

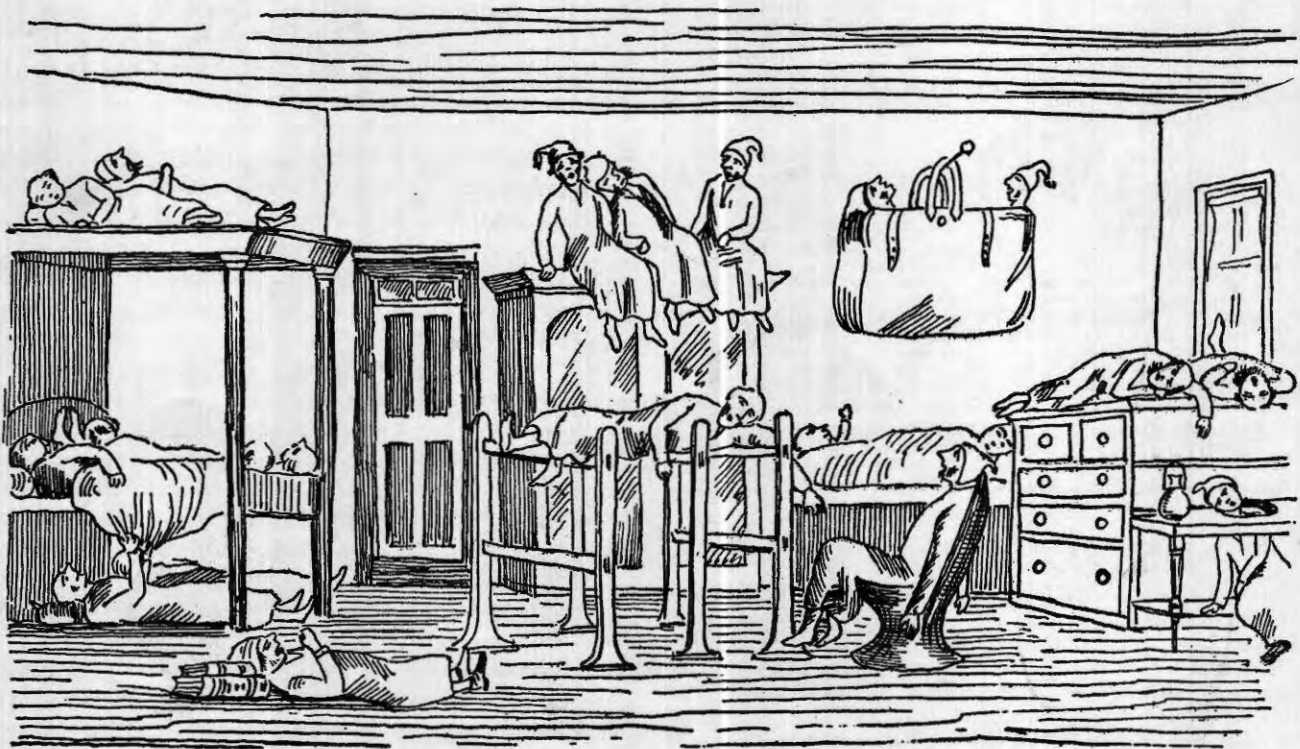
FRIENDS JOURNAL

Quaker Thought and Life Today

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JUNE 15, 1968

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With conference season at hand this portrayal of what purports to be sleeping accommodation at a Quaker conference seems timely. For details see page 306.

We have lived in relative safety and comfort for so long that it is hard to believe our ears when we begin to hear and see the things that Friends must do to bear witness to God in this age.

—JAMES B. OSGOOD

FRIENDS JOURNAL



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Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

Is There a Plank Missing?

TO be at United Nations headquarters these months preceding the United States presidential election is to realize anew how low U.N. affairs rate in U.S. politics and policies, and at the same time how the USA still dominates the U.N. As campaigns for the two principal party nominations approach the conventions, where party platforms will be hammered together, there is little probability that either candidate will stand on a platform with a foreign-policy plank hewn from the modern fibers required to meet minimum world-community safety standards.

"What is surprising about this?" a delegate asked us; "You are having, after all, a national election." In spite of its being only that, however, there is the usual talk that possibly the date of the regular opening of the General Assembly in September will be postponed because of the low visibility caused in the world political atmosphere by the uncertainties of the internal politics of this single member nation.

The fate of every member of the human family is today at the mercy of the outcome of global problems. Which of these will be called problem number one depends on whether one is talking here to an African (in which case it is race), to a member of the Political Committee (who will say it is getting rid of the threat of nuclear war), or to an economic expert from the Secretariat (who will cite the combined crises in trade, finance, food, and population).

Any one of three such conversations would lead directly to the judgment that there is no solution in sight unless the western colossus stretches its vision to encompass the world-wide complications of each of these problems and sees that it has both the greatest stake in and the greatest responsibility for their being solved. The electorate of what Lyndon Johnson calls proudly "Number-One Nation" is tragically unaware that these are its own number-one concerns—not in the sense that the United States must be powerful enough to deal with them unilaterally as it wills (which is its present disastrous illusion), but in the sense that it must rise to a cooperatively constructive role in world community development.

Arthur Goldberg's distinguished white head no longer enters the Assembly Hall with the same arresting bright aura that once stood for the exciting promise of power and vision in partnership. The vision has been battered; the man steps back into his person; his successor pro tem, a power realist, takes his seat like a strong man but not like a champion. Looking at this seat, hope, forever endemic in the great chamber, clings to November's unpredictabilities. In some statements of McCarthy (and of the late Robert Kennedy) there have been indications of a sensitivity to the whole human plight to suggest that, if the author came to office, U.S. positions on China, Vietnam, nuclear power, Southern Africa, and foreign trade and exchange might be more imaginative. Who knows? A new Washington-New York battery might come onto the field that really knows what it takes to play in the world series.

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Editorial Comments

Outreach Via Inreach

“WHY do so few pupils and teachers at Friends’ schools join the Society of Friends?” was the question put to me the other day by a non-Quaker teacher in a Friends’ school. And I had no ready answer.

In part, I suppose, the answer is that most Friends have a natural distaste for proselytizing and high-pressure salesmanship. So ingrained is this attitude that many of us tend to shudder delicately when confronted with the experimental series of advertisements (described in the June 1st *JOURNAL*) now being sponsored by Friends General Conference. I confess to being among the most active of these shudders, although even as I shudder I am fully aware of the irrationality of my attitude. For how are people supposed to know about Quakerism unless we tell them?

In England, where experiments with newspaper advertising preceded by several years those now being conducted here, the “Letters to the Editor” columns of *The Friend* contain frequent letters from new members of the Society who express their gratitude for such ads and say they wish they had seen something of the sort years earlier. “I am a Quaker of not quite two years’ standing,” writes one such correspondent, “and the apparent reluctance of Quakers to share what they have found has puzzled me. I think with some it may be diffidence, but with birthright Quakers or those who were educated at Quaker schools it may be that they have the same kind of difficulty that a fish would have in describing the sea.”

This explanation, apt though it is, will hardly serve as a satisfactory response to the question of the non-Quaker teacher quoted above. Neither she nor her students have to read advertisements in order to know that Quakerism exists. Presumably it should be part of the fabric of their daily lives—but *is* it? If such a minuscule percentage of those who share in Friends’ schools develop any interest in—well, not necessarily in becoming Friends themselves (for that might be considered proselytizing), but at least in sharing Quaker concerns, then why should such schools continue to be provided for the select few who can afford to patronize them?

Possibly one difficulty is that many Friends’ schools are not noticeably those of a “peculiar people”—not Quakerly enough, not sufficiently given to familiarizing

their students and staff with certain fundamental *raison d’être* which presumably should distinguish them from other good private schools.

It is to such problems as these that Douglas Heath addresses himself in “The Educative Power of a Quaker Meeting,” a two-part discussion that begins in this issue of the *JOURNAL*. To me his consideration of the part that meeting for worship may (or, quite as frequently, may not) play in the lives of students at a Friends’ school or college is of particular interest because of my own vivid recollection of our attitudes toward compulsory meetings for worship during the years when I myself was a pupil at a Friends’ school. I happened to be a birthright Friend, so the shepherding of the students, class by class, into the meeting house once a week was not nearly so alien to my experience as it was to that of most of my classmates. But what all of us—Friends and non-Friends alike—got out of those meetings was, I am afraid, very little. It is true that some of my non-Quaker contemporaries tell me they look back upon that enforced exposure to an unfamiliar form of worship with a certain amount of affection and nostalgia; but that they themselves might care to join the ranks of the peculiar people who provided them with these weekly sessions of rather uneasy silence was apparently something that never occurred to them.

It is my optimistic belief that nowadays the average meeting for worship in Friends’ schools is more vital than the ones I remember in my childhood. There is (or so I am told) more participation by members of the faculty and even by the students themselves; hence young people do not necessarily get the impression (as I am afraid we did in our day) that a Friends’ meeting for worship is a place where only very old and rather odd persons speak on tenuous themes having nothing whatever to do with the world of youth.

It may be the real answer to our question lies in this sense of participation and in the realization such participation brings that Quaker ranks are actually not impregnable—that Quakers are not necessarily (as a recent story in *The New Yorker* had it) just “those funny rich people from Pennsylvania.”

Perhaps one of the best ways to get new recruits from outside is to develop them from the inside first. And if that suggestion seems a little strange, just consider the

experience not long ago of Uwchlan Meeting (yes, that is really its name) in southeastern Pennsylvania, as reported in that Meeting's newsletter.

"It started several months ago," says this report, "when we became enthusiastic about outreach. We felt that perhaps we were hiding our light under a bushel. A committee was formed to work out some method to acquaint the public with our presence. An invitation was designed and attractively printed. Early one morning more than a dozen adults and children distributed five hundred to the area adjacent to the meeting house.

"None of those five hundred came to the meeting!"

Does the story end on that depressing note? Not at all. "The wonderful thing," the newsletter continues, "was what happened to the spirit of the meeting. First of all, the young people reacted enthusiastically, making plans and bringing friends with them. The next thing was that in the meeting people spoke—people who never had spoken before. Could this be because Friends were gathered in an atmosphere of action? Something was being done. People were working together toward something. Is this the magic that touched the meeting that Sunday?"

