

FRIENDS JOURNAL

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IN THIS ISSUE

We are obliged continuously to reachieve with our labor and with our sufferings all that we have inherited from those who have gone before us. . . . All the worst in the worst past can always return. But we should remember that it will always return under new conditions and, for that very reason, once we have again mastered it, we will find that it has lifted us to a higher and nobler plane.

—BENEDETTO CROCE

On a Rock

. *by Lawrence S. Apsey*

The Elimination of Directorship

. *by Maryhelen Snyder*

Visits to Whittier and Amesbury Meeting

. *by Louise Osgood Koopman*

Letter from Paris

. *by Wolf Mendl*

Internationally Speaking

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Internationally Speaking

Some Connections between Peace and Freedom

A FEW minor but not unimportant developments suggest some improvement in the climate of international relations.

(1) The Soviet Union has invited the International Labor Organization to make a firsthand study, in Russia, of Soviet Trade Union practices. The United States has given a similar invitation. Until now it has been very hard to know about the ways in which labor relations are managed in Russia; this invitation may be a step toward better information. The sharing of information has in itself some effect in the direction of correcting abuses.

(2) The Department of State has announced that it will no longer ask applicants for passports about their political connections. This follows the recent Supreme Court decision that the State Department does not have legal authority to refuse to issue a passport because of the applicant's political beliefs or associations.

Bitter opposition to the Supreme Court's decision has been expressed by Congressman Walter of Pennsylvania, who has introduced a bill to permit refusal of passports to certain kinds of individuals. The Supreme Court's decision did not discuss the question of whether the right to travel is a basic right of the citizen. It has long been taken for granted. In 1215, in Magna Charta, King John was compelled to recognize the right.

Another bitter criticism of the Supreme Court's decision was made recently by David Lawrence, editor of *U. S. News and World Report*, in his widely syndicated column. His criticism is based on the assumption that this country is engaged in a war, even if "cold," that withholding passports may be an important tactical resource in the war, and that the Department of State is a better judge than the Supreme Court of when and how such tactics should be used. This argument is a striking illustration of the connection of peace with freedom. David Lawrence, a champion of free enterprise, seems willing to accept a drastic impairment of the freedom of the citizen in his preoccupation with the conflict with Russia; and he seems to resist attempts to raise the conflict above the military level on which alone restrictions of freedom are justified—except in authoritarian countries like Russia.

The danger of preoccupation with the military aspects of the conflict with Russia was unintentionally revealed in a recent release from the Civil Defense Administration, which quoted the Director, in a summary of Federal Civil Defense plans, as saying: "Our chief deterrent to war will continue to be our active military capability." Even members of the staff of the National Security Council,

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FRIENDS JOURNAL

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Editorial Comments

A Sense of the Future

VISITORS to the 1958 World Fair at Brussels are having their surprises, as is to be expected. The business of any World Fair is to display not only attractive balance sheets of past and present achievements but also to illustrate the promises of the future with some concrete samples. Expositions are usually manifestations of human pride. Yet London's "Great Exhibition" (1851) caused Dostoevski to break out in dire prophecies about the apocalyptic future of materialistic Europe. The 1851 Exhibition left even the Duke of Wellington in a somewhat skeptical mood as to its effect upon the thinking of mankind. The Belgians, with a record of ten World Fairs preceding the present one, have learned how to manipulate the minds of visitors and have added this year a new note to the stock arrays of the past. The modern visitor is more critical than former ones, who apparently were capable of forgetting political assassinations, wars, and slums when confronted with the latest electrical gadgets, daring roller coasters, and oversized ice cream cones. Times have changed, and even the gigantic chocolate candy weighing 300 kilograms which Leningrad workers of a bonbon factory donated to this Fair will hardly restore to harassed European visitors the lost sense of life's sweetness. This time the exhibitors, including architects like Le Corbusier, have somewhat toned down their love for superlatives. They have even gone so far as to display some of the most pressing problems plaguing people everywhere. The pavilion of *Time*, for example, under the slightly self-conscious title of "American Idealism in Action," shows pictures and graphs from the areas of slum clearing, interracial tensions, and soil conservation, giving also an honest account of problems which are as yet unsolved as well as those for which some solutions have been found.

Technology and the sciences everywhere display their impressive achievements to the 30 or 40 million visitors expected to enter the 12 gates of *Expo 58*. But the Belgian government has made a special effort to explain to them that "the most beautiful buildings of the exposition will not be those inspired by money or power but certainly those in which the presence of man can be sensed." An official booklet openly speaks of modern

man's anxieties and says, "... Of the world's 2½ billion inhabitants one and a half billion do not have enough to eat although our means of production should allow us to satisfy even greater needs. . . ." The text warns against false complacency, the kind of specialization that forgets the human factor, and reminds us that civilizations of the past always perished when they believed themselves to have achieved the crown of success. Such a hint, necessary as it is, comes as a surprise to the many who visit the Fair largely to catch a glimpse of our future, of the atomic age, and of space conquests. The humane note at Brussels still leaves room for optimism and the justified pride which many displays at the World Fair evoke. The symbol of the next Exhibition, to be held in Paris in 1964, is the sun circled by numerous planets. Whatever it may include, the Paris Fair, again, cannot afford to forget an appeal to man to turn inward and concern himself as much with his fellow man as with technology.

In Brief

From 1951-1955 the world's population increased at the rate of 118,000 a day, with a total increase of about 172 million people. World fertility has fluctuated very little during the postwar years. Only in Japan has there been a spectacular decline in fertility owing to a combination of abortion, sterilization, and birth control.

Enrollment in United States Roman Catholic secondary and elementary schools has risen from 854,523 in 1900 to 4,415,691 in 1957. The corresponding figures in public schools are 15,503,110 in 1900 and 32,734,000 in 1957.

Leading Catholics are critical of the educational level of the membership of their church. Only ten Catholics are among the 96 Senators, although our population is one-third Catholic. Of the 50 greatest business leaders in the U. S. quoted by *Forbes* magazine, only two are Catholic, and one of these, Henry Ford, 2nd, is a convert.

In 1957 UNICEF (United Nations Children's Fund) completed its eleventh year of service to the world's children. During 1957 more than 45 million children and mothers benefited from disease control and nutrition programs aided by the Children's Fund.

