp Room of the Center. Telephone 825-6566. Mail address, P. O. Box 602, Reno 89504.

New Hampshire

DOVER—Dover Preparative Meeting—Worship 10:30 a.m., Central Ave. at Trakey St. Lydia Willits, clerk. Phone: 868-2629 (Durham).

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone: 643-4138.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

New Jersey

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

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

CROSSWICKS—Meeting and First-day School, 10 a.m.

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

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

HADDONFIELD—Friends Ave. and Lake St. Worship, 10 a.m. First-day School follows, except summer. Babysitting provided during both. Phone: 428-6242 or 429-9186.

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

MEDFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N. J.

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

MOORESTOWN—Main St. at Chester Ave. Sunday School 9:45 a.m. Oct. through May (except Dec. and March). Meeting for worship 9 a.m. (9:30 a.m. June through Sept.) and 11 a.m. Visitors welcome.

MOUNT HOLLY—High and Garden Streets, meeting for worship 10:30 a.m. Visitors welcome.

NEWARK—Worship, 48 West Park Place (Newark Center for Creative Learning) 10 a.m.

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

PLAINFIELD—Meeting for worship and First-day School 10:30 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

PRINCETON—Meeting for worship, 9:30 and 11 a.m. Summer, 9:30 only. First-day School, 11 a.m. Quaker near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship and First-day School, 11 a.m. Clerk, Robert M. Cox, R.D. Box 342, Frenchtown, N. J. 08825. Phone, 996-4491.

RANCOCAS—Meeting for worship, 10 a.m., June 18 through September 17.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore, Phone 671-2551 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOOOSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m. N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

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

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

SANTA FE—Meeting Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. John Chamberlin, clerk.

WEST LAS VEGAS—Las Vegas Monthly Meeting, 9:30 a.m., 1216 S. Pacific.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave. Phone 465-9084.

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

CHAPPAQUA—Quaker Road (Rt. 120). Meeting for worship and First-day School, 10:30 a.m. 914-238-9894. Clerk: 914-238-9031.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center. On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th

FLUSHING—Meeting for worship, 11 a.m.; open house, 2 p.m. to 5 p.m., Sundays, 137-16 Northern Blvd.

GRAHAMSVILLE—Greenfield and Neversink Meetinghouse, worship: Sundays, 10:30 a.m.

HAMILTON—Meeting for worship Sunday, 10 a.m. Chapel House, Colgate.

ITHACA—10 a.m., worship, First-day School, nursery: Anabel Taylor Hall, Sept.-May. 256-4214.

JERICHO, LONG ISLAND—Unprogrammed worship, 11.a.m., Old Jericho Turnpike.

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

NEW PALTZ—Meeting Sunday, 10:30 a.m., Elting Library, Main St. 658-2363.

NEW YORK—First-day meetings for worship, 9:45 a.m., 11 a.m., 15 Rutherford Pl. (15th St.), Manhattan. Others 11 a.m. only.

2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St. Brooklyn

Phone 212-777-8866 (Mon.-Fri. 9-5) about First-day Schools, Monthly Meetings, suppers, etc.

ONEONTA—First and Third Sundays, 10:30 a.m., 11 Ford Avenue, Phone 433-2367.

POUGHKEEPSIE—249 Hooker Ave. 454-2870. Silent meeting, 9:30 a.m.; meeting school, 10:30 a.m.; programed meeting, 11:15 a.m. (Summer meeting for worship, 10 a.m.)

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



Apponegansett Meetinghouse, Dartmouth, Massachusetts

ter Haase, 88 Downs Ave., Stamford, Conn. 06902; 203-324-9736.

QUAKER STREET—Mid-April to mid-October, unprogramed worship, 11 a.m., First-day, Quaker Street Meetinghouse, Route 7 west of Duanesburg.

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

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

RYE—Milton Rd., one-half mile south of Playland Pky., Sundays, 10:30 a.m.; some Tuesdays, 8 p.m.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Harold A. Nomer, 131 Huntley Drive, Ardsley, N.Y. 10502

SCHENECTADY—Meeting for worship, 11:00 a.m. Old Chapel, Union College Campus. Phone 438-7515.

ST. JAMES, LONG ISLAND—Conscience Bay Meeting, Moriches Rd. Worship and First-day School, 11 a.m.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 a.m. Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship, 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship, 11 a.m. Clerk: Robert Mayer, phone 942-3318.

CHARLOTTE—Meeting for worship, 10:30 a.m., adult forum, 11:45 a.m. 2327 Remount Road. Phone 399-8465.

DURHAM—Meeting 10:30 at 404 Alexander Avenue. Contact David Smith 489-6029 or Don Wells 489-7240.

FAYETTEVILLE—Worship, 1 p.m., 223 Hillside Ave., Phone the Arnigs, 485-3213.

GREENSBORO — Friendship Meeting (unpro grammed). Guilford College, Moon Room of Dana Auditorium, 11:00. Judith Harvey, clerk.

GUILFORD COLLEGE, GREENSBORO — NEW GARDEN FRIENDS' MEETING: Unprogrammed meeting 9:00; Church School, 9:45; meeting for worship. 11:00. Martha G. Meredith, Clerk, David W. Bills, Pastor.

RALEIGH—Meeting 10:00 a.m., 120 Woodburn Road. Clerk, Steve Routh, 834-2223.

WINSTON-SALEM—Unprogrammed worship in Friends' homes, Sundays, 11 a.m. Call F. M. James, 919-723-4690.

Ohio

CINCINNATI — Community Friends Meeting (United) FUM & FGC. Summer schedule: Unprogrammed worship 10:00; 3960 Winding Way, 45229. Phone (513) 861-4353. John Hubbard, clerk, (513) 271-1589.

CLEVELANO—Community Meeting for worship 7 p.m. at the "Olive Tree" on Case-W.R.U. campus. Elliott Cornell, clerk, 932-8049 or 321-7456.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area, 791-2220 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave. Phone: 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-9728.

SALEM—Wilbur Friends, unprogrammed meeting. First-day School, 9:30 a.m.; worship, 10:30.

TOLEDO—Bowling Green Area—Allowed meeting, unprogrammed, Sundays 10 a.m., "The Ark" (Toledo University), 2086 Brookdale, Toledo. Information: David Taber, 419-878-6641 or Alice Nants, 419-242-3934.

WAYNESVILLE—Friends Meeting, Fourth and High Streets. First-day School, 9:30 a.m.; unprogrammed worship, 10:45 a.m.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, and First-day School, 10 a.m., in Thomas Kelly Center, Wilmington College. Luther Warren, Clerk, (513) 382-8651.

WILMINGTON—Friends Meeting, Mulberry and Locust Sts.: 10-10:45 a.m., Meeting for Celebration; 10:45-11:30 a.m., Adult and Youth Learning Experiences; 10-11:30 a.m., Children's Program. Lawrence Barker, minister, (513) 382-2349.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone: 235-8954

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. Assembly, 9:45 a.m.; First-day School, 10; worship, 11:15 (small children included first 20 minutes).

BRISTOL—Meeting for worship and First-day School, 11 a.m., Market and Wood. 788-3234.

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

DOWNINGTOWN—800 E. Lancaster Avenue (South side old Rt. 30, $\frac{1}{2}$ mile east of town). First-day School (except summer months), and worship, 10:30 a.m. Phone: 269-2899.

DOYLESTOWN—East Oakland Avenue. Meeting for worship, 10:30 a.m. Phone, 169-2899.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

ELKLANDS—Route 154 near Shunk. Meeting for worship 11:00 a.m. Philip Henning, clerk Phone: (717) 924-3986.

EXETER—Worship, 10:30 a.m., Meetinghouse Rd. off 562, 1 and $\%_0$ mile W. of 662 and 562 intersection at Yellow House.

FALLSINGTON (Bucks County)—Falls Meeting, Main St., First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. Five miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD—Sumneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

HARRISBURG—6th & Herr Street, meeting for worship and First-day School 10 a.m.; Adult Forum 11.

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

HORSHAM—Route 161, Horsham. First-day School and meeting, 11 a.m.

LANSDOWNE—Lansdowne and Stewart Aves., First-day School and Adult Forum, 9:45 a.m.; worship, 11.

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

LEWISBURG—Vaughan Literature Building Library, Bucknell University. Meeting for worship, 11 a.m. Sundays. Clerk: Freda Gibbons, 658-8841. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

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

MILLVILLE—Main Street. Worship, 10 a.m., First-day School, 11 a.m. A. F. Solenberger, 784-0267.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone: 546-6252.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day 7:30 p.m. NORRISTOWN—Friends Meeting, Swede and Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, 4th & Arch Sts.

Cheltenham—Jeanes Hospital Grounds. Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid Lane.

Fair Hill, Germantown and Cambria, 10:15, second Sundays.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Ger-

mantown Avenue.

Green Street Meting, 45 W. School House Lane.

Powelton, 3309 Baring St., 10 a.m.
University City Worship Group, U. of P. Christian Assn., 3601 Locust, 11 a.m.

PHOENIXVILLE—SCHUYLKILL MEETING—East of Phoenixville and north of juncture of Whitehorse Road and Route 23. Worship, 10 a.m. Forum, 11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

SOLEBURY—Sugan Rd., 2 miles NW of New Hope. Worship, 10 a.m.; First-day School, 10:45 a.m. Phone: 297-5054.

SPRINGFIELD—N. Springfield Road and Old Sproul Road. Meeting 11 a.m. Sundays.

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

STROUDSBURG—Meeting for worship at the Manor House, 9th and Main Sts., first and third Sundays, 10 a.m.

SUMNEYTOWN-GREEN LANE AREA—Unami Monthly Meeting—Meets in Friends homes. Morning and evening worship alternating First-days, followed usually by potluck and discussion. For information, call 234-8424.

SWARTHMORE—Whittier Place, college campus. Adult forum, 9:45 a.m.; First-day school and worship, 11.

UNIONTOWN—R.D. 4, New Salem Rd., off Route 40, West. Worship, 11 a.m. Phone: 437-5936.

VALLEY—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., worship, 10:45 a.m.

WILKES-BARRE — Lackawanna-Wyoming Meeting. Wyoming Seminary Day School, 1560 Wyoming Avenue, Forty-Fort. Sunday School, 10:15 a.m.; Meeting, 11:00, through May.

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

WRIGHTSTOWN—First-day School, 9:30 a.m.; worship, 11. Route 413 at Wrightstown.

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

Tennessee

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., 1108 18th Ave. S. Clerk, Hugh LaFollette. Phone: 255-0332.

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

Texas

AMARILLO—Worship, Sundays, 3 p.m., 3802 W. 45th St. Hershel Stanley, lay leader. Classes for children & adults.

AUSTIN—Worship and First-day School, 11 a.m. Forum, 10 a.m., 3014 Washington Square. GL 2-1841. William Jeffreys, clerk, 476-1375.

DALLAS—Sunday, 10:30 a.m., Park North Y.W.C.A., 4434 W. Northwest Highway. Clerk, George Kenney, 2137 Siesta Dr. FE 1-1348.

EL PASO—Worship, 9 a.m. Phone: Hamilton Gregory, 584-9507, for location.

HOUSTON—Live Oak Meeting, worship and First-Day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship, Sunday, 3 p.m., 2412 13th. Patty Martin, clerk, 762-5539.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-985-2819.

MIDDLEBURY—Meeting for worship, Sunday 11 a.m., St. Mary's School, Shannon Street.

PUTNEY—Worship, Sunday, 10:30 a.m. The Grammar School, Hickory Ridge Rd.

SOUTH LONDONDERRY—West River Meeting. Worship, Sunday 11 a.m., in the home of Charles and Ruth Perera, South Rd., Peru, Vt. Phone 824-3783 or Anne Compter Werner—824-6231.

Virginia

CHARLOTTESVILLE — Janie Porter Barrett School, 410 Ridge St. Adult discussion, 10 a.m.; worship, 11.

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

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

WINCHESTER—Centre Meeting—203 N. Washington. Worship, 10:15. Phone: 667-8497 or 667-0500.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Silent worship and First-day classes at 10. Phone: ME 2-7006.

Wisconsin

BELOIT-See Rockford, Illinois.

GREEN BAY—Meeting for worship and First-day School, 10 a.m. Phone Barbara McClurg, 864-2204.

MADISON—Sunday, 10 a.m., Friends House, 2002 Monroe St., 256-2249; and Yahara Preparative Meeting, 619 Riverside Drive, 249-7255.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 272-0040.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone: 842-1130.

Coming Events

September

22-24-Annual fall conference, Friends Committee on National Legislation, Quaker Lake Conference Center, Climax, N. C. Details from FCNL, 245 2nd St. N.E., Washington, D. C. 20002. Discussions of spiritual roots for political involvement, welfare, human justice, military spending, the seabed, Indochina war.

22-24-Conference for Formerly Married Men and Women at Pendle Hill, led by Bob and Margaret Blood. Write to Pendle Hill, Wallingford, Pa. 19086.

22-23-Annual Meeting of Friends World Committee, American Section, Providence Friends Meetinghouse, Media, Pa. Public session Saturday, 7:30 p.m.: Barrett Hollister, "Issues from Stockholm International Conference on the Environ-

23—Flea Market, Yardley Meetinghouse, N. Main St., Yardley, Pa., 10 a.m.-4 p.m. (Rain date Sept. 30.) If you wish to sell items, call 215- HY 3-4717. 24—Annual Meeting of the John Wool-

man Memorial Association at Mount Holly Friends Meeting, High and Garden Sts., Moorestown, N. J. at 3 p.m. Speaker, Charles A. Perrone, Acquisitions Librarian of Burlington County College. Tea will follow at the Memorial, 99 Branch St.

October

8-Phila. Quarterly Meeting, Arch St. Meetinghouse, 10:30 a.m. Note change of time, day and place.

17-19—Workshop: "Spaceship Earth:

International Efforts to Protect the World's Resources." Participants will visit the World Bank, the Department of State, Congressmen and Church leaders. Write William Penn House, 515 E. Capitol St., Washington, D.C. 20003.

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Birth

WELLS—On June 25, a daughter, CAROL ANN WELLS, to Tom and Mary Wells. The mother is a member of Minneapolis Meeting, and the father, of Atlanta Meeting.

Marriages

BORCHARDT-VANARNUM - On July 15, under the care of Minneapolis Meeting, with Father Paul Johnson of St. Charles Borromeo Roman Catholic Church coofficiating, MARY ANN VANARNUM and
PAUL H. BORCHARDT. The wedding was
planned by the bride and bridegroom and
approved by Friends. The bridegroom and his parents are members.

BUTLER-GEMBERLING—On July 22, in Woodstown Meetinghouse, N. J., STEPH-ANIE GEMBERLING, daughter of Arthur and Elizabeth Gemberling, and GEORGE VINCENT BUTLER. The bride and her parents

are members.

CADWELL-NARVESON-On June 17, under the care of Minneapolis Meeting, NIKKI NARVESON and FRANK CADWELL. The bride

and bridegroom are members.

LAMB-STRATTON—On June 24, at and under the care of Middletown Meeting, Lima, Pa., HANNAH DEAN STRATTON, daughter of John A. and Katherine M. Stratton, of Glen Mills, Pa., and RICHARD MICHAEL LAMB, son of Mr. and Mrs. Richard R. Lamb, of Woodstown, N. J. The bride and her parents are members of Middletons Monthly Marking. Middletown Monthly Meeting.
THOMAS-THOMFORDE—On June 10, in

London Grove Meetinghouse near Kennett Square, Pa., ANNE THOMFORDE, daughter of Philip and Winifred Thomforde of Rome, Italy, and DAVID THOMAS, son of Eliot and Lillian Thomas, of North Hills, Pa. The bride and her parents are mem-

Deaths

GAUNT-On July 6, in the Extension, Greenleaf Friends Home, Moorestown, N. J., DILLWYN G. GAUNT, a member of Mickleton Meeting, N. J. He is survived by four daughters: Mrs. Anna Kidd of Lower Bank, N. J.; Mrs. Mary E. Rhoads of Kennett Square, Pa.; Mrs. Lucy Wellons of Holland, Va.; and Mrs. Caroline G. Headley of Wilmington, Del.; and one son, Howard F. Gaunt of Mickleton, N. J.

