

FRIENDS JOURNAL

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*W*HERE do universal human rights begin? In small places, close to home, so close and so small that they cannot be seen on any map of the world. Yet they are the world of the individual person: the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks social justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

—ELEANOR ROOSEVELT



(See "Cease Babbling, Brook," page 192)

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Letter from London

Britain Cut to Size?

DESPITE preoccupation with their own problems, perceptive Americans will not have failed to notice that January 16th was quite a day for Britain. "This was the day," said a Labor Parliamentarian—perhaps a little grandiloquently—"on which the British Empire was wound up." More soberly described, it was the day on which the British Prime Minister announced substantial prospective cuts in our defense expenditure and the final abandonment by Britain—unless a later government amends the decision—of a world military role. We were told that the order for fifty American F-111 aircraft would be canceled *in toto* at a saving of 400 million pounds, and that the fixed bases which have guarded our trade routes for centuries would be abandoned. Within four years Britain would give up its outposts in the Middle East and in Southeast Asia, leaving Bahrain, Singapore, Malaysia, and the rest—not to mention Australia and New Zealand—to fend for themselves. All this, of course, not on grounds of high principle, but because a world military role is now beyond our means. And to show that money was the crux of the matter, Mr. Wilson also announced heavy cuts in education and social services.

Some liked one cut; some liked the other. No one liked both. The end of a chapter is always melancholy, someone remarked, especially when you do not know what the next chapter will bring. But by and large the inevitable was swallowed stoically, and few tears were shed. Those who wanted consolation found it, no doubt, in the kind of sympathetic comment made by your Senator Fulbright, who saw the "passing of imperial primacy" as a "liberation" as well as a "loss" for Britain and voiced his confidence in our future.

Friends here, it must be said, have shown, as Friends, a strange indifference to these momentous happenings—so much so that one Friend expressed surprise in *The Friend* that we seemed to have completely failed to notice one of the most solid bits of unilateral disarmament that has ever occurred. All liberal Britons have, of course, a tender conscience over "imperialism"—a conscience that persists even when more than 98 per cent of the empire has been given away. And how can pacifists not welcome cuts in defense measures?

Oddly enough, it was left to an Anglican commentator, John Lawrence, writing in the excellent religious quarterly *Frontier*, to face some of the implications and to ask the sort of questions that have crossed the minds of plenty of people here who are far from being militarists. Was it Britain's intention, *Frontier* asked, to try to preserve a higher level of consumer consumption than any other European country at the expense of the security of Southeast Asia and the Persian Gulf? Was defense expenditure something of which we ought necessarily to be ashamed? If so, why did we repent of Munich, which was a consequence of the last serious British effort to economize on defense? Was defense something we could now afford only for Britain itself and its outer bulwarks in Europe? Were we really as poor as that, and entitled to vote ourselves out of any serious international role? Was it a good thing to leave global defense problems wholly in the hands of the USA and USSR?

These are questions, I believe, that even Quakers cannot altogether ignore.

GERALD BAILEY

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Editorial Comments

"We Have to Walk It by Ourselves"

AS photographs in the daily newspapers remind us of Martin Luther King's historic Montgomery bus boycott, my own memory goes back almost twenty-five years to a period of residence in Dallas, Texas, during which my mother came to spend some time with us. Always filled with the courage of her Presbyterian convictions, she never hesitated to act or to speak out in public about the evils of society, as she saw them, while the rest of us remained in the background, lovingly tolerant or mildly embarrassed.

In Dallas, every bus trip into the city brought such a crusader face to face with the wrong, the indignity, the sheer illogic of the accepted pattern by which Negroes had to push their way through a mass of white humanity in order to reach their appointed spot at the rear of the vehicle. White passengers could take empty seats in the Negro section and not have to relinquish them; the reverse, of course, was not true.

"You'd better be careful, Mother, some time we may have to come to jail and bail you out," we used to say. Not that we disagreed in the slightest with her point of view, yet we somehow accepted this segregated society and did not feel a personal obligation to fight against it or to free ourselves from it. Looking back, I cannot understand why I was so blind.

Now, in 1968, the Montgomery bus boycott is remembered as the first step in Martin Luther King's emancipation of the white race, as well as of his own people, from the thoughtless acceptance of a racist society. The work of bringing into reality that nonracist society still remains to be done—by us.

After the assassination one radio commentator pointed out that Martin Luther King was not an American Negro; he was a Negro American. Now he is more than that: he "belongs to the ages," for when a great man dies, his accomplishments, his life, his spirit from that moment on are part of the mainstream of world history. The world does not think of Jesus as a Jew or of Gandhi as an Indian; the names of Abraham Lincoln, Dag Hammarskjöld, or John Kennedy have moved beyond the confines of national boundaries. So with Martin Luther King—he too is part of the reservoir of human goodness.

Oddly enough, even those who most vehemently repudiate his philosophy of love and nonviolence—even

Black Power extremists (in the good or the bad sense of that term) are also King's descendants, for he raised out of a long sleep a people who, in the words of one of their song, had "been down so low so long, getting up never crossed my mind."

If Coretta King can say "It was God's will," we too must be able to say it and to face the fact that just as Kennedy could not save our country but could only point the way, neither could Martin Luther King wholly redeem a nation divided against itself. All he could do was to envision, for those who could not see, "a new heaven and a new earth . . . for the former things are passed away. . . . He that overcometh shall inherit all things." And persons like myself who one day heard him preach on this text from the Book of Revelation did not realize at all that the road to that heaven and that earth would be so long and rough, or that we too would be called upon "to overcome."

Martin Luther King has given us all—white or black—a vision of what our society must be. He has finished his work. Now, wherever we may be, we must do ours, each one alone, without expecting thanks or recognition.

We must walk this lonesome valley,
We have to walk it by ourselves,
Oh, nobody else can walk it for us,
We have to walk it by ourselves.

You must go and stand your trial,
You have to stand it by yourself,
Oh, nobody else can stand it for you,
You have to stand it by yourself.

It is all very clear. Not the government, or the American Friends Service Committee, or the race relations committees, or the dedicated Quaker workers in the ghettos can do it for us—we must each one do it for himself.

E. L. C.

Even if he tries to kill you, you develop the inner convictions that there is something so dear, something so precious, something so eternally true, that they're worth dying for; and I submit to you that if a man has not discovered something that he will die for, he isn't fit to live.

MARTIN LUTHER KING, JR.

The Changing Nature of Antiwar Work

*From the 1967 Annual Report of Friends Peace
Committee of Philadelphia Yearly Meeting*

THE peace movement today is utterly different from what it was even a decade ago. It is like a river that has moved gently and quietly along for years on end but suddenly begins to move more rapidly and to become turbulent, coming near a waterfall. Friends, who over the years seemed to others to be so militant and aggressive, now seem like the conservatives of the antiwar movement, and indeed they may be. The 1960 Vigil at the Pentagon saw 1,067 Friends standing for six hours in dignified meditation around the central image of the American war system. It was a new and aggressive step and got wide coverage in newspapers and radio-TV. Seven years later a thousand Quakers were there, but this time they were lost among four hundred thousand other people. The thrust was different, and the management was in other hands. Quakers were nearly as perplexed by what they saw as were the pro-war people watching TV across the country.

During and after World War II, Friends and others, particularly in groups like the National Peace Conference, spent a great deal of time discussing "A Just and Durable Peace." Friends worked hard and faithfully to develop a viable world community, with federal world government and world disarmament. Friends took bold steps to feed a hungry world and to relieve the tensions of conflict between nations and peoples. They were leaders of the movement for personal nonparticipation in war. But Friends today may well raise the question as to whether the word "Quaker," used either in derision or in admiration, may soon be equaled in the common language by a word like "Dr. Spock."

We face an "activity explosion." A great new variety of efforts to express opposition to the Vietnam War are today carried out by history's most heterogeneous peace groups. Leadership comes from the business, academic, clerical, and professional communities, in greater numbers and strength than the mixed and sometimes motley leadership of flower-power and student groups. But the important thing to recognize is that Friends Peace Committee and the traditional peace movement are now operating within the context of a much larger and much more turbulent anti-Vietnam War movement.

The Committee's official sponsorship has been, and will continue to be, limited to activities and demonstrations which can be carried out without violence to general Quaker principles. We recognize that we cannot and should not lay down binding rules on individual expression of deeply felt concerns, but we do emphasize that our means must be consistent with the ends sought and

that we all have an obligation to consider the relevance and the effectiveness of our corporate witness as well as of our individual witnesses. The demonstrations get the publicity but are really a minor part of our work in fulfilling the peace testimony.

The Peace Committee's basic position in all this dissent and advocacy continues to have four points: (1) A personal discipline of nonviolence; (2) A sense of community and mutual search; (3) An atmosphere of reconciliation, rather than of overcoming or forcing; (4) An effort to be effective with government and public.

LYLE TATUM, *Chairman*

GEORGE C. HARDIN, *Executive Secretary*

The Way

How long have I wandered through this dark forest?

I have lost count of the days.

There are other wayfarers; we walk alone,
But in the wind we hear each other's voices—
Courage!—Fear!—Joy!—Why?—Go on!

I walk in the terrible beauty of the night
And watch for starlight signaling through windy branches.

When stormy darkness blinds or puzzles me
I feel for blazes left by other hands
Or test the subtle difference

Between trodden and untrodden ground.

I have no certain signs of my direction
Except my longing. So much is sure.

I did not make this trail.

I hazard all that He who made it
(And all roads else)

Did not leave it endless

Nor will leave me.

CAROLYN W. MALLISON

Dandelion Time

Tell time by dandelions now;

Fly kites on every hill;

Let April wind blow through your hair;

Dance like a daffodil.

This is no time for latches

Or dull and routine chores

When spring is spreading blossoms

On all the valley floors.

ALICE MACKENZIE SWAIM

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What Does the Lord Require of Us?

By GLADYS MEYER LINDES

MANY Friends' Meetings today are frozen in spiritless silence because of disagreement about the issue of peace and war. Much of this disagreement revolves around the question of civil disobedience.

Some Friends think that those among our members who advocate and engage in civil disobedience are giving encouragement to irresponsible people who like to break the law merely for the thrill of doing so or for some other undesirable reason. Others think that those who oppose civil disobedience are not truly facing the serious problems of our times in the light of our traditional testimonies.

Is it not of prime importance that each one of us, no matter where he finds himself in this dissension, turn continually to God for guidance toward His will? One cannot assume that civil disobedience by a particular Friend in a particular circumstance is right just because this Friend has been convinced by the arguments of Thoreau, Gandhi, and others. Nor can one assume that it is wrong just because another Friend feels uncomfortable to be part of a Society in which there are "law-breakers."

Is civil disobedience required of us by God? Is it required, for example, in the matter of the Vietnam war? No one can answer this latter question until he has taken the Vietnamese people to his heart, until he has truly searched his conscience with reference to his own involvement in the war through his payment of taxes and through his quiet acquiescence to the continued escalation being carried out by the leaders of our national government. No one can answer it without having weighed the consequences of such civil disobedience upon the thinking of those fellow citizens who may not be informed as to the reasons for it.

Of this much, however, we can be certain: Quakerism, from the beginning, has placed man's duty to God and to all his fellow men above other duties. If injustice to some of our fellow men is being caused by our government, if we cannot have an appreciable effect upon that government's policies through the ordinary processes of democratic action, then civil disobedience must be seriously and prayerfully considered. If the Lord's will, so far as one can determine it, is that one should perform a particular act of civil disobedience, one should do so while trying, in every way possible, to inform other interested persons—Friends and non-Friends alike—of the reasons for one's

action. At the same time, other Friends should respect the sincere motivation behind this action and should, perhaps, reflect upon the question of whether or not they should take similar steps. None of us has the right to shun the strengthening of conscience in the face of injustice.

The teaching of Jesus and of George Fox that we should love and obey God and, as a corollary, that we should love and do what is right toward all other human beings presents us with a tremendous challenge. It is a challenge that each of us needs to take up day after day, every day of our lives, ever renewing it, ever trying to reach toward greater perfection in meeting it. Each of us should live in the daily habit of questioning his relationships with others in his home, his community, his nation, and the entire family of man; he should search for signs of unfairness or oppression of which he may be guilty in spite of his efforts to live a good life; he should search for ways in which he can make his life more effective in righting wrongs caused by others.

If we recognize what is happening among our brothers and sisters around the earth, we see basic changes—changes at the roots of human institutions in many places and among many peoples. The reverberations of the American Revolution, the Industrial Revolution, the Russian Revolution, and the post-World-War-II "United Nations Revolution" are felt (we are told by reporters from many different parts of the earth) in the tiniest village of the most remote area. Our Quaker tradition does not allow us to ignore these changes or to thwart those that are leading toward greater justice.

Can any one of us be satisfied with the knowledge that he is contributing a certain number of dollars to the American Friends Service Committee each year? Is this all that God requires of us? How does any one of us know what he is expected to do in order to fulfill God's will for him unless he turns continually to the Source for guidance and then acts courageously and devotedly according to the Light given?

If the matter of civil disobedience should cease to divide us, who can imagine what vistas of service might become possible for us? The revolutions mentioned earlier grew out of conditions and doctrines of the seventeenth, eighteenth, and nineteenth centuries. Today many people see a new, twentieth-century revolution taking place—a nonviolent, joyful revolution toward conditions of human brotherhood everywhere. Many associations of dedicated persons are helping to bring about this change. Yet so much *more* effort is needed!

Surely Friends—all Friends—have a peculiar and important part to play in this drama. How wonderful it

Gladys Meyer Lindes of Norristown (Pa.) Meeting is one of the group who organized Boulder (Colo.) Meeting in 1954. She is a teacher of history and religion at Moorestown (N. J.) Friends School.

would be if each Friends' meeting were a beehive of activity involved in all kinds of projects for our fellow human beings near and far; if some members were helping others with their daily responsibilities to release them for special service; if all were simplifying their daily existences in order to have more time and energy to help their more needy fellow beings! And, if this were so, how many more Friends' meetings would probably come into being! For surely the message of Quakerism, if once it could really be released upon the twentieth century, would be welcomed by many thousands of persons who now know nothing about it or who do not feel drawn to it sufficiently, as they see it in operation at the present time, to take the step of placing their lives in its orbit.

Let us dare to turn our lives over completely to God's will! Let us ask, with full determination to act when the answer is given, "What does the Lord require of us?"

"Red China Is in Africa"

By JONATHAN HETZEL

BWANA JUMBE JABU is a young man who lives on the Indian Ocean coast. His family fishes part time in the waters between Zanzibar and Bagamoyo and part time attends crops on the poor soil of the Tanzanian mainland. One day some months ago, while I was sitting under a palm tree on the beach overlooking the expansive ocean and enjoying a relaxing conversation in Swahili with Bwana Jumbe, I happened to notice a jet plane high in the sky heading north.

"Where do you think that is going, Bwana Jumbe?"

"Oh, it is going to Tanga," he said without a moment's hesitation.

A bit surprised, I asked "How do you know it is going to Tanga?"

"Where else could it go?" he asked with equal surprise.

Tanga is a town a hundred miles north of Bagamoyo. I asked Bwana Jumbe if he had ever been there. He had not, he told me, but his father had reached it twice by a small fishing boat. I wondered if any of his relatives had been further than Tanga; he said none had.

"Bwana Jumbe, have you heard of Nairobi?"

"Yes," he replied, "that is in England."

"No," I said, "Nairobi is in Kenya. But where is England?"

To this he answered that it was very far away and he couldn't possibly know. He spoke as if it were in an entirely different world.

Jonathan Hetzel of Haverford (Pa.) Meeting, a 1965 graduate of Colorado College, recently returned to the United States from two years of service in Tanzania with the American Friends Service Committee's VISA program. There he worked first with the Agricultural Training Institute and then with the Fisheries Division of the Ministry of Agriculture.

"And America, where is that?" I wondered.

"America is even farther away than England," he answered.

My curiosity had the best of me at this point. "And where is Red China?"

Swinging his arm around and pointing inland, he said with assurance, "Red China is in Africa."

Why does this young fisherman feel that America and England are in a world completely different from his own, yet Red China is his neighbor? There are many possible answers to this question, but after living for two years with these peasant people I feel that the best answer is the difference between Western and Red Chinese attitudes.

The Western attitude is that it is most important to focus on the governments, the big and expensive development programs, and the educated people. The Red Chinese attitude is that it is most important to understand the minds of the peasants and to focus efforts on reaching them. I have known many Westerners in Tanzania. Some are diplomats; others are technical experts; others are businessmen. What they have in common is that they deal with the educated, the wealthy, or the official people but know next to nothing about the peasant or the peasant's mentality. Similarly the peasant knows nothing about these Westerners and as a consequence suspects and fears them. He may also dislike and fear the officials of his own government, which may make hopeless the Western desire to reach the peasant through that government.

The Chinese, on the other hand, make a great effort to understand the minds of the peasants in Tanzania. What does every peasant want? First, he wants a *jembe* (something like a hoe) to cultivate his fields. Second, he wants a white shirt for himself and colorful cloth for his wife and children. As he becomes more prosperous he would like to buy a bicycle and, if he can still afford it, a transistor radio. Therefore the Chinese have provided good jembes for the lowest price; they have completed a textile mill in Dar-es-Salaam to provide inexpensive cloth; they send to Tanzania sturdy but cheap bicycles decorated with fancy dragons, and China has just completed a radio station for Tanzania in order to reach the many peasants with transistor radios. With minimal effort the Chinese are creating an identity with the poor.

America has done useful things in Tanzania. She has helped pave roads, improved the sanitation system in Dar-es-Salaam, and laid fresh water pipelines in Mwanza. But does the peasant know about these things? No. And even if he did know, would he care? I doubt it.

Peasants form the majority in the developing countries. Their numbers are increasing explosively. The gap between the rich and the poor is increasing, as is the

discontent felt by the poor. Ultimately all governments of the developing countries will reflect this discontent.

While we were walking back to my house Jumbe Jabu asked me, "Why are you over here helping us while your country is fighting us in Vietnam?"

A Dream of Love

By DEBORAH JAMES

"Something's happening but you don't know what it is. Do you, Mr. Jones?"

WHEN Bob Dylan sings this, most adults can't hear the words. Something about the rhythm or enunciation eludes the adult ear, but the young people hear every word.

Adelphi Friends Meeting started a coffee house because of this. The members had finally completed their new building, and they wanted to put it to work. Although a small Meeting with only about twenty-eight families, the membership included a core of eight Hi-Q's who were very close to each other and thus very close to God.

"Let's start a coffee-house," they said, "where high school kids can gather to listen to music and to talk. We need opportunities to explore the meaning of our changing world, and a coffee house can provide the right atmosphere. If we attract youth to the coffee house, we will be doing an important service to our community."

The members of the Meeting were very sentimental about this core of young people. Other Meetings were dying on the vine, but Adelphi was vital with its youth. The membership did everything they could to encourage the project.

The coffee house started slowly at first, with young Friends from the Baltimore-Washington area dropping in to swell attendance at times. Gradually young people from the neighboring high schools discovered it was there, and attendance picked up.

Then some rough guys threatened to come and tear up the place. "Hippie chasing" they called it, though no one was sure who could be called hippies. The core of Young Friends trembled before the threat, considered calling the police, and finally continued business as usual. A few came to fight and stayed to argue, and the coffee house was a glorious success.

