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*Beacon Hill Friends
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(See page 418)*

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***S**TAND apart at times from outward observance and the spoken word, and in the spirit of inward worship weigh your life, observe its trend, realize its purpose. Give your soul room to grow.*

—JOHN WILHELM ROWNTREE

FRIENDS JOURNAL



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UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

Three Generations with the AFSC

AN informal check in the Service Committee's national office reveals at least eight present workers whose families have had three generations of service under the red and black star.

Going to Vietnam this summer under the Youth Services program is Howard Evans, whose father, Nathaniel, served in the Foreign Service Division after World War II. His grandfather, Harold Evans of the AFSC Board (formerly its chairman), was in the first German child-feeding unit and was an AFSC commissioner for Germany in 1941.

Heading the Youth Services Division program in Vietnam is Peter Ewald, whose grandfather, Charles, worked for the AFSC during the Spanish Civil War. His father, Victor, was formerly in the Columbus (Ohio) Regional Office.

Also Vietnam-bound is Richard Johnson, whose aunt, Marjorie, was in the Reconstruction Unit in France after World War I. His daughter, Melissa, has served in an AFSC work camp; his brother, Paul, directs the European Conferences and Seminars Program.

Peggy Bacon, counselor in a work camp this summer, is a granddaughter of Francis and Edith Bacon, directors of the German child-feeding unit in 1921-22. Her father, S. Allen Bacon, served with Student Peace Service in 1940 and was director of U.S. Projects from 1950 to 1953; her mother, Margaret, is the AFSC's director of press relations; her brother, Peter, is a student in France under the AFSC School Affiliation Service.

Gayen Thompson, a secretary in the Philadelphia office, is the granddaughter of Bernard Waring, who directed work in the coal fields in the early 1930's. Her father, H. Eastburn Thompson, was killed when on an AFSC mission at the end of World War II. Edith Wallace, formerly of the AFSC but now with the Friends Service Council in London, is a great-great niece of Lucy Biddle Lewis, one of the Service Committee's founders; granddaughter of Hannah Lewis Bunting, for many years Homer Morris' secretary; and daughter of Susan Wallace of the AFSC finance office.

The directors of the AFSC's Davis House in Washington, Burns and Elizabeth Scattergood Chalmers, are the parents of Tom Chalmers, a former work camper. Elizabeth's father, Alfred Scattergood, was first director of the German child-feeding work. Her brother Henry, who was in the AFSC's Lisbon office during World War II, is on the AFSC Board. Three of his children have been work campers.

Christopher Nicholson of the Personnel Committee is one of an extensive AFSC family. His father, Vincent, was the Committee's first executive secretary; his grandparents, Edgar and Rhoda, went to Russia for the AFSC in 1923; his brother John, his sister Carolyn Nicholson Terrell, his aunt Caroline Nicholson Jacob, and his uncle Francis have all served in AFSC projects, as have Francis Nicholson's daughters and his wife, Evelyn, a volunteer in the national office.

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Spiritual Allergy, or Diversity Without Hives

A GUEST EDITORIAL BY CARL F. WISE

ONE might begin this consideration by asking, with a bow to the Back Benchers, "Are you taking more ideas in, but digesting them less?"

If you are, you are probably suffering from allergic symbolitis, an inflammation of the psyche caused by abrasive names, such as *communism*, *evangelical*, *hawk*, *peacenik*, *do-gooder*. Since this is not an exhaustive list, do not assume immunity. The symptoms are erect hackles, a reddening of the skin, and in severe cases bulging eyes, occurring shortly following ingestion. Milder cases are indicated by a mere squirm, although there may be itching in the throat for several hours afterwards. Usually, the symptoms will disappear if the patient is kept quiet.

You won't find this disease listed in any do-it-yourself medical book, but it is nevertheless real and is no laughing matter. No one can count how many of the world's ills grow out of the common habit of accepting the symbol for what it symbolizes, but the total must be stupendous. Consider as a beginning the category of fetishes. "Civilized" people marvel at the power exercised upon a "savage" by a poor, unrecognizable, pin-stuck image of himself. But apparently without the slightest awareness of what they are doing, they drop all the benefits and attributes of civilization and revert to raw savagery in order to defend a fetish called "national honor." National honor can be both clearly defined and worth much to preserve, but hardly by burning another man's house or mutilating his children, any more than the beauty or authenticity of a Rembrandt one happens to own is defended by putting poison into the wine of the critic who asserts the picture is a forgery.

Religion and religious persons are especially vulnerable. Pages could be covered with examples, but our space will be more usefully employed in attempting to suggest remedial techniques. If the remedies about to

be mentioned are not new, at least they are not as ancient as the malady they can help to cure.

The first is always to remember that a rose by any other name would smell as sweet. There is never any necessary connection between a symbol for something and the thing itself. C-a-t is much better than t-a-c by the convenience of custom, but not at all by necessity. Custom, however, hides many pitfalls. *Cat* can signify anything from a household kitten to a Bengal man-eater. Not even a unique personal name is changeless in meaning. Was the Mrs. Job who rejoiced in a pious, affluent husband and twelve lovely children the same woman who said, "Curse God and die"? Impiety and indigestion can be synonyms.

That writers and speakers have primary responsibility for the clarity of what they write or say does not exempt the reader or listener from the secondary responsibility of listening comprehendingly. In meeting for worship, for example, a speaker says what makes some listener squirm. It is assumed that the squirmer will refrain from an immediate attempt at contradiction, but that is not enough. He should use the ensuing silence to ask himself what the symbols used probably meant to the speaker, who must have been speaking to (at the very least) his own condition. Surprisingly often, a humble attempt at empathy will produce more sympathy than the squirmer thought possible at first. