

FRIENDS JOURNAL

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*W*HEN I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart. And as I gave way to it, I found the evil in me weakening, and the good lifted up. Thus it was that I was knit into them and united with them.

—ROBERT BARCLAY

(See page 433)

*The Point at
Silver Bay
(See page 437)*

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Cover design by Eileen Waring

Death and Discovery

By MARK WORKMAN

DEATH was meaningless to me. I was quite sure that people lived and invariably died, some in their sleep, some in landslides, some of disease, and a great many in automobile accidents. And after they died, I believed that they were totally nonexistent save for their buried bodies. This was the end of life.

Last November my grandmother died, and with her went a part of everyone in my family. Also with her death came a revelation. For the first time in my life I was forced to meet—literally to touch—death. I well remember how I broke down sobbing over my grandmother's coffin after I had taken hold of her hand and found it to be cold.

Many thoughts ran through my mind during the days preceding and following the funeral. I wondered what would become of my grandfather, and I thought about how my grandmother had died. For a long time I pondered why Jewish Orthodox coffins have no nails. Two thoughts were dominant in my mind: I could not imagine how a woman as big as my grandmother could possibly fit into a narrow box, and I wondered (as I still wonder and probably always shall wonder) what would become of my grandmother now that she was dead.

It is hard to accept the fact that what is vibrantly alive one minute can be totally dead the next. Yet this is exactly what I believed before my grandmother's death, and to some extent it is what I still do believe. What has occurred to me as a result of the death, however, is that the part of herself which my grandmother gave to me during the seventeen years of our acquaintance will never die. It is not the memories of my grandmother which live on within me, but rather an actual part of her which is now a part of me.

The whole equals the sum of its parts. Therefore I believe that my grandmother is only partly dead, as there are parts of her which exist within living people like myself. When I die, and when my mother, grandfather, and aunt and uncle die, then my grandmother will die. But as long as we continue to live, then will a part of my grandmother live. Grandmother in the grave is dead, but Grandmother-in-Mark is still alive.

A death in the family was prerequisite to this cascade of thought. Had no one died, death would still be far off and meaningless to me. People would continue to die in their sleep, in landslides, and of sickness, and a great many would die in automobile accidents. But, dead as these people may be, they are still in varying degrees vitally alive.

Mark Workman, a 1967 graduate of George School, is entering Haverford College this fall to prepare for a career in medicine.

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Corporate Witness and Individual Conscience

EDITOR'S NOTE: Just as an editorial was being prepared for this issue, the following communication (intended as a letter to the editor) was received. It expresses so effectively a viewpoint held by many Friends who may not have been sufficiently heard from in the pages of the *FRIENDS JOURNAL* that it is being published as a guest editorial, rather than in the correspondence columns.

Lindsley H. Noble, a trustee of the Friends Meeting of Washington, recently retired as Deputy Assistant U. S. Postmaster General (Finance) to establish his own consulting firm. From 1931 to 1944 he served as finance director of the American Friends Service Committee's relief program in France.

IT is time, I feel, for Friends to take a careful look at the subject of corporate witness, especially when violations of the law are involved, as in refusals to pay telephone excise taxes and in the recent decision of Philadelphia Yearly Meeting to send medical aid to North Vietnam "regardless of any obstacles." We should not let our deep concern to testify in opposition to what our Government is doing in Vietnam blind us to all other considerations. There are at least two aspects to corporate witness involving violations of law that I believe are being overlooked.

In the first place, is it ever right for members of an organization—regardless of their relative numbers and motivation—to insist on corporate action that may violate the conscience of other members? Traditionally, Friends not in accord with the obvious sense of the Meeting withdraw their objections, and the Meeting acts. To proceed in this manner may be right and necessary for such practical matters as approving a budget or establishing a new committee, which involve only matters of opinion. But what should be done when the proposed action involves important issues of conscience between members, as were revealed by the resignation of Albert B. Maris from the clerkship of Philadelphia Yearly Meeting because of the Meeting's action (to which editorial reference was made in the July 1st *JOURNAL*)?

The answer to this question appears clear to me: when issues of conscience are involved (and proposals to violate the law will always be in this category), Friends desiring action should find other ways of meeting the demands of conscience than by requiring other members to be partners to an act in which the latter cannot conscientiously concur. As a Meeting we are first and foremost a religious fellowship and should not engage as a Meeting in social action contrary to moral convictions of any responsible members. Those feeling that corporate action is needed are free to organize groups for that specific purpose to which like-minded Friends can rally for corporate witness

and more effective action. Such, I take it, is A Quaker Action Group of Philadelphia. Is not a greater sensitivity to the feelings of all members called for when proposals for social action by Meetings are being considered?

The other aspect of corporate action which I feel demands our attention is the inherent difference, vis-à-vis the state, between incorporated religious bodies (which most Yearly and Monthly Meetings are) and their members as individuals. Even though the members should be in complete agreement as to the Christian necessity to violate the law, the incorporated religious body is morally estopped, in my opinion, from taking such action. We incorporate under the law primarily for purposes of receiving from the state substantial financial benefits for the Meeting. These benefits include exemption of Meeting property from local taxation and the right of contributors to deduct their financial support of Meeting activities from their taxable income. In voluntarily putting ourselves under the law to receive these subsidies do we not morally forego corporately the right to refuse to obey other laws not to our liking?

The corporation is, in fact, a creature of the state and cannot properly claim the higher obligation to break the law that individuals can. If laws are wrong, corporations must look to the courts. The Friends Meeting of Washington is planning to do this in the matter of Treasury Department denial of our request for permission to send medical aid to North Vietnam.

If laws become intolerable and no recourse but violation remains, the way for Friends is clear, I feel: withdraw from our contract with the state and give up our subsidies before setting out on this path. Until this is done, Friends' acts of civil disobedience should be limited (in my opinion) to individuals and groups of like-minded Friends using funds obtained without benefit of state subsidy.

LINDSLEY H. NOBLE

Ecumenism: Some Honest Doubts

By EWART BAMBURY

ANY concerned Friends welcomes the closer relations now existing among the different branches of the Christian Church. This is not the same thing, however, as to accept uncritically all that is being done in the name of ecumenism. Before surrendering real Quaker insights we should ask ourselves whether the movement is tending. Does it look merely to greater cooperation, greater dialogue, and more personal friendship, or does it seek to get all churches under one huge umbrella where their distinctive insights may be lost?

There is some disturbing evidence that the ecumenical movement seeks the latter alternative. Recently a committee of the Church of England went on record against admission of women to the priesthood not principally on grounds of Biblical evidence, theology, or the practical concerns of the parish, but because to admit women to the priesthood would make unity with Rome more difficult. To Quakers, with a concern for the equality of women, this can hardly seem a step in the right direction, but it is a decision that was made in the light of the ecumenical drive to get us all under one roof.

At the national level, mergers between churches are common. It is difficult, however, not to feel that some of them are facilitated by verbal formulas that conceal real differences. A church without bishops, for example, is urged to adopt such officers because the right wing of the church regards the presence of bishops not simply as a sensible way of organizing a church but as so much a part of its essential being that a church without bishops in apostolic succession is not a church at all. Thus those who agree to accept episcopal government are often uncomfortably aware that others put upon episcopacy a markedly different significance.

Recently I attended evensong in Coventry Cathedral. After some of the readings and prayers there were periods of silent worship that greatly enhanced the service. In matters like this, and in social and intellectual concerns, we can all learn from one another. Quakers need to learn how to use the expert—the theological professor, for example—in their structure. Other churches need to learn how to make better use of the laity. We can appreciate one another's strengths and help to solve common problems without trying to force artificial unity in a juggernaut church with a huge and expensive central secretariat and a common creed. Friends, who believe in building up from below, cannot easily live in

an episcopal framework where authority ultimately comes down from above.

For reasons like this I am unhappily skeptical of much that goes on in the name of ecumenism. The question of whether the Catholic or the Presbyterian view of the founding of the Church is correct is, for example, of fundamental importance. The position of the Pope in regard to a crucial issue like contraception is an unhappy example of what can happen when authority is centralized and there is no way for the majority view in the church to be constitutionally enforced. Most sacramental theology is incompatible with the insights of Quakers, who feel that all of life should be a holy communion and that Paul Tillich is right in saying we must move toward a state of complete loss of "religious" consciousness in a final raising of the secular to the level of the sacred.

I know from long experience that in the atmosphere of euphoria sometimes accompanying ecumenical teas a discussion in depth of these issues is not welcome. If the ideal is Christian unity conceived as getting all churches under one government, are we quite clear that this would not mean unconditional surrender on the part of the non-Catholic denominations?

Erasmus once said that in the storm on Lake Galilee the boats that followed Jesus were saved, as well as the one in which he sat. He used this to illustrate his view that what was necessary was not for all to be in the same boat but for all to follow the same master. Could not this be the ideal, rather than the huge one-creed, one-hierarchy church?

It is possible to divide Christian bodies into three categories: those based on the supreme authority of the Church, those based on the supreme authority of the Bible, and those based on a belief in the supreme authority of the Spirit, still leading into new truth. The types are not exclusive; each can learn from the others. This learning would be more difficult if they were under one common government.

At the beginning of this century a show went on the road to illustrate the idea of America as a melting pot. A huge pot was on stage. Up one side of it went a ladder, and up this climbed national groups in their national costumes, waving their national flags and singing their native songs. They disappeared into the pot, and presently they came down a ladder on the other side—in sober American clothes, singing "The Star-Spangled Banner," and waving their naturalization papers in one hand and the American flag in the other. This was supposed to be an improvement.

I hope the same thing is not going to happen to our many religions—that they are not going to become

Ewart Bambury, an English Friend, is now teaching ecclesiastical history at Western Reserve University in Cleveland, Ohio.

mixed in some great ecclesiastical melting pot. Some of us prefer our Quakerism—and our Anglicanism, too—unscrambled. Only in a spirit of friendship toward all

other bodies, but preserving our own independence, can we be sure of making our own particular contribution to the universal church.

Barclay's Apology in Modern English

Preparing to represent Friends General Conference at the Fourth World Conference on Faith and Order in 1963, Dean Freiday found Robert Barclay's Apology eminently satisfactory as a theological explanation of Quaker beliefs and practices once the rust spots (seventeenth-century wordings and Germanic and Latin word orders) were cleared up. At the same time he noticed that a number of evangelically-minded people who were struggling valiantly to understand Quakerism were searching Barclay's writings and too frequently coming up with the wrong phrases and consequently the wrong conclusions. Hence he began wondering whether many of the differences between present-day "Inner-Light Friends," "Christ-Within Friends" and "Have-You-Been-Saved? Friends" might not be largely the result of "fractionating truths" that early Friends saw as one whole. It seemed to him that Barclay's Apology could offer a common and intelligible historical starting point from which Friends might be able to develop greater unity. This was the motivation for his years of work toward presenting Barclay in briefer compass, with language brought up to date.

In preparing his modern-English version of the Apology (which will be reviewed in a later issue of the JOURNAL), Dean Freiday decided to treat the original as if it were a manuscript submitted to an editor today, abridging where the pace needed acceleration and rewording where the author had fallen back on academic prose. He assures readers, however, that "in the many fine pages where Barclay is truly inspirational, the changes have been kept to a minimum and the feel of his prose has been maintained."

A member of Shrewsbury (N. J.) Meeting and chairman of the Christian Unity Committee of Friends General Conference, Dean Freiday feels that "Too much Quaker religious history has been distorted by substituting what someone thought the early Quakers meant for what they really did mean. Certainly if Friends could refer to Barclay as adequate explanation of Quaker theology for two hundred years it seems a pity for the Apology to be a closed book now merely because of dated English. Perhaps Barclay will rejoin the 'great theologians' if he is once more intelligible."

The excerpts that follow are taken from Barclay's discussion of Quaker meetings for worship. (The full title of the Apology, incidentally, is, An Apology for the True Christian Divinity: Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers.)

WE consider it everyone's duty to be diligent in assembling together for public worship. What we have stood for and continue to stand for in this matter even our enemies in Great Britain can bear witness, although they have used every means at their disposal to hinder us from assembling together to worship God.

When assembled, it should be the common task of one and all to wait upon God. It should be a time for turning away from one's own thoughts and for suspending the imagination in order to feel the Presence of the Lord in the midst and to know a true gathering in his name according to his promise. Then, when everyone is thus gathered, and all meet together inwardly in their spirits, as well as outwardly in their persons, the secret power and the virtue of life are known to refresh the soul. It is there that the pure motions and breathings of God's Spirit are felt to arise. . . .

Nothing could be more unlike the natural will and wisdom of human beings than this silent waiting upon God. It can only be attained and correctly understood when man is able to set aside his own wisdom and will and is content to be completely subject to God. . . .

In the inward quietness and withdrawal of the mind, the witness of God arises in the heart, and the light of Christ so shines that the soul becomes aware of its own

condition. Many share in this common effort and there is inward travail and wrestling. To the extent that there is an abiding in grace, there is an overcoming of the power and spirit of darkness. Often we are greatly strengthened and renewed in mind and spirit without a word being spoken. . . .

The divine strength that is communicated by meeting together in that fashion and by waiting in silence upon God is very evident. Sometimes a person will come in who has not been vigilant and whose mind is restless, or who comes in suddenly from the rush of worldly business and therefore is not gathered with the rest. As soon as he retires inwardly, the power which has already been raised in good measure by the whole meeting will suddenly lay hold upon his spirit. In a wonderful way it will help to raise up the good in him and will give birth to a sense of the same power. It will melt and warm his heart in the same way that a man who is cold feels warmth when he approaches a stove, or a flame takes hold in some small combustible material that is nearby. . . .

In part, this is how I came to be a true witness. For it was not by the strength of arguments, or by the formal discussion of each doctrine in order to convince my understanding, that I came to receive and bear witness to the truth. Rather it was by being mysteriously reached by this

life. For when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart. And as I gave way to it, I found the evil in me weakening, and the good lifted up. Thus it was that I was knit into them and united with them. And I hungered more and more for the increase of this power and life until I could feel myself perfectly redeemed.

When we meet together, our purpose and our form of worship is to watch and wait for God to draw us inward and away from all visible things. And when everyone has arrived at that state, he finds that the good has risen over the evil and the pure over the impure. God not only reveals himself and draws near to each individual but is in the midst of the group as well. Each one partakes not only of the particular strength and refreshment which comes from the good in himself, but shares with that of the whole body. Being a living member of the body, he has joint fellowship and communion with all. If this form of worship is continued faithfully, it becomes easy, although it is very difficult at first. Man's roving imagination and unceasing worldly desires are not easily silenced.

Some people object to this type of worship. They consider it a waste of time for someone to be doing or thinking nothing. They say that one would be better employed either in meditation upon some good subject, or else in prayer or the praise of God.

But this is not a waste of time. In fact it is absolutely necessary to wait in silence before any other duty can be acceptably performed. What is more, it is a mistake of our lower natures to imagine that God is pleased with works and acts which men perform from their own wills. The first step for a man in fearing God is to cease doing his own thinking and imagining, and to allow God's spirit to do its work in him. . . .

Others ask why it is necessary to have public meetings at all if our worship consists of retiring inwardly to the Lord and feeling his Spirit arise, and then doing such outward acts as we are led to. Why can't these things be done just as well at home?

The answer is that God has seen fit, as long as his children are in this world, to make use of the outward senses not only for such visible acts of worship as speaking, praying, and expressing praise, but to maintain an outward, visible testimony for his name. He also causes the inward life to be more abundant when his children are diligent in assembling together to wait upon him. "As iron sharpens iron, so man sharpens his fellow man." (Prov. 27:17). The mere sight of each other's faces when two persons are gathered inwardly into the life gives occasion for that life to rise secretly and pass from vessel to vessel. Many lighted candles, when gathered together in a single place, greatly augment each other's light and make it shine more brilliantly. In the same way, when many are gathered together

into the same life, there is more of the glory of God. Each individual receives greater refreshment, because he partakes not only of the light and life that has been raised in him, but in the others as well.

Loyalty Oaths Versus Conscience

Excerpts from a letter written to a New Jersey School superintendent by an applicant for a teaching appointment in response to the superintendent's instructions concerning the necessity for signing an "Oath of Allegiance." Since this letter was written the New Jersey loyalty oath has been declared unconstitutional.

THE antithesis of all that I believe in is war. I cannot accept those policies of any nation which lend support to war. Yet this nation supports a war, and I am asked (told!), as a citizen, to accept this.

My respect and concern for this nation do not lead me to an unquestioning acceptance of all its words and deeds. I believe in our Constitution and will uphold our Bill of Rights. Many flag-wavers mouth loyalty to the United States and at the same time would restrict more and more the Bill of Rights until, if they had their way, one can foresee the time when this nation, opposing a tyranny, would be playing by the same deadly rules as its opponents. Their god would be their nation—nationalism their religion. What would become of the ideals upon which their nation was founded? This is a prime reason why I cannot sign an oath of loyalty or allegiance. A nation can change; an oath is permanent.

I find that a loyalty oath is an imputation against my good faith and personal loyalty. Further, the oath of allegiance or loyalty is binding and restrictive of the very rights it claims to preserve.

My wife and I have often expressed, never with violence or malice, our dissent from certain Government positions such as our nation's involvement in the arms race and in Vietnam. We have done so individually and with groups such as the Peace and Social Concerns Committee of New England Yearly Meeting and the American Friends Service Committee. Both of these groups are already being called subversive by people such as the House Un-American Activities Committee. Are we un-American? All that needs to happen for us to be so designated and therefore subject to arrest is that our actions be deemed unlawful. (This has been suggested by Congressman Mendel Rivers of South Carolina in his comments against dissenters from the Vietnam war.)

Consequently, because certain of my acts and those of my wife may be thought disloyal or unlawful, or perhaps may become so designated, I find the commitment to a loyalty oath a violation of my freedom to act and think according to my conscience. Further, I will actively show dissent (by nonviolent means) toward any

movement that would forbid or restrict my freedom to act and think according to my conscience, including my freedom to uphold and protect the present Bill of Rights of the Constitution of the United States.

A teaching position as fine as that which you offer me

is hard to come by. However, I would be a hypocrite if I signed the oath for the sake of the position. On the other hand, if the oath is not taken seriously by all concerned, it should not exist.

Stonington, Conn.

CARLOS L. SMITH

Casey

By KATHLEEN C. MASON

One of the rewards of scanning the many periodicals that come into the JOURNAL office is that of occasionally meeting a personality like Casey, whose biography is here reprinted, with a few minor changes, from the Bulletin of The Sidwell Friends School of Washington, D. C.

TO Casey (in other words, K. C. for Kitty Cat), beloved "staff member" of The Sidwell Friends Lower School, education and life are one and the same thing. This natural calling, a warm and outgoing personality, and unique show-and-tell techniques all combine to make her a remarkably successful teacher of young children.

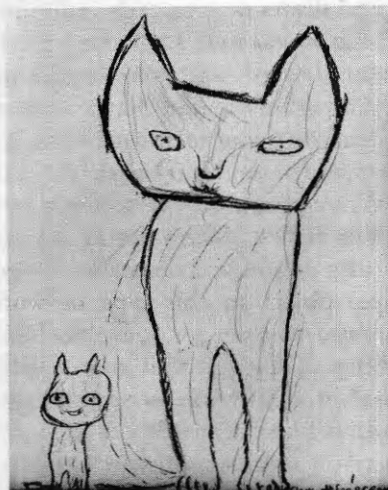
Boys and girls of the Lower School would tell you there has always been a K. C., and it is true that for at least the past twelve years The Sidwell Friends School family has included a member of the *Felidae*. Actually, today's Casey—a good-looking young three-color tabby believed to be of ancient Egyptian ancestry—joined the school as a resident member only two years ago, succeeding to the name and position of two previous Kitty Cats.

The present title-holder is generally rated Queen of all the Caseys, having the affection and esteem of almost everyone on the faculty, administrative staff, and student roster. Her tenure has not been entirely unchallenged. Periodically, as bills for cases of cat food reach the office of the business manager, threats of economic sanction and reduction-in-force are heard. To these the Lower School invariably responds with such outraged defiance as "He wouldn't dare!" Though the feud goes on, nobody really takes these threats seriously any more. The cat-food bills get paid. It seems likely there will always be a Casey.

Officially, Casey occupies a permanent chair in the Science Department, where she has done her best-known work teaching anatomy, biology, and the care and rearing of kittens.

The Science head has often declared that Casey is her greatest teaching medium. Other Lower School faculty members pay the same generous tribute to her assistance in *their* areas. In an age of overspecialization, versatility is one of this cat's greatest strengths, since she also teaches social studies, acrobatics, and art with equal effectiveness.

Kathleen C. Mason, editor of *The Sidwell Friends School Bulletin* and Coordinator of School Information, is a member of Friends Meeting of Washington. She describes herself as a Quaker from Indiana whose work has always been in communications of one sort and another—most recently (before Sidwell) as writer-editor with the Bureau of Indian Affairs. Her son Danny Padev is one of Casey's students.



Despairing judges of a Sidwell art teacher's Casey Contest declared all the entries winners, but finally chose first-grader Clark deFranceaux's sketch (above) as one of three most representative of Casey's "many-splendored personality"

The supreme test of Casey's versatility is that she combines all this school work with exemplary motherhood, having produced fourteen healthy children, the youngest four of whom are now acting as her teaching aides. Like all their predecessors, these babies will move into new homes with eagerly awaiting Lower School students as soon as Casey judges it time to dismiss them.

Throughout her school day, Casey follows the precept of the born educator: "Seize the teaching moment!" Since she wanders freely throughout the entire school, this moment may be any time or place. She becomes a part of every activity she chooses to join, sitting among math or reading groups, observing class procedures from a teacher's desk, posing and exercising in the art room, curling up on the mat beside a sleeping child; or doing an unrehearsed walk-on during assembly programs.

Casey enjoys parties and attends all Lower School celebrations. Dismay struck a first-grade Valentine party when someone suddenly discovered there was nothing for Casey. A hasty huddle, then little hands cut a slightly lopsided

heart of crimson flannel—just the thing to stick to the long striped fur on Casey's forehead. So bedecked, she strolled throughout the school, everybody's Valentine for the rest of the day.

The children know that Casey is attractive to her own kind, for they have witnessed her matings. "Casey must be very popular to boy cats," a seven-year-old observer began his description of this process. Identifications were hazy, but basic understanding was clear. "She had two fiancés. Her father and her grandfather both loved her very much, you could tell that. One was with her first. He was the yellow brother. A gray one was her second husband, so really she must have had two weddings. Then we all knew that after that she would have kittens."

For her help in enforcing the disciplines of quiet and concentration, Casey receives the faculty's highest praise. "She demands amazing respect without saying anything," marveled a first-grade teacher with almost three decades' experience. "I can learn from her."

Like most cats, Casey doesn't like loud noises. Energy-packed boys and girls walk and talk softly when she is resting among them, especially when kittens are on the way. "We could tell when Casey was permanent," recalled a six-year-old, "because she got quite fat, because the kittens were growing inside of her. We could feel them with our fingers, but we had to be very gentle or she wouldn't let us touch her."

Casey will not enter a boisterous classroom. "She came to the door," a teacher remembered, "when it was juice time, and the children were making a lot of noise. Casey just stood there, looking, until they quieted down. Then she came in and sat down on the bookshelf."

At study time, Casey can be very serious. The youngster who gives his attention to her instead of to his workbook soon discovers she won't stay long in that room.

So, armed with the love and respect of her pupils, Casey has been able to teach them some of the important rules of friendly animals everywhere: Consider another's rest! Chew your food! Look before you leap! Wash often! Touch a friend with claws sheathed! Above all, be kind!

Twice a year, Casey reaches her heights as a teacher when, at her natural best, she demonstrates to the children what she understands best—life itself. A first-grader has described the wonder of birth:

"When it was time for Casey to borne her kittens they came out of her kitten hole. The other one is for her sewage. She borne the kittens in the Science room, and she let us watch. She purred all the time, but she was working hard, you could see that. There were four kittens and each one was in its own little sack. She washed them and the sacks came off and their eyes were tight shut and they went like this: mew, mew! Then Casey cuddled them all up, and then she rested. One of the kittens was yellow."

Three Things There Be

By PHILIP MYERS

Three things there be
That wonder me:
A flickering flame,
The restless sea,
And wind in the top
Of the tallest tree.
Is the flickering flame
Our vacillation
From right to wrong
Upon occasion?
Is the restless sea
The measure of
Ambivalence
From hate to love?
But wind in the top
Of the tallest tree
Is the breath of God
For all to see.

South Vietnam Revisited

By RUSSELL JOHNSON

IN Saigon when I first arrived [in 1961] there were only 2500 American advisors. Things have certainly changed since that date!

The change that first impressed me became apparent just after I arrived [in October 1966], during lunch with three good friends, all either non- or anti-Communist. During the five years I have known them they have thought that the American presence in their country was perhaps beneficial. It was "buying time" so they could build a viable alternative to the National Liberation Front. On this visit I was struck with the amount of frustration, cynicism, and disillusionment in these people; I found this everywhere I went. They now recognize that the American presence is not in their interest. They see the disintegration of the moral and social fabric of their country, as well as the destruction due to military activity.

I found a strong anti-Ky sentiment in the people I talked with: government members, university people, journalists, Buddhists, and young people, and I found a good deal of cynicism about Ky. Ky stays in power, they said, primarily because he is a good instrument of American policy. His superficiality is resented by many of the more sensitive people in the city.

The one bright spot I found was the Constituent Assembly. On the basis of what I was told, I think that the election was not really free last year. There was a coercive element; many

Russell Johnson, from 1961 to 1965 director of the American Friends Service Committee's Conferences and Seminars Program in South and Southeast Asia, was more recently a special representative for the AFSC in Southeast Asia. This article is excerpted from a talk he gave at the University of Michigan last spring.

people were afraid not to vote. Still, it did provide a foot in the door for the civilians in the South who are very anxious for a civilian government and are trying to wrest some power away from Thieu and Ky. On the critical issues that have come up in the struggle for power between the Ky military junta and the Assembly, U. S. advisors in Saigon have sided with the military against the civilians—presumably in the interest of stability. My impression from talking with people there is that the priority of American policy is stability.

My cumulative impression is that ninety-five per cent of the casualties, fatalities, and dislocated civilian personnel are due to American and American-related military action. This is important to realize, for it means that the population in the countryside is becoming psychologically more anti-American because of the side effects of our increasingly intensive military action.

In both Hanoi and Phnom Penh I talked with Liberation Front representatives. They said American casualty rates were up, and they actually commiserated with me as an American for the lives of these young Americans, lost in what they feel is a bad cause. They think the Americans have been misled in the role they are playing. I think this is not just propaganda, for there is not one independent observer—NBC, CBS, Reuter, or other correspondent I talked with in Saigon—who was at all sanguine about the military situation. They said the "VC" is taking the initiative at every point and that the Americans are poor jungle fighters.

The NLF stress their nonaligned foreign policy. They claim

that if they formed a government they would have room for the Buddhists and the Catholics, that they would deal with all other governments regardless of political systems, that there would be no military bases, and that they would join no military alliances. This is very distinct politically from the Hanoi government's position: from what I gathered, both Hanoi and the NLF recognize that there is a difference in their political approach.

I asked about reprisals, saying that many Americans are worried that if our military forces leave there will be massive reprisals, and that Americans feel we have a commitment to people there. They said they recognize that most people are living on an involuntary basis in their relations to the Saigon government. They would be welcome to stay, but traitors would be punished. Now who are the traitors? Presumably they are the elite people in power. This means that the U. S. must arrange sanctuary for the Vietnamese identified with us.

But my feeling after talking with them, and with the Hanoi people also, is that the Vietnamese people are weary of fighting and bloodshed and that there need not be massive reprisals when American forces leave, so long as no effort is made to maintain a counter-revolutionary presence in Vietnam, which would of course create great suspicion.

My major impression, though, was the NLF's sense of confidence, even on the military level, of their position vis-à-vis the growing American presence in their country. They see each additional U. S. soldier there as a liability to the U. S. in political terms.

New York Yearly Meeting

Reported by ASTA FRIEDRICH. Illustration by EILEEN WARING

WE approached New York's 272nd Yearly Meeting (held at Silver Bay July 21-28) with the firm conviction that in a Friends' gathering age, number, and weight of attenders do not matter, and we were right. In spite of the brain drain to North Carolina, we experienced a good, hard-working, and inspiring Yearly Meeting, led by Frances Compter and her associates with efficiency and charm.

Attendance figures were up to those of other years and included many new people. There were 227 children, including 89 high-school students. We like to think that this large number is due to the fine job being done by the Youth Center at Powell House.

The Meeting was aptly framed by our two speakers: John Oliver Nelson, the keynoter, and Moses Bailey, who gave the closing speech. Both lectures appealed to older as well as to younger friends in spite of their different approach and manner. John Oliver Nelson, spirited and somewhat iconoclastic, urged Friends to achieve simplicity and to have a concern for the full person. In the seventeenth century Friends went to jail; in the twentieth they provide relief. What is Friends' mission in the coming years? Moses Bailey, benign and scholarly, took us from Heraclitus, the gloomy thinker, via Marshall McLuhan (another gloomy thinker), right to the age of the credibility gap. He felt that this Yearly Meeting proved we are in motion.

The daily reading of the epistles is a wholesome practice

and a useful mirror. The epistles read were carefully chosen, presenting a pattern of diversity, but with underlying unity.

Attendance at business meetings was adequate and concerned, but Friends' main interests could be gauged by the number of participants in open committee meetings or fellowship groups. Peace and Social Concerns meetings were crowded, Interfaith Committee poorly attended, Missions fair. Among fellowship groups the Claremont Dialogues were the most frequented. "Quakers in the U.S.A." attracted only a small group, while sketching proved quite popular.

The 227 young people acquitted themselves very well in their report and epistle. They were particularly impressed by the film showing the voyage of the *Phoenix* to Vietnam and voiced a concern that it might be shown more widely. To their elders they presented a questionnaire on the whys and wherefores of Quakerism. The answers were interesting, though predictable; for example, integrity was considered Friends' #1 requisite.

As an adult member one tends to judge Yearly Meeting by the work done in business sessions, but from high school to nursery there are wheels within wheels, all actively pursuing the same goal on different levels. All groups reported lively and stimulating experiences as well as much fun. Some of the fun took the form of a "Joy-In and Fair," where \$82 was earned for relief work. For the weary adult, it is a help to lift up one's eyes and see children dancing on the lawn.

The announcement that a full-time secretary for Religious Education will be appointed was warmly welcomed and approved.

The report from Oakwood School was very positive: interesting senior projects, sound academic basis, high standards in arts. However, Oakwood has the same problems as other Friends' schools: fewer funds coming in, smaller number of Friends' children, rises in tuition; in the near future Friends may have to decide what kind of school they really want.

The Yearly Meeting's other educational venture, Friends World Institute, seems to be a going concern. Six of its seven centers have been activated. After a serious discussion, the administration was requested to improve deficiencies in many areas and to implement accreditation.

The McCutcheon Home, another Yearly Meeting project, is doing well, and the Yearly Meeting conference center, Powell House, literally has had to push out its walls to accommodate increasing activities.

The problem of the Yearly Meeting's relationship to the National Council of Churches took its annual airing. After ten years of discussion, action was taken: Friends General Conference is to be asked to seek a fraternal relationship as a non-participating member without having to adhere to credal requirements.

The Quaker Committee on Social Rehabilitation has made real progress with its new women's residence.

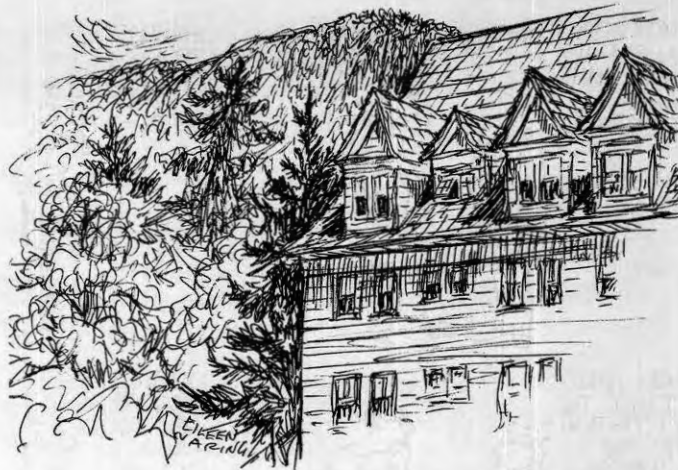
The Peace and Social Concerns Committee had invited a speaker from the U.S. State Department who cleared the air with his fair and dispassionate statements regarding the Government's stand on medical aid to all parts of Vietnam through Friends', Red Cross, and other agencies. The ensuing questions and answers constituted one of the tensest passages of Yearly Meeting. Finally the Meeting decided to amend last year's statement on aid to Vietnam by deleting the words "even outside the law, if necessary." [EDITOR'S NOTE: From another correspondent comes word that this session did not end until 12:45 A.M.]

The Friends Committee on National Legislation told of its efforts in a wide range of foreign and domestic issues, of which Vietnam occupies about 70 to 80 percent. The Committee wishes for wider participation by Friends.

Ministry and Counsel made a valiant effort to reduce the surfeit of messages in meetings for worship, but was hardly successful. The workdays were properly begun with the wise and loving messages of Jesse Stanfield. The basis of membership and the final shape of the discipline were discussed; a new committee is to be formed for the entire discipline.

Three major reports provided a great deal of valuable information. The American Friends Service Committee outlined the scope of its activities. Refugees in Israel and Jordan are the most recent concern. A representative from Friends United Meeting gave a comprehensive report (supplemented by a wealth of well-produced literature) on F.U.M.'s seven areas of service. Friends General Conference announced that the project for advertising in mass media may be available in the fall. The Conference also has some remarkable new publications, mainly in the field of religious education.

Silver Bay, with its lake and its hills, was as lovely as ever.



Because of a change in management, room assignments tended to be inadequate; this gave Friends a chance to exercise patience and forbearance. Several families camped at Wintergreen, which appears to be well appointed and administered. Classical music is one of Silver Bay's charms; the "Emps" celebrated our departure with a war dance; the coffee shop offered release for pent-up emotions after meetings; and hardy souls greeted the dawn on top of a mountain.

But our inmost thinking was with our friends at Greensboro. References to the World Conference were many, and the Meeting was pervaded by a general sense of expectancy as we thought of the Conference and what it means to all of us.

On Yearly Meeting's Last Day

By HERTA ROSENBLATT

The stories have been told,
the reports written,
the letters sent,
the record of a year weighed and valued.
Now the weather of another year is upon us
with storm and fire,
and the trembling of the foundations of house and temple.
Neither course nor cause can be easily discerned
in a multitude of demanding voice and diverging ways.

The stories have been told, again, to a new generation.
What is the voice they hear,
and what are the words they will heed?
Age to age utters speech,
and night to night comfort and call.
The harvest of a year has been offered,
and the seed for the new one received;
from the gathering we go to our diaspora,
each to his calling,
with a psalm of praise
and a hymn of hope.

The September 1st FRIENDS JOURNAL will contain a comprehensive account of the Friends World Conference at Guilford College.



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Power: Black, White, Shared

Excerpts: message from National Conference of Friends on Race Relations, Black Mountain, N. C., July 6-9

WHAT have the stormy protesters in urban slums to tell us? They can tell us, if we have the wit and the will to understand, that though Negro chemists and engineers are in strong demand, more Negro youths are unemployed than ever before. They can tell us that in spite of school desegregation, more Negro children will attend all-Negro schools next year than at any time since 1954. Federally financed housing is re-segregating parts of our cities. The laws and programs supposed to end discrimination are in fact illusory and irrelevant to perhaps ninety per cent of minority groups.

People we have encouraged to hope for speedy relief from past oppression, who intend to demonstrate their new power in some unmistakable manner, are coming into collision with an entrenched and arrogant white establishment that has shown itself far from willing to share the reins of real power. When this collision erupts into overt violence we are shocked, but economic power entrenched and political power wielded despotically are no less violent for being disguised. If as a nation dominated by white power we are willing to use weapons of terrible violence against colored peoples in a distant land, shall we be surprised if our example is copied in ways we never intended? For generations whites fatuously supposed they understood Negroes; now the message that comes across is a roar of pent-up anguish and bitterness.

At the Sixth National Conference of Friends on Race Relations we were helped to see in a new perspective the confrontation of the powerful by those hitherto powerless. As white and

Negro Quakers we tried, under a sense of God's urging, to communicate at a new level of honesty and candor. We claim no special Quaker insights clear enough to set the great movement for human rights on some new course, nor can we say that the Religious Society of Friends (still so nearly an all-white group in America) is prepared to meet this challenge. But we are beginning to learn how much we don't even know that we don't know. We see that we must work for social changes much more far-reaching than we had supposed.

We need more Friends personally involved in what is, after all, more a white than a minority problem. We need to develop more sensitivity to the subtler forms of discrimination and injustice. We need to work with church and other groups on many problems of opportunity denied because of race, color, or culture. But our existing social-economic-political-legal-military system simply cannot be patched up in such a way as to end exploitation and degradation. The changes called for will be so great as to constitute a social revolution. Some of the traditional values and concepts we, along with other Americans, hold most firmly—the moral necessity of labor and the nature of property rights, for example—will have to be rethought. We must be prepared to discover how much we ourselves are helping to maintain the very practices we oppose.

We have faith that there is a way for love, for inclusiveness, and for brotherhood to prevail as the spirit of our land. But we shall be able to bring this about only through commitment to a vision of a different social order: a society in which power and responsibility are shared willingly, in which our special privileges are surrendered, in which every man, in all the magnificent variety God has bestowed, is fully accepted as equal. To such leadings we ask God to open our minds and hearts.

Mid-Continent Friends' Gathering

"GATEWAYS to the Future for Friends" was the theme of the gathering sponsored by Friends General Conference at Stephens College, Columbia, Missouri, from June 25th to July 1st. Approximately 365 individuals from twenty-seven states plus the District of Columbia and three foreign countries lived together in a communal atmosphere not possible within the populous dimensions of Cape May or even in the previous smaller-than-Cape-May gatherings at Traverse City, Michigan. The college offered excellent conference facilities in attractive surroundings, meals for everyone at once in a huge dining room, and an unusual opportunity for a variety of intimate person-to-person sharing.

Each day began at 7:15 with a choice between a nature walk or silent worship in the chapel before breakfast. From 9 to 10:15 all adults gathered into small worship-sharing groups, then shared till lunchtime in one of the interest groups.

Afternoons were free for excursions, swimming, walks, teas, films, concerts, special lectures, or browsing at book tables and exhibits. Columbia Friends had arranged trips to points of natural and historic interest. One afternoon Edgar Anderson of the Missouri Botanical Gardens led a lecture tour of the campus. Afternoon talks of special interest were Betty Boardman's vivid description of the voyage of the *Phoenix* and Henry Cadbury's incomparably delightful autobiography.

Dinner came at six o'clock, followed by a period of singing, led with rhythm and feeling by Walter Anderson of the Antioch College music faculty, and then by a lecture each evening.

The Lectures

The first of these, "The Weight of This Sad Time," was delivered Sunday by Christine Downing, who developed the theme that, in the classical sense, comedy is a more serious form of expression than tragedy—that the tragic vision of man may be too easy and that an attitude of despair is an escape from responsibility. The comic vision of man begins with acceptance of man's smallness and leads him to a vision of hope—active, creative expectation.

On Monday evening Bill and Betty Genné (he is co-ordinator of Family Life for the National Council of Churches) presented a dialogue, "Our Families Face the Future." The family, which they called "an illogical, irrational grouping of people, mixed in ages, diverse in interests," faces today such challenges to change as increasing mobility, frequent job shifts, growing anonymity due to cybernetics, earlier marriages, and increasing employment of women outside the home.

In Tuesday night's lecture on "Mass Communication and the Control of Man," Parker Wheatley, director of public affairs for KMOX-TV (St. Louis), traced the history of mass communications from *Genesis* to the present, illustrating, with numerous quotations, the power of speech to arouse emotion and to create behavior. Mass media, he said, provide us with certain ideas of ourselves. They seldom change attitudes, but they do enforce those already established. Can we arouse the apathetic public to make demands for improvement in programs?

Russell Johnson, who gave Wednesday's lecture on "Crisis in Southeast Asia," has made six or seven visits to that part of the world as Quaker International Affairs Representative

for the American Friends Service Committee. With passionate concern, he spoke of the tragedy of Vietnam and of our nation's "innocence about the fact that we are an empire, the most dominant nation on earth today." We preach freedom of material possession, not the freedom of human rights or of the human spirit. If all nations cannot work together to help bring about fundamental economic and social change nonviolently, he thinks such change will come with violence.

On Thursday Walter Martin of the Quaker program at the United Nations addressed the Conference on the subject of "Southern Africa, the U.N., and World Peace." Outlining the background of present conditions in Rhodesia and South-West Africa, he pointed out that there can be no lasting peace in South Africa because of the almost complete absence there of justice. The Afro-Asian states place tremendous hope in the U.N., and if the U.N. cannot succeed in its aims of attaining justice for black people the results will be disastrous. Friends must ask themselves how their Society relates to the African situation. Does our testimony against violence accept too readily the unjust status quo?

In the final lecture, "The Ministry of Common Life," Eric Curtis of Earlham College, the new headmaster of George School, spoke of the attenders' last night together as a "commencement." It was, he said, an eve of a beginning to work, not with a sense of personal impotence and frustration in the face of "the weight of this sad time," but rather with a sense of the possibility of transcending our weakness by taking hold of life and living it daily, in all its ordinariness, in the light of transformation. He suggested that nothing is so crass or base that it cannot be material for hallowing.

The Interest Groups

These eleven groups met for an hour and a half each morning. Brief summaries of some of them follow:

Friends and Politics (led and reported by George Watson). The general issue of religion and politics led to consideration of "church and state," Friends' testimonies as to the basis of political action, "establishment" politics, independent politics, protest politics, and extraparty activities both within and without the accepted political system.

The Peace Testimony, led by Cecil Hinshaw (reported by Deborah Haines and Carolyn Doll). The early emphasis of the peace testimony was on "living a life that takes away the occasion for war," whereas today the emphasis seems to be more on the sacredness of human life itself. The two emphases, implicit in each other, are complementary. More specific discussion centered around application of the peace testimony to the penal system, to capital punishment, to the problem of educating for nonviolent attitudes, to the imposition of sanctions, and to an international police force.