Then a serious snag arose. Youngsters were smoking at the coffee house. "Tell the young people that some of the members don't approve of smoking, and they will

I told him that I was helping them because I disapproved of the war in Vietnam. But he was right: it is my country, and my country is fighting the same kind of people I was helping. How long can we as Americans afford not caring about the peasants?

have to prohibit it at the coffee house," one member said over the telephone to a sponsor.

"I'm sorry," she replied. "I'm not the one to do that. You had better join us for our spaghetti dinner tonight and tell them yourself. Not that I think they should smoke. I just think they have to quit themselves if they think it is wrong. It will close the coffee house if you make the rule. We can't tell guests they can't smoke and expect them to return. Smoking is not that important an issue to me. I'm just not the one to tell them."

"Well, I have to leave on a trip. I can't come," he replied.

"Call someone else who objects and ask him to come," she countered.

That person never came. He was appointed, but he couldn't face the young people with such an ultimatum. Neither could anyone else. Much soul-searching ensued among the youth and adults, but the coffee house remained open without smoking regulations.

It moved into high gear the second fall, reaching a peak during the holiday season. It was jammed with youth. When the tables were filled, others sat on the floor and leaned against the walls. Talented youngsters came gladly to contribute to the program—folk songs, blues bands, artists, readers. Nobody got too upset if the program was bad, but usually it was good. Mostly youngsters chattered, sipped cokes, chewed on doughnuts, argued about the war, and preened before the opposite sex.

Then the invaders really came. Some of them had bottles of wine and were asked to leave. The whole gang left and gathered outside. They attacked arrivals, fought among each other, broke car windshields, and terrified all. The police were called, and the group fled before they arrived.

The following session was forced to close early. Damage to cars, fighting, broken windows, and attacks on girls left everyone distressed with the hopelessness of the situation. Everything hadn't been bad, though. Some of the invaders had tried to calm their friends. Coffee house attenders took up a collection to help pay for the windows.

"Let's not give up too easily," the young Friends said. "Let's try to work on our problems so we can open again."

Deborah James, a member of Adelphi (Md.) Meeting and a former teacher, is the author of *The Taming: A Teacher Speaks*, a supplementary textbook for college education courses scheduled for June publication by McGraw Hill.

This took courage. They were the ones who would be hurt if the fighting started again, and most of them would not hit back.

No one in the Meeting was worried about the smoking now. All of the problems of the world were here in microcosm. All of the principles that Friends have supported through history were involved. Could love conquer? Could the young Friends reorder the situation so that the invaders would be participants instead? Could they involve other churches in the community in similar programs to relieve the pressure of too many young people with too many needs? Could they work with the police toward effective control rather than threat? Could the neighbors accept the invasion of problems? The Meeting agreed that they should try.

The first step, obviously, was the neighborhood. The Meeting was located in the center of a middle-class section of homes. "How can we work on community problems when our community has none?" members had questioned when the new building was completed. The neighborhood was well heeled, to put it crassly.

"We just need to find a way to reach the community," some realized. As long as peace marchers or Negroes were not welcome on the grounds, members could not admit to a problem-free environment. (Not that the members themselves were in full agreement on these issues.)

"This problem is an opportunity to reach our community on a valid basis," members agreed.

So the young Friends knocked on the doors around the neighborhood and invited the neighbors to a meeting to discuss the coffee house. Several members had just had training in group conversation. "It's providential," they thought. "This will mellow the neighbors so they will discuss the program with an open mind."

The training course did not say anything about what to do when people refused to converse.

"What's this all about?" a man asked when the placing question was posed. "Let's get down to business."

So they got down to business. The lovely, well-heeled, religious, kindly, appreciative neighbors closed the coffee house.

"It's the parents' fault," one man said. "I was home at nine o'clock when my father told me to be there. These parents should keep their kids home. You can't solve the parents' problems."

"You aren't solving problems in our community," another said. "You are bringing them here." (The school which many of the invaders attended was less than half a mile from the meeting house).

"Why don't you play games?" another asked. "My child is eighteen, and he likes to play games. It's the music that makes the problem."

"Why don't you limit the program to your Meeting?" another asked. "You can't save the whole world. If you can do something for your own young people, you are doing well. Our children all go to their own churches, and they have youth programs there."

"I am not willing to pick beer bottles out of my bushes," another said. "My son is studying for the ministry, and he never did these things."

Adelphi Meeting is on the fringe of Washington, where concerned Friends are trying to help keep relations between the races nonviolent. Our good, kind neighbors will remain well outside the fringes of this fight. They would never vandalize or countenance vandalism. They would never fight (except in war, of course). They will never appeal to welfare boards for sustenance. They will only continue to bury their heads in the sand.

Adelphi young Friends had a dream of love. They were trying to learn to love the invaders. The challenge Adelphi Meeting has now is to love their neighbors in spite of their apathy. These neighbors care, even though it is hard to see. They do have a community problem which is multiplied a thousand million times in all the problems of the world. Friends have to try to help good, kind people realize they *are* involved.

If this Meeting and other churches do not succeed, the church is dead. The debate over the death of God seems a little trivial right now because that is mostly a semantic problem. The death of the church is far more serious for society today because society has no better tool to help man love his fellow man. Can the world still dream of love?

PENITENTIAL

"The hand of the Lord . . . set me down in the midst of the valley; it was full of bones. . . .

"Son of man, can these bones live?" And I answered, 'O Lord God, thou knowest.'" (Ezekiel 37:1, 3)

For all our deeds of evil performed before Moloch, have mercy on us, O Lord!

For devotion to greed, for the dedication of our sons to death on the battlefield,

For hot, searing fires of hatred and discord,

For hostile walls erected by us between nations,

For human bones ground to dust in the valley of slaughter, dear Lord, have mercy!

Our hope is lost. Have pity on us, O Lord!

Lift us up from the pits of our despair. Cover us with skin.

Breathe on our dry bones. Pnt thy clean Spirit within us, O Lord, forgive us that we may live.

EDNA PULLINGER

Still Licking Wounds in Florence

By MARIA COMBERTI

ALAS, it is not as if more than a year had passed. We are still licking our wounds. I can hardly remember a fuller year as I look over my red leather diary for 1967—bought at Pineider's for a tenth of the original value because it got damp during the flood. (I cannot forget the distinguished and mostly elderly Pineider staff, in coats and gloves, selling soiled and wet items of their exquisite and expensive merchandise for a few liras.)

If you go through the beautifully restored streets of Florence's center you will hardly see anything reminding you of the tragedy. But the small by-streets are still in great disarray, and it is only a poor comfort to know that there are practically no unemployed "paviors" any more.

One of our greatest troubles is the deterioration of sidewalks. A few months ago their stones started wobbling like old people's teeth. Miles of them have to be replaced. The Town Council decided, in case there should be another flood, to raise the parapets of the Arno. This is not easy. Also, since we are a panoramic town and people should be able to enjoy the sight of the Arno and the opposite side of the town, the sidewalks' pavements have to be raised too, for miles and miles.

After over a year, houses suddenly threaten to collapse and have to be kept firmly separated by dark wooden beams of scaffolding across the streets.

An American friend worked for many months at the National Library, teaching people how to restore the damaged books. First the pages are separated, then washed, disinfected, superficially dried, and ironed—and only then are damages repaired by sticking tiny pieces of matching paper over the holes and ironing them with small instruments. If you ask anybody at the Library how long it will take to finish this work (over a million damaged books), everybody will give you a different answer, and everybody might be right. It depends on how long so many unpaid, or very little paid, helpers will work their eight hours a day and on how long foreign universities will release their experts to let them work here with us. In the very best of cases, anyhow, it will take about twenty years, although many Italian monasteries, the British Museum, and other bodies have promised to rebind many of the most precious volumes. There are many, however, who think it will take three times as long.

This letter from Maria Comberti, one of the few Friends in Italy, brings JOURNAL readers up to date on Quaker activity there and on the restoration of flood-stricken Florence, whose tragedy she described in the issue of February 15, 1967. In addition to keeping her small Florentine *pension*, Maria Comberti is active among the friends of Quakerism—Amici dei Friends.

At the meeting of the Amici dei Friends last May (kindly arranged by Roman Friends who accommodated us in their homes), there were some interesting reports from American Friends about their work in foreign countries and a good participation from young Catholic peace groups. Later in May, at our Swiss Yearly Meeting at Gwatt near Thuu, I enjoyed meeting many old friends, but I still feel very green among a whole group of Quakers, having never lived for long with a community.

Then I had a visit from a priest of a small village in the mountains who wanted me to interest Friends in a great manifestation—ending with the unveiling of a monument to glorify the Madonna. It was not very easy to make him understand that this was not one of the Quaker aims. In fact, hardly anybody here in Italy has any idea of any religion but Catholicism. My former maid once asked me whether Protestants were black or white. Three times lately young men have come to me who wanted to meet some Quaker girl and to live with her "on a Quaker wedding." All three were separated from their wives and could not find any companions who would live with them unmarried. So they hoped that a Quaker marriage would be recognized in Italy by the Registrar's Office (which as far as I know is true only in Great Britain and the United States).

And then the Friends World Conference. My heaviest piece of luggage was a suitcase filled with inferiority complexes. Among the nine hundred Friends there were only a few who did not strike me with awe in spite of the wonderful kindness I was shown by everybody. All of them knew more about Quakerism, policy, history, geography—even peace work and nonviolence—than I did. But perhaps not everybody partook as passionately as I did of this unique experience.

I was specially impressed by the beauty and functionalism of the several private homes where I stayed as a guest. They were not only beautiful and comfortable; they were very personal—all kept without domestic help and without the hostesses' looking harassed. Occasionally I was allowed to help with the washing up, which I find becomes an immediate link: you belong to the family.

Now about Belvedere: I have to move, but only to the smaller right wing of the house. Same address, same gate, same phone (I hope). I'll move around the end of July, slowly and peacefully, since my landlord, who needs the big house for himself and his family, will not start rebuilding this beloved old "Bruchbude" (ramshackle abode) until fall.