On a Rock

By LAWRENCE S. APSEY

IT is meeting for worship, and I am one of fifty people sitting in silence, our attention centered on the overbrooding Spirit. The silence creeps in upon me like the breath of snowflakes falling on a winter's night. My consciousness expands into the vastness of the universe, which seems to gather all present into one living organism. It speaks to us, not in terms of blind power and the destructive violence of atomic fission, but in terms of ageless evolutionary forces controlled by a beneficent intelligence which ultimately guides all life into harmonious creativeness. We are filled with yearning to identify ourselves with this intelligence in creative service.

What was the genesis of this reaction? For me, it was not the outgrowth of religious doctrine or observances, nor of scriptural study or interpretation. Rather it has grown out of experiences in the silence, beginning with a youthful episode many years ago.

We summered at a camp comprising a number of cottages scattered along the wooded shores of a New England lake. There were meeting rooms in some of the cottages, where the young folk gathered for social activities in the evening, after which they would return to their cottages, singly and in groups, along wooded trails. Since our cottage was at the end of the camp, I had a fifteen-minute walk alone, guided by a flashlight, over steep slopes studded with rocks and tree roots. There were strange and inexplicable sounds, and in my flashlight's beam the leaves cast weird shadows. A chipmunk dashed chattering across the dead leaves, sounding more like a stampeding herd of elephants to my startled ears. My imagination peopled the darkness with unknown fears, and, as the trail turned from the lake shore and plunged into deep forest, I felt an impulse to run.

"Now this is very silly," I told myself. "I have walked this path a hundred times in daylight and never met anything more terrifying than a tree toad or a chipmunk. There is nothing to be afraid of." And just to prove it, I put out my flashlight and sat down upon a big flat rock, determined to become acquainted with the dark.

Everything was very still. The lake was calm; no ripples lapped the shore. Spasmodically, a breath of air rustled the leaves and stirred across my cheek. My ears

were like radios. They reached far across the lake to pick up the bumping of the keel of a canoe as it was pulled up on a dock, and then to the swamp at the end of the cove, where the frog orchestra was deeply engaged in the cadences of its own peculiar "Moonlight Sonata." The shrill overtones of the flutes and piccolos were almost drowned out by the resounding seesaw of the bass viols and the tubas. As soloist, a distant whip-poor-will blended his weird, persistent song with the frog sonata. Far away, a faint splash told of a fish feeding on surface insects. Crickets chirped, and a faint drone of insect airplanes passed my ear. My eyes caught the steady light of a few bright stars as I peered up past the treetops to the infinity beyond.

I stretched out my hand and touched the rough, solid trunk of a tree. Here was something hard and matter-of-fact. Yet I knew that underneath the bark and through the fibers of this trunk climbed the sap, the mineral-laden moisture, to nourish the growth of living cells in thousands of leaves. I became aware that this was but one of hundreds of trees which surrounded me, each tree bearing thousands of leaves and each leaf composed of myriads of cells—all living, growing, silently reproducing themselves continuously. I realized that the same process was going on in the trunks of the trees and the countless bushes and plants around me. Here in this one strip of woodland, I thought, the production of cells far outstrips the total production of all the factories of men; and unlike most factory production, it is noiseless!

Suddenly I was overwhelmed with the thought that I sat there, a pinpoint in an organic matrix of life: the cells, the leaves, the trees, the weeds, mosses and grasses under foot, the myriad insects in the air about me, frogs and fishes in the water, worms and beetles under the ground, birds in the trees, toads and chipmunks on the land. All these living things, in turn, were enfolded by the air or water from which they drew life-giving qualities. As I breathed quietly in the silence, I realized that this same air, which sustained the surrounding life, was passing in and out of my lungs, imparting itself to my bloodstream and traveling all through my body. I felt myself to be, both physically and spiritually, part of a continuum of life. From my heart to the infinity beyond the stars was one great harmonium of activity. I knew that even the rock on which I sat, though not scientifically classified as "life," was composed of billions of molecules and atoms in rapid, perpetual motion. So were the air, the water, and the stars.

The incredible aspect of it was that, sitting at the

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heart of such a maelstrom of activity, I was at peace. No babble of sounds nor bustle of activity disturbed it. Nothing was straining to get anywhere. The sounds intensified the silence until it became foreground against the background of night cadences. These blended in a harmony that was the soul of peace.

My heart swelled in gratitude as I knew that whatever this life continuum was, I loved it with a love I had never known before. I felt it to be beneficence incarnate. As the silence deepened and the peace grew more profound, I seemed to be surrounded and nourished by infinite love. The leaves of the trees were whispering that they loved me. The air caressed me as it touched my skin. The frog sonata became a tender love song; and I felt that right here, on this rock, I belonged—yesterday, today, and forever. Here was home. Here I was safe in the boundless care of a father and mother whom I could not see, but could only feel—a father and mother whose presence I could never escape, whose love would enfold me always, everywhere.

Needless to say, I have never since been afraid of the dark or the woods and wilderness. To me they are old and beloved friends. But this is not the only way in which my life was changed by this experience. Heart-aches have come, bereavement, failures, humiliation, remorse for unworthy acts, crushing work burdens and pressures, and the vanishing of cherished dreams; but in these moments of crisis, I have reminded myself of the underlying harmony of which I became a part that night in the darkness. When I have been able to withdraw to the silence and reconstruct that experience on the rock, reassurance has come. I have realized that the beneficent organism of the universe still enfolds me; and at this point, the outward disturbances begin to vanish. Either they are rectified, or they prove to be stepping stones to some desirable outcome or accomplishment.

I have come to realize that the rock in the woods has been the foundation upon which I have built the house in which my life is lived.

The Elimination of Directorship

TO those who believe in the potentiality of each man to know the truth, it will not seem strange that the directors of a summer youth project should wish that the need for directorship might be gradually eliminated. In actuality this is a difficult end both to wish and to accomplish.

The wishing must be rooted in an attitude toward the person held by both directors and group participants. In our case the project, Quaker sponsored, had an ideological foundation in George Fox's concept of the inner light. Primary to the idea of the inner light is the belief that each person has something of God in him. Consequently, responsibility for the ends and means of a service project is rooted in a concern for truth.

During the summer we became increasingly aware that there were strong tendencies in human beings to forget and deny the inner light.

For us, the directors, the greatest temptations were, first, to bask in the warmth of group dependency and paternalistically solve the problems that were brought to us, and second, to become overburdened by a sense of responsibility for the smooth-running of the project.

The temptations facing group members varied greatly from person to person; we met them in and out of project life. Several members who expressed themselves easily in group discussions often forgot the importance of giving others encouragement to speak. One or two

girls were particularly admired for their willingness to take on an extra work load, and in the satisfaction it gave them, they neglected the value of having others share in the work. Many out of fear for the reception of their ideas rationalized that others would express the same ideas better. One boy who was greatly afraid of not appearing profound occasionally spoke with a false air of profundity on subjects he had thought about only superficially. A few were agreeable members without feeling the need for making a creative contribution of their own, not realizing that it is as wrong to deny that one is an important part as not to accept that one is only a part.

In these and other ways leaders and group members remain unaware of or purposely negate the inner light in themselves and others. If the belief in the individual goes beyond theory to a sense of deep participation, we will find it imperative to help the other to know and trust himself. The profoundest spiritual penetration of Dostoevski has been interpreted as his realization that in love "thou art" no longer means, "Thou art recognized by me as existing," but "I experience thy existence as my own, and in thy existence I again find myself existing."

As unique as this experience of love may be, only as we approach it can we with certainty act rightly. A boy may come to the directors asking if they and the group are disturbed or angry at his having drunk heavily

the night before. The leaders may condemn his behavior or reassure him; but only when they see him in living relationship to a creative power which is part of their own self-definition will they seek to help him know himself as loved, and look at his behavior without reference to group mores or to the standards of another, but solely as it relates to the end of being a person.

Another person may seem insensitive to group attitudes and moods, and consequently be considered obnoxious. Such a person in our group had suffered from the death of both his parents during his childhood and had experienced considerable racial prejudice. The group members may interpret their feelings to him or simply demonstrate their displeasure. But only when they see him as a person whose existence is important will they try consistently to help him discover the significance of himself and his relationship to others.

The group may encounter conflict with some members of the larger community, an occurrence not infrequent in our Southern project. The leaders may take it on themselves to interpret the project to its antagonists, or they may direct the group members to behave and speak in the way they, the directors, feel will best alleviate the antagonism.

On one occasion newspaper reporters came to us to seek information regarding a threatened strike in one company where some of the workers were greatly disturbed that a member of our interracial project had been employed. In retrospect we felt that it had been unwise for the directors to take the reporters aside to answer their questions. Although many of the group had been tense, it seemed important that they discuss their concerns openly with the reporters and the directors, and that together they decide their attitude toward this type of publicity.

Certainly when the directors see each person as potentially capable of relating himself to others honestly and creatively, they will thoroughly discuss conflicts with the group and help each person prepare himself to work with the community and to interpret the project to others.

Teachers, parents, and "authority figures" of all sorts will doubtless find that concern with individual freedom and responsibility will often be resisted and must be interpreted carefully. As we seek to control, so we seek to be controlled; and freedom, while giving life meaning, is, as Dostoevski's "Grand Inquisitor" pointed out, greatly feared and frequently escaped.

Unless freedom is founded on a concept of an inner light, it seems almost inevitably to lead to the chaotic, purposeless life. The concept of God in man is the root from which the elimination of directorship must grow.

It is a truth experienced profoundly by Kahlil Gibran, when he said,

Wise men have come to you to give you of their wisdom. I came to take of your wisdom.

And behold I have found that which is greater than wisdom.

It is a flame spirit in you ever gathering more of itself.

Leaders come not so much to give as to uncover the seed which is in others and themselves.

MARYHELEN SNYDER

Letter from Paris

JUDGING from the letters I have had, some of my friends entertained visions of me ensconced behind sandbags in my office, waiting for bottles, bricks, and other revolutionary missiles to come hurtling through the window. A few, conscious of my temperament, have besought me not to man the barricades.

The nearest I got to the barricades was at the great demonstration called by the republican parties on May 28. It was a huge flow of humanity from the Place de la Nation to the Place de la République under a gently swaying crop of banners and placards, all carrying the prescribed inscription, "Vive la République," that is, all except the occasional and illegal slogans like "Massu au Poteau" ("Club the Fat Leg") and "A bas de Gaulle" ("Down with de Gaulle"). The Communists were uninvited guests but made themselves quite at home. Their contingents and those of their fellow-travelers could be detected from the chants of "Les Fascistes ne passeront pas!" ("The Fascists Will Not Succeed"), "L'unité d'action," "Front Populaire!"

I was moved and wanted to march as well, but the need for dinner triumphed, and I remained a bystander. In this I probably reflected the attitude of most Frenchmen during those days; physical comfort and peace came first. Nonetheless, it was a people's demonstration which included politicians (no less than three ex-prime ministers), professors, students, civil servants, workers—firemen, transport workers in their uniforms, men from the factories in overalls—housewives; the young and the old; those who marched for the lark of it and those, like the inmates of the Nazi concentration camps, who were completely serious. There were Frenchmen of many shades of white, brown, and black.

They sang the "Marseillaise" and chanted republican slogans. They demonstrated their loyalty to an institution which was a bit remote. Nobody could be very enthusiastic about the record of twelve years of party government. Some reform was necessary, but they repre-

sented that section of the nation which is bitterly opposed to the authoritarian right and its strong-arm methods. Altogether it was a peaceful, good-humored, and friendly demonstration. Even the angry little man standing behind me, who suddenly shouted, "Vive de Gaulle!" only caused a few surprised and curious glances.

I went home excited. Two days later General de Gaulle began forming his government. A legally constituted ministry had been forced to give way, not because it had lost its parliamentary majority, but under the pressure of an insurrectionary movement. At the time when the general assembly was investing General de Gaulle with a grudging vote, the sky darkened over Paris, and great stabs of lightning were followed by mighty claps of thunder. I thought of *Macbeth* and *King Lear*; but if the storm signified anything, it remained to be revealed.

Countless words have already been written about the recent events and their meaning. It is not for a very private observer to add his share. At least the French have broken the British monopoly of phlegm at a time of crisis. Now there is much anxious peering into the future. We hear ugly noises from Algeria, and they are finding an echo here. The General is all rectitude and mystery. The left is searching its soul.

As Friends we should examine this breakdown of the democratic process, based upon the conception of personal responsibility. This is no isolated event, for in the Western world people are losing faith in their ability to cope with political problems and are turning to the strong men and the experts, a tendency which affects the very roots of our faith.

WOLF MENDEL

Visits to Whittier and Amesbury Meeting

By LOUISE OSGOOD KOOPMAN

NOT long ago I was invited to take tea with a Quaker friend in Chappaqua, New York. Chappaqua was originally a Quaker settlement and still contains two Quaker meeting houses.

My friend gathered together several of her neighbors and relatives to meet me, and when it was revealed that in my childhood I had known the Quaker poet, John Greenleaf Whittier, there was great interest and quiet eagerness to hear all that I could tell of these meetings and of Whittier.

To make these reminiscences credible, I am obliged to confess that I am now in the nineties. At the time of these visits with Mr. Whittier I was between eight and eleven years old, and my sister was about a year older. The several visits are somewhat jumbled together in my memory, but a few incidents stand out clearly.

In my childhood my mother sometimes took my sister and me to visit a bachelor uncle, a retired Unitarian minister, who lived in the old Fogg house in Kensington, New Hampshire. Kensington is only four or five miles from Amesbury, Massachusetts, where Mr. Whittier then lived.

Among the first things that my sister and I asked to do on arriving were to be taken to call on Mr. Whittier and to go to the Quaker meeting in Amesbury. Our

uncle, a romantic soul, who dabbled in poetry himself and could repeat many of Scott's poems almost from memory, was an old friend of Mr. Whittier's. Our eagerness to visit Mr. Whittier rose from the fact that "Barbara Frietchie" was our favorite poem, and, I imagine, the only poem that we knew from memory. It was our delight to recite it aloud when we were supposed to be tucked in bed, and our shouts of

"Halt!"—the dust-brown ranks stood fast.

"Fire!"—out blazed the rifle-blast,"

usually brought an older member of the family to silence us. I confess that I still get a thrill from those passages.

I fancy that Winston Churchill does, too, for I remember that in his history of the Second World War he mentions that during one of his visits to America, while riding through Frederick, Maryland, he asked if it were not the home of Barbara Frietchie. He was told that it was, and was shown her house, which he found to be far smaller than he had as a child imagined it. Then, as the group drove on to Washington, all the party recited together what they could remember of the poem. He adds with evident pride that he could remember more of it than any of them.

My uncle was a kind man who enjoyed these expeditions as much as we did. As soon as possible and always on a hot, sunny day, old Madge was harnessed, and we slowly made the hot trip to Amesbury.

I have a vague impression of some womanly presence welcoming us, but I was not especially aware of anyone

Louise Osgood Koopman, although not a Friend, has a sympathetic understanding of the ways of Friends. The early childhood experiences described in the article, which took place in the early 1870's, have stimulated in her a lifelong interest in Whittier.

but Mr. Whittier. As I picture these two little girls, timid but adventurous, I scarcely wonder that Mr. Whittier was kind to them.

To us he was a quiet, friendly presence, and we were not at all afraid of him. As I remember him, he was a tall, spare man—but to a child all men are tall—and clean-shaven at a time when most men were bearded. It was a quiet, kind face. Later on I somehow felt a likeness between him and a quiet, untroubled Abraham Lincoln.

I remember nothing about preliminaries. I wish I could remember that I sat on Mr. Whittier's knees, but it was Maidie who had that honor. Maidie was our favorite doll, a French doll, with real hair, and as she was our dearest treasure, we brought her to show to Mr. Whittier. He took her in his arms, admired her amiably, and remarked, "She has flaxen hair."

My brother, to our distress, had said that she had tow hair, so I thought gravely, "He calls her hair flaxen because he is a poet."

We two little girls sat side by side, gazing at him admiringly. He must have liked our appearance, for he praised our dresses and said that they were pretty. We were wearing sailor suits of gray, trimmed with a soft shade of blue, and gray hats with a touch of blue. They were pretty dresses, and I remember them to this day, perhaps because of Mr. Whittier's approval. I suppose they looked rather Quakerlike.

My uncle mentioned our enthusiasm over Barbara Frietchie.

This evidently interested Mr. Whittier, and he took us into the parlor. We must have been earlier in the sitting room. That was a pleasant, light, sunny room, and I recall the change to the dark parlor, open probably only on Sundays or for family gatherings.

We watched expectantly while Mr. Whittier took out of a closet a cane made of wood from Barbara Frietchie's house, and then two pieces of cloth, parts of dresses which had been worn by Barbara Frietchie. These were votive offerings from admirers.

We held the cane reverently and handled the pieces of cloth, one a plain green and one, I believe, purple in color.

Touched, I suppose, by our enthusiasm, Mr. Whittier cut tiny pieces out of the dress material and gave them to us. We were overjoyed, but I am sorry to say these pieces were long ago lost.

It must have been during another visit that Mr. Whittier took us for a walk in the garden. It was an old-fashioned garden with borders and long paths. My sister and I walked happily behind the older ones while they talked. But Mr. Whittier also picked flowers; and

so two, grateful little girls departed, each carrying a nosegay of flowers given her by her friend, Mr. Whittier.

I think that is my last remembrance of the kind poet.

We went several times to the Quaker meeting in Amesbury, but Greenleaf, as they called him, never happened to be present.

These meetings were exciting but rather awesome experiences. As the men and women sat apart, we did not have the protection of our uncle. There was no carpet on the floor, and our button boots made a horrid din on the hard boards as we walked down the aisle.

Then it was hard to keep from wriggling during the long silences while we waited for the Spirit to move. Unfortunately, the Spirit always did move my uncle. I do not know whether my uncle was the dullest preacher that the Lord ever made, but he certainly was the slowest.

As we belonged to a family of Unitarian ministers, it was no privilege to us to have a member of the family speak in public, and we could only solace ourselves by studying the Quaker bonnets around us. They were much like Shaker bonnets, only less flaring and closer, in quiet shades of gray and black. One, I remember, was brown. They were severe and plain but not unbecoming—certainly not to a young face.

One meeting I remember well. It was a Thursday meeting. Joseph and Gertrude Cartland, cousins of Greenleaf, were at the meeting and invited us to have dinner with them afterwards.

I do not remember what happened to my uncle while we waited for dinner. Probably he and Joseph Cartland talked, but I know that my sister and I sat side by side on a haircloth covered sofa. It seemed a long time.

Anyone who remembers haircloth knows how slippery it is and how prickly. This sofa had strong springs so that it humped up in the middle, and as our feet did not touch the floor, we were always slowly sliding down and pulling ourselves up, while the backs of our little legs were prickled. But we loved it.

I remember nothing about the dinner, but I am sure that it was a good one. I do remember vividly that a young man of the family afterwards took us for a row on the Artichoke River. It was a wonderful experience to the little girls. This was my first sight of a little river overhung with trees, and since then the Artichoke has always been my ideal of a small river.

Whittier, I found long afterward, has written a poem about Artichoke River.

I think that this is the last of my memories of Whittier and Amesbury Meeting. As I write them down, I scarcely wonder that my Quaker friends liked to hear them.

Paul Cuffee

By ZEPHANIAH W. PEASE

PAUL CUFFEE, a Negro, [was] born on Cuttyhunk in 1759, whence he came to the town of Dartmouth, and became famed as a master mariner, educator, defender of Negro rights and philanthropist. At the age of 16 he went on a whaling voyage, [and] in 1776 . . . the vessel on which he sailed was later captured by the British, and Cuffee was imprisoned in New York. Later he came to Dartmouth, and, with his brother, built a small trading boat. As he prospered he built larger vessels, schooners, in which he traded with the West Indies, Africa, and other foreign countries. In 1797, desirous of sending his children to school, he built a schoolhouse on his own property in Westport, as the town contended over the sort of school that would be desirable, and he offered free use of it to the inhabitants.

Some historians have given Cuffee the credit of bringing about the legislative enactment which enfranchised the colored people of this state. The facts appear to be that he did draw up and sign a petition to the legislature, setting forth that Negroes were subject to taxation without receiving in return the right of suffrage. But there is no record of its presentation to the legislature and it appears that in 1778 a state constitution was framed which conferred the right to vote. This constitution was rejected by the people, but in 1780 another draft containing the provision was adopted. The credit has been in controversy.

Cuffee married an Indian girl. He is described as tall, with straight hair, of light complexion, with dignity of mien. He learned in two weeks sufficient of the science to navigate his own vessels, of which he built seven.

Cuffee joined the Friends Meeting in Acoaxet in 1808. He four times received special certificates from this society [i.e., the Meeting] to far away places, twice bearing certificates with him to the coast of Africa. He was once sent with a certificate to Washington.

The Westport patriot was held in Dartmouth [sic].

The above selection is an excerpt from the pamphlet *A Visit to the Museum of the Old Dartmouth Historical Society*, written by Zephaniah W. Pease in 1932. The Old Dartmouth Historical Society is located on Johnnycake Hill, New Bedford, Mass. The excerpt was sent to us by Mildred A. Gould of Bethesda, Md., a member of the Friends Meeting of Washington, D. C., who supplies the following notes:

Cuttyhunk is one of the Elizabeth Islands out from New Bedford, Mass., in Buzzard's Bay.

William Rotch was a member of a prominent New Bedford family.

Dartmouth and Westport, with New Bedford, with which they are continuous, are all part of the original Dartmouth Grant from the Plymouth Plantation.

It is a tradition that he was once approached by a landlady and informed he would be served his dinner at a table separate from the white guests of the house. He arose with calmness and dignity, thanked her, and said he had already accepted the invitation of William Rotch to dine.

He owned in Westport a farm of 100 acres of fertile land, and a wharf where he built his ships. On all his voyages his vessels were manned by blacks. In the later years of his life he became interested in the Negro settlement at Sierra Leone. In 1811, on his brig *The Traveler*, manned by Negroes, he visited that colony and remained for two months, studying the condition of the colony and forming the Society of Sierra Leone, to promote its interests.

He died, a man of wealth, in 1817. Cuffee is buried in Central Village, Westport, where a monument was dedicated in 1913.

Internationally Speaking

(Continued from page 422)

while they believe that active military capability is now necessary as a deterrent to war, recognize that it is not sufficient. The spread of the idea, with all the resources of the Civil Defense Administration, that military measures are adequate safeguards against war is gravely dangerous. Such an idea encourages acceptance of impairment of basic rights, such as the right to travel, which at present indicate the difference between the free world and the Communist nations. It tends to do our opponents' work for them, if the notion of a struggle between free and Communist worlds is correct. It tends to aggravate the arms rivalry, which is itself an effective cause of war—even between nations not separated by an ideological gulf.

The maintenance of American freedoms and persistent efforts to make use of every opportunity for reducing tensions are at least as important as active military capability for defense against war and for victory in the struggle against tyranny.

June 27, 1958

RICHARD R. WOOD

Conference Issue

The reports about the June 23 to 30 Friends General Conference at Cape May and several of the addresses will be published in our July 26 issue (illustrated and enlarged). Order extra copies now by mailing us 25 cents per copy.

Friends Journal

1515 Cherry Street, Philadelphia 2, Pa.

Friends and Their Friends

Two Friends, Wilbert L. Braxton and Walter Scheider, will represent the American Friends Service Committee at a seminar on "Peaceful Uses of Atomic Energy and the Youth," to be held in Moscow August 1 to 8.

Wilbert Braxton, a member of the Gwynedd, Pa., Meeting, has been on leave for the past year from William Penn Charter School to direct the AFSC National High School Program and the School Affiliation Service. He left for Paris July 1 to spend a month with SAS workers and exchange students in France and Germany. During his two weeks in Moscow he hopes to explore the possibilities of affiliation between U.S.S.R. and U.S. schools. In August he will attend the SAS International Teachers Conference at Cerisy-la-Salle, France, and late that month he will go to Denmark to attend the conference of the International Liaison Committee of Organizations for Peace. He will return to his position as head of the Science Department at William Penn Charter School in the fall.

Walter Scheider, at the age of 28, is presently working toward his Ph.D. in Applied Physics at Harvard University. He is a member of the Society for Social Responsibility in Science, and immediately prior to and following the Moscow Seminar he will be attending the first national biophysics conference sponsored by the biophysics study section of the National Institute of Health, Massachusetts Institute of Technology. Here he will assist in the editing of the publication of the papers delivered at the conference. He is currently Consultant for Conference Program, MIT. Walter Scheider is a member of the Cambridge, Mass., Meeting. From 1954 to 1956 he was Program Director, Friends Service Association, Fallsington, Pa.