Friends' Concerns in India, led by Larry Miller. Slides formed a visual background for acquainting the group with the traditions and beauty of India, her problems of overpopulation and economic underdevelopment, her family life, the Kashmir question, and the American Friends Service Committee's VISA program in South India. Group members gained

insight into the difficulties of solving problems in this culture in which all aspects of life are interdependent and involve strong, pervasive religious beliefs. Not only is resignation a religious duty, but change is thwarted by a recent history in which decisions could not be made by the masses.

The Life of Attention, led by Rachel Weller (reported by Orval Lucier). This group shared personal experiences and ways that are helpful in finding meaning in the walk with the Inner Light. There was verbal consideration of the definition of a life of attention, the meaning of good and evil, of death, of healing, and of love. Twice the sharing deepened into a spontaneous silence more meaningful than words. Members felt closely joined in the spiritual search, as well as strongly encouraged to continue toward ever-further goals.

Family Life and Counsel, led by Madelaine Jéquier (reported by Marian Baker). A session with the Gennés and another with the High School Young Friends enriched and enlivened the discussions of this group. To the question "What should we cultivate in family life?" the members came up with a number of answers: care for others, honesty, acknowledgment of mistakes, consistency, patience, firmness within defined limits, flexibility, faith, mutual encouragement, understanding of growth patterns from infancy to old age, respect, the expectation of change, and the realization that our children are entrusted to us for a time only and do not belong to us.

For the Time Being (led and reported by Tom Brown). We seem to regard time as a commodity to be spent, wasted, and measured. Or we are aware of it as something we kill or that kills us: a demon of destruction or of meaninglessness. Time can best be described as the medium of human existence. As society frees men from work we shall need to acquire new definitions of self-respect that are not work-centered. We need to bring into men's lives the realization that all time is a gift from God, that it has significance for us in terms of its quality and content rather than of its duration—of commitment, responsibility, and creativity rather than of mere freedom.

The Witness of Friends, led by Ferner Nuhn (reported by Alice Walton). This discussion offered a brisk but probing look at the peculiar and central witness of Friends through the years. Although some of the ideas that were relevant to Friends in the seventeenth century have been discarded, the testimonies of peace and brotherhood among men are ever more relevant. Still basic is the central thought that something of God lives in each individual and that each individual can receive revelation directly; this direct relationship is both a privilege and a weight upon us. Friends' strong sense of living in God's presence is a strength offering a bridge between many diverse peoples.

Friends and the Bible, led by Henry J. Cadbury (reported by Sue Bailey). Friends, with their belief in direct communication with the Divine, are freed from excessive verbal dependence upon the Bible. You can't use Scriptures in place of firsthand religion, though you *can* use them to confirm your views. The Bible is a rich, varied repository of religious truth. It can best be understood when we remember that it comprises some of the records of prescientific people, viewing life from a point of view quite different from ours and interpreting history in terms of religion.

Role in Ministry and Oversight (led and reported by James Walker). A period for self-identification and for exchange of personal experience and concern at the first meeting helped to create rapport and to open the way for free expression. Individuals shared readily their deeper personal contacts with others. On one occasion, when a Friend brought a painting by a much loved, recently deceased Friend, the reading of a memorial poem and a description of her personality led to a moving discussion of death, life, and the heritage all of us should like to leave. On another day the reading of a paragraph entitled "Slow me down, Lord" led to consideration of all the ramifications of haste and frustration in today's life.

The Laboratory First-day School (led and reported by Emily Phillips). Part of the group's time was spent in observing some of the sections of the Junior Conference; the rest in discussing the needs of small First-day Schools. Members considered the applicability of methods, techniques, and materials to the particular requirements of those Meetings represented in the group. There was a discussion of the special needs of children surrounded only by the city and by man-made things. The group was small but congenial.

Junior and High School Programs

(Reported by GERTRUDE WOOD, co-ordinator)

Motivated by a desire to help the Quang Ngai Day Care Center in South Vietnam, the hundred children of the junior conference moved ahead quickly under the guidance of their teachers, and soon the craft shop was a busy service center, with groups arriving in shifts to work on projects ranging from puppet shows and TV programs to fish kites and fortune-telling. Some made candies and cookies in dormitory kitchens. All this happy activity culminated in a gala outdoor Vietnamese festival led by a parade of young children with rhythm instruments.

Teen-age Friends explored the "ME in MEaning and MEeting" in a rich program of worship, discussion, meetings with older Friends and special conference speakers, nature walks, folk dancing, music, and general fun. The entertainment they staged for the whole Conference on Friday evening will long be remembered—especially the hilarious farce of a meeting for worship and the unrehearsed dramatization of the game of "Pooh Sticks."

Worship

The physical closeness of Friends at the Conference made possible throughout the week a pervading spirit of worship which is at the heart of any Quaker gathering. The beautiful little Saarinen Chapel in the center of one of the quadrangles, with its seats arranged around an unadorned square altar and with daylight filtered through an abstract design of colored glass, was conducive to deep silence and to heartfelt ministry. Each day began here with stillness. After breakfast, the small unprogrammed meetings that preceded the interest groups' sessions constituted a vital element in strengthening the sense of worship throughout the day. At ten o'clock each night the day's activities closed with a simple vesper service in the chapel, led by Young Friends. On the last night a single candle burned on the altar—an outward, visible symbol of the invisible Light Within. Friends parted at last with a sense of having been lovingly "gathered and covered." RACHEL FORT WELLER

Book Reviews

RIVERS OF BLOOD, YEARS OF DARKNESS. By ROBERT CONOT. Bantam Books, N. Y. 512 pages. 95 cents (paperback)

This is a massive book. It is a careful, documented chronology of the August, 1965, Los Angeles riot centered in Watts. The author's intent is "to provide the reader with an understanding of why it [the riot] took place, and what may be done to prevent its repetition."

The intent to provide understanding is very successful. (This review is written after the Newark riot and in the midst of the one in Detroit.) The document is detailed and rich in background material. The reader dashes from one spot to another, only to dash back to the beginning to start the whole chaotic route over again, as did the rioters, the police, and the firemen. Each dash ends in looting, destruction, injury, arrests, and often death. Five days in all. Thirty-four deaths, 3,952 arrested—3,438 adults, 514 juveniles. Of the adults, 3,162 were Negro.

The "why," it is clear, is a mass of frustrated black Americans who are not allowed really to live in America. The "sense"? There is no law that requires a riot to make sense. The "solution"? This book offers none except the abolition of discrimination, with better police, more jobs, adequate welfare, improved education, protection of consumers, and enlightened leadership.

Probably not many Americans will struggle through this volume because probably not many care enough. Many Americans *should* read and should care.

KENNETH E. CUTHBERTSON

THE FUTURE OF BELIEF: *Theism in a World Come of Age*. By LESLIE DEWART. Herder & Herder, New York. 223 pages. \$4.95

This book by a Roman Catholic philosopher and lay theologian might not ordinarily come to the attention of Friends because it is too "theological" for their taste. But it is high time for Friends to turn attention to the groundwork of their faith and practice and to do some sustained thinking on a level as responsible as that of their worship and their service. Perhaps some Friends have been too complacently relaxed about their liberal and nonconfining theology; they may discover to their surprise not only that they are embarrassingly inarticulate when it comes to saying exactly what is the foundation of their worship and service but also that many contemporary thinkers have gone well beyond them in clear but nonconfining thought.

As a Catholic, Dewart spends time on problems of which Friends are free, having to show that faith can be made harmonious with the consciousness of contemporary Western man without thereby denying or betraying the historical faith of his church. The Quaker belief in continuing revelation enables us, if we will, to move freely into the present and the future, treating the past as heritage rather than precedent.

Friends will find the first and last chapters particularly interesting for their statement of the intellectual difficulties facing contemporary theism and for Dewart's proposals for a reconceptualization of Christian theism. They will particularly note that he bemoans the loss (for Catholics especially) of meaning-

fulness of an early name for God which Quakers in their time have reinvested with meaning based on experience: "the Light." Friends may also be pleased to find Dewart saying that "In the future it may become increasingly possible for the Christian faith at all levels . . . to reserve a special place for *silence* in discourse about God."

Many Friends have profited by the work of another Roman Catholic thinker, Teilhard de Chardin. Leslie Dewart does not provide the sweep and the emotional appeal of Teilhard's vision, but he is considerably more challenging and nourishing intellectually.

SCOTT CROM

THE FACE OF VIOLENCE. By J. BRONOWSKI. World Publishing Co., Cleveland, O. 166 pages. \$4.75

Dr. Bronowski succinctly summarizes his own theory: "Violence is the ancient and symbolic gesture of man against the constraints of society. Vicious men can exploit the impulse, but it is a disaster to treat the impulse as vicious. For no society is strong which does not acknowledge the protesting man; and no man is human who does not draw strength from the natural animal."

Because the evidence is so engagingly presented the reader tends to go along with the theory, though it is not fully developed and may raise some Quakerly questions. Like a medieval manuscript whose illuminations command more attention than its words, Bronowski's theme is enlivened with colorful examples drawn from mythology anthropology, literature, and political science. He traces cultural patterns of violence from the days of human sacrifice to the current fad of the double spy, declaring that violence is the secret wish of all of us, thwarted and embittered as we are, to assert our individuality and our human will against arbitrary law and order. Because violence has "a human face" he leans over backward not to condemn it too violently.

Handled with a felicitous style, and in a unique format consisting of an essay and a play, the book is a pleasure to read. The author's treatment of the subject, analytic yet a bit romantic, reflects his amazing versatility. Mathematician, economist, poetry critic, UNESCO servant, Dr. Bronowski bridges gaps between disciplines and between nationalities and even the great gap between science and humanity.

KATHERINE L. CAMP

THE FOUR CORNERS. By Edgar Z. Palmer, Available from the author, 2415 Winthrop Road, Lincoln, Nebraska. 37 pages. \$1

In this play, written by a member of Chester (Pa.) Meeting who is professor of statistics, emeritus, at the University of Nebraska, four young people representing as many different branches of Quakerism meet at a young Friends' conference and discuss their respective views. Although a considerable amount of information is thus conveyed to the reader or spectator, it is in a form that may be of doubtful appeal to either the young people or the adults of most Friends' groups.

E. L. C.

THE MAYER-BOULDING DIALOGUE ON PEACE RESEARCH (Pendle Hill Pamphlet No. 153, 30 pages, 45¢) presents modern man's two-pronged dilemma in a series of complementary arguments on the technical vs. the moral approach to peace, with author-teacher-philosopher Milton Mayer confronting economist Kenneth Boulding in a well-knit conversation edited by Carol R. Murphy. Mayer points out that knowledge and power get man into constant trouble because justice and mercy tempered by love are life's first essentials and rarest ingredients; Boulding maintains that good intentions in this world of technicalities are insufficient, to say the least, and that when unconnected with know-how they can actually be dangerous.

Feeling rather inadequate to meet the double challenge, the reader is obliged to agree with both. The mood of the exchange is well balanced. Pointing out that "stable peace is already a property of a good many subsections of the international system, among them Scandinavia and North America," the optimistic Quaker economist sticks by "Boulding's First Law . . . Anything which exists is possible." Mayer, grounded in the somber wisdom of the Hebrew sages, declares that "the social revolution will be a moral revolution or it will not be at all."

R.A.M.

THE REALITY OF GOD. By ALEXANDER C. PURDY. Pamphlet 154, Pendle Hill, Wallingford, Pa. 29 pages. 45 cents

"The acid test of every religious form and ceremony is its relevance to the common life we live," according to the widely known Quaker author of this pamphlet, who is now a visiting professor at Earlham School of Religion after many years as professor of New Testament and later dean at Hartford (Conn.) Seminary. Hence the present religious ferment over concepts of deity is a normal process of rethinking to fit the times.

Alexander Purdy's conclusion that God is the divine mover in our search rather than its object is the outgrowth of his discussion of God visualized as Spirit—from the early natural analogies with "the unseen wind" and "the breath of life" to the concept of inspiration.

Pointing out hopefully that "the great company of the saints across the centuries witness to a joy, a peace, a positive relationship with life which does not depend on any infallible definition of God," he quotes Robert Frost's poem describing God's descent into flesh as a ". . . demonstration/ That the supreme merit/ Lay in risking spirit/ In substantiation." Man's "inescapable urge to be counted among those who try to risk spirit in substantiation" is for Alexander Purdy the witness to the reality of God.

R.A.M.

Friends and Their Friends

The 1967-68 Directory of Meetings for Worship in North and South America, published by the Friends World Committee, is now available. It includes for each Meeting the name and address of the clerk (or pastor in some Meetings), the location of the meeting house, and the hours for meetings for worship. As a new feature to aid traveling Friends, the order of listings within each state is alphabetical by the towns in or near which the Meetings are located. The *Directory* provides similar information about Friends centers, Friends schools and colleges, and Friends homes for elderly persons. The price is 75 cents postpaid from the World Committee office at 152-A North Fifteenth Street, Philadelphia 19102.

A companion volume (available from the same address) is a new edition of the *Handbook of the Religious Society of Friends*, published in England by the Friends World Committee. It provides historical sketches of all Yearly Meetings in the world, with brief accounts of their recent activities. World-wide statistics and other useful information are included. The price is \$1.00 postpaid.

Discount prices are available on orders for ten or more of either of these useful books.

An open letter to President Johnson from Somerset Hills (N. J.) Meeting says: "It must distress you, as it does us, to see energy, wealth, and talent wasted which might better be used to solve problems of hunger, misery, and ignorance.

"Great and well-meaning as the United States is, we cannot alone, or in alliances, stop war or build peace and plenty. We must have a stronger United Nations. To this end we urge the assignment of staff to prepare for a United Nations Charter Revision Conference."

A four-hour ABC-TV documentary film on Africa, to be presented first on September 10 from 7 to 11 p.m., already has been rescheduled for 9:30 a.m. on September 19 and 26 and on October 3 and 10. Beginning with scenes of Kilimanjaro, the animals of the Serengeti plains, and Lake Manyara (primarily to interest children watching the show's early hours) the program will move on to the subjects of African nations, tribal nationalism, village life, slavery, racial conflict, and American and Soviet interests. ABC spent more than a year on the research for and the filming of this ambitious attempt to update prevalent notions about "the dark continent." The National Council of Churches has urged its members to watch the presentation.

Members of Monterey Peninsula Meeting in California recently picketed Monterey's Wharf 2, where boats were loading to take visitors to and from the U.S.S. *Preble*, a guided-missile cruiser anchored in the harbor. The pickets carried such signs as "Nonviolence Offers Alternatives to War." Meanwhile some off-duty soldiers from nearby Fort Ord did a little counter-demonstrating on the same wharf, carrying signs urging support of U.S. action in Vietnam. According to the *Monterey Peninsula Herald* the opposing groups adopted a live-and-let-live attitude toward each other, and there were no untoward incidents.

Ah, Fame! The editor of Millville-Muncy (Pa.) Quarterly Meeting's *Newsnotes*, after attending part of New York Yearly Meeting at Silver Bay, reported in his columns his observation that "many of those participating were names familiar as contributors of articles or letters to the FRIENDS JOURNAL."

Refugee relief programs in three areas of the Middle East have been recommended to the American Friends Service Committee by a three-man AFSC fact-finding mission. The Service Committee's executive secretary, Colin Bell, program administrator Frank Hunt, and a former Middle East Staff member, Loren Tesdell (now professor at the American University in Cairo, Egypt), after conferring with officials of the Israeli military government in the Gaza Strip, with local Arab refugee leaders, and with Jordanian officials, have returned with recommendations for a program emphasizing social and economic development among the approximately 30,000 unemployed in the Gaza Strip, a program for refugee children in Amman (Jordan), and a third program in Jerusalem, to be suggested later by an AFSC field staff. Funds and field staff are now needed for these projects.

The Central Committee of Friends General Conference will hold its 1967 meeting on the weekend of September 22-24 at George School (near Newtown, Pennsylvania) and at Newtown Friends Meeting House. Members of Meetings in the immediate area will provide hospitality for over a hundred Central Committee members who are expected to attend. At its business sessions, the Central Committee will make appointments to its executive committee and its standing committees and to committees responsible for planning the 1968 Cape May Conference and the 1969 Midwest Conference.

On the evening of the 23rd there will be a public meeting at Newtown Meeting House at which Eric Curtis, new headmaster of George School, will speak on the topic, "In the Time of the 'Secular City,' Where Do Quakers Dwell?"

Frances Neely is the newly appointed associate secretary of the Friends Committee on National Legislation. Her previous post was legislative assistant.

"The Quakers of Scotland: A Report to American Friends," (paperback, 16 pages, 75¢), is the outgrowth of a visit to Scotland in 1965 made by the author, Norman MacGregor, who is pastor of West Union Friends Church in Bloomington, Indiana. It is a brief history of the origins, decline, and revival of Scottish Quakerism, which gained new strength after World War I, according to the author, as a result of members' increased interest in social reform and participation in community life. Copies may be ordered from Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana 47374, or from the author, Box A126, G.R.C., Bloomington, 47401.

Six hundred Christians (about forty per cent clergymen and sixty per cent laymen who deal vocationally with problems of social and technological change) will meet in October at the Statler-Hilton Hotel in Detroit to discuss the role of Christians in the current social and technical revolutions. The General Board of the National Council of Churches, which is calling this "Conference on Church and Society," hopes that it may lead to new strategies for action. Participants will be functioning as individuals, not as delegates, and will speak to the churches and the National Council, rather than for them.

"Oakwood Senior Projects" are an optional two-week period of free-lance activities of a vocational, service, or research nature for the graduating class of Oakwood School. This past spring more than half of the seniors at this Quaker boarding school at Poughkeepsie, New York took part in a wide variety of pursuits ranging from literary and social-science research to field work in the mysteries of world's fairs and Nantucket architecture.

New staff members at John Woolman School, the Friends' boarding school at Nevada City, California, are Gilbert and Billie Hamilton, of Ann Arbor (Mich.) Meeting, who will teach English (he is a former New York Regional Office peace education secretary for the American Friends Service Committee); social studies teachers Charles and Virginia Croninger, members of Los Angeles Meeting (he has served on the executive committee of the Friends Committee on Legislation in Southern California); and foreign language teacher Sharry Simerl of Berkeley Meeting, who has had teaching experience in Gabon (for the Peace Corps), in Nepal, and in San Pablo.

Vietnam Christian Service, cooperative relief program of Church World Service, Lutheran World Relief, and the Mennonite Central Committee in South Vietnam, recently has sent to that country seven volunteers: a registered nurse, two social workers, a home economist, and three workers to supervise refugee feeding. This brings to 111 the number of active VCS workers (including forty Vietnamese) in twelve locations throughout the country. One of the new volunteers is William E. Rose of Wynnewood, Pennsylvania, an attender of Merion (Pa.) Meeting who has been a field worker in Africa with U.N. agencies and the International League of Red Cross Societies. VCS distributed 465,623 pounds of food, clothing, and health items to needy Vietnamese during the first three months of 1967.

Most out-in-front Meeting newsletter of the month announces that the Committee on Conference with the Love Generation met with representatives of the Overall Cooperative Structure of the Hippies and subsequently invited Friends to a Sunday-afternoon "And Being In Again" in the park (bringing "finger food" and flowers to share) and to an informal drama of ideas and feelings at the Gorilla Theater. Also to two light show dances with Country Joe and The Fish, part of a four-day celebration of "The Invasion of the Fish."

Which, being translated, means that certain Quarterly Meeting committees of ministry and counsel and of social concerns feel a responsibility to learn more about a small but prominent group in the community (the Hippies), to probe the common concerns of Friends and Hippies, and to work toward understanding the social implications of the Hippie movement. "It is a part of Friends' tradition," says the letter (signed "With love") that accompanies the Meeting's bulletin, "to be aware and responsive to the needs of all human beings around them."

Want extra copies of the JOURNAL's World Conference issue (September 1)? Please send orders in advance (40¢ each).

Reading the Bible aloud in the streets is a venture that is about to be tried out in London, according to an editorial comment in *The Friend* (London). Lecterns will be set up in streets, squares, and market places; and each lectern will be equipped with the New Testament in four modern translations. At the noon hour anyone who feels the urge may read aloud (for not more than five minutes) any passage he chooses.

In expressing his approval of this plan *The Friend's* editor, Clifford Haigh, adds: "I am less sure about the way they have plumped exclusively for the modern translations—excellent though these are. The Authorized Version is the language of the people—we all quote it every day in words and phrases of our common speech—and the notion that the man in the street is incapable of appreciating it is a load of nonsense. The New English Bible is no doubt fine for private reading and study, but it sounds like the minutes of the annual meeting when read aloud in church. If anyone reads it at my street corner I'm afraid I shall pass on."

The distinction of being the oldest Friends Journal Associate goes (until a more impressive claim is filed) to Dr. William R. Lamb, who had his 107th birthday last November. Dr. Lamb, who is both a dentist and an optometrist, is now living at the Moorestown (N.J.) Nursing Home, but until he was 105 he had lived for forty years in Palmyra, New Jersey, and was quite able to care for all his own needs.

A "Gifts for Peace" catalogue, with ideas for worthwhile peace-promoting gifts for people of all ages, is available for 10¢ plus a stamped self-addressed envelope from The Friendly World, GPO Box 1004, Brooklyn, N. Y. 11202.

"A Methodist Looks at Friends Meeting" was the title of an article in the July 1st FRIENDS JOURNAL by Elmer Suderman, a Methodist preacher and teacher who told how in 1964-65 he habitually attended Quaker meetings for worship while spending a year at Earlham College in Indiana. A footnote to this article comes in the form of a letter from Elmer Suderman saying that since his return to his post as professor of English at Gustavus Adolphus College (Lutheran) in St. Peter, Minnesota, "some of us have started a small quiet meeting which includes faculty members and other interested people in St. Peter and Mankato, so I am able to benefit by the quiet worship while continuing my supplying Methodist churches."

"Planning and Growth in Rich and Poor Countries" is the title of a series of ten Monday-evening lectures to be given from October 2 to December 4 in the Barn at Pendle Hill, Wallingford, Pa., by Walter Birmingham, an English Friend. Subjects covered will include specialization and industrialization, misuse of resources, economic growth, population problems, colonialism, and international aid and trade. Walter Birmingham, warden of Toynbee Hall, a university settlement in East London, has lectured at the Universities of Wales, Ghana, and Leicester and at Roosevelt University in Chicago. His wife, Maisie Birmingham, a marriage counselor, is clerk of Ratcliffe Meeting in London.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

"The Quaker Spectrum"

William Hubben's timely editorial in the June 1st issue of the JOURNAL is excellently written and to the point. His succinct description of our fellowship of seekers in the waiting rooms of the future, sharing our citizenship in the kingdom of anxiety, is most appropriate.

He quotes D. Elton Trueblood as saying that many of us in the unprogramed meetings "hesitate to speak of God simply and objectively." In spite of this limitation, Friends on the West Coast are increasing in numbers and spiritual depth. The dialogue between Friends of programed and unprogramed meetings continues and, perhaps, increases. The undersigned (a "far-left-humanist-type Quaker") was received most cordially when he spoke in one of the most fundamentalist of Friends' churches this spring.

Arcadia, Calif.

PHILLIP H. WELLS

The Courage of Our Convictions

Today in this war-torn world we need much courage and the wisdom to know when we are thinking and acting right. This wisdom I believe we can secure from the God Within if we will prayerfully make our requests known and then listen faithfully for His answers.

Quakers of old were willing and even anxious to renounce worldly fame and advantages in order to put into practice the truth as they saw it. Their acts often resulted in severe punishment from their government, yet they never wavered, for they had the courage of their convictions.

May we Quakers today search our consciences for the truth! Then, after the Voice Within has revealed it, may we have courage like those saints of old! May we turn our backs on spiritual appeasement and the desire for worldly fame and advantages! Let us remain true to the one God of the universe and His moral laws! May He grant us the courage of our convictions!

Philadelphia

LUCILLE G. MOSBY

On Prosecuting the "Phoenix" Crew

Below is an abridged copy of a letter addressed at an emergency meeting of 57th Street Meeting's Peace Committee and sent to Ramsey Clark, U. S. Attorney General.

"We are sorry to learn that the Treasury Department has turned the case of the *Phoenix* crew members to the Justice Department for prosecution. We urge you *not* to prosecute them for the following reasons.

"We have felt all along that the provisions of the Trading With the Enemy Act do not proscribe the sending of medical relief supplies to North Vietnam, and that the Treasury Department has been needlessly putting stumbling blocks in the way of Quaker relief efforts there. We further feel that, even if the Act did cover such efforts, it would be void insofar as it conflicts with the provisions (notably Article 23) of the Geneva Convention Relative to the Protection of Civilian Persons in Time of War (August 12, 1949). The United States was an original

party to the Convention, which the Hanoi government acceded to in 1957.

"Many of us further feel that these religiously motivated acts are protected by the religious-expression clause of the First Amendment, and that the Treasury Department's interference with them is illegal, from the stopping of personal checks to the Canadian Friends Service Committee to the seizing of funds in a Quaker Action Group's bank account in Philadelphia.

"Quakers always have been opposed to war and have done what they could to alleviate its brutality and destruction. The American Friends Service Committee is currently operating three relief projects in South Vietnam. The voyage of the *Phoenix* to North Vietnam was an expression of Quaker concern and dedication which insisted on performing acts of mercy even in the face of our government's efforts to block this with regard to the North.

"Other American Quakers will make other trips to Vietnam, will take other supplies and money to Canadian Quakers for shipments to Vietnam, and in other concrete ways will say 'no' to war and 'yes' to that spirit which moved St. Paul to counsel Christians that 'If thine enemy hunger feed him; if he thirst, give him drink . . .' If an attempt is made to prosecute these Friends, thousands of American Quakers will vigorously support them, vehemently opposing the prosecution, and will rededicate themselves with all the more effort to alleviating the suffering in all parts of Vietnam. Whatever your decision, Quakers may be counted on to continue to act upon the dictates of conscience, which tell us that *no* man is our enemy and that all men are our brothers."

57th Street Meeting,
Chicago

JAMES B. OSGOOD
Chairman, Peace Committee

Coming Events

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

AUGUST

17-20—Lake Erie Yearly Meeting and Association at Friends Boarding School, Barnesville, Ohio.

18—Bucks Quarterly Meeting for Worship and Ministry at Wrightstown, Pa. (Route 413, north of Newtown), 6:30 p.m.

19—All-Friends Quarterly Meeting at Rockland Meeting, Upper Leber Road, Blauvelt, N. Y. Meeting for business, 4 p.m.; barbecue supper, 5:45. Evening speaker from Friends World Conference.

19—Bucks Quarterly Meeting at Southampton, Pa. (1491 Street Rd.), 10 a.m.

20—Barnegat Meeting Bicentennial observance at meeting house, East Bay Street, Barnegat, N. J. Meeting for worship, 3 p.m. Bring picnic supper.

20—Old Shrewsbury Day at the meeting house, Broad St. and Sycamore Ave., Shrewsbury, N. J. Speaker: Maurice Creasey of Woodbrooke, Birmingham, England.

20—Potomac Quarterly Meeting at Goose Creek Meeting House, Lincoln, Va. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11. Lunch served by host Meeting. Meeting for business and conference session, 1:45 p.m.

20—Shelter Island (L.I.): called meeting for worship at Monument to Quaker Martyrs, 3:30 p.m., followed by picnic and swimming.

22-27—New England Yearly Meeting at Nasson College, Springvale, Maine. Speakers include Maurice Creasey of England; Walter

Martin of the Quaker United Nations Program; Marina Ortiz and Ronald J. Williams of the Cuban and Jamaican Ministries of Agriculture; David Blamires of the University of Manchester (England); Dorothy Gregory of Canberra Meeting, Australia; John and Alma Harding of Salisbury Meeting, Rhodesia. Young Friends and Junior Yearly Meetings. Telephone 207 324-5340.

23-27—Illinois Yearly Meeting, Clear Creek Meeting, near McNabb, Ill. For information, write Helen Jean Nelson, Quaker Lane, McNabb, Ill. 61835.

24-27—Indiana Yearly Meeting, Pendleton, Indiana. For information, write Louis P. Neumann, Butterworth Farm, Maineville, Ohio 45039.

25-27—Abington Quarterly Meeting: a family weekend at Camp Hilltop, Downingtown, Pa. Theme: "Religious Education, The Practice We Teach." Speaker: Caroline Pineo, Philadelphia Yearly Meeting's Religious Education Secretary. Discussion groups, swimming, square dancing, sports, meeting for worship. For information, write D. MacInnes, 1251 Gilbert Rd., Meadowbrook, Pa.

26-30—Ohio Yearly Meeting, Friends Boarding School, Barnesville, Ohio. For information, write Jesse R. Starbuck, R.D. 3, Salem, Ohio 44460.

27—Brick Meeting House (Calvert, Md.) meeting for worship, 11 a.m. Bring box lunch.

27—Old Kennett Meeting House (Route 1, one-half mile east of Hamorton, Pa.) meeting for worship, 11 a.m.

27—Warrington Quarterly Meeting at Warrington Meeting House, Route 74, near Wellsville, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11. Lunch followed by meeting for business and conference session.

SEPTEMBER

9—100th anniversary of opening of Brooklyn (N. Y.) Friends School, 8 p.m., Brooklyn Meeting, 110 Schermerhorn Street.

9—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 a.m., followed by meetings for worship and business. Bring box lunch. Afternoon reports from Friends World Conference by Quarterly Meeting representatives.

9—Salem Quarterly Meeting at Mullica Hill, N. J., 10:30 a.m.

10—Baltimore Quarterly Meetings (Stony Run and Homewood) at Sandy Spring, Md. Ministry and Counsel, 9:45 a.m.; meeting for worship, 11. Lunch served by host Meeting, followed by meeting for business and conference session.

10—Haddonfield Quarterly Meeting at Westfield, N. J., 11 a.m.

15—Easton Day. Upper Hudson Friends at South Easton (N.Y.) Meeting House. (Turn east off Rt. 40 at Easton Firehouse.) Worship, 11 a.m.; picnic lunch, 12:15, program, 1:30. Adult theme: World Conference. For younger Friends: Hudson Mohawk Junior Meeting, with "dating game." Visitors are welcome.

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.

BIRTH

THURLOW—On July 17, at Burlington, Vt., a daughter, AMY BLAIR THURLOW, to William H., IV, and Dana Fenner Thurlow. The father is a member of Burlington Meeting.

MARRIAGES

ADAMS-ERB—On July 8, at Allentown, Pa., under the care of Lehigh Valley Meeting, MOLLY BUNN ERB, daughter of Alice R. and the late Dr. Howard R. Erb, and WILLIAM CARROLTON ADAMS, Jr., son of Mr. and Mrs. William Carrolton Adams of Costa Mesa, Calif. The bride and her mother are members of Lehigh Valley Meeting.

NEWTON-REYNOLDS—On July 16, at Denver (Colo.) Meeting, SABRON LOUISE REYNOLDS, daughter of L. Willard and Sabron Reynolds of Arvada, Colo., and ROBERT C. NEWTON, son of Esther Newton of Los Altos, Calif. Both bride and groom are members of Fifty-seventh Street Meeting in Chicago. He is on the faculty of

the Department of Geophysics at the University of Chicago; she is head of the Department of Documents in the University Library.

PEDONE-BORDEN—On July 1, at Hartford, Conn., **PRUDENCE L. BORDEN**, daughter of Mrs. Joseph E. Pidgeon of Mickleton, N. J., and the late R. Raeman Borden, and **PETER V. PEDONE**, son of Mr. and Mrs. Anthony Pedone of Valley Stream, N. Y.

PHILLIPS-BERNARD—On June 24, at Cold Springs Presbyterian Church, Cape May, N. J., **ELIZABETH RICHARDS BERNARD**, daughter of H. Chandler and Helen Worrall Bernard, and **PRESTON VAN PHILLIPS**, son of Mr. and Mrs. Preston R. Phillips, Jr., of Houston, Tex. The bride and her parents are members of Kennett Meeting at Kennett Square, Pa.

PENNEL-COLLINS—On July 8, at the bride's home in Toledo, Ohio, **SUSAN LOUISE COLLINS**, daughter of Mr. and Mrs. Edmund Terry Collins, and **DONALD GRAYSON PENNELL**, son of Clarence Edward and Dorothy Cocks Pennell, all of Madison, N. J. The groom and his parents are members of Summit (N. J.) Meeting.