The "new" house (originally built around 1600 as a

little monastery) will be much smaller; there will be just two double rooms at the utmost for my guests. But there is the chance to put some more guests into the small cottage, newly built near the farmer's house, which my landlord will furnish and put at my disposal. The terrace overlooking Florence will be much smaller, but all rooms will be oil-heated, the stairs more comfortable,

and—I fervently hope—the atmosphere will be the same as it was during the last twenty-six years spent in this dear run-down abode.

May 1968 not disappoint us! May the young ones (up to 70) go on fighting against lack of love in the world; may the tired feet of the older ones find always some moss between the stones of the pavement!

Headstart

By MARY ELIZABETH BAKER

“YOU won’t like it at all,” they said. “Get a job that will pay—something that will benefit you in some way.” They didn’t understand, I guess, that this job I wanted would pay far more than any other I might choose. This job would pay in such a way that what I earned would never be spent.

There were several appointments for job interviews made for me when I came home. “If all else fails,” I was told, “perhaps you can look into this work with Headstart.”

The woman with whom I spoke at Headstart emphasized the fact that I would only be working in a volunteer capacity, but that I was welcome to join them. The type of work I was to do and the conditions in which I was to do it shocked me. I had always been given the impression that the rich and the poor were members of two entirely different universes, that the poor were not really people at all. I thought I knew better, and my experience with these children proved to me that I did.

The first morning we had to argue with so many reluctant parents and get so many children out of bed and dressed that school began an hour and a half late. Consequently, we didn’t accomplish much. The second day consisted of many dirty but necessary jobs. Five of us were chosen randomly to check all of the children for lice and to bathe the ones that had any signs of them. It wasn’t an easy job, as many of the children were petrified of water, to say nothing of soap. I was amazed at the lack of hygiene most of them had seen.

After the first week or so, we had established the names of those who weren’t going to come on their own, so we had to go out and get them. We located them all and heard the various excuses of lazy parents, then tried to devise a method for persuading their parents to let them attend classes.

We visited many homes, and when we reached the home of Emily Love we found that she wasn’t there.

Her mother quite nonchalantly informed us that Emily was in the hospital—that she had some bug bites on her leg that had become infected. These were later found to be bedbug bites. I was asked to go to the hospital to keep her up with the children in the classroom as well as I could. Her parents made this very hard for me, as they were against social workers of any kind. At first Mrs. Love told the nurses she would prefer that I not visit with Emily, as she felt my visits were upsetting to her. The nurses, however, felt that my visits were good for her, and they did all they could to make it possible for me to see Emily on a regular basis.

I came to understand that the Loves, like most parents of children in the program, had a deep fear that their children would see evidence of a life infinitely better than the one they knew and would come to despise their parents and eventually break away from them. All Emily could tell me for two days was how much her mommy and daddy hated her. All I could think when she said these things was “She’s only five years old!” She preferred staying in the hospital to the thought of going home with her parents. This was not because she didn’t love her parents or because she resented them in any way for sending her to school in her brother’s shoes. She professed the greatest love imaginable for them, but she felt that her presence made life more difficult for them. This because they had let her know it in various ways from the time she was old enough to understand.

For two weeks I devoted my time solely to Emily, and I found her to be one of the most alert people I’ve yet known. This quality seemed even more exaggerated by the fact that she was only five. We often had lengthy conversations as to what she wanted to be when she grew up to be “a big girl like you,” and what I wanted to be “the most of all,” and why I wanted to visit her. The idea of someone’s sincerely caring about her was quite a new experience, so we talked quite a bit about why I bothered to care about her, and by the time she was ready to come to regular classes she was emotionally further along than most of the others.

Although it may have been unfair to the other children, I remained a little closer to Emily than to the rest,

Beth Baker, now a freshman at Bennett College, Millbrook, N.Y., presented this account (here slightly abridged) last June at her graduation exercises at George School, the Friends’ boarding school in Bucks County, Pa.

and in spite of her parents' resentment I visited their home often because it made it easier for her. While she was at school I spent an entire morning talking with her mother, and I found there was some truth behind the things Emily had told me about the way her parents felt about her. Mrs. Love, however, was only three years older than I, and she had three children and a husband who found it unnecessary to find a job. "We'll just let Welfare take care of it," was the answer he invariably gave.

Although Mrs. Love's life was an unpleasant one, she didn't exercise much common sense in trying to improve it. Their home was without indoor plumbing, so obviously they could have no dishwasher or similarly operated appliance. One day when I went to visit I found Mrs. Love elated over the fact that she had just "got a real bargain" on an automatic washer. I tried to hide my amazement when I asked her what she intended to do with it.

"I just wanted to have it . . . just in case . . . you know, maybe next week Jack will have a job, and then we can pay for it on time . . . after that, who knows? We may be able to do something about the plumbing."

What was I to say? She already felt that I was an intruder in her home; besides, it was hardly my place to tell her how to spend the money she didn't have, and she knew that. I only wished that I could make her see how wrong it was that she do a thing like that when Emily was wearing her brother's shoes to school and her husband sat on the porch all day drinking beer. I had never been aware that poverty and the apathy that produced it were existing so close to my secure little world where everything is there when you need it.

By about the middle of the eight-week period during which Headstart was held, Mrs. Love, against her better judgment, found herself confiding in me a little more and looking at me less and less as an intruder trying to take her daughter from her. We talked of her own childhood and why she had married at such an early age to escape the same kind of life that she was now providing for her own children. We talked mostly about Emily, as she was the person in whom I was most interested. I really wanted to know why Emily felt that her parents hated her, and where she got the idea that her parents would have been wealthy had it not been for her and her two brothers. Much to my surprise, Mrs. Love told me much more than I think she realized and than I had ever expected to hear.

As for the other children in the program (there were forty-four), changes in attitude became obvious by the third week. A few of them made no attempt at all to communicate with anyone, but the majority were eager to make new friends as quickly as possible. In the chil-

dren who kept more to themselves, there were obvious signs of neglect at home; you could almost see them asking for recognition in the things they did, yet they were somehow too shy to make the effort. They still wouldn't speak when spoken to, and participated minimally in class projects and discussion. The creativity and imagination of some of the younger children amazed me. Their minds worked more quickly than those of some of my peers.

These are people, too, and in helping just one of them my life became a much more significant thing for me. For the first time, I really reached out for someone. It does pay.

Revised Cape May Conference Plans

WITH "Renewal and Revolution" as its theme, this year's special working Conference of five hundred appointed representatives at Cape May June 21-28 under the sponsorship of the Friends General Conference Central Committee will be composed of members of the Committee itself, appointees from Monthly Meetings, thirty-five senior-high-school appointees, and seventy college-age young Friends. Clerks of all Monthly Meetings have been informed of this plan. There will be no separate Young Friends Conference, no separate High School or Junior Conference, and no scheduled program for children of representatives or of vacationing Friends.

The thirty-five senior high school representatives will be appointed directly by the nine constituent Yearly Meetings of Friends General Conference. Young Friends who are entering 11th and 12th grades next autumn and who are *children of appointed representatives* and living with their families in Cape May will be invited to share in an informal program oriented around participation in the working conference.

The Young Friends Planning Committee (nominated by Young Friends of North America and appointed by the FGC Central Committee) will have responsibility for filling the Young Friends' quota, supplementing appointments made by Monthly Meetings. These young Friends (who will be housed together) will be full participants in the working conference. No provisions are being made for college-age young Friends other than those appointed as representatives.

Friends vacationing at Cape May will be welcome at some late-afternoon gatherings on special concerns and at evening addresses at Convention Hall. Morning worship-sharing and interest groups will be open only to appointed representatives.

LARRY MILLER

The right use of our meeting houses needs as much thought and care as does the regular cleaning of their gutters and the painting of their outer sills. I . . . belong to that school of Quaker thought that would wish any part of our meeting house to be open to any activity that Friends found acceptable in any other public building, and also used as much as possible by the local community, for how barren is our trust if an adequate room is occupied but once a week?

—CARE-TAKER in Quaker Monthly

Cease Babbling, Brook!

Some find God in a babbling brook,
A tanager's wing or secluded nook,
The sea-wind's moan, the shape of a flower,
Or some and another crucified tower.

Not me.

Now that I mull it, there's many a look
I've had at God, and not by a brook.
"As sure," I mull, "as a church has a steeple,
God is mostly wherever there's people!"

Places don't matter: church, market, or school.
God lives with people—with saint, sage, and fool,
Seaman, longshoreman, lawyer, physician,
Housewife, slum-dweller, tailor, musician—
He's with every one, yet seldom a look
Do these people have at a babbling brook.

I read of God once, by illustration,
At a harrowing time in the course of our nation:
I thought He was with this pinafored girl,
With scrubbed-up face, hair neatly a-curl,
Who walked through an aisle of bigger and bigger
White giants who slavered and loudly yelled "Nigger!"
God held her hand as she went to her school;
He walked by her side; he was not at a pool
Far away.



Where is God, I inquire, when the brook runs red
And chokes with Yankee and Viet Cong dead?
When the sea-wind changes and brings us a fog
Of sulfur-dioxide, monoxide, and smog?
When the tanager's wing lies limp and is stilled,
Insecticide-grounded, detergent-killed?

I really can't answer, for I'm just a guy,
But I know that God doesn't dwell in the sky
Or turreted temple or ivory tower;
I know that He's not confined to a flower's
Branch, root, or stem; nor petal, nor sepal.
Mostly God's found wherever there's people.

EVAN HOWE

Where People Are

ONE morning while I was in the neighborhood laundromat there entered a familiar figure: an elderly gentleman beside whom I had stood on many a peace vigil. I assumed that he had come with the usual supply of shirts and underwear with which men often join women at the modern equivalent of the community brook.

The load he carried, however, turned out to be, not clothes, but bright yellow leaflets from the Friends Peace Committee. After a nod in my direction he walked about quietly, talking to the men and women, singly or in small groups, about Senator Fulbright and his wise remarks on the war in Vietnam. I saw no one squirm or try to get away. They listened with the same respect he had shown toward them when he approached, and they accepted the flyers, often with a word of thanks.

Soon he moved on down the street to the next gathering place. A true follower of George Fox, I thought, walking cheerfully over the earth, speaking to that of God in every man.

L. P. C.

Young Quaker M.D. Released by Viet Cong

DURING the 1967 Philadelphia Yearly Meeting, Marjorie Nelson, a young Quaker physician at Pennsylvania Hospital in Philadelphia (a graduate of Earlham College, an M.D. from the University of Indiana who had served aboard the hospital ship *Hope*, and a member of Central Philadelphia Meeting) rose in the balcony of the Arch Street Meeting House and announced her intention to offer her services to the people of Vietnam. Soon afterward she became a member of the American Friends Service Committee's staff at Quang Ngai.

This year, as Yearly Meeting members gathered again at Fourth and Arch Streets, Marjorie Nelson was missing—presumably somewhere in Vietnam. Visiting there with a friend (Sandra Johnson of the International Voluntary Services staff) at the time of the NLF February offensive in the cities, she was the only member of the Quang Ngai staff not evacuated. One eyewitness reported seeing Sandra Johnson, and with her an unidentified woman, being led away by North Vietnamese. After that, silence.

So matters stood for over a month. Then on the very day that Philadelphia Yearly Meeting closed North Vietnam's official news agency announced that Marjorie Nelson and Sandra Johnson were well and would soon be freed (as they were). On that same day there came word from Kokomo, Indiana, that Elda Nelson, Marjorie's mother, had died—died without knowing of her daughter's safety.

Book Reviews

THE DRAFT? Prepared by *Peace Education Division, American Friends Service Committee*. Hill & Wang, N.Y. 112 pages. \$1.25 (paperback)

This book, which could be subtitled "the care and feeding of militarism," has proved that committees don't have to write the way a giraffe looks. A concise and up-to-date appraisal of conscription and its ramifications, *The Draft?* was prepared for the Peace Education Division of the American Friends Service Committee by a working party consisting of Kenneth Boulding, Allan Brick, William Camp, M.D., Marvin Karpatkin, James H. Laird, Stewart Meacham, John Swomley, Jr., and Arlo Tatum. While the book provides nothing new for the person active in draft resistance or draft counseling, it does fill the need for a general work delineating the evil of conscription.

Because Friends are members of the affluent middle class we have accepted the mores and practices of our society. We commonly compromise with evil to maintain our privileged position. In its understated way *The Draft?* confronts us with our hypocrisy. By telling us of conscription's history and effects and describing how the draft has helped to build and nurture a militaristic society it exposes for us the moral ambivalence of anything but outright resistance to conscription. The chapter on draft resistance should be read carefully by all who wish to be religiously relevant.

The Draft? presents us with the great moral dilemma of our times. Are we going to translate our religion and testimonies into practice, or are we going to accommodate ourselves to evil? I know a fellow who does not fit into the Government's definition of conscientious objector, so he will not receive the privileged I-O, classification. Many Friends who accommodate themselves to the discrimination of Selective Service because it discriminates in their favor should know that this man will go to prison because he believes "it just ain't right to kill folk." And Friends, it just ain't right to accept privileges from institutions that order men to kill folk.

JERRY COFFIN

ELDER AND YOUNGER BROTHERS: *The Encounter of Jews and Christians*. By A. ROY ECKARDT. Scribner's, N. Y. 188 pages. \$4.95

It is unlikely that this analysis of anti-Semitism will sweeten the Christian-Jewish dialogue, although this is the author's purpose. Roy Eckardt appears to base his developments on such assumptions as that Jews are the elite of God, that Hitler's treatment of the Jews was the natural fruit of Christianity, that Christians should have leaped to the defense of Israel in her war against the Arabs last June, and that anti-Semitism is an evil peculiar to Christianity. This and more is imbedded in psychological, philosophical, theological, and moral dissection.

Some Jews themselves would quarrel with such sharp partisanship. For example, I. F. Stone, dedicated supporter of Israel, expressed his unhappiness recently to Washington correspondent Saul Friedman: "... the official Israeli position denies to Arabs within its borders the right to equal political

and economic life, for Israel is committed to being a purely Jewish state. . . . In Israel, Jewry finds itself defending a society in which mixed marriages cannot be legalized, in which non-Jews have a lesser status than Jews, and in which the ideal is racial and exclusionist." This reviewer wonders if a broader, more mutually acceptable ground for Christian-Jewish dialogue might not be found in the premise that anti-Semitism rises from the same flaw in man as does anti-Arabism, anti-Christianism, or any other anti-people-ism, rather than in the assumption that anti-Semitism is an enigma and peculiar to Christianity.

There is a good bibliography and a fine index. Mr. Eckardt, with many scholarly credentials, has pondered this question for twenty-five years. His book makes a fascinating study, not for the purpose for which it is meant but for what can happen psychologically to a scholar when, outraged by an evil, he simply switches camps.

IRENE M. KOCH

CHRISTY. By CATHERINE MARSHALL. McGraw-Hill, N. Y. 496 pages. \$6.95

Christy sets out from fashionable Asheville for the backwoods of Tennessee, where she is to teach in a mission school. She travels only a few miles and steps into the poverty, misery, and isolation of the mountain people. From the early-twentieth-century world of science and technology she moves into an era that reflects Elizabethan Britain in word, song, and family life. As she works to overcome physical hardships, the brutality of mountain life, and the family feuding, as well as poor education, inadequate equipment, and poor sanitation, her experience is reminiscent of the struggles and questions of the young people who today are working in underdeveloped countries around the world under various international programs.

Christy also journeys from a childlike, unquestioning religious faith toward a mature Christian view of God, questioning herself, her work, and her faith as she seeks to know God's love. In this, her first novel, putting into words the early life of her mother, Catherine Marshall is as adept as she has been in previous books in bringing life to the words of her late husband, the Reverend Peter Marshall.

The influence of a wise Quaker mission worker upon Christy's growth will be of special interest to Friends. The novel presents a colorful picture of mountain life that should illumine current concerns about Appalachian Mountain people.

JANET W. EVANS

Fern Nuhn's "*The Wind Blew from the East*," subtitled "A Study in the Orientation of American Culture," originally published a quarter-century ago, has just been reissued in a new edition (\$9.00) by the Kennikat Press of Port Washington, New York, which is also reprinting distinguished contributions to literary criticism by such authors as Brander Matthews, Henry Seidel Canby, John Livingston Lowes, Stuart Sherman, and George Edward Woodberry. Fern Nuhn, whose home is in Claremont, California, is an active member of Pacific Yearly Meeting. He formerly was the FRIENDS JOURNAL's West Coast correspondent.

Friends and Their Friends

For a clearer understanding of rioting patterns a JOURNAL reader recommends a letter to the editor of *Science* magazine (November 3, 1967) by Jan Boeke, who writes (in part):

"As a born Dutchman, I was on the side of the rioters [during occupation of the Netherlands by Germany in World War II]; we all experienced the tremendous lift a riot gave to the feelings of solidarity between the rioters and their kin. A riot is . . . a purely emotional outburst. Its driving force is a combination of hope and impatience. . . .

"Two summers ago I stopped with a motor-home at a service station in Navajo territory, and the Navajo attendant inadvertently filled my drinking-water tank with gas. He just couldn't stop laughing, and called all his comrades to see. A larger and larger group gathered, watching us with glee while we laboriously rinsed out the water-tank as none of them lifted a finger to help. Suddenly I understood the situation: I was in occupied territory, and this time I represented the occupational forces! How well I recognized their feelings (although at that moment it gave scant satisfaction)! I knew that the last thing I should do was to try to fraternize. Ethnic-minority groups must really feel the same way as nations under occupation. In the summer riots the occupational force was not the police officers or National Guard, but the white man."

A "Profile" biographical article on Euell Gibbons, widely known Quaker author of *Stalking the Wild Asparagus* and several other books of the same genre, was scheduled to appear in the April 6th issue of *The New Yorker*. Euell Gibbons is clerk of Lewisburg (Pa.) Meeting.

"Lake Walk-in-the-Water Worship Group" is the tempting name of a new assemblage of Florida Friends who hold meetings for worship at 11:15 every Sunday at the homes of members. The locale is southeast of Lake Wales, and the person to address for information is Dwight Michener, Route 1, Lake Wales.

The novel puzzle on page 199 is the work of Pollyanna Sedziol, a frequent contributor of verse to these pages. She is a Cincinnati non-Friend who reports that she finds the FRIENDS JOURNAL very helpful in her Baptist Sunday School classes.

Mystery stalked the halls at Sidwell Friends School in Washington, D. C., not long ago, when fifth grade students each wrote a "whodunit" based on the supposed disappearance of their teacher. It all happened because a successful mystery writer, who spoke to the class about her profession, inspired the youngsters to produce their own detective stories—some even with interplanetary solutions. These have been collected in a special publication by Dorothy Blanchard, the "vanished" teacher who now seems to be safe and intact despite the harrowing experiences imposed upon her (on paper) by her pupils.

Reducing his auditors to tears was the achievement of a Quaker preacher named Alexander Patterson who in 1679 spoke at Waltham Abbey, a Friends' school northeast of London, and moved both students and teachers to such violent spells of weeping that some of them could not be quieted down for hours, according to "Seventeenth-Century Teen-ager," a brief article by Marion Balderston in the autumn '67 issue of the semiannual *Quaker History* (delayed in publication until January of 1968). Longer articles in the same number are Patrick Sowle's "The Quaker Conscript in Confederate North Carolina" and "The Story of Peter Wright & Sons, Philadelphia Quaker Shipping Firm, 1818-1911," by Edward Needles Wright, Peter Wright's grandson.

Pipe Creek Meeting, a small rural Friends' body located near Woodbine, Maryland, has inaugurated a series of articles on various aspects of Quakerism in the local newspaper, *The Pilot*, published at Union Bridge, Maryland. In the first of this series, after excerpts from the FRIENDS JOURNAL and the poems of Whittier, a concluding paragraph calls attention to the location of the meeting house and invites visitors to come and share in worship there.

Jacksonville (Florida) Meeting had just issued a newsletter giving its latest address when word came that its new headquarters—in an old downtown residence—were to be demolished, so the Friends are now back in their old quarters in the YWCA, 325 East Duval Street, where they had been meeting for eight years. Meeting time is 10 A.M. Any old buildings Friends want demolished? Invite Jacksonville in as (temporary) tenants!

Making birth control compulsory would be a violation of constitutional rights, the Planned Parenthood Association warns. This statement, issued in Philadelphia, came on the heels of a new Pennsylvania law making family-planning information available to all recipients of state welfare assistance. Although not aware of any cases of coercion by state or city employees, PPA requests information on any cases that may arise.

The first issue of the International Young Friends Newsletter has been produced by coeditors Catharine Brown of Goodna, Australia; Marian Baker of 1416 Hill Street, Ann Arbor, Michigan; and Anthea Smith of London, England. Sixty-one representatives of twenty-one foreign countries and 126 from twenty U.S. Yearly Meetings participated in last year's International Young Friends Summer, when the idea of the new communications medium was developed. Linking young Friends around the world with news of local activities, the publication has a volunteer copier and distributor in each of the following areas: Europe, Japan, the United States, and Australia-New Zealand. More are needed for other areas.

"Responses to Violence," an attractively packaged fund-raising kit being distributed by the Peace and Social Action Program of New York Yearly Meeting, includes descriptions of eleven of the Program's projects. This collection of leaflets in a blue folder explains the work of the Vietnam Committee, the officer-training program for policemen, the Community Peace Squad, and the Homeless People Project; it also tells of activities extending into the realms of the arts, education, China policy, current events, publication (including a recent Peace Primer), sufferings, and liaison with Monthly Meetings. Headquarters of the Program, which NYYM hopes to double, are at 217 Second Avenue, New York 10003.

A new college-oriented Meeting is the one at Berea, Ohio, on the edge of the campus of Baldwin-Wallace College. Now a Preparative Meeting under the care of Cleveland after a year or more as an informal worship group, it holds its sessions at 1 P.M. every Sunday at the home of David and Margaret Salstrom, 118 Beech Street.

Dr. William P. Camp of King of Prussia, Pennsylvania, former Pennsylvania Commissioner of Mental Health and a member of Norristown (Pa.) Meeting, has been appointed superintendent of Friends Hospital in Northeast Philadelphia, the oldest private psychiatric institution in the country. Prior to his service as Mental Health Commissioner, William Camp had been superintendent of Norristown (Pa.) State Hospital. His wife, Katherine L. Camp, is national president of the Women's International League for Peace and Freedom.

"A shocking travesty on history" is what Henry Steele Commager has called the U.S. Defense Department's indoctrination film "Why Vietnam," of which 1600 copies are now being widely shown. The Reverend Robert Moon of St. Mark's Methodist Church in Sacramento, California, has written an analysis of this movie, putting falsification and omissions of fact into perspective. Copies of his commentary are obtainable from The Methodist Church, Division of Peace and World Order, 100 Maryland Avenue, N.E., Washington, D. C. 20002, at 10 cents each.

A **Quaker Information Service** that will act as a link with press, radio, and television has been set up by the Home Service Committee of London Yearly Meeting following its success with a series of experiments in newspaper advertising. Last year almost two thousand inquiries and a growth in membership and attendance resulted from provocative advertisements such as this one on "The Quaker All-Purpose Hat:"

"It's worrying to many people that religion seems to involve pretending to yourself: putting on a pious hat at 11 o'clock on a Sunday morning, suspending disbelief for an hour, and then switching back again to being a normal hatless human being

"Quakers are particularly clear that life should be lived all of a piece, with no putting on of different hats for spiritual, intellectual, and physical activities. It's true that they, too,

meet quietly on a Sunday morning (and you are welcome to join them). But they believe that 'all life is a sacrament'—that every man can be open to valuable religious experience every moment of his life, and that if he remembers this often enough it begins to mold, fruitfully, what he thinks and does.

"Adopting this Quaker 'all-purpose' hat does not cramp one's enjoyment of life. You will find today's Quakers normally pleasure-loving, surprisingly broadminded, not easily shocked. Would you like to know why? We have some leaflets for you which may help to explain. Write to us."



The new Lake Forest (Illinois) Meeting House, pictured here, was first used last June (when still far from completion) for the wedding of two Lake Forest College graduates entering the Peace Corps. On May 11, its forty member-families, who come from seventeen different suburban communities to worship together, will hold an open house there for Friends from all Meetings in the area. The building, at 101 West Old Elm Road, is on a 3½-acre wooded lot in the southwest corner of the city, adjacent to the site of a future public school. Members and attenders have contributed many hours of time toward finishing its interior paneling and cabinetwork and hand-crafting its benches.

The mystery of London's William Penn plates has been solved, according to an account in *The Friend* of London. Some time ago three blue-and-white plates and a dish, bearing pictures of William Penn and the Indians, were given to London's William Penn House by Hannah Taylor, who knew nothing about them except that they had belonged to her mother, Emmeline Cadbury. (At the Library of Friends House in London there was a sauce boat of the same make.)

Last summer Hannah Taylor, in the course of her Friends World Conference travels in the United States, discovered a William Penn platter (same picture but different color) in a case of Quaker relics at Middletown Meeting in Langhorne, Bucks County, Pa. An accompanying card described the scene as "William Penn Treaty with the Shackamaxon Indians." The potter was identified as William Green of Staffordshire, England, who made the plates for the American market between 1847 and 1859. Apparently vague about the details of Ameri-

can landscape, he used pagodas and palm trees as background for his Quakers and Indians!

An American Friend explained to Hannah Taylor that such plates were made for the American market and were sometimes purchased in "double dozens" so that Friends with large houses could entertain Quarterly Meeting.

Colorado Meetings are on the move. Mountain View Meeting in Denver will move June 1 into its new meeting home at 2280 South Columbine Street. And Boulder Meeting, which is now affiliated with Missouri Valley Friends Conference, already has outgrown its new meeting house (built in 1961) and has appointed a committee to plan for expansion. Because the MVFC center of gravity seems to be moving westward, Colorado Meetings have been asked to explore possibilities of holding the 1969 conference in their area.

"Who's Got the Whole World in Whose Hands?" A challenge to Friends to Act, and to Act Responsibly," will be the topic of the Southern Appalachian Association of Friends' annual meeting on May 3-5 at Cumberland Campgrounds, Crossville, Tennessee. Robert Rumsey, associate secretary of FWC, David Brooks (a geologist with the U.S. Bureau of Mines), and Andrew Wiley, a doctor working on community health problems, will speak about the proper uses of religious resources, of natural resources, and of people.

How old is a C. O.? Should young men facing the draft be expected to work through moral and practical problems that many of their parents and advisers never have had to confront? With these questions in mind, a Meeting in California not long ago sent to its members copies of Selective Service Form 150 (for conscientious objectors) and asked them to undertake the discipline of filling it out in preparation for a subsequent series of discussions.

As older Friends are called upon to counsel and support the increasing number of young persons who are troubled by conscription, they might do well to ask themselves some of the same questions that are asked of a young man applying for C. O. status. For example:

Describe the nature of your belief [in a Supreme Being], and state whether or not your belief in a Supreme Being involves duties which to you are superior to those arising from any human relation.

Under what circumstances, if any, do you believe in the use of force?

Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions.

The Green Circle Program, which had its start in 1957 under the aegis of the Race Relations Committee of Philadelphia Yearly Meeting, is currently featured not only in many parts of the United States (including Honolulu) but also in New Zealand, and now word comes that this ingenious and effective method of building friendly relations among children across formerly divisive barriers of race is about to make its debut in Japan. News of this development is contained in a

letter from Nicola Geiger of Central Philadelphia Meeting, now serving as volunteer "peace interne" at the World Friendship Center in Hiroshima, who writes that in the program she has planned for 7-to-12-year-old children "We will begin with the Green Circle Program. This will be in Japanese, but we will also teach English." (A full account of this program appeared in the FRIENDS JOURNAL of October 15, 1967.)

"The population of Friends in Nashville," according to Nashville (Tenn.) Meeting's report to the *Southern Appalachian Friend*, was "raised by about 800 percent" during the recent meeting there of the Friends World Committee's executive committee and the Southern Appalachian Association's Continuing Committee.

Three Friends in Madrid, meeting on the first Sunday in each month, accommodate overnight visitors in an apartment that they hope will one day become a Friends' center. Inquiries may be addressed to Josefina Fernandez, Ma de Guzman 22, Madrid, Spain.

Corrections. Two postscripts affecting orders for books reviewed in the March 15th JOURNAL have been received. *First:* Floyd Schmoer's *A Year in Paradise* is available only in the hardback edition at \$3.75; the original announcement said that there would also be a paperback at \$1.95, but this has not materialized. *Second:* Orders for Roy Clapit's *A Life I Did Not Plan* (\$2.00 plus eighteen cents postage) should not be sent to the publisher, but to the North Central Regional Office of the American Friends Service Committee at 4211 Grand Avenue, Des Moines, Iowa 50312.