According to the statistical membership report of Ireland Yearly Meeting, which took place from April 30 to May 3 at Dublin, the membership of the Yearly Meeting is now 1,994. From 1897 to 1901 the average membership was 2,574; from that date on the membership declined regularly until 1952 to 1956, when the average rose to 2,005. In 1957 there was another decline of 17 members.

Eleven paintings by Hildegard Herbster, a member of Baltimore Monthly Meeting, Stony Run, have been accepted for the archives of the Museum of Heidelberg, Germany.

The Bureau of Prisons reports 121 C.O.'s were sentenced for the year ending June 30, 1957. One hundred ten were Jehovah's Witnesses, eight were "religious objectors," and three were "other objectors." "Other objectors" are "non-religious pacifists and individuals who appeared to have violated mainly because of strongly held views on social or political matters." The average sentence for Jehovah's Witnesses was 25.7 months; for religious objectors, 31.9 months; and for other objectors, 11.0 months. Sixty-one Selective Service violators who were not considered C.O.'s received sentences averaging 21.3 months.

Henry Scattergood, principal of Germantown Friends School, contributes the following to the June issue of *Meeting News* of Germantown Monthly Meeting, Philadelphia: "... the most important piece of school news is the retirement of Irvin C. Poley, Vice Principal. A graduate of Germantown Friends School in 1908, Irvin came to the school in the fall of 1913 and has been here ever since, except for a year in Chicago in 1927-28. During these 45 years Germantown Friends School has grown in size and in breadth and depth of its curricular offerings. This is not the place to go into the infinite number of ways in which Irvin Poley has contributed to the growth and development of the school. Suffice it to say that his imagination, his idealism combined with practicality, his kindness, his generosity, and his humor are qualities that come to mind immediately. Germantown Friends School has benefited immeasurably over the years from Irvin C. Poley's untiring energy and concern for the welfare of each individual student and teacher. We are glad that he will continue his relationship with Quaker education and especially our school as Director of the Teacher-Training Program of the Friends Council on Education."

Amos J. Peaslee, Deputy Special Assistant to the President with the personal rank of Ambassador, has at his own request terminated active duty in this service. He will be retained in his commission on a consultative basis so that officials of the Department of State can confer with him on aspects of international law and organizations with which he is especially familiar. Part of President Eisenhower's letter to him reads: "As you conclude the assignment you undertook nearly two and one-half years ago, I send you my personal thanks for your dedicated efforts in advancing the cause of disarmament. Though the goal remains to be achieved, you should take much satisfaction both from the knowledge that progress has been made and from your own contribution to developing the solid foundations necessary to the effective disarmament agreements we are striving to attain."

Last fall Amos Peaslee attended the sessions of the Subcommittee of the United Nations Commission on Disarmament held in London. From 1953 to 1956 he was Ambassador to Australia. He is a member of Mickleton Monthly Meeting, N. J.

According to the April-June issue, 1958, of *Indian Truth*, published by the Indian Rights Association, Inc., 1505 Race Street, Philadelphia 2, Pa., two Indian women were honored as Women of the Year in their respective states. Mrs. Annie Wauneka of Klagetoh, Arizona, was named Arizona Woman of the Year by the Arizona Press Women's Convention. She is a member of the Navajo tribe, in whose concerns she holds a leading position, and is also active in many public affairs of her neighborhood. Mrs. Margaret K. Beauchamp Breuer of Fessenden, North Dakota, was chosen the 1958 Mother of the Year for her state by the North Dakota Mothers' Committee. She is a member of the Arickara tribe and a teacher in the Federal Indian Service.

Wolfgang M. L. Mendl, Quaker International Affairs representative in France, whose earlier "Letters from Paris" were published on pages 344 and 393 of the FRIENDS JOURNAL, has been appointed resident representative of the Friends World Committee for Consultation to UNESCO. Wolf Mendl is appointed as the successor to Josephine Noble, who has left Paris. His address is International Quaker Center, 110 Avenue Mozart, Paris 16e.

Wolf Mendl's background includes experience as Coordinator of Seminar Programs in Japan for two years, from January 1, 1955; teaching, as well as serving as Assistant Master, in English schools; and considerable work with seminars overseas. Born in Berlin, he has been associated with seminars in Germany. He is a Friend. In 1953-54 he taught at Pendle Hill.

Willard S. Elsbree, a member of Swarthmore Meeting, Pa., has been appointed Director of the Division of Administration and Guidance and Acting Head of the Department of Educational Administration at Teachers College, Columbia University. Dr. Elsbree is an authority on the economic and professional status of teachers. He has served as a consultant on teacher-salary and staffing problems for many cities and organizations. He joined Teachers College as an assistant professor in 1928.

More than 3,000 delegates from 60 countries have already registered for the 14th World Convention on Christian Education in Tokyo, Japan, August 6 to 13 of this year. Esther Holmes Jones, Philadelphia, will represent the Friends General Conference Committee on religious education. Bishop Otto Dibelius, valiant fighter for religious freedom, will give the major address at the evening session of the convention on Thursday, August 7, on the subject "Totalitarian Youth Training—A Challenge to the Church." Other speakers will include Bishop Shot K. Mondol of India, Bishop Sante Barbieri of Argentina, Professor Christian Baeta of Ghana, Professor G. Baez-Camargo of Mexico, Dr. Gerald E. Knoff of the U.S.A., and the Rev. John Havea of the Tonga Islands in the South Pacific.

The theme of the convention is "Jesus Christ, the Way, the Truth and the Life."

The Sixth Scott Paper Company Foundation Award at Swarthmore College was given this year to Edward Hayes of Downers Grove, Illinois. Edward Hayes, a junior economics major, will receive \$1,000 for each of his last two college years. Swarthmore College will receive \$1,000 each year an award is in effect.

To be eligible for the award, the student must have signified his intention to enter business and must have demonstrated in both classroom and extracurricular activities those qualities associated with Rhodes Scholars—scholastic ability, character, personality, leadership, and physical vigor. Award recipients are chosen by a College-Student-Faculty committee. Previous winners were Henry Bode, 1955, Larry Shane, 1956, Tom Glennan, 1957, John Hawley, 1958, and William Poole, Jr., 1959.