"Amo" or "Credo"?

By L. WILLARD REYNOLDS

ROBERT FROST, in an exquisite little poem, pictures two roads meeting in a wood. He chose the less-traveled one, he says, "and that has made all the difference."

This is only another version of the "wide gate" and the "narrow gate" of the Sermon on the Mount. Jesus said it was the less-traveled way that leads to life; he also said that the choice makes all the difference.

What is this "less-traveled road"? And what is its wide but tragic alternative?

Jesus's great word was "love." The great word of the church has been "believe." As two roads may diverge by imperceptible degrees, so it has been with the chosen path of the church. It may seem incredible to suggest that the church has from the beginning taken a wrong turn. But this can be seen, I believe, when we look at two similar incidents in the Biblical records of Jesus and of Paul.

In Luke 10, a lawyer tests Jesus with the question "What shall I do to inherit eternal life?" In Acts 16, the Philippian jailer asks Paul the same question in only slightly different words: "What must I do to be saved?"

L. Willard Reynolds of Grinnell, Iowa, a member of Nebraska Yearly Meeting, has been a pastor in a number of Friends churches within Friends United Meeting. He has remained actively connected with the work of the American Friends Service Committee ever since he served that organization in France in 1919-20.

Note the contrasting answers of Jesus and of Paul.

Jesus draws the reply from the lawyer's own lips in the words of the great commandments, the love of God and neighbor. Love God with all your being, he says, and your neighbor as yourself. Do this and you will live. To make his meaning crystal clear, he gives us the magnificent story of the Good Samaritan. It is made unmistakably plain that to love God in terms of loving service to one's neighbor is the way that leads to life. The key word is *love*.

Turn now to Paul's answer: "Believe on the Lord Jesus Christ, and you will be saved." The key word here is *believe*. Here the church has chosen to follow Paul rather than Jesus. And this has made a world of difference.

Endlessly the church has repeated, "Believe in Jesus! Believe in Christ!" This would not have diverged from the way of Jesus if the church had spelled out its meaning as did Jesus in terms of *love*. But it has not been made clear that to "believe in Jesus" means to believe in the way of *love*. Instead, it has meant innumerable other things: vicarious atonement, the virgin birth, miracle-worker, transubstantiation, second Person of the Trinity, second advent, avenging warrior on the white horse, the Apostles' Creed, orthodoxy, Biblicism, and so forth. This road has led us into the jungle of so-called "faiths," where all too often love is almost forgotten and, as Tennyson says,

Christian love in Christian churches
Looked the twin of heathen hate.

Some of the most warlike nations in the world today are those where belief in Christ has been most widely professed. It was "Christian" America that developed the atomic bomb and used it in war. Believers in Christ line up with the "hawks" as well as with the "doves"—possibly in greater numbers.

Of course the church has not rejected the law of love. It includes it in its gospel. Multitudes of its members have lived and walked in the way of love. In spite of the misplaced emphasis of the church, the gospel story itself has steadily borne witness that God is love and that he who would love God must love his brother also. But all too often this has not been the major emphasis of the church.

Currents of change are stirring throughout the religious world. People are concerned for the renewal of the church. They are calling for the gospel to be made relevant to life. A good place to begin would be with the commandment to love. Preach love. Teach love. Study love. Talk love. Honor Christ by practicing love. He will not be dishonored by less saying of "Lord! Lord!" if we are more concerned to do what he says. And this is his commandment "that you love one another."

The Educative Power of a Quaker Meeting (Part 1)

By DOUGLAS HEATH

QUAKER educators are being challenged by contemporary cultural changes to determine whether a Friends school has any distinctive contribution to make to the younger generation of today. Studies suggest that increasing numbers of young people, swept up by the cool philosophy, distrustful of religious experiences, intellectually stretched out of shape, lonely and socially alienated from group activities, are becoming disenchanted with their schools. Irrelevance, student power, free universities, "turn off" and "drop out" are some of their phrases and responses.

Can a Friends school speak to the needs of contemporary students in ways that other schools cannot? On the basis of visits to many Friends schools and studies of the effects of one Quaker college (Haverford) on its students, I believe there are educative potentials contained in the traditions of Friends that could speak powerfully to the needs of young people.

What should be the goals of a Friends school? It should encourage the maturing of its students by helping them to become more educable (rather than just educated), to develop their ability to reflect deeply about themselves and their values, to become more other-centered, to develop an unassailable honesty and integrity, and to become more independent of the limits of their own culture and selves, thus affirming more clearly the Inward Spirit.

But what about intellectual development, the acquisition of information, and the development of skills? Friends value intellectual development as *a*, and not *the*, route toward maturity. To become better educated does not necessarily insure educability and maturity. Friends need not feel torn between the goal of intellectual excellence, whose ethic is truth, and the more comprehensive goal of personal maturity, which, for Friends, is to learn how to live fully in the truth.

If Friends really do believe that the goal of education is to learn how to live in the truth, then, it seems to me, the heart of their schools should be their meetings for worship. I suggest that a Friends school's most powerful means for the maturing of its students is its meeting. Whether the meeting's potential power is realized depends upon the vitality of the school's religious spirit and community. Because we do not clearly understand the educative potential of meeting and perhaps are not

open enough ourselves to how such potential might be used, we do not see meeting as the core of our educational efforts.

Quaker educators are always confronted by two irrelevant issues when meeting itself becomes an issue in their schools: the compulsory attendance requirement and the inappropriateness of meeting for young people. The compulsion issue may be used by some as a way to express resentment about some other aspect of the school—like administrative decisions about student rules that are perceived to violate Friends' principles. Or, given the centrality of meeting to a Friends' way of life, it may be symptomatic of a much deeper alienation from the values and purposes of the school community itself. Compulsion becomes a meaningful issue — not just another complaint manufactured by contentious anarchists or purists—only when we no longer seem in harmony with the basic values or spirit of the group to which we feel we must adjust.

Is Compulsion Really the Issue?

If either resentment toward or alienation from the values of the community is the case, the issue is not really compulsion. The issue of compulsion has become only the best weapon with which to fight in a Quaker school. Students well know that the history of Friends has been a stirring witness against compulsion and against usurpation of the individual's right to follow his own conscience. Our guilt in compelling others to worship like us only undoes us further. We overreact, narrow our perspective, and tend to accept the issue of compulsion at its face value, thereby failing to understand that it may have deeper psychological roots. We accede. We eliminate meeting as a communal educative form by making it voluntary. The next year we face similar attacks against other requirements. We accede. Soon there are no institutionalized forms of corporateness left. Then a school really has a morale problem! For some students there is nothing left against which to test what Friends really believe to be important.

The issue of compulsion is of course more complicated than these few comments suggest. If forced to defend compulsory attendance, I would base my arguments on educational and not on religious grounds— if I would be permitted to draw that distinction.

Resistance may also occur because meeting really may be stale, uninspired, and boring. This encourages a second pseudo argument: that the form of meeting is inappropriate for students because they do not have the capacity to use a quiet, collective worship service.

Douglas Heath, chairman of the psychology department at Haverford (Pa.) College, is a member of Radnor (Pa.) Meeting. This article is abstracted from a pamphlet (to be published next fall by the Friends Council on Education) examining Friends schools and their goals and current potentials.

According to this theory, barren and dead student meetings reflect the incapacity of cool young people for genuine religious experiences; our outer-directed, seductive, externalizing culture has dried up the inner lives of most of us; and a reflective worship form is increasingly irrelevant and meaningless for our times.

I cannot accept these arguments. First, staleness may be more the result of a deep religious malaise of the school than of some inherent incapacity of young persons to use silence creatively. Most school meetings are tucked into some unused twenty-minute period of the week; they are routine events for which little community-wide preparation takes place. If we make meeting an insignificant event it becomes insignificant. If meeting is to be a living corporate experience, then educators must be much clearer as to why they require it; they must lavish much more energy and considered thought in preparing their schools and themselves for meeting.

Second, one learns how to worship. Worship is an educable attitude, the skills for which can be cultivated. How seriously have we educators thought about how to lead young persons into a meditative use of silence?

Third, Friends never have educated for the world of today; they have sought to educate for the world that should be in the future. Of one thing I feel certain: In a world that increasingly intrudes upon every moment of quiet privacy, our children, to preserve both their individuality and their sanity, should learn how to turn off that world's ceaseless noise to secure some measure of inner peace and tranquility in which to feel at home.

What are the educative potentials of meeting? Although some Friends may be shocked by my irreverent suggestions, meetings for young persons must be more flexibly used in order to help our children learn the process of worshipping.

Learning to Listen and to Dream

Meeting provides one of the rare opportunities in a student's life to learn how to listen inwardly, to become spontaneously responsive to the inner life. Many students never *do* learn to listen because they never have the opportunity to be silent with themselves. What a vast difference between boys I have seen tending sheep on the quiet Moroccan hills and American teenagers restlessly walking everywhere with transistor radios glued to their ears! We do not educate our children in how to become sensitive to and then to verbalize their thoughts and feelings. Why don't we teach them to learn to listen, much as psychologists in sensitivity-training groups now teach adults to become more sensitive and open to their feelings? I recall sitting quietly on a rock in the Maine woods with my five-year-old daughter for half an hour in a "corporate" effort to identify as

many new sounds as we could. Why can't we have similar learning times for our inner lives?

Meeting also provides a time to learn how to enjoy daydreaming, how to form inner pictures. We leave too little time to our children for just dreaming. It is our daydreams today that are our hopes and goals tomorrow. If we value an open and educable attitude, perhaps one way to begin its cultivation is to help children, particularly the younger ones, to share their daydreams in their meeting. As students become more open to their conscious dreaming, perhaps the barriers protecting them from the less accessible thoughts and inspirations of the inner word will disappear. More creative use of the form of Meeting could well help some of them to become more open and responsive to their inner lives and to learn to trust more spontaneous expression in corporate settings.

(To be concluded in the Journal's next issue)

The Stillness

The stillness here
Quiets the heart's throbbing.
My breath comes softly;
The light shines
Through the high windows.
Silence settles
Into communion.
Intensity deepens.
Out of the stillness
Another speaks
My unformed thoughts
And expresses my longing.
My soul is satisfied,
And I rejoice.

ELIZABETH T. SHIPLEY

In Meeting

My ship is now in harbor;
Its sails are furled,
And gentle waves
Make peaceful murmurings
Along the shore.

My friends are here to greet me
And to tell
Of what is closest to their hearts
Now that the journey of the week is o'er.

Tomorrow I shall once more set the sails
And head again for an uncertain sea,
But I shall have a compass and a star
And vision that this hour has given me.

BENJAMIN R. BURDSALL

Letter from a Mississippi Jail

Virgie Hortenstine, a Cincinnati Friend, is executive coordinator of the Fayette-Haywood (Tenn.) Workcamp Council. "The likelihood of arrest," she wrote recently, "has been so great that until recently none of us ever knew what the white people looked like. My best confrontations with white people have been through the times I have been arrested. Once as I was leaving the Fayette County Jail I said to the sheriff: 'I had a nice time in your jail, Mr. Bowling. It's the nicest jail I've ever been in.' Without hesitation he rose to his feet and said: 'Thank you. We enjoyed having you. Come back again.' 'I probably will,' I answered."

ON May 14th I set out from Memphis about an hour before dark for Grenada, about eighty miles south, hoping to join the mule train of the Poor People's March. The mule train was to have spent the night before in Batesville and was scheduled to reach Grenada by night, so I decided to check at Batesville as to how far they had gone.

"Ask directions only of Negroes"—how often I had written that in instructions to workcampers, and this time it had been said to me! In Batesville I looked at once for a Negro face, but the town seemed to be all white. There were almost no cars out on the streets. Even when I drove to the outskirts I found no Negroes. At last, seeing some in a car, I followed it and stopped them, but the directions they gave me turned out to be wrong.

When I came back to town I saw one lone, bushy-haired man in an empty shopping center in the dark, so I pulled up to ask him directions. He was busy with something in the back of a truck. Then he opened the trunk of a car and transferred two chained dogs, struggling and snarling, into the truck. When he had finished this he turned to speak to me. His face was rough and hard—and white.

"I thought you were somebody else," I said hastily. "I'm sorry." And I left as fast as I could.

Finally I found the people in the mule train and spent the night with them in a Negro church where we slept on the floor. All the cars but mine were parked out of sight at a farmhouse where the mules and wagons were.

The next morning the fifteen-wagon caravan of about a hundred people continued on its way. I was the only white woman, although there was one white man, a minister from Washington. The wagons had white cloth covers with signs like: "JESUS WAS A POOR MAN"—"JESUS WAS A MARCHER"—"WE WANT JOBS"—"WE WANT FREEDOM." One wagon cover said "I HAVE A DREAM." But the word "Dream" was tearing apart, reminding me of Martin Luther King saying "I hope my dream won't turn into a nightmare."

The wagons moved into the highway. I thought of "new" Negroes, suddenly aware that their long-dormant potential was being recognized, standing up in church crying "I'm somebody!" To myself I said, with tears in my eyes, "I'm someplace."

Driving my car alone, I came up behind a wagon that had been stopped. Not wanting to go on and leave it, I pulled up behind it, partly on the pavement, partly off the road. As I waited in the car to see if I could help, I noticed that a wagon behind me seemed to be in some sort of crisis: the frightened mules were standing crosswise in the road, and a long line of cars waited to pass.

"Move on," said a patrolman to me after the other cars at last had gone by.

I hesitated, saying "I don't want to leave the march."

"All right then. Come to jail with us." They opened the car door and grabbed my arm.

"She's obviously drunk," another patrolman said. "Book her on charges of intoxication."

"Are you going to hire a wrecker to have your car towed away?" they asked. "You can't leave it there on the highway."

"No, I don't have any money to hire a wrecker. It was your idea to take me out of the car, so that's up to you."

"What are you doing down here with these niggers?" they asked.

At the jail, however, one pleasant-faced officer seemed more sympathetic. "Why are you in the march?" he asked.

"Because I think things are pretty bad and I have to be in it."

After a few more questions they locked me up in a cell; later they took me to be fingerprinted and to have my picture taken. Because I thought my arrest was unfair I decided I would not cooperate with the fingerprinting and "mugging." Why, they asked, wouldn't I be fingerprinted? "Because," I told them, "it is unsuitable for a minor traffic charge such as this." But the judge said this was a state law, and another man added that they would have to charge me with contempt of court if I refused; they were not going to force me.

Later, two investigators searched through my purse and really got excited when they found some Russian-sounding names in my address book. I was a Communist, they said.

The judge and a justice of the peace from the little place down the road where I had been arrested tried me on three charges: unlawful parking, which usually carries a fine of \$12; refusal to obey an officer, \$25; con-

tempt of court (for not cooperating), \$50. To my surprise the judge did not fine me the \$50 for contempt, but the J. P. gave me all he could, so with costs my fine totaled \$50.50.

They never told me whether I could serve out the fine in jail at \$3 a day. The law seems very flexible, interpreted to fit the occasion and the opinion and mood of the interpreter. I started to fast when I was imprisoned, but after five days of fasting I am afraid I may faint. With all the important crises the Poor People's March is having, I don't want to waste my time here if it is not doing any good.

There has been much concern over my fasting, with everyone urging me to eat. It appears that they don't really want to hold me here. When I asked the sheriff again if he would deduct from my fine the time I have served, he at last agreed, so I have ended the fast and hope to leave soon.

By being here I am learning some things about white people in Mississippi. Some of them are just as kind to me as they can be. We argue about Negroes, but in a friendly way. I feel that my noncooperation really has spoken to somebody. Actions reach the emotions where words don't, I have discovered.

The deputy says things are all right in the South, but he adds, "If you go back to that march they'll get you again. You'll never get through Alabama." I don't think he realizes that he is admitting the very thing he is denying.

If the people of Mississippi won't let a white woman go along on a Poor People's March with Negroes, then things are *not* all right in the South.

VIRGIE BERNHARDT HORTENSTINE

P. S. *To whom it may concern:* I'm out!

Just Dropping in on a Neighbor

By EARLE REYNOLDS

FOR almost all of the last seventeen years I either have lived in Japan or have been traveling. From here, China is not some faraway country, but a neighbor—a large, mysterious, rather frightening neighbor. Possibly a truculent one, too, although those who say so don't really seem to know much more about this neighbor than I do.

My wife Akie and I often have talked about just what our big neighbor would do if we—possibly demented but

Earle Reynolds of Hiroshima, a member of Honolulu Meeting, is an anthropologist whose research on the development of the human body led to his being sent to Hiroshima by the National Academy of Sciences to study the effect of atomic radiation on children. He has taught at Antioch College and at Hiroshima Women's College. Since 1954 he has made a number of sailing voyages—some of them controversial in nature—in his yacht, *Phoenix*.

obviously harmless—just dropped in. Would our timid knock be ignored, would the door be slammed in our face, would we be slapped down, kicked out? Or would we be invited into the kitchen for a cup of tea?

Well, quite simply, we have decided to try to find out. Of course, I can confess this to Friends, who on the whole are a bit more understanding, but in public this kind of nosy behavior has to be billed as a Voyage of Friendship and Reconciliation—as, of course, it is. But also (between us Friends) it is a Voyage of Curiosity.

Early in 1966 we began preparing the *Phoenix* for such a voyage. It was our intention to announce our plans that December and to go in the spring of 1967. Then came the call from A Quaker Action Group, which spoke to us directly and seemed to be a more immediate need. Thus for over a year, in 1967-68, *Phoenix* has been sailing, both to North and to South Vietnam and even to Cambodia, with medicines destined for injured civilians.

Now *Phoenix* is back in her home port, Hiroshima; her tenure with AQAG is completed, and we are carrying on with our original plans. We shall sail sometime this summer, either alone or (as the spirit moves us) taking along a few friends. In addition to the necessary boat preparations, we are doing the expected things, such as making direct approaches to the Chinese government and also working through appropriate Japanese representatives. We are trying to make it clear that we do not want to go to China to prod anybody or to protest anything. We just want to pay a visit, to listen and to learn (if our neighbor cares to talk to us), and to report back what we find out.

Of course it would be nice to have an official invitation, and some people have said we should not go without one. Perhaps they are right. But to me the main things are that they know we are coming and that we are coming in love and friendship. One doesn't always wait for an invitation before paying a friendly, informal call on a neighbor.

Vicar

Every family needs
a poet of its own,
unafraid of beauty,
unashamed of quoting lines
that soar with pain or joy,
willing to be rejected
or accepted—
who sees
with eyes and heart aware:
willing to love,
unafraid to care.

POLLYANNA SEDZIOL

"With All Thy Heart . . . All Thy Mind"

By BENJAMIN POLK

TRUE morality stands free of the fashion parade, and "the new morality" is a contradiction in terms, for morality can never be relative. Morality is wholly independent of our fast-changing techniques, those tools that include science and technology, for it does not measure quantities or deduce observable conclusions. Rather, it perceives quality and it values potential. This awkward and now unpopular word indicates the dynamic that lies behind courtesy and behind social justice. Nor is it the outward forms of these.

Morality flows from religion; though we may begin to have *no* morality, the only "new morality" can be an expression of ever-closer approximation to religious insights.

It is time to spoil the show without apology for bluntness. The TV masquerade and the TV riots have not been spoken to. Instead it is our shame that psychologists and Madison Avenue together degrade us by excuse and explanation, by measurement and polls, while self-sacrifice and love are knocking at the door. We are right to welcome science without restraint, but to misunderstand it is the self-deception that can lead to 1984.

The peculiar vocabulary of these years stands witness: image—stance—sophistication (just to name the favorites of the season). These words stand once-removed from fact. They interpose the excuse we seek between our lives and our consciences. The frivolous games of make-believe that science has unthinkingly engendered are made glib, fashionable, and respectable. "The medium is the message" is the ultimate lie—the product of our pseudoscience. It is also the product of our impoverished positivistic philosophy, where physical evidence is the only valid evidence of fact. No new morality is born from clever combinations of ignorance and hypocrisy.

The Vietnam war, the race and poverty issues, the doubting of ethics and morality, have brought forth an "enlightened" opinion that tells us there *are* no issues, no right nor wrong, no purposes but habit can change, no tension or paradox but can be explained away by science, no values except measurable ones, and no tensions that psychiatry cannot—or should not—dissipate. In short, a large and growing segment of the intellectual community advises us to return to that jellyfish condition from which the mysteries of a trillion years have brought us forth. Usually this enlightenment is couched in vague pleas for

Benjamin Polk, an architect and city planner, is now practicing in California and teaching at California State Polytechnic College, San Luis Obispo. For a number of years the locale of his work was India, and while he was there his "Letters from India" were a regular feature of FRIENDS JOURNAL.

tolerance, for understanding, for permissiveness, for self-expression.

The world, and we in it, will have to find our salvation in the precise contrary of these things. The United States will have to edit the somewhat reckless words of Thomas Jefferson. All men are *not* created equal—except before God; the pursuit of happiness is a moral and spiritual impossibility. Let us say, rather, that all men must have equal *opportunity* to realize their full potential. As a nation we are coasting on our fathers' and our grandfathers' self-discipline, and they in turn could coast on *their* fathers' religious imperatives. Is the vital spring unwinding? We have freedom—for what?

For every freedom there are obligations: to purify our values and to act out our specific purposes. Ultimately the constructive facing of issues, clarified by the inevitable tensions of right and wrong, may take us beyond our narrow selves. Here in this awkward crucible we may discover our destiny as children of God and find His answer to the paradox of conflict. We cannot shed the smallest part of that mystery. We are compelled to discipline ourselves in this strange "pursuit of happiness," for along the way we find sobering evidence that behind wrongdoing, as behind righteousness, there is the same seed. We contain within ourselves the contradiction that right is right and wrong is wrong and yet that the miracle of God's love is upon us and upon our brothers in every path where we or they may walk.

What does this mean for the Vietnam war, and what could it mean for race relations? The deep truths of men are found in love and self-sacrifice, but we must not deceive ourselves about the contrary realities of statesmanship or necessities of logic. To gloss these over is again to retreat from the human imperative. The gospel story on the human level did not produce a happy ending.

Can we reach beyond the intellectually self-indulgent to the tension of heart and mind that is well-nigh unendurable? Can we hold all the desperately refractory contradictions of our century up to God's love—in action? In our darkness we must act as if that choice were ours.

Listening is a rare happening among human beings. You cannot listen to the word another is speaking if you are preoccupied with your appearance or impressing the other, or if you are trying to decide what you are going to say when the other stops talking, or if you are debating about whether the word being spoken is true or relevant or agreeable. Such matters may have their place, but only after listening to the word as the word is being uttered. Listening, in other words, is a primitive act of love, in which a person gives himself to another's word, making himself accessible and vulnerable to that word.

—WILLIAM STRINGFELLOW

Beyond Babel to a World Language

By BRIAN W. G. PHILLIPS

CONVERSATIONS with Friends at the World Conference at Guilford concerning a world auxiliary language revealed sympathetic interest but a lack of any thorough consideration of the subject. As a result I was challenged to study Esperanto and to report on my experience.

My language-learning ability is nothing to boast about. As a Friends Service Council worker in Madagascar, I was obliged to struggle with French and Malagasy and learn to speak them or fail in my work. Success came, but very, very slowly. With Esperanto the situation is totally different. In the spare time available I have been able in a few months to complete the "popular" course and to become more proficient in a new language than I did in a whole year's constant exposure to Malagasy. Far from finding study of Esperanto painful and slow (though I can not claim mastery yet) I enjoy it and am constantly encouraged by the progress I make.

That there is an active Quaker concern in the field of relations between the peoples of the world needs no arguing, but Friends can also make a valuable contribution at the grass-roots level of person-to-person communication. We all know how different accents perpetuate social barriers; how much more do unequal performances in a language which is native to one person and not to another hold people apart! An auxiliary language can be standardized from the beginning and made as simple as is compatible with rich and subtle expression. For no one does it bear a stigma, through association, of political, economic, or ideological imperialism.

Consider the strain that is placed upon our fellows who, after living in an unsophisticated culture, now feel forced, with the impact of the technological revolution, to use complex foreign languages for many purposes, having no easily-learned world language as an alternative. Yet even when such a language is available it is no alternative until the technologically advanced nations adopt it.

Is it not useless to suggest English as a common language when a very large part of humanity is dead set against it emotionally? Who will persuade the French or the Russians to adopt it, let alone the Chinese, with their memories of the opium wars and now of American "encirclement," or the Arabs, with their memories of Suez, 1956?

Even when we are convinced of the need for a neutral,

Brian Phillips and his wife serve as joint wardens (hosts, not prison officers, he points out!) of Ipswich Meeting in Suffolk, England, where they live. As a "remedial teacher" he has a special feeling for children with learning difficulties, and as a parent he is concerned to further the international contacts of young people.

auxiliary world language, the question remains: which language to adopt?

Mario Pei, a leading American linguistics expert, is satisfied that Esperanto has proved it can draw to itself a fairly large and highly enthusiastic body of followers (including the attention of governments and of UNESCO) and that it can satisfactorily serve all the purposes of a spoken and written language and produce its own body of original literature and poetry. He suggests that the nations of the world adopt it as the world auxiliary language, put it into operation, and then, under the control of an official academy, modify it as circumstances and experience demand.

Of special significance to Friends is the fact that neither East or West, the Communist or the non-Communist world, has a special claim to have produced, promoted, or used Esperanto more than the other. Its concentration is nowhere very heavy, but its distribution is remarkably wide, in keeping with its universal message and with the concern of its founder, L. L. Zamenhof, for the brotherhood of all mankind.

If Friends agree that an international auxiliary language is desirable could we not say so? Could we not appoint a small group of trusted and knowledgeable Friends to investigate the claims of Esperanto and report upon their findings? Yearly Meetings whose members were convinced by these findings (if positive) could then appoint official Esperanto committees and affiliate with the national and universal Esperanto associations.

Perhaps one of the greatest contributions we could make would be to encourage Friends' schools to include Esperanto in their curricula. We might not only express the need for this but also find means in terms of staff and financial assistance to launch the scheme. The new subject could be a great asset in religious, geographical, and sociological studies.

Because I want to share my own belated joy of discovery of Esperanto I hope that others will also embrace the opportunity that it affords. As a first step, interested readers might request further information from the Esperanto League of North America, Calvin Street, RFD 1, Meadville, Pa. 16335.

Those of us who find that we speak easily should exercise restraint. Those of us who find great difficulty in speaking should feel encouraged to respond more easily to the inner urge. Other occasions are provided for introductions, for matters of business, and for economic and political discussions. Our words should indicate not a spirit of controversy, but an openness to the presence of God.

—Committee of Ministry and Counsel
Orange Grove Meeting, Pasadena, Calif.

A Quaker Wedding in 1834

Letter from the Past—235

HAVING lately attended two marriages held under the auspices of a Philadelphia Meeting, I have read with interest an account of another. This I came upon in *Retrospect of Western Travel*, a book on her two years in America by Harriet Martineau, British writer.

She left Northampton, Pennsylvania, on the 17th of October, 1834, for Philadelphia, where she spent nearly six weeks. The Philadelphia wedding (the report on which follows one on a church wedding in Boston) was in the meeting house on Cherry Street between Fourth and Fifth Streets built very hurriedly by the Hicksites in the winter after the Separation of 1827 and used until the present house at Fifteenth and Race Streets was completed in 1857. Dr. Joseph Parrish (1779-1840), a famous surgeon and an elder of the Meeting, is mentioned, but not the names of the bride and groom and of the woman friend of "noble countenance" who arranged for Harriet Martineau's attendance and was one of the speakers.

The register of Certificates of Marriage at Cherry Street is extant in the Friends Historical Library at Swarthmore College, and one of two marriages there during this period is readily identified as that here described. It was between William A. Garrigues of Philadelphia and Elizabeth Tucker, daughter of Benjamin (deceased) and Theodosia Tucker, "this tenth day of the Twelfth Month in the year of our Lord, one thousand eight hundred and thirty four." The woman speaker I suspect from her reported message to have been Lucretia Mott, and I notice that Otelia Cromwell, Lucretia Mott's latest biographer, has made independently the same conjecture, though she dates the occasion in 1836. The 130 signatures to the certificate (copied by the registrar) include Joseph Parrish, Harriet Martineau, and—Lucretia Mott!

Harriet Martineau's reference to a reserved seat is explained by her deafness, a handicap of which she says, "I carry a trumpet of remarkable fidelity, an instrument, moreover, which seems to exert some winning power by which I gain more in tête à tête than is given to people who hear generally."

NOW AND THEN

A QUAKER marriage which I saw at Philadelphia was scarcely less showy in its way. It took place at the Cherry-street church, belonging to the Hicksites. The reformed Quaker Church, consisting of the followers of Elias Hicks, bears about the same relation to the old Quakerism as the Church of England to that of Rome; and, it seems to me, the mutual dislike is as intense. I question whether religious enmity ever attained a greater extreme than among the orthodox Friends of Philadelphia. The Hicksites are more moderate, but are sometimes naturally worried out of their patience by the meddling, the denunciations, and the calumnies of the old Quaker societies. The new church is thinking of reforming and relaxing a good deal farther, and in the celebration of marriage among other things. It is under consideration (or was when I was there) whether the process of betrothment should not be simplified, and marriage in the father's house permitted. . . .

A Quaker friend of mine, a frequent preacher, suggested, a few days previously, that a seat had better be reserved for me near the speakers, that I might have a chance of hearing "in case there should be communications." I had hopes from this that my friend would speak. . . .

The spacious church was crowded; and for three or four hours the poor bride had to sit facing the assemblage, aware, doubtless, that during the time of silence the occupation of the strangers present, if not of the friends themselves, would be watching her and her party. She was pretty, and most beautifully dressed. I have seldom pitied anybody more than I did her, while she sat palpitating for three hours under the gaze of some hundreds of people; but, towards the end of the time of silence, my compassion was transferred to the bridegroom. For want of something to do, after suppressing many yawns, he looked up to the ceiling; and in the midst of an empty stare, I imagine he caught the eye of an acquaintance in the back seats; for he was instantly troubled with a most irrepressible and unseasonable inclination to laugh. He struggled manfully with his difficulty; but the smiles would come, broader and broader. If, by dint of looking steadfastly into his hat for a few minutes, he attained a becoming gravity, it was gone the moment he raised his head. I was in a panic lest we should have a scandalous peal of merriment if something was not given him to do or listen to. Happily "there were communications" and . . . his ideas . . . changed. . . .

Of the five speakers, one was an old gentleman whose discourse was an entire perplexity to me. For nearly an hour he discoursed on Jacob's ladder; but in a style so rambling, and in a chant so singularly unmusical as to set attention and remembrance at defiance. Some parenthetical observations alone stood a chance of being retained, from their singularity; one, for instance, which he introduced in the course of his narrative about Jacob setting a stone for a pillow; "a very different," cried the preacher, raising his chant to the highest pitch, "a very different pillow, by-the-way, from any that we—are—accommodated—with." What a contrast was the brief discourse of my Quaker friend which followed! Her noble countenance was radiant as the morning; her soft voice, though low, so firm that she was heard to the farthest corner, and her little sermon as philosophical as it was devout. "Send forth thy light and thy truth," was her text. She spoke gratefully of intellectual light as a guide to spiritual truth, and anticipated and prayed for an ultimate universal diffusion of both. The certificate of the marriage was read by Dr. Parrish, an elderly physician of Philadelphia, the very realization of all my imaginings of the personal appearance of William Penn. . . .

The matrimonial promise was distinctly and well spoken by both the parties. At the request of the bride and bridegroom, Dr. Parrish asked me to put the first signature, after their own, to the certificate of the marriage; and we adjourned for the purpose to an apartment connected with the church. Most ample sheets of parchment were provided for the signatures; and there was a prodigious array of names before we left, when a crowd was still waiting to testify. This multitudinous witnessing is the pleasantest part of being married by acclamation. If weddings are not to be private, there seems no question of the superiority of this Quaker method to that of the Boston marriage I beheld. . . .

HARRIET MARTINEAU

Nonconference at Cape May

Nondelegates at the Friends Conference to be held at Cape May the week of June 21 to 28 may turn out to be the really fortunate members of the Society. Lewis Dreisbach of Lehigh Valley Meeting (Bethlehem, Pa.), who hopes that such a Cape May Nonconference may become an annual affair, offers a list of things to do while enjoying the freedom to do nothing.

- Take a bike trip to Cape May Point.
- Photograph Victorian architecture.
- Spend the early morning at Stone Harbor Bird Sanctuary, arriving just at dawn.
- Take ferry ride to Delaware. Visit historical sites and fishing villages.
- Visit early American foundry at Batsto, New Jersey.
- Visit Cape May Court House.
- Have fire on beach, if permissible.
- Engage in dialogue with guests at the Admiral Hotel.
- Ride in horse car.
- Take official bird walk.
- Walk around "lake" at Cape May Point at daybreak.
- Visit old ship timbers at the Point.
- Visit Catholic Sisters in retreat house at Point; take gift.
- Attend service at local church.
- Take plastic bags and trowel for cuttings, etc.
- Talk to Carl McIntyre at Christian Admiral Hotel.
- Talk to chief of police. Talk to town librarian.
- Talk to newspaper publisher at Cape May Court House.
- Visit Octagonal House. Sketch floor plan.
- Visit Cold Spring Harbor. Watch fishing boats unload.
- Take boat trip around Point. Talk to captain.
- Visit naval installation. Talk to guard.
- Visit Cape May Playhouse. Talk with actors after show.
- Cultivate several new friendships. Exchange addresses.
- Watch fishermen in early-morning surf.
- Get tan: 15 minutes, 30 minutes, 45 minutes, 60 minutes, 120 minutes, 3 hours.
- Visit Victorian Museum.
- Visit old barn art gallery.
- Visit old general store.
- Watch surf.
- Stand on beach in rain.
- Keep list of birds seen (take Peterson Guide).
- Try surfing.
- Visit Cape May Hostel grounds.
- Rent a sailboat in the inner bay.
- Read at least two light books and one weighty one.
- Wash clothes in "washeteria." Talk to patrons.
- Visit bake shop. Resist temptation.
- Visit book store. Resist temptation.
- Visit 5 & 10. Buy ancient postcards—send to friends.
- Have seafood dinner out.
- Buy maps of New Jersey shore.
- Make tide chart.
- Do sand sculpture.
- Beachcomb in early morning.

LEWIS DREISBACH

Congress Is People

NATURALLY! But do you visualize Congressmen and Senators as individuals? When you read how one of them voted on an issue are you conscious of the stresses and strains behind that vote? I wasn't until I attended the Sixth Quaker Leadership Seminar in Washington, arranged by William Penn House and by the Board on Christian Social Concerns of Friends United Meeting. Eighteen of us (the greater number Friends from the Middle West) came together for four days to discuss "The Real War—The Struggle Against Poverty, Illiteracy, and Disease."

I think it was a Congressman from upper New York State who pointed up for us the pressures upon those who represent us in Washington. When we were sitting around the living room at William Penn House one evening someone asked why Congress would not pass a bill limiting the sale of firearms. The Congressman, our speaker of the evening, replied: "Well, I'm in favor of the bill, but if I vote for it I'll be out of Congress at the next election. Farmers make up my constituency, and it's in their tradition to have rifles in the house and not be accountable to anyone for them. You see, I have to decide where to take my risks—voting against firearms or staying in Congress to fight against the war in Vietnam, for instance."

On our two free afternoons we visited the Senate and the House or their committee hearings and kept group or individual appointments with our own Senators and Congressmen. We were surprised at the time they were willing to give us. My Congressman and I do not see eye to eye at all, but I believe he is sincere in his views; and since he listened courteously to mine, we really communicated. It will now be much easier for me to write to him. All of us were convinced that our representatives take into account the letters that come to them from voters. How reassuring it was to have staff members of the Friends Committee on National Legislation to let us know where our pressure is needed!

Raymond Wilson was with us throughout the Seminar, among other things guiding us to the Botanical Gardens to see dogwood and azaleas and taking us to witness the destruction caused by the riots after the death of Dr. Martin Luther King. Dr. King was much in our minds as we talked one evening with two of the people planning for the Poor People's Campaign.

Now that we have gone our several ways, what remains from those days in Washington? William Penn House, with Sally and Bob Cory, Veronica Pritchard, and Betty Taylor to wish us well for the day and to welcome us back again each evening, was a home away from home that we will not forget. For me, my understanding as I read the daily newspaper has been significantly deepened. I am now convinced (and must convince others) that it is imperative for us to let our representatives in Washington know by letter and telegram and telephone how we stand on issues we hold to be important. I feel a sense of reassurance that Congress and the other government agencies are made up for the most part of men and women who are concerned persons working at the problems that face us all. Congress is people.

Pomona, Calif.

LOUISE H. WOOD

Book Reviews

DEATH IN LIFE: SURVIVORS OF HIROSHIMA. By ROBERT JAY LIFTON. Random House, N. Y. 595 pages. \$10

The bombing of Hiroshima in 1945 left about 60,000 named dead, 160,000 named missing, and about 180,000 unaccounted for. Professor Lifton has interviewed seventy-five survivors in as much depth as possible, in view of a partial language barrier. Forty-two of those interviewed were well-known local figures, while the remainder were selected by taking every 500th name from the official list of survivors.

The author uniformly reports remorse, occasionally almost paralyzing, among the survivors. Sometimes this seems derived from their real inability to save their families, friends, and neighbors; sometimes from the question "Why did I survive while others died?" Professor Lifton discusses at length "A-bomb disease"—a curious combination of physical injury (especially radiation damage) with psychological trauma derived both from the event and its aftermath and from the prejudice to which the deformed (especially) are subjected.

This reviewer, who has been living and teaching in Hiroshima for a few weeks, wonders whether Dr. Lifton's data have not been distorted by the very fact that they were gathered in formal interviews by a respected academic figure. Informal contacts with hibakusha (bomb-affected persons) give a uniform impression of hope and of desire to build a peaceful world. Many hibakusha see the destruction of Hiroshima as a turning-point in history—as proof of the impossibility of future world wars. There seems to be little or no morbid dwelling on past mistakes or sufferings, but rather an accepting of personal and national history as experience from which to learn how to build a better future.

Hiroshima

WALTON B. GEIGER

PLYMOUTH FRIENDS: A Quaker History. By A. D. SELLECK. Available from the Swarthmore Institute, Mutley Plain, Plymouth, Devon, England. 92 pages. \$1.50, including postage

"Plymouth in 1654," according to A. D. Selleck, "was a town with the raffish elements inseparable from a seaport, but dominated in its civil life by prosperous Presbyterian merchants. . . . Into the town that summer to preach unfamiliar doctrines with unfamiliar northern tongues rode [two] strangers . . . members of the sect already known as Quakers . . . part of a systematic missionary campaign."

The story of the earliest members of the Society of Friends in Plymouth (England) is told here through frequent direct quotations from Meeting records. The language is quaint, but perhaps no more so than our modern Quakerese seems to the uninitiated. Though the term "testimony" does not appear anywhere in the text, the testimonies as we now know them begin to take shape as we learn to know these early Quakers as people with enthusiasms, quarrels, heroism, and delinquencies.

Reading many familiar names of people and places, one must constantly remind himself that the locale is England, not America. However, as the jacket says, "In 1686, a group of

Plymouth Quakers, many who had suffered persecution and even imprisonment, sailed to found a new community in Pennsylvania, the thriving township known today as Plymouth Meeting."

For those interested in Quaker beginnings, including the period, when Friends were persecuted in their quest for religious freedom, and for those with a liking for the early turn of phrase, this is a good source of information and an interesting bit of reading.

Plymouth Meeting, Pa.

MARJORIE C. SEELEY

HOUSE OF BONDAGE. By ERNEST COLE, with THOMAS FLAHERTY. Introduction by Joseph Lelyveld. Random House, N. Y. 192 pages. \$10

Ernest Cole is a young South African Native (black) who, through a ruse, got himself classified as Colored—"a person who is not a white person or a native." Coloreds in South Africa live in first-class hell as compared to hell's lower depths inhabited by Natives.

Hence Mr. Cole had relative freedom of movement and was able to study photography through a correspondence course. Over the years he used these advantages to take pictures, surreptitiously, of his country's vicious racial policies and barbarous racial treatment with the intent of putting them into a book. When that material was compiled, and not before dangerous times when his purpose was nearly detected, he left South Africa—allegedly for a pilgrimage to Lourdes.

Ernest Cole is his own miracle. And while *House of Bondage* is another example of man's inhumanity to man it may be one of the means of that inhumanity's ultimate undoing. For no one can read its bitter text and see its cruel pictures without doing something to end racial prejudices and injustice in South Africa and everywhere, starting in his own country and close to home. No one, that is, who is not unwilling to wage the hardest of all struggles: that of casting fear, apathy, and serfdom out of his soul—a battle which Mr. Cole has won.

R. LESLIE CHRISMER

QUAKER HERITAGE. By L. FRANK BEDELL. Published by the author, 2309 C Street, S.W., Cedar Rapids, Iowa 52404. 298 pages plus index. \$5.25

This history of Conservative Friends fortifies the sympathetic impression of the life and dedication of these Friends I had acquired through contact with members of several Yearly Meetings of this group in their Meetings and in their homes. I think they have been more deeply dedicated to their beliefs and principles than other Friends have been. In many ways they have been somewhat more narrow in their relationships to others. Their religion was certainly their way of life to a greater degree than in the case of other Friends. I am impressed with the number of Friends whose names appear in the historical statements of Iowa and Ohio Conservative Friends who are now active in Philadelphia Yearly Meeting affairs.

A "genealogical tree" of the separations, with information as to how ministers and elders divided, is one of the features that make it worth while to spend a little time in looking through this book.

WILLIAM EVES, 3RD

Friends and Their Friends

Correspondents from Cape May, N. J. assure the JOURNAL that delegates to this month's Quaker conference there will be housed somewhat better than the conference-going Friends portrayed on the cover. According to the original text accompanying this drawing, first published in the *Darlington Book: The Friends in Council*, a light-hearted pictorial description of a Friends' First-day Schools conference held in 1874 at Darlington, England: "Although all doors were open to receive Friends in Darlington, it was not found quite so easy to supply every individual with a bed . . . One dear young Friend with a horror of rats sweetly slumbered on three towel horses . . . : another Friend reposed on a washstand: . . . two enterprising Friends got into a large carpet bag and then hung themselves on a peg in the wall."

The editors are indebted to William Sessions' recently-published *More Quaker Laughter* (reviewed in the February 15th JOURNAL) for permission to reprint this glimpse of Friends of a hardier generation.

The official opening of Ben Lomond, the "Pendle Hill West" Friends center in the Santa Cruz Mountains of California described in the FRIENDS JOURNAL of February 1, is scheduled for the afternoon of Sunday, June 16. Exploration, guided walks on the trails, meeting for worship, and a cold potluck supper are all on the program.

Millville (Pa.) Friends have signed over the old log meeting house at Catawissa to the local borough for use as a historical center. They will hold a meeting there in September.

"Orange County Preparative Meeting" is the new name of the Harbor Area Worship Group at Costa Mesa, California, the formation of which was announced in the January 15th JOURNAL.

Awards to nine graduate students under the terms of three funds which the American Friends Service Committee oversees have been announced by the AFSC. These grants are the Charlotte Chapman Turner Award, designed for persons married and rearing families while preparing for a career in medicine or social work; the Mary Campbell Memorial Fellowship, open to American students preparing themselves through graduate study "to serve as emissaries of international and interracial peace and goodwill"; and the Mary R. G. Williams Award for purposes of study abroad and travel for educational purposes. Recipients of the Turner Award are: Richard Hiler of Friends World Institute, Westbury, N. Y.; Nina E. Huete of Brooklyn, New York; Sverre Kilde of Oslo, Norway; and Gunter Siegfried Mende of Irvine, California; of the Campbell Fellowship: Cynthia Butler of Claremont, California; Emma Jones Lapasansky of Philadelphia; Norman Tjossem of Denver, Colorado; and Lynn Estella Vail of Bound Brook, New Jersey; of the Williams Award, Margaret R. Paull, formerly of Montebello, California, who has been serving as the headmistress of the Friends Girls School in Ramallah, Jordan.

Draft refugees from the United States are among those who are volunteering to help with the building program at Argenta Friends School in British Columbia, Canada. John Stevenson, principal, writes that although he feels "a need to help young men who have been unable to convince their draft boards that they are conscientiously opposed to participating in the Vietnam war . . . Argenta is not a suitable place for a young man to settle." He adds, however, that "it seems to be a good place for a few men at a time to visit for a week or two and then move on. Those young people who feel that their independence or integrity would be jeopardized by conforming while here to a pattern the community sets would be happier if they went elsewhere."

The initial offering in a new series of books, *Freedom to Worship*, to be inaugurated this fall by publisher David McKay, will be Kathleen Elgin's *The Quakers: The Religious Society of Friends*. Designed for school social-studies curriculums in grades 4, 5, and 6, each book in the series not only will act as an introduction to the religion discussed, but will emphasize the contributions to American history made by individuals of varied religious backgrounds.

Two Honolulu Friends, Ernie and Betty Simmerer, are reported in the *Honolulu Friends Bulletin* to have said that one of the highlights of their recent voyage via a 99-foot schooner from the British West Indies to Mexico was a visit to Monteverde, the Quaker community in Costa Rica described in "Letter from Costa Rican Friends" in the May 15th FRIENDS JOURNAL. En route to Honolulu Meeting, in the freezer of the schooner as it was being delivered to Hawaii for use in oceanographic research, was a sample of the highly-regarded Costa Rican Quaker-made cheese (unless, as the *Bulletin* gloomily speculated, it already had been eaten).

Missouri Valley Friends Conference will hold its annual sessions September 27 to 29 at Rock Springs 4-H Ranch, 15 miles south of Junction City, Kansas. Richard Newby, minister of University Friends Church, Wichita, Kansas, will speak on "Nurture of the Spiritual Life" and "Varieties of Quaker Ministry." An address on "Black Power" will be given by the Reverend Sethard Beverly from the Third Street Church of God, Kansas City, Kansas (a ghetto church).

A regional conference of the Young Friends of North America will meet at this same time and location.

The General Conference of Friends in India, which recently became a Monthly Meeting under the auspices of the Friends World Committee, is an indigenous body that meets the spiritual needs of many Friends in India who heretofore either were isolated or had membership in foreign Yearly Meetings. Both of the existing Yearly Meetings in India (Mid-India Yearly Meeting and Bundelkhand Masihi Mitr Samaj), as well as the Foreign Membership Committee of the Friends Service Council (London), have registered support of the GCFI's new status.

Western Friends Half-Yearly Meeting, held at Calgary (Alberta, Canada) from May 17 to 20, discussed the position of Canadian Friends arising from conscription in the United States. The Meeting endorsed the peacekeeping stand of the Canadian Government and expressed hope that the present policy of free entry to Canada of young men subject to draft laws in the United States will be continued.

Westwood Meeting at 574 Hilgard Street in Los Angeles, formerly a preparative Meeting under Los Angeles Meeting, has now become a full-fledged Monthly Meeting—a step meaning (according to Westwood's *Newsletter*) that "responsibility more than ever is located within each one of us."

An unusual donation was received recently by the American Friends Service Committee when an Earlham College student gave his Army severance pay!

Australia Yearly Meeting has called for action by the Australian Government to help develop the economic and social services of neighboring countries. "We consider our aid should not be less than two percent of Gross National Product," says a Quaker statement to the press. "We also urge the provision of opportunities for voluntary nonmilitary service, both national and international."

During the coming year, according to *The Australian Friend*, the Yearly Meeting will consider a proposal for a full-time paid administrative secretary to "enlarge the scope of the Society's influence and activities."

In a lighter vein, *The Australian Friend* describes the last Yearly Meeting sessions as "bed following session following dinner following meeting following lunch following session following breakfast following worship following bed. When could one relax?"—At least on Saturday, apparently, when there was "a trip on the lake with every Friend a water-fowl expert."

Fritz G. Renken, formerly of Cambridge (Mass.) Meeting, has been appointed headmaster of the Secondary School of the American School in Lugano-Montagnola, Switzerland.

A Quarterly Meeting that meets only twice a year is one of the claims to fame of Pacific Northwest Quarter, but it can also list such solid accomplishments as completion of a ten-week course on Quakerism given at Seattle's Free University by University Meeting, active expansion in at least two Meetings—Vancouver and Bellingham, and the sheer geographic achievement of including Meetings from such far-flung areas as British Columbia, Alberta, and Washington all in a single Quarter, even though its gatherings are but semiannual.

A novel kind of birthday party was devised in February by an eighth-grade pupil at Sidwell Friends School in Washington, who gave a dance for all his classmates and suggested that instead of bringing him birthday gifts they bring money for the school's Sustaining Fund, which thus ended up \$120 the richer.

Now comes a Quaker-Hindu marriage to interrupt the succession of Quaker-Catholic weddings reported recently in the *JOURNAL*. The bride is Sandra Tompkins of Purchase (N.Y.) Meeting; the groom is P. Ranganath Nayak. On this occasion (scheduled for June 9) the Hindu ceremony was used, but the reception was held at the Friends Meeting House.

Correction—and further information: In the editing of the article "Jane Addams in the Hall of Fame" by Lucy Carner (*FRIENDS JOURNAL*, May 15), two errors occurred for which the editors wish to apologize. The date of the founding of Hull House, actually 1889, was reported erroneously as 1899 because of an incorrect statement in a standard encyclopedia. (Researchers beware!)