The Resistance

MADFAD (Mothers Against the Draft, Fathers Against the Draft), a group of Friends and others in the Pacific Northwest, has issued a leaflet declaring that the draft law violates Americans' constitutional rights of liberty and of freedom from involuntary servitude. MADFAD urges patriots "to join any group dedicated to fulfilling the goals of democracy—constitutionally" and to "write and tell us what you are doing or will do for the cause" of insuring "that the Government shall not usurp the liberty and freedom of the citizens." MADFAD's address is 2308 N.E. 107th Street, Seattle, Washington 98125.

A Quaker pacifist, Neil Haworth of New Haven, Connecticut, faces a prison term for not revealing his assets to the Government and for refusing to pay his income taxes from 1963 to 1968 because of his religious scruples against taxes of which seventy per cent go for war purposes. Haworth, who formerly was secretary of Chicago's 57th Street Meeting and a staff member for the Friends Committee on National Legislation, figures that the sum he owes would pay for two seconds of the war in Vietnam. Supporting him in his campaign of resistance is the New England Committee for Nonviolent Action, Voluntown, Connecticut.

Pleasant Street Meeting of Worcester, Massachusetts, recently published in the *Worcester Sunday Telegram* a double-column anti-Vietnam-war protest signed by ninety-two members of ten Christian and Hebrew religious groups and a humanist organization.

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.

Letter to the Internal Revenue Service (an abridged copy)

Conscientious and honest taxpayers in all respects since we began paying taxes, we have criticized our government but have never wavered from it in times past when it did things in which we did not believe. We always accepted the fact that a government is a mixture of many ideals, of which ours is only one.

Now, in Vietnam, we see our government swept along by military thinking blind to political and historical realities. We are horrified by its power-oriented presence in Vietnam and by the resulting losses of American and Vietnamese lives. We would feel conscience-stricken if we failed to make our reaction known.

Letters to our congressmen and public demonstrations of disapproval have not been enough. We feel compelled by our consciences to perform the symbolic illegal act of withholding that part of the Federal telephone tax reinstated as a result of the war expenses in Vietnam.

Boulder, Colo. DAVID D. and BARBARA C. HOUGHTON

Tribute to a Courageous Archbishop

May I have space for a tribute to a Christian who, like the founder of his faith, was on the side of the weak, helpless, and oppressed? He was the late Right Reverend Joost de Blank, former Anglican Archbishop of Capetown, South Africa, who died in London on January 1.

When in 1957 Dr. de Blank was sent to South Africa he was (he said later) "determined to maintain a noble silence until constrained to raise my voice." When what he saw quickly changed that noble silence into far nobler speech, Dr. de Blank posted this notice in letters one foot high at the entrance of the Anglican Cathedral of St. George, one block from the South African Parliament: "This cathedral is open to welcome men and women of all races to all services at all times." Said Dr. de Blank: "I do not give a damn about my own career. My only concern is the future of Christian faith in Africa."

Friends need not be shocked by Dr. de Blank's strong language. If they feel uncertain, it will be salutary for them to recall specific instances in the ministry of their favorite rabbi, who, over 1900 years ago, was uncompromisingly opposed to hypocrites and enemies of the people, and whose speech and deeds, in their connection, were no less harsh and condemnatory than those of Dr. de Blank.

Pennsburg, Pa.

R. LESLIE CHRISMER

Hand-crafted Gifts from Malagasy

Wooden spears and a shield are among recently received gifts made by women of five Friends Meetings of Malagasy, formerly Madagascar. (In the plowshare department let it be added that lovely carved scenes of rice culture decorate the items, Friendly-fashion.) Other craftwork in the shipment includes doll hats and models, bags and purses, lace mats and edging, woven traycloths and placemats, children's woven hats,

raffia and grass baskets and fruit trays; carved wooden boxes, and tiny toy drums. Of special interest to musicians is a model valiha, an instrument of bamboo and strings, (Perhaps the original would be a hollow log?)

These and other African crafts will be exhibited at the Southern Appalachian Association of Friends' annual conference at Cumberland Campgrounds, Crossville, Tennessee, May 3-5. Proceeds from sales will go to the building fund for a new center Friends are hoping to erect in Tananarive, Malagasy, according to Edith Peetz, who writes that this emergent nation has many tasks and needs ahead.

Offered by the Quaker craftswomen but as yet unsent is a heavy 9" x 16" hollow carving of dark rosewood with trees and figures in relief. Suitable for electric lamp-fitting, the carving would cost about \$5.00 for postage alone. Would anyone like this Malagasy work? Also available are beautifully woven napkins and tea cloths.

Ewith Peetz adds that "Our Malagasy delegates to the World Conference of Friends had a wonderful and most inspiring time, although the language was a barrier."

Burnsville, N. C.

MARILYN NEUHAUSER

The Abortion Debate

Last September the Harvard Divinity School, in cooperation with The Joseph P. Kennedy Jr. Foundation, convened an international conference of scholars to undertake a scientific and ecumenical discussion of abortion and abortion-law reform. We have received many requests for information from this conference and have now prepared a basic volume which contains a survey of the latest statistical and scientific data, an analysis of the social, legal, and moral questions at stake, and a photographic essay relating various proposals for the interruption of pregnancy to the process of fetal development. Entitled *The Terrible Choice: The Abortion Debate*, this volume is available for 95¢ at many bookstores and newsstands. Alternatively, I will mail single copies to persons who request them from me directly and enclose \$1 to cover postage and costs.

Cambridge, Mass.

HERBERT W. RICHARDSON
Harvard Divinity School

Noncooperation and Adult Rigidity

I read Lawrence Scott's "Nonviolence: Ends and Means" [January 1st JOURNAL] with a sense of unreality shortly after being released from jail for sitting in at the Oakland Army Induction Center.

It seems useful to read Gandhi for what can be used in this day and in this country rather than as a framework to which people must be bound. Noncooperation is a viable part of civil disobedience. Going limp is not resisting arrest. Though I never have gone limp myself, I have seen it done with great dignity, the arresting force's dignity being increased to equal that of those who had gone limp. There can be no arbitrary rules. What does make the difference is the attitude of the people involved. One can refuse rules and regulations with a good spirit. The custodial people may not understand what goes, but they do not need to feel threatened either.

There seems [to be] a real danger in attempting to lay down rules without experience. No one who has not nonco-

operated can speak to the issue except in theory. Increasingly the young are experiencing. It just becomes another sad instance of younger people's being turned off by the rigidity of adults.

Waterford, Calif.

SAMUEL R. TYSON

Diversity, Integration, and Progress

In Noel Stern's letter about Friends schools (February 1st JOURNAL) he has put all his emphasis upon integration. In the article on Friends School in Detroit to which I objected [JOURNAL, October 1, 1967] the allegation was that our schools do not have diversity in their student bodies. Well, Friends schools do have diversity. There are other minorities than Friends and Negroes, and you do not measure the success of any school by figuring out the percentage of Negroes (or of Friends, either).

More important is what our schools are doing. When a student says in meeting that he came to the school with a set of prejudices acquired from family, friends, and neighborhood and has had them completely done away with, then we are making progress.

Schools which regard themselves as college preparatory cannot be social welfare agencies, but we can actively promote diversity. Surely our extensive programs of financial aid are so used.

There is no disagreement about what we all want. But let us measure our accomplishments in a logical way. Noel Stern's statistics, by the way, are out of date; he used 1963. Progress is being made, even in integration; we now have more than twice as many Negro students.

Philadelphia

JOHN F. GUMMERE, *Headmaster*
William Penn Charter School

Friendship Study Tour

Last summer I led a group of thirty-six professors, teachers, ministers, and others around the world. Wherever we could we attended Friends' meetings. We went into the homes of the people and met with government leaders. Everywhere we found almost unanimous opposition to United States action in Vietnam. People felt U.S. bombing and killing were not moral or Christian.

This coming summer I am going to lead a group all over Russia. We will also visit East and West Berlin. We will see top government leaders and will go into homes in every city, town, and village we visit. We will be gone from July 15 to August 15. Those interested should write to Jerome Davis, Friends House, Sandy Spring, Maryland 20860.

If the world is to be saved it will be through building friendship, not by warfare.

Sandy Spring, Md.

JEROME DAVIS

Isaac Hopper Material Wanted

I am collecting material on Isaac T. Hopper, a Quaker abolitionist, 1771-1852. I would be very much obliged to hear from anyone who has in his possession or knows the whereabouts of previously unpublished letters, journals, or other material written by or about Hopper.

372 East Gowen Avenue
Philadelphia

MARGARET H. BACON

"Membership of the Spirit"

Patricia Pollak's article in the January 15th JOURNAL suggests that the living relationship between an applicant and his Meeting be used as the criterion of membership.

What could be more real a test? How could we stay members if we were never or rarely ever with the other members in body or in long-distance communication? How could we apply or encourage others to apply for membership without a working knowledge of all the members and some commitment to follow the workings of the Meeting's business and spirit—in short, without being in the community?

If we as Friends are offering a search in the light together, those who wish to commit themselves through membership to that search will need no test of their spiritual background. If the applicant is dealing in his life with the worldly applications of the spiritual search, no one will have a problem knowing it; if he is not, everyone will know it.

We muddy our own water by being willing to let anyone join who applies for membership; we should be clearly ridiculous if we thought that any applicant was in the Meeting's community after, for example, merely five months of attendance at meetings for worship. We also fail to grasp membership of the spirit if, when a member moves away or gives up meeting attendance, we do not keep touch or, if we cannot keep touch, we do not see things as they are and drop the Friend's membership.

Membership of the spirit is the way to be truthful in our search for God's light within our souls—truthful, I believe, for applicants and truthful for those of us who are already members in various kinds of standing.