Norman Lansdell, an English Friend, is the author of a new Penguin Special, *The Atom and the Energy Revolution* (2s. 6d.). "The book discusses the use of atomic radiation, the atom and its energy, sources of natural materials for atomic energy development, and the way atomic energy is being exploited by various countries today."

Copies of the 1958 *Proceedings* of Philadelphia Yearly Meeting have been printed and distributed to all Monthly Meetings in Philadelphia Yearly Meeting. If others are interested in copies, they should apply to the Philadelphia Yearly Meeting office at 1515 Cherry Street, Philadelphia 2, Pa.

Martin Foss, who retired in June as Professor of Philosophy at Haverford College, has begun a trip around the world. He will spend several months in India to fulfill a lifelong ambition to obtain a deeper understanding of the religion and philosophy of that country. India's Vice President and an outstanding Indian anthropologist have offered to introduce him to spiritual leaders during his stay.

Early in 1959 a two-month lecture tour of England has been arranged for Martin Foss by the Rowntree Trust, after which he will visit Scotland. His itinerary also includes visits with his sons in California and Paris. He plans to return to Haverford in June, 1959.

Maude Muller, a member of Providence Monthly Meeting, Media, Pa., and Chairman of the organization, Art for World Friendship (see FRIENDS JOURNAL, January 18, 1958, page 41), reports that in 1957 this organization "had 39,648 pictures flowing in and out of headquarters." There have been 31 exhibitions held in various parts of the world, five of them outside the United States, viz., in England, South Africa, Australia, Austria, and New Zealand. At the close of 1957, 48 countries and territories were represented in AWF. The most recent additions to the list were Turkey, Trinidad, and Greenland.

Maude Muller's address is P.O. Box 483, Media, Pa.

Lois Phillip, a British Friend, offers "A Plea for Music" in the May, 1958, issue of *Reynard*, the London magazine of the Quaker Fellowship of the Arts (obtainable from Olwyn Nisbet, 51 Glenhurst Avenue, Bexley, Kent; 9d. per copy). Among her suggestions is the following: "If a concert could be given during Yearly Meeting, a concert, shall we say, in the manner of Friends, and given by fine artists, several of whom we are fortunate to have amongst our members, it could reach out into the very depth, sweeping us into the realms of worship, and renewing us, as sometimes only music can, before we returned deeply refreshed to our valued sessions. It could be, of course, something very far removed from the merely pleasant interlude that has been perhaps the only association in the minds of many with 'music during Yearly Meeting.'"

Gerhard Friedrich has been appointed head of the English Department at Cedar Crest College, Allentown, Pa., and chairman of the College Entrance Examination Board's advanced placement program in English. He served recently as College English Consultant at a Pennsylvania state conference on the improvement of instruction and will serve in the same role at a New York state conference. His latest publication is Pendle Hill Pamphlet No. 98, *In Pursuit of Moby Dick: Melville's Image of Man*.

Letters to the Editor

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

Richard Wood's letter, in your issue of May 31, criticizing the Temperance Committee's support of a bill to prohibit liquor advertisements through the mails, seems to me founded on a completely false analogy. He compares the publicizing of Friends' views or the American Friends Service Committee advertisements seeking financial support for their work with the trade advertisements, directed solely to personal profit, of the liquor trade.

There is surely no comparison here.

He says, in support, "Freedom means freedom. Any reduction of freedom is likely to be contagious." Does he realize that liquor advertisements point directly to freedom to join the ranks of the alcoholics? Of these, I read in your next issue, there were 4,700,000 in the United States in 1955.

I believe, on the contrary, that the next great task before temperance reformers will be to check the advertisements, now so universal, often entirely mendacious (polite word for lying), put before us, and paid for, by the uncounted millions of the liquor trade.

Street, Somerset, England

ROGER CLARK

In the report entitled "Byberry Friends Celebrate the 150th Anniversary of Their Meeting House," which appeared in the June 28, 1958, issue, I wish to change the sentence, "The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 101 years ago . . .," to "The father of Peter was Mordecai Yarnall, who wrote of a voyage to England 201 years ago . . ." Mordecai's letter is dated "This 7th day of the 9th month, 1757."

Abington, Pa.

FRANCES RICHARDSON

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

JULY

19—New York—Westbury Quarterly Meeting at the Westbury, N. Y., Meeting House, Post Avenue and Jericho Turnpike. At 10 a.m., Ministry and Counsel (business session); 10:30, meeting for worship and business session; 2 p.m., Gilbert Kilpack, former Director of Studies at Pendle Hill, will continue the speakers' topic of

the last two Quarterly Meetings: "The Holy Spirit and the Meeting for Worship." Please bring box lunch.

19—Western Quarterly Meeting at West Grove, Pa. At 9 a.m., Meeting on Worship and Ministry; 10, meeting for worship (children's meeting at London Grove, Pa.); 1:30 p.m., Young Friends and the Peace Testimony. Francis G. Brown, Ernest Kurkjian, and Charles W. Wood are expected to be present. Lunch will be served.

20 and 27—Meeting for worship at Old Kennett Meeting House, Pa., on Route 1, three miles east of Kennett Square, 10:30 a.m.

23—Millville—Muncy Quarterly Meeting at Elkland, Pa., 10:30 a.m. 25 to August 1—New York Yearly Meeting at Silver Bay, N. Y. Worship, Bible study, business, reports, discussion, recreation. Speakers, David Henley, Calvin Keene, and Leonard Kenworthy.

26—Chester Quarterly Meeting at Third Street Meeting House, Media, Pa., 3 p.m. Meeting for worship followed by business; address by Sanky Blanton, President of Crozer Seminary. Evening session under the care of Gordon Lang; short film on Family Work Camp activities.

AUGUST

6 to 10—Pacific Yearly Meeting and Pacific Coast Association at the University of Redlands, Redlands, Calif.

8 to 13—Baltimore Yearly Meetings, Homewood and Stony Run, at Western Maryland College, Westminster, Md. Carey Memorial Lecture, Sunday evening: Moses Bailey, "Prophecy—Then and Now."

BIRTHS

DAHL—On April 30, to Hermann M. and Mary Elizabeth Tomlinson Dahl of Chadd's Ford, Pa., a son, BRIAN LEWIS DAHL. He is the sixth grandchild living of Carroll M. and Hanna W. Tomlinson of Abington and Gwynedd Meetings, Pa., and the fifth living grandson of Elisabeth Dahl of Baltimore, Md.