RICHARDS-BROWNING—On July 8, at Plymouth Meeting House, Plymouth Meeting, Pa., **ALLISON ANNE BROWNING**, daughter of Melbourne and Helen Browning of Plymouth Meeting, and **MICHAEL LARSON RICHARDS**, son of Mary Barnard Richards of Woodside, Del., and the late Zera Richards. The bride and her family are members of Plymouth Meeting. The groom is a member of Camden (Del.) Meeting.

DEATHS

FERREE—On June 11, **EMORY FERREE**, aged 65, of New Paris, Pa., husband of Harriet Geer Ferree. He was a member of Dunning's Creek Meeting at Fishertown, Pa. Surviving, besides his wife, are three daughters of former marriages, Mrs. John W. Wadleigh of Sante Fe, New Mexico; Louise Ferree of Philadelphia; and Mrs. Allan Naslund of Missoula, Mont.; four grandchildren; and a brother, Robert Ferree of Wayne, N. J.

HAVENS—On July 20, after a long illness, **GEORGE SMYTH HAVENS** of Star Route, New Hope, Pa., husband of Mary Ely Havens. He was a member of Solebury Meeting. Surviving, besides his wife, are a son, Richard G. Havens of Doylestown, Pa.; a daughter, Mary Havens Cobb of Star Route, New Hope; five grandchildren; and a sister, Margaret Havens Ely of New Hope.

MAULE—On June 27, **PHILIP KENT MAULE**, aged 81, formerly of Kennett Square, Pa., a member of Kennett Meeting. He was the son of the late William D. and Margaret Kent Maule and the

husband of the late Frances R. Wolff Maule. Surviving are a sister, Edith M. Dennison, and a stepdaughter, Mrs. Murray Hamner.

MILLER—On July 12, suddenly, **AGNES L. HOOD MILLER** of New Hope, Pa., daughter of Mary G. L. and the late Albert L. Hood. She was a member of Solebury Meeting and a past president of the Modern Club of Philadelphia. Surviving, besides her mother, are a brother, William H. D., and a sister, Mrs. Robert C. Bodine.

PALMER—On July 15, in Media, Pa., **WALTER PALMER**, aged 79, husband of Frances Pennock Palmer. He was a member of Media Meeting. Surviving, besides his wife, are three daughters, Laura P. Crouse, Margaret P. Read, and Anne P. Manning-Smith; and nine grandchildren.

PANCOAST—On June 27, **ROBERT J. PANCOAST, SR.**, aged 75, a member of Goose Creek Meeting, Lincoln, Va. Surviving are a daughter, Margaret Alice Eppes, and a son, Robert J. Pancoast, Jr., both of Purcellville, Va.; eight grandchildren; three sisters, Mary E. Pancoast and Isabel P. Goode (both of Purcellville), and Mrs. Henry B. Taylor of Lincoln, Va.; and two brothers, Roy J. of Purcellville and Edward F. of Oklahoma City.

SOUDER—On July 4, **DR. CHARLES GRANVILLE SOUDER**, aged 86, husband of Theodate Wilson Souder of Purcellville, Va. A member of Goose Creek Meeting at Lincoln, Va., he had served as president of the Loudoun County Medical Society and was treasurer of the county Guidance Center, Cancer Society, and Polio Foundation chapter. After retirement, he was director of the county public health department for nine years. Surviving, besides his wife, are a daughter, Mary Eleanor, of Silver Spring, Md.; a son, James Justice, of Los Angeles; two grandsons; and one great-grandson.

STOTT—On June 20, **W. RUSSELL STOTT**, aged 70, husband of Eva Seigle Stott. He was a member of Gwynedd (Pa.) Meeting. Surviving, besides his wife, are a son, William R. Stott, Jr., a daughter, Evelyn Matthews; eleven grandchildren; and a great-grandchild.

TAYLOR—On July 17, at Martinsburg, W. Va., **MABEL A. TAYLOR**, aged 78, of Lincoln, Va. A member of Goose Creek Meeting of Lincoln, she was for forty years circulation manager for the *Virginia Call*, official publication of the Woman's Christian Temperance Union. Surviving are a daughter, Emily Taylor Brown of Martinsburg; a son, Lawrence Lee Taylor of Hamilton, Va.; six grandchildren; and nine great-grandchildren.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory. A directory of all Meetings in the United States and Canada is published by the Friends World Committee, 152A North Fifteenth Street, Philadelphia 19102. (Price 75 cents)

Arizona

PHOENIX—Sundays: 9-54 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m. Barbara 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, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

DAVIS—Unprogrammed meeting, 9:15 a.m., First-days, 4th and L Streets, 753-5437.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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

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, 11 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Leslie Pratt Spelman, 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. 438-1071.

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

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

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

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

WHITTIER—12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

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

DENVER—Mountain View Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 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. Hall, Yale Old Campus; phone 624-3690.

NEWTOWN — Meeting for worship during July, August and September will be held second Sunday only at a member's home. For information telephone: Newtown 426-4213 or 426-9413.

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—Meeting for worship, 11 a.m., New Canaan Road, Wilton, Conn. Phone 966-3040. Jhan Robbins, Clerk; phone 762-8583.

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., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. 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, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

ORLANDO-WINTER PARK — Meeting, 10:30 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

SARASOTA — Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

Georgia

ATLANTA — Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, 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.

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

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

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

ROCKFORD — Meeting for worship. Abbreviated summer schedule. Call 964-0716.

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

Indiana

BLOOMINGTON — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

LAFAYETTE — Meeting for worship, 9 a.m., Shelter #2, Happy Hollow Park, West Lafayette. June 4-Sept. 3. Clerk, M. W. Webster, 225 Connolly, 743-8183.

Iowa

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

Kentucky

LEXINGTON — Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

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

Louisiana

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

Maryland

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, 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.

SPARKS (suburban Baltimore area) — Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 666-1632.

Massachusetts

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

BOSTON—Village Street Friends, 48 Dwight Street (off Dover), First Day 3:30 p.m.

CAMBRIDGE—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-6883.

NANTUCKET — In Meeting House on Fair Street, 10:45 a.m., during July and August.

NORTH DARTMOUTH—265 State Road. Meeting Sunday, 11 a.m.

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

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

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

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

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

Michigan

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

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

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.

Minnesota-Wisconsin

DULUTH-SUPERIOR — Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

Missouri

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

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

Nebraska

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

Nevada

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

New Hampshire

DOVER — Meeting for worship 11 a.m., 141 Central Ave. Eleanor Dryer, Clerk, 868-9600.

HANOVER — Meeting for worship, Friends Meeting House, 29 Rope Ferry Road. Summer hours, 9:30 a.m.

MONADNOCK — Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, 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 — Meeting for worship 10 a.m., May 28 - Sept. 24 inclusive.

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

HADDONFIELD — Meeting for worship, 10 a.m., August. Lake Street.

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

MONTCLAIR — Park Street & Gordonhurst Avenue. Meeting for worship 10 a.m., July and August. Visitors welcome.

PLAINFIELD — Meeting for worship, 11 a.m., Watchung Ave. at E. Third St. 757-5736.

PRINCETON — Meeting for worship and First-day School, 10 a.m., Quaker Road near Mercer Street.

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

RANOCAS — Meeting for worship 10 a.m., June 18th through Sept. 10th, Main Street.

RIDGEWOOD — Meeting for worship 10:30 a.m. and 7:30 p.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. Marian B. Hoge, Clerk. Phone 255-9011.

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

New York

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

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

CHAPPAQUA — Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA8-8127.

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

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

EASTON — Meeting for worship, 11 a.m., Rt. 40 east of Saratoga. 518-692-2031.

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

NEW YORK — First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N.

Earl Hall, Columbia University
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pers, etc.

ORCHARD PARK — Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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

SCARSDALE — Meeting for worship, 10 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

North Carolina

ASHEVILLE — Meeting, 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.

GUILFORD COLLEGE, GREENSBORO-NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00; church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

Ohio

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

CLEVELAND — Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648. 371-4277.

E. CINCINNATI — Meeting for worship held jointly with 7-Hills Meeting, 10 a.m., at Quaker House, 1828 Dexter Ave. Horatio Wood, Clerk, 751-6486.

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

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, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. Henrietta Read, Clerk. Area code 513-382-3172.

Oregon

PORTLAND-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 intersection with Route 202. Meeting for worship, 11 a.m.; First-day School, 10:00 a.m.

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

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

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

GWYNEDD — Intersection of Sumneytown Pike and Route 202. Meeting for worship, 11:15 a.m. No First-day School, June to September.

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

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

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

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

LANSDOWNE — Meeting for worship, 10 a.m., First-day school & adult forum resume in September. Lansdowne & Stewart Aves.

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

LONDON GROVE — On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. 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, 11 a.m.

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

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

MILLVILLE — Main and Chestnut Streets. Meeting 10:00 a.m., First-day School, 11:00 a.m.

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

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

PHILADELPHIA — Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 12th St. Central Philadelphia, 20 South 12th Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m. Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill — No meeting until October 1st. Fourth & Arch Sts., First- and Fifth-days. From July 30th to September 3rd, inclusive: Frankford Meetings held jointly at Penn & Orthodox Sts. 11 a.m.

Beginning September 10th these two Meetings will meet separately at their respective Meeting Houses:

Frankford, Penn & Orthodox Sts. 11 a.m.
Frankford, Unity & Wain Sts. 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue, held jointly at Green Street.
Green Street Meeting, 45 W. School House Lane. Held jointly with Coulter at Green St. Powelton, 3721 Lancaster Ave., 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. Meeting for worship, 10 a.m.

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.

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

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

YORK — Conewago Preparative Meeting — YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

Tennessee

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

Texas

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

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

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

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

Virginia

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; coffee hour at 11 a.m. Telephone MEIrose 2-7006.

West Virginia

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

Wisconsin

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

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-8167.

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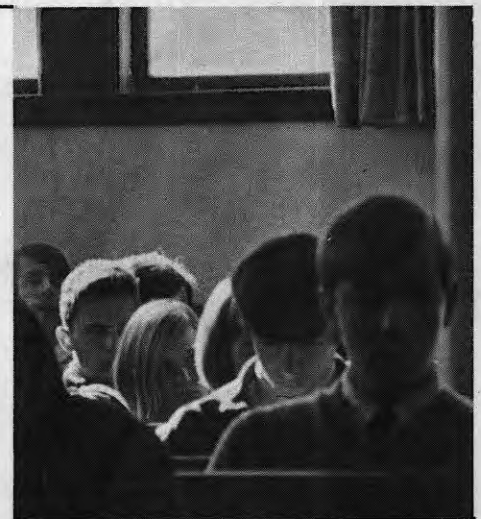
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