New York City

JOHN L. P. MAYNARD

More Uses of Retirement

Supplementing Beulah H. Waring's letter on "The Uses of Retirement" in the January 15th JOURNAL: A retirement home has two purposes—a place to *stay* and a place to *live*. A place to stay has to do with one's well-being: nursing and medical care, suitable food, appropriate recreation, a balance of companionship and privacy. It is important chiefly as it contributes to a place to live. Older people may not have outstanding energy, but they all have outstanding gifts—accumulated skills, talents, and wisdom—to share with others.

In a retirement home each can and must make a contribution to the welfare of the group, if only for his own peace of mind. Some may read to those who knit, whittle, or sculpture; some may tell stories to children in a nearby school or perhaps to their associates; some may write to their congressmen urging socially useful legislation; some may advise the uninformed. Others may minister to the depressed, advise the physically deprived, conduct classes in their respective fields—literature, weaving, shop, Bible, etc. Others may lead or join study or discussion groups to search for ways to contribute to the solution of society's problems.

Each may give of his or her best in exchange for some other's best; in so giving all will find life more rich and rewarding than ever before.

Foulkeways, Gwynedd, Pa.

BESS LANE

Coming Events

Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.

APRIL

15 to May 27—Every Monday at 8 P.M. at Pendle Hill, Wallingford, Pa.: lectures by Henry J. Cadbury on the origins, development, and religious bases of Friends' social testimonies. All invited.

17 to May 29—Every Wednesday at 8 P.M. at Pendle Hill, Wallingford, Pa.: lectures by Edgar H. Brookes, educator, writer, and senator from Natal and Zululand, telling the story of his life in Africa. Open to all.

19—Dorothy Hutchinson, international chairman of Women's International League, will speak at Foulkeways Auditorium, Gwynedd, Pa., 7:15 P.M., on "Religious Cooperation for Peace."

20—Western Quarterly Meeting at New Garden Meeting House on Newark Road south of Toughkenamon, Pa. Worship and Ministry, 9 A.M.; meeting for worship, 10; business meeting, 11; lunch, 12:30 P.M.; speaker on human relations and community action, 1:30. Child care provided.

20-21—Caln Quarterly Meeting, YMCA Camp Hilltop, Route 22 south of Downingtown, Pa. Theme: "Integrity in the Pressure Cooker, or How to Keep Your Ideals from Turning to Mush." Panelists: Robert Byrd, Charles Holtzinger.

21—Whitewater Quarterly Meeting, 176 E. Stadium Ave., West Lafayette, Ind. Meeting for worship, 10 A.M., followed by business meeting and carry-in dinner.

21—Millville-Muncy Quarterly Meeting at Muncy Meeting (Pennsdale, Pa., 3 miles north of Muncy). Meeting for worship, 10:30 A.M.; business meeting, 11:30; lunch, 12:30 (bring own place setting and a covered dish; beverage served by host Meeting); panel of local Meeting representatives, 2 P.M.

26—Philadelphia Quaker Women at Newtown (Pa.) Meeting House, 10:30 A.M. Speaker: Barbara Carnarius of Yearly Meeting Family Relations Committee. Topic: "A Contemporary Concept of Family Life."

26-28—Peace Institute of New York Yearly Meeting at Lake Minnewaska, N.Y. Speakers: Stephen Carey, Ross Flanagan, Dorothy Hutchinson, George Lakey, Staughton Lynd, T. Canby Jones. Subject: "Role of Friends in a Time of Violence." For information, write Elisabeth Leonard, 4 Poplar St., White Plains, N.Y. 10607.

27—New York Westbury Quarterly Meeting at 10 Schermerhorn St., Brooklyn, N.Y. Meeting for worship, 10 A.M.; Ministry and Counsel, 10:30, followed by business meeting. Bring box lunch. Beverage, dessert, and child care provided. Afternoon program.

28—Centre Quarterly Meeting at State College Meeting House, 318 Atherton St., State College, Pa. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Lunch served by host Meeting. Afternoon business and conference session.

MAY

3-5—Southern Appalachian Friends' Annual Conference at Cumberland Campgrounds, Crossville, Tenn. Theme: "Who's Got the Whole Wide World in Whose Hands?"

4-5—Concord Quarterly Meeting at Camp Hilltop, near Downingtown, Pa. Cost for entire weekend for those over 12, \$8; for ages 4-7, \$4; for children under 4, \$2. For reservations, write Patricia K. Holloway, 32 W. Street Rd., West Chester, Pa. 19380, or phone 1-215-399-0865.

4-5—Connecticut Valley Quarterly Meeting, New Haven, Conn. Discussion leader: Roland Bainton. Junior and Senior High program. For information, write Annette Donovan, 95 Handy Rd., Hamden, Conn. 06518.

5—Annual Spring "Circular" Meeting, 3 P.M., at historic Chichester Meeting House, located on Meeting House Rd., Boothwyn, Pa., between route 452 and Chichester Ave.

10, 11, 12—Visiting days at azalea gardens of Friends Hospital, Roosevelt Blvd. and Adams Ave., Philadelphia. Open Friday 4:30

P.M. until dusk; Saturday and Sunday, 11:30 A.M. until dusk. Cars may be driven through grounds; parking space limited.

11-12—Green Pastures Quarterly Meeting at Mill Lake Camp near Chelsea, Mich.

12—Friends Historical Association and Friends Social Union, joint spring meeting at Swarthmore (Pa.) Meeting House. Meeting for worship, 11 A.M. After lunch, visits to Friends Historical Library and Swarthmore's new McCabe Library. At 2 P.M., a talk on the Historical Library by Frederick B. Tolles, followed by Caroline Robbins on "William Penn's Legacy in His Writings."

Announcements

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

BIRTHS

BREEN—On December 29, 1967, at Stanford, Calif., a son, JOSHUA MICHAEL BREEN, to Michael and Myra Breen. The father and the paternal grandmother, Marjori Breen, are members of New York Monthly Meeting.

HIDELL—On February 5, in Poughkeepsie, N.Y., a son, BENNETT MIFFLIN HIDELL, to Henry Robinson III and Patricia Darling Hidell. The father is a member of Willistown (Pa.) Meeting, the mother of Kennett Meeting, Kennett Square, Pa.

NUTE—On February 17, in Kennett Square, Pa., a daughter, MELINDA ANN NUTE, to J. Thomas and Sandra Bernard Nute. The mother is a member of Kennett Meeting.

PINO—On March 25, a son, AARON DAVID PINO, to David and Carol Pino of Austin, Texas. The parents are members of Austin Meeting. The paternal grandparents are James and Ruth Pino of East Lansing (Mich.) Preparative Meeting.

SCULL—On March 3, a daughter, DEBRA LEE SCULL, to Robert and Diane Scull of Shippensburg, Pa. The parents and the paternal grandparents, Charles and Esther Scull, are members of Wrightstown (Pa.) Meeting.

SHORTLIDGE—On February 29, a daughter, AMY BETH SHORTLIDGE, to Justice and Doris Shortlidge of Paoli, Pa. The father and the paternal grandmother, Elizabeth J. Shortlidge, are members of Merion (Pa.) Meeting.

SMITH—On March 24, a son, RANDALL SCOTT SMITH, to Larry and Lynn Smith of Warminster, Pa. The parents and the paternal grandparents, Ivins and Esther Smith, are members of Wrightstown (Pa.) Meeting.

DEATHS

BORTON—On February 27, at Princeton, N. J., WILLIAM JESSUP BORTON, in his 89th year. A member of Stony Brook (Princeton) Meeting, he is survived by his wife, Mary Newbold Borton, two sons, a daughter, six grandchildren, and two great-grandchildren.

COLE—On February 24, at Eversgrove, Pa., H. RAYMOND COLE, aged 88, husband of the late Debbie Trivelpiece Cole. He was a member of Millville (Pa.) Meeting. Surviving are several cousins.

McVAUGH—On March 18, at Stapeley Hall, Philadelphia, ANNA E. McVAUGH, wife of the late Frank T. McVaugh. She was a member of Central Philadelphia Meeting.

SATTERTHWAITE—On March 6, at Foulkeways, Gwynedd, Pa., PAULINE EVES SATTERTHWAITE, wife of J. Paul Satterthwaite. She was a member of Horsham (Pa.) Meeting, and formerly of Plainfield (N. J.) Meeting. Surviving, besides her husband, are two sons, Franklin E. of Wellesley Hills, Mass., and J. Paul, Jr. of Kernersville, N.C.; a daughter, Ann S. Killen of Nantucket, Mass.; eight grandchildren; and a brother, Schuyler Eves of Gwynedd, Pa.

WALTER—On February 29, in Miami, Fla., HARRY J. WALTER, Sr., husband of the late Elsie Janney Walter and son of the late Milton and Minerva Taylor Walter. He was a member of Kennett Meeting, Kennett Square, Pa. Surviving are a son, Harry J., Jr. of West Chester, Pa.; two grandchildren; and two great-grandchildren.

MEETING ADVERTISEMENTS

NOTE: This is not a complete Meeting directory.

Arizona

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

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

California

BERKELEY—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-8725.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

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

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 — 2820 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 Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

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

STORRS—Meeting 10:45 a.m., Hunting Lodge Road. Phone Howard Roberts, 742-8904.

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. 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., in Sanford House, New College campus. Phone 922-1322.

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

Georgia

ATLANTA— Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. 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, 336-3003.

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. First-day School, meeting for 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.

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). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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 and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m.

MONADNOCK—Southwestern N. H. Meeting for worship, 3:45 p.m. The United Church Parish Hall, Jaffrey, N.H.

New Jersey

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

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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

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

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

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

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

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

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

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. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

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

New Mexico

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

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

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-8084.

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, suppers, 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 Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

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

OURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, David T. Smith.

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. For location of meeting contact Byron M. Branson, Clerk. Phone (513) 221-0868.

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

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

Oregon

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

Pennsylvania

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

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 Pennsylvania, 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-BETHLEHEM—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.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, Race St. west of 15th. 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: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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 5-6378.

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.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

West Virginia

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

Wisconsin

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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