HOGE—On July 5, JANE GOODELL HOGE, aged 68, a member of Goose Creek Meeting, Lincoln, Va. She was a member of the Sesame Club and the Home Interest Club, Loudoun County organizations. She is survived by her husband, C. Malcolm

Hoge.

PACKER-On July 9, in Pickering Manor Home, Newtown, Pa., SARA J. PACKER, aged 83, a member of Newtown Meeting, Pa. She is survived by nephews and nieces.

PARKER—On June 26, in San Diego,
Cal., JOSEPH IRVING PARKER, aged 78, a member and treasurer of La Jolla Meeting, San Diego. After graduation from Friends University, Wichita, he did Y.M.C.A. work in Chicago. Before working with AFSC in France, he was married to Gladys Worley who had grown up in the Methodist mission field in China. He spent five years in China making a survey of Methodist mission work. He worked with the Y.M.C.A. in St. Louis, and served as bursar of the American University in Egypt. He worked with the Y.M.C.A. in Baltimore; spent three years preparing a worldwide survey of missions for the World Council of Churches; did accounting for the association of China Colleges; was business manager of Pleasant Hill Academy in Tennessee and was a statistician in the Fisk University sociology department. In Chicago he continued his work for the American Association of Medical Schools. Until retirement, he was an accountant and office manager in Earlham College. He spent two years in Kenya for the American Friends Board of Missions, setting up new accounting systems for Friends Africa Mission and East Africa

Yearly Meeting.
Retiring in California, he lived in the Methodist Fredericka Manor at Chula Vista, where his first wife died. After remarriage to Marie Ferguson, of Chicago,

he lived in San Diego. He is survived by his widow, Marie F. Parker; a daughter, Dr. Genieann Patton

of Bethesda, Maryland; a son, Joseph W. Parker, of Atlanta, Georgia; a brother, Douglas L. Parker, of Wilmington, Ohio; five grandchildren; and four great-grand-

RHOADS—On July 22, in Burdette Tomlin Memorial Hospital, Cape May Court House, N. J., GEORGE RHOADS, aged 71, a member of Seaville Meeting, N. J. He was a graduate of Westtown School and Pennsylvania State University. He worked in Albania with AFSC to start an agricultural school. For many years he taught vocational agriculture in Middletown High School, Middletown, Del. In 1949 he helped to reactivate the Appoquidick Preparative Meeting at Odessa, Del., built in 1785. He is survived by his widow, Martha Middleton Rhoads; a son, Gordon Rhoads; and a sister, Louise R. Dewees. WHITSON—On May 12, WALTER WHIT-

son, aged 83, a founding member of Live Oak Meeting, Houston, Tex. and its first clerk. He was a 1912 graduate of Haverford College. For many years he was di-rector of the Family Service Bureau and served in community organizations and committees. He often stood alone as a Friend. He received the Olivia Hogue Award for his interracial work. He helped to establish the Graduate School of Social Work at the University of Texas at Austin. His leadership helped to establish and maintain the worship group that became the Friends Meeting.

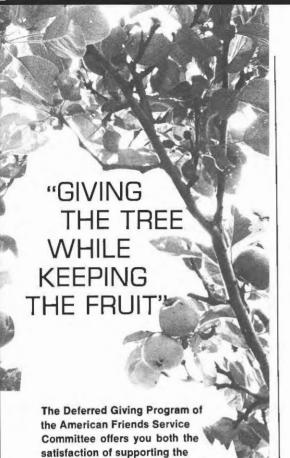
In Memoriam: Mildred Whitney

WITH DEEP and sincere grief, Syracuse Monthly Meeting of Friends announces the death of Mildred Whitney on February 29 at the home of her brother, Leon Whitney, in New Jersey. Mildred and Norman Whitney were among those who gathered the first Syracuse Meeting, over 30 years ago. Mildred was clerk for several years, and with her customary efficiency attended faithfully and voluntarily Quarterly, Representative, and Yearly Meetings, as well as those of Friends General Conference. In her home, she was a hospitable and gracious hostess to many local meetings and to visiting Friends. Some of the older members remember with warm affection
New Year's Eves at the Whitneys, with
their readings, worship, and fellowship.
After Mildred's retirement from 36 years

of teaching science at East Syracuse High School, she joined her brother Norman in 1958 in travels to European Friends Meetings. Returning to Philadelphia, she worked for peace tirelessly and with dedication at American Friends Service Committee, Friends World College, and in the Philadelphia area Friends Meetings.