The founding of the Women's International League for Peace and Freedom, attributed solely to Jane Addams in an editorial parenthesis, was actually—according to Lucy Carner—the work of "a group of European women, mostly from Holland and England, who called the Congress at The Hague in 1915. In a sense all the attenders at that conference 'founded' WILPF, which grew out of it. *First President* of WILPF Jane Addams was, but only *one* of the founders. Some historians of WILPF are very sensitive on this point, accusing the United States of trying to grab the credit!"

Public Sessions of Cape May Conference

Evening addresses and afternoon lectures at the Cape May Conference this month will be open to all Friends and their friends. Evening addresses (at 8 P.M.) will be in Convention Hall; they will be preceded by singing led by Ellen Paullin of Hartford Meeting.

Kenneth Barnes of London Yearly Meeting, author of "The Creative Imagination," will give the opening address Friday evening, June 21, on "Youth in a Revolutionary World." James Farmer, former national director of CORE, addresses the Conference Saturday evening on "Black Power, Nonviolence, and Social Change." On Sunday morning (9:45), William Hubben, vice-chairman of Friends General Conference and former editor of *FRIENDS JOURNAL*, will speak in Convention Hall on "In Search of Faith." Sunday evening the Young Friends will give a presentation on "Commitment." On Wednesday evening, June 26, Gilbert White, Professor of Geography at the University of Chicago and chairman of the American Friends Service Committee, will speak on the right use of the world's resources.

There will be two series of open-to-all afternoon lectures (4:00 P.M.) from Monday through Thursday of the Conference week: Henry J. Cadbury's at Cape Island Baptist Church and Oliver Nuse's at Cape May City Elementary School. The former's subject will be "Biblical Approaches to Religious Thought"; the latter's "Social and Religious Expression in Art."

Sponsors of representatives, vacationing Friends, and others who are not official representatives will be asked to make a modest registration contribution at the time they obtain badges, free parking stickers, and final program information. Registration headquarters will be in Convention Hall, where there will also be book and pamphlet tables.

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.

Toward an Understanding of Poverty

Mary Elizabeth Baker ("Headstart," April 15th JOURNAL) is to be commended for working with underprivileged children. The answer to those who counseled her to find a job which would pay her more is found in Albert Schweitzer's *The Philosophy of Civilization*: "Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as being a matter of course. You must pay a price for them. You must show more than average devotion of life to life."

A few materials which provide a further understanding of the poor are: "Teacher Expectation for the Disadvantaged" (*Scientific American*, April 1968), in which it is demonstrated that schools may fail disadvantaged children by anticipating poor performance from them; *Black Like Me* by John Howard Griffin; and the Public Broadcast Laboratory Sunday-evening television programs on poverty and the federal programs designed to alleviate it.

In order to be able to hope, disadvantaged people must occasionally have some tangible evidence that their life situation is really improving, and, like the woman cited in the article, buy something impractical. The automatic washer probably bolstered her faith that one day, when she is allowed her share of affluence in this fantastically affluent society of ours, she will have such bare necessities as proper housing and clothing.

Columbus, Ohio

ELIZABETH SIDWELL HAYHOW

"Pollyanna and Ecclesiastes"

Alfred Stefferud's guest editorial ("Pollyanna and Ecclesiastes," March 15th JOURNAL) expresses an attitude we sorely need to cultivate—but with scrupulous care lest it obscure need and muffle The Call. Behind the foreboding shadows, God's Spirit presses inexorably toward a better world, and that of God does reside in the most vicious character. When we fail to recognize this potential for good and execrate those we deem guilty, we may only aggravate the ills that agonize us.

However, if, like Pollyanna, we see *only* truth and beauty in a world so sorely maladjusted, if we leave its redemption entirely in God's hands, there is a grave temptation to pursue our indulgent ways, unmindful of our complicity and of God's call for us to further His plan. We have infinite need of the all-embracing faith, hope, and love implicit in Alfred Stefferud's words to turn away wrath and soften belligerence, but since the culture and mores of the times probably play an even greater role in determining the creative or destructive attitudes that sway society, we are likewise called to help shape institutions and create conditions that promote justice, mollify violent attitudes, and bring out the best in people. Either way of life without some admixture of the other is inadequate.

Activists may recall how their own hero, Gandhi, living—like Jesus before him—among an oppressed and turbulent people, with his heart aching for their miseries, was likewise

filled with a serene and irrepressible joy. Yet he never rested content with the prayer and meditation that meant so much to him, but, studying diligently the nature and cause of the ills bearing down on his people, organized them to resist and overcome—and to create a new society! So it is with our most authentic Friends.

Blessed, indeed, is he so imbued with an inner peace that he can overcome evil with good in quiet confidence rather than fight it with frenetic zeal. He may move mountains, but only if he sees, with sensitivity and compassion, the mountains to be moved—and hears the call.

Hewlett, N. Y.

CHARLES T. JACKSON

Friends Schools and Their Black Neighbors

In his April 15th letter to the JOURNAL John F. Gummere, headmaster of William Penn Charter School, makes three points: that since 1963 Negro enrollment at his school has grown from 16 to around 32; that the mission of Quaker schools reaches beyond diversity of school population; and that a Quaker preparatory school is not a social-welfare agency.

The five percent enrollment of Negroes at Penn Charter is out of line with the percentage of blacks in Philadelphia public schools (58 percent among elementary pupils, according to the President's Riot Commission Report). Germantown (where Penn Charter is located) has vast settlements of Negroes—many with respectable cultural backgrounds and good incomes. Public schools throughout North Philadelphia have masses of black pupils from segregated neighborhoods. Does not a Quaker school have an obligation to its black neighbors?

The overall mission of a Quaker school—to build a pilot community that stresses Quaker values, transcending the ethnic heritage of its students—can win financial support, especially in our time of urban crisis and awakened social conscience. The recent award of a substantial endowment by a non-Friend to the Friends Council on Education to assist Quaker schools is one indication of this. New England Yearly Meeting has a committee to carry forward the concern that its schools meet the needs of more students from disadvantaged and minority groups, and to raise funds for this concern.

North Dartmouth, Mass.

T. NOEL STERN

"Toward a New Theology of Love"

Peter Fingesten's "Toward a New Theology of Love" [May 15th JOURNAL] is profound, discerning, and very valuable for today. Schweitzer's "universality of love" could call the young into service which builds instead of destroying. To become aware through love is to respond to life.

St. Francis asked, "How can I call myself a Christian unless my deeds declare me one?" He included animals. Why not? As Peter Fingesten writes, "Love is indivisible." Perhaps instinct has been misunderstood. In its pure form is it separate from intelligence and ethical love? Our mother cat bathed four orphan puppies until they were full grown. A small dog, finding a dead collie in a field surrounded by newly born puppies, barked for two days until someone rescued them. I have witnessed four kinds of birds risking their lives, flying at a king snake that threatened one nest.

Evil and sin are not born in us. The Chinese philosopher

Mencius [Meng-tse] said, "If you allow men to follow their original nature, then they are all good. If men become evil, it is not the fault of their original endowment." Jesus understood this. Dr. Martin Luther King, Jr., understood it when he said gently to the policeman who had just knocked down and kicked his little girl: "You shouldn't do that. It could cause trouble." In that moment, the policeman was transformed by love.

Ministers, rabbis, and priests have moved far closer to "Love is God" in the past ten years than they had in the past ten centuries. They endure (to a lesser degree) the same persecution from their traditional organizations that Jesus and Dr. King suffered, but love cannot be quenched.

La Jolla, Calif.

M. L. R. O'HARA

Toward Equality and Integration

Rebuilding the ghettos does not reach the roots of America's crisis in race relations. What are needed are fundamentally new approaches.

One proposal is that a large-scale Federal-State-local program construct garden-apartment housing projects in the middle-class suburbs. These projects would be of limited size—for fifty to a hundred families. Negro, Puerto Rican, Mexican, and disadvantaged white families who chose to would be moved into the apartments. Their children would attend the suburban public schools, and public funds would be made available for expanding school buildings and teaching staffs. Working parents would require transportation to and from the cities, at least until they obtained new jobs in the suburbs. Such transportation could be publicly provided.

Cultural-enrichment opportunities would be developed for and by the adults in the housing-project communities. They would be encouraged to organize their own governing councils for the projects. The organization of credit unions, garden clubs, discussion groups, etc., would be stimulated.

This new approach would spread the race-relations problem throughout our middle-class culture in contrast to the present tendency of sealing it off. In this way, countless person-to-person channels would be opened for the flow of mutual respect and true acceptance.

Albany, N. Y.

JOHN DANIELS

Another "Big Brother"?

In your editorial of May 15 you rightly deplore the possibility of "Big Brother" long before 1984. You expect him to develop from our military. He is much more likely to come from a Communist takeover of America, brought about by spying, infiltration of educational material, influencing of communications, Communist-led disruption of student life in our universities, racial rioting and arson in our cities, the growing demand for free food and governmental support of all, regardless of their own efforts, and the steady leftward expansion of the power and functions of government. I am reminded of the warning the Communist leader gave me in the Kremlin a few years ago: "We'll be over to finish the takeover of America sooner than you think."

Los Angeles, Calif.

HOWARD E. KERSHNER

Another Catholic-Quaker Wedding

The letter on "A Catholic Quaker Wedding" in the April 1st JOURNAL has prompted me to write about our experience last year in getting married. My wife is an Irish Catholic and I am a Japanese Quaker, and the State of Missouri still has an antimiscegenation law. I had written to the Governor. All he could hope was that the Legislature would pass a bill to repeal this shameful law, but the Legislature shelved the repeal bill for the third time. The State Attorney General instructed county clerks to disregard the antimiscegenation law, but the Catholic priest who was to marry us advised that we go across the river to get married first. So we were married in Belleville, Illinois, in a simple civil ceremony.

The following morning in St. Louis there was a formal church ceremony, doubly blessed by the Papal blessing and an extra one from a Jesuit who is a former teacher of mine. We exchanged the marriage vow ourselves, as is customarily done in a Quaker wedding. It was a gay affair attended by most St. Louis Friends and by our Catholic, Protestant, and Jewish friends.

St. Louis, Mo.

YASUO ISHIDA, M.D.

Hawks into Doves via Depletion-Allowance Forfeit?