HAMMARSTROM—On June 8, to Eric C. and Dorothy W. Hammarstrom, their second daughter, SIRI HAMMARSTROM. Siri's father is a member of Somerset Hills Monthly Meeting, Bernardsville, N. J.

OTSUKA—On June 8, to Jim and Eva Otsuka, a son, MARK HIDEYO OTSUKA. The parents are members of Los Angeles, Calif., Meeting.

DEATHS

HULL—On July 4, after a short illness, HANNAH CLOTHIER HULL of Swarthmore, Pa., in the 86th year of her age. Surviving are her daughters, Mrs. Charles B. Roberts and Mrs. Mary Clothier Hull O'Fallon; her sisters, Mrs. T. H. P. Sailer of Englewood, N. J., and Mrs. John R. Maxwell of Bryn Mawr, Pa.; her brothers, Isaac H. Clothier, Jr., of Radnor, Pa., and William Jackson Clothier of Valley Forge, Pa.

LIPPINCOTT—On June 15, in the Osteopathic Hospital, Philadelphia, ELIZABETH B. LIPPINCOTT, in her 84th year. She was a member of Moorestown Monthly Meeting, N. J. Surviving is a sister, Ada M. Lippincott.

PYLE—On June 28, ELIZABETH PYLE of Washington, D. C. She was the daughter of the late Frederic B. and Ellen Passmore Pyle.

Frances H. Cronk

A memorial service for Frances H. Cronk was held at the Quaker Road Meeting House, Chappaqua, N. Y., on June 22. For thirty years she and her husband, Nathaniel E. Cronk, lived in nearby Pleasantville, N. Y., and three years ago they moved to East Lansdowne, Pa., where she passed away on May 30, 1958.

All who knew her loved her quiet but forceful way of living a truly Christian life. She was a devoted member of Chappaqua Meeting and a teacher for some years in the First-day school. For many years she was an Overseer of the Meeting and a member of Ministry and Counsel. Beside her husband she is survived by a daughter, Louise H. Cronk of Providence, R. I.; a son, Elwood Cronk of East Lansdowne, Pa.; a grandson, Alan Cronk; a sister, Mrs. Frank Rocker of Port Leyden, N. Y.; and several nieces and nephews.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

TUCSON—Friends Meeting, 129 North Warren Avenue. Worship, First-days at 11 a.m. Clerk, John A. Salyer, 745 East Fifth Street; Tucson 2-3262.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Ferner Nuhn, Clerk, 420 West 8th Street.

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

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 36 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1369.

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

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

BOULDER—Meeting for worship, 11 a.m. Location variable; call Clerk, HI 3-1478, for information and transportation.

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

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

DISTRICT OF COLUMBIA

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

FLORIDA

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 218 Florida Union.

JACKSONVILLE—Meeting for worship and First-day school, 11 a.m., Y.W.C.A. Board Room. Telephone EVergreen 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk; TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 812 South Lakeside Drive, Lake Worth.

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

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Telephone BUTterfield 8-8086.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 8-7776).

IOWA

DES MOINES—South entrance, 2920 30th Street; worship, 10 a.m., classes, 11 a.m.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 423 S. First St.; phone TW 5-7110.

LOUISIANA

NEW ORLEANS—Friends meeting each

Sunday. For information telephone UN 1-1262 or TW 7-2179.

MARYLAND

ADELPHI—Near Washington, D. C., & U. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

AMHERST—Meeting for worship, 10 a.m., Old Chapel, Univ. of Mass.; AL 3-5902.

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

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

MICHIGAN

ANN ARBOR—Meetings for worship at 10 a.m. and 11:30 a.m. Sunday school for children at 10 a.m., adult discussion group, 11:30 a.m.

DETROIT—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. Visitors phone TOWnsend 5-4086.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Richard P. Newby, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

MISSOURI

KANSAS CITY—Penn Valley Meeting, unprogrammed, 10:30 a.m. and 7:30 p.m., each Sunday, 306 West 39th Street. For information call HA 1-8328.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone TA 2-0579.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

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

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

PLAINFIELD—Watchung Avenue & Third Street. Worship, 11 a.m. Visitors welcome.

RIDGEWOOD—224 Highwood Ave., family worship, 10:30 a.m., meeting and First-day school, 11 a.m. (July & August, 7:30 p.m.).

SHREWSBURY—On Route 35 south of Red Bank, worship, 11 a.m. Telephone SH 1-1027, S. E. Fussell, Clerk.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

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

BUFFALO—Worship, Sunday, 10:30 a.m., 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.). Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 144 East 20th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.

Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

PAWLING—Oblong Meeting House, Quaker Hill, meeting for worship at 11 a.m., First-days through August 31.

SCARSDALE—Worship, Sundays, 11 a.m., 133 Popham Rd. Clerk, Frances Compter, 17 Hazleton Drive, White Plains, N. Y.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 11 a.m., 3601 Victory Parkway. Telephone Edwin Moon, Clerk, at JE 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

PENNSYLVANIA

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

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

LANCASTER—Meeting house, Tulane Terrace, 1 1/2 miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

LANGHORNE—Middletown Monthly Meeting, Sundays, 11 a.m., June 15 through August; care of small children provided.

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m., Central Philadelphia, 20 South 12th Street.

Chestnut Hill, 100 East Mermaid Lane. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Unity and Wain Streets, 11 a.m. Germantown, 47 W. Coulter Street, 11 a.m.

Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

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

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

PUERTO RICO

SAN JUAN—Meeting, second and last Sunday, 11 a.m., Evangelical Seminary in Rio Piedras. Visitors may call 6-0560.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Esther McCandless, JA 5-5705.

TEXAS

AUSTIN—Worship, Sundays, 11 a.m., 407 W. 27th St. Clerk, John Barrow, GR 2-5522.

DALLAS—Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 North Central Expressway. Clerk, Kenneth Carroll, Department of Religion, S.M.U.; FL 2-1846.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 9:30 a.m., 232 University Street.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MElrose 9983.

VIRGINIA

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

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

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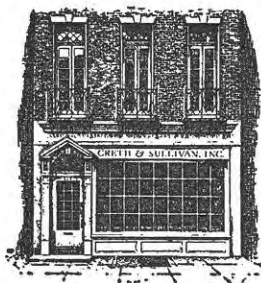
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