After Norman's death in 1967, Mildred returned to her many school friends and to Syracuse Friends Meeting, where she was active as recorder and served on several committees. The office of the Syracuse Peace Council and Syracuse Fellowship of Reconciliation also benefited from her generous service.

A most appropriate statement regarding Mildred's personality was made by a for-mer pupil in an East Syracuse class: "She was a wonderful person, warm and direct. Her no-nonsense honesty was warmly and deeply felt."



purposes and programs of the AFSC and the advantages of giving while you are living-without sacrificing financial security. For over fifteen years AFSC has received and managed life income gifts, with traditional Quaker caution and care, and has paid a regular income to donors who have thus made arrangement for the future use of their resources.

The following plans give the benefits of personal involvement, a good rate of return payable regularly, and at the same time relieve you of the burden of investment management. They assure you that no defect in your will or its administration will frustrate your plans for the use of your resources. In addition, life income gifts remove the gift property from probate and minimize the expense and publicity involved in estate settlement.

Charitable Gift Annuity

Gives a guaranteed annual income for life.

Most of the annual annuity income is exempt from Federal income tax.

Can be written for one or two lives and started with \$500 or more.

Pooled Life Income Contract

Gift is invested with the gifts of others in AFSC's Pooled Fund-a diversified portfolio of securities. ☐ Donor or other beneficiary receives a proportionate share of the Fund's income annually for life. ☐ No capital gains tax on gifts.

Charitable **Remainder Trust** (Unitrust or Annuity Trust)

□ Designed and invested to meet special needs or interests.

Can provide either a fixed or flexible income.

Revocable Trust or Deposit

☐ Donor transfers money or property to ASFC to hold and invest as mutually agreed.

Donor receives income and retains right to recall principal.

At donor's death the funds automatically go into AFSC program.

There are other special giving plans:

Interest-Free Loan

☐ Cash is loaned to AFSC to invest and use the income until the funds are requested by donor. ☐ Donor avoids having income to report for tax.

Life and **Accident Insurance**

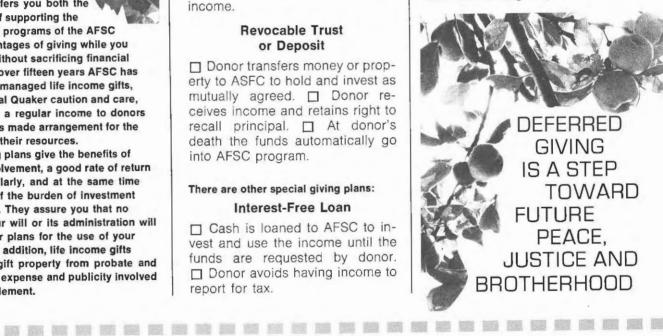
☐ To name AFSC as beneficiary of insurance is simple.

Proceeds going to AFSC are free of estate tax.

There is a charitable deduction when policy is signed over to AFSC.



☐ While a bequest does not have the income-tax and other advantages of lifetime gifts, a gift by will insures that you control your resources as long as you live.



We will gladly furnish full information about any of the above plans to you and your advisors. An AFSC representative is available to visit with you. Your inquiry will be confidential and implies no obligation. Please send this coupon to:

Paul Turner American Friends Service Committee 160 North 15th Street Philadelphia, Pa. 19102

would like more inform	nation about the	following AFSC	plans:
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☐ Gift Annuity

□ Life Income Contract

☐ Unitrust (flexible income)

☐ Annuity Trust (fixed income)

□ Interest-free Loan

☐ Gift of Life Insurance

☐ Revocable Trust

☐ Bequest

□ I would like to discuss your program with your representative.

NAME (please print)

ADDRESS