A bill should be submitted in the U. S. Congress to declare the 27½ per cent depletion allowance forfeit to the United States Treasury until peace has come to Vietnam and the armed forces of the United States have been withdrawn from that country. A necessary requirement would be that the companies affected maintain the retail price of their products as of this date as a hedge against inflation and against their trying to make up the temporary loss by a more than 27½ per cent increase at the retail level. Imagine the amount of money that would then be spent to urge peace immediately in Vietnam! Individuals, today hawkish about the war, would become dovelike under the pressure of recovering the 27½ per cent allowance as quickly as possible.

The revenues raised from this source would enable the government to forget the 10 per cent surtax. It would take from those who truly have in abundance. It would make more equitable the allowances which today discriminate against all of us who deplete our personal resources by the process of aging, whereas the corporations now favored by the 27½ per cent depletion allowance get such an allowance for enriching themselves by utilizing our rapidly diminishing natural resources.

Houston, Texas

RICHARD R. REBERT

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

TRIMBLE—On March 23 at San José, California, a daughter, DIANA PATRICE TRIMBLE, to Ray and Joy Trimble, members of College Park Meeting, San José.

DEATHS

BASCOM—On May 17, LELIA BASCOM, aged 93, a co-founder and for thirty years a member of Madison (Wis.) Meeting. She was

formerly Professor of English at the University of Wisconsin. Surviving is a brother, Burton, of San Gabriel, Calif.

BERRY—On May 10, in Corpus Christi, Tex., aged 67, EDWARD WILLARD BERRY, husband of Dorothy E. (Pidgeon) Berry. Surviving, in addition to his wife, are three children: Edward Lewis of Raleigh, N. C.; Mary Susan Robare of Louisville, Ky.; Samuel Stedman of Dallas, Tex., and six grandchildren.

JONES—Suddenly, on May 1, MARJORIE JONES of Trevese, Pa., aged 68, a member of Green St. Meeting, Philadelphia. Her deep concern to help those in trouble or without friends was characteristic of her career as a teacher at Olney High School in Philadelphia, her life in a trailer park after her retirement, and her service to her Meeting.

THOMAS—Suddenly, on April 16, at the age of 58, DOROTHY BAKER THOMAS of Celo Community Friends Meeting, near Burnsville, N. C. A librarian who had driven a bookmobile in the Berkshires, the Ohio coal fields, and western North Carolina, she received in 1965 the Dorothy Canfield Fisher Memorial Book-of-the-Month Club Award. She gave one-fourth of her slender income to worthy causes. Surviving are her husband, Wendell; two children, Jeanette and Ronald; two brothers, and two sisters.

TREGELLES—On March 26, ELIZABETH TREGELLES, aged 90, a native of Kidderminster, England, and a member of Penn Valley Meeting, Kansas City, Mo.

WAGNER—On March 2 at Sault Sainte Marie, Mich., MARION STEDWELL WAGNER, aged 72, a member of Rochester (N.Y.) Meeting.

Hertha Kraus

Hertha Kraus of Haverford (Pa.) Meeting, retired Bryn Mawr College professor and internationally-known social economist, died on May 16 at her home in Haverford at the age of 70. A native of Prague, she had studied at the Universities of Frankfurt and Berlin. Until her dismissal by the Nazis she was for ten years director of public welfare in Cologne. Following World War I she helped organize the American Friends Service Committee's child-feeding and health programs in Germany, and throughout her career she continued active in the Committee's work, particularly in the fields of foreign service and refugee programs. After World War II she was associated with the United Nations Relief and Rehabilitation Administration. At the time of her death she was a member of the AFSC's board of directors.

Coming Events

Written notice of events of general interest must be received at least fifteen days before date of publication. Quarterly Meeting announcements, to be printed, must be sent in by the clerk or another official.

JUNE

15—Philadelphia Quarterly Meeting at Green Street Meeting (45 W. School Lane). 10:15 A.M. and 1:15 P.M.

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

FLAGSTAFF — Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elfrandt, Clerk, 1602 South via Elnora, 624-3024.

California

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

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 548-8062.

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

HAYWARD—Worship group meets 10:30 a.m., First-days in attenders' homes. Call 582-9632.

16—Centre Quarterly Meeting at Dunnings Creek Meeting House, Fishtown, Pa., 10 A.M. Lunch served by host Meeting. Business and conference session in afternoon.

16—Shrewsbury Lecture, "The Religious Basis of Pacifism," by Vail Palmer, 2 P.M., at Shrewsbury (N.J.) Meeting, Highway 35 and Sycamore Ave. Box lunch at 12:30; dessert and beverage provided.

16—Joint session of Burlington and Haddonfield Quarterly Meetings at Mount Laurel (N.J.) Meeting House. Meeting for worship 10:30 A.M., followed by meeting for business and picnic lunch. (Note change from usual dates.)

16—Annual meeting of Bart Historical Society at Bart Meeting, between Christiana and Quarryville, Pa. Meeting for worship 11 A.M. Memorial service for Rodney Gilbert. Business meeting 2 P.M. Bring picnic lunch.

21-23—Southern Conference on World Affairs, Millsaps College, Jackson, Miss. For information write to AFSC, Box 1791, High Point, N. C. 27261.

21-25—Canadian Yearly Meeting at Pickering College, Newmarket, Ontario.

21-28—Conference at Cape May, N. J., see note p. 307 for details.

22-29—AFSC World Affairs Conference at Camp Sierra, Calif. Leaders: D. F. Fleming, Percy Moore, Bruce Nelson, Edward Hambro, Neale and Deidre Hunter, Harrop and Ruth Freeman. For information write to AFSC, Box 991, Pasadena, Calif. 91102.

23—At 2:30 P.M. under the care of Western Quarterly Meeting, annual meeting for worship at Homeville, Pa., north of Russellville on Rt. 896.

23-29—Pacific Northwest World Affairs Conference at Seabeck, Wash. For information write to AFSC, 814 N.E. 40th St., Seattle, Wash. 98105.

29-July 6—High School World Affairs Camp, Quaker Knoll, Wilmington, Ohio. Information may be obtained from AFSC, 915 Salem Ave., Dayton, Ohio 45406.

30—Meeting for worship, 11 A.M., at Old Kennett Meeting House, Route 1, 1½ miles east of Hamorton, Pa.

JULY

1-7—High School Workshop, Grindstone Island, Ontario, Canada. For details write to CFSC, 60 Lowther Ave., Toronto 5, Ontario.

14—Annual meeting at Old Oblong Meeting House, Quaker Hill, Dutchess County, N. Y., 3 P.M. (Details in July 1st JOURNAL.)

7-14—Pinebrook Institute, Rt. 191 north of Stroudsburg, Pa. Topic: "U.S. Responses to a Revolutionary World." Information is available from AFSC, 319 E. 25th St., Baltimore, Md. 21218.

12-14—Southeastern World Affairs Conference, Blue Ridge Assembly, YMCA, Black Mountain, N. C. Details may be obtained from AFSC, Box 1791, High Point, N. C. 27261.

12-20 and 21-28—Training Institute in Nonviolence, Grindstone Island, Ontario, Canada. For further information write to CFSC, 60 Lowther Ave., Toronto 5, Ontario, Canada.

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

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

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

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

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

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

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. GE 1-1100.

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 Friends Meeting, 10:45 a.m., 2280 South Columbine Street. Telephone 722-4125.

Connecticut

HARTFORD—Meeting for worship, 10 a.m.; 144 South Quaker Lane, West Hartford; phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-3672.

NEW LONDON — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

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

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones. Phone: Area Code 203 637-4428.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Jhan Robbins, Clerk; phone 762-8583.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

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

MILL CREEK — One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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

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

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

District of Columbia

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

Florida

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

DAYTONA BEACH — Meeting for worship, Sunday 10:30 a.m., 201 San Juan Avenue.

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

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

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, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

Illinois

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

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

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

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

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—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

Indiana

BLOOMINGTON — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 338-3003.

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. Discussion group following. Phone 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

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

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

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

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.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). One meeting for worship each First-day, 10 a.m. June 16 through September 1. Tel. 876-6883.

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from July 1 until Sunday after Labor Day.

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. Phone: 636-4711.

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, 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 Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

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

Missouri

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

ST. LOUIS — Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; 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., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

HANOVER — Meeting for worship, Friends Meeting House, 29 Rope Ferry Road, 9:30 a.m. Tel., 643-4138.

MONADNOCK—Southwestern N. H. Meeting for worship, Village Improvement Society, Jaffrey Center, 10:45 a.m.

New Jersey

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

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

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

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

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

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

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

MEDFORD—Main St. Meeting for worship, 10:45 a.m.

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

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

PLAINFIELD — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship, 10 a.m., June 2 through Sept. 1. Quaker Rd., near Mercer St. 921-7824.

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 16th through Sept. 8th, Main Street.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

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.

LAS VEGAS — 828 8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

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 WI 1-6996.

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

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

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 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, supporters, etc.

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

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 and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Mallin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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, French Broad YWCA, Sunday, 10 a.m. Phone Philip Neal, 298-0944.

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, David T. Smith, 3437 Dover Rd., Durham, North Carolina.

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

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Temporary location, 3800 Reading Rd. Byron M. Branson, Clerk. 221-0668.

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

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-4277.

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

SALEM — Wilbur Friends, unprogrammed meeting, 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 — Portland Friends Worship Group. For information: write correspondent, 624 S. W. Moss St., 97219, or phone CA 3-5666.

Pennsylvania

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

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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.

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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

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.

LANSLOWNE—Lansdowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

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

LEWISBURG—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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 Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

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.

Notice: Newtown Square (Pa.) Monthly Meeting will not have monthly business meetings in the months of July and August; the meeting house will be open every First-day for worship at 11 o'clock. All are welcome.

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 3931 Walnut St., at the "Back Bench."

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.

UNIONTOWN — Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: West on Rt. 202 to Old Eagle School Road then turn right. Summer Schedule: Meeting for worship, 10 a.m. No Forum or First-day School from middle of June to middle of September. Phone MU 8-2766.

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

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.

South Carolina

COLUMBIA—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

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 5-6578.

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

HOUSTON—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkview 9-3756.

Vermont

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.

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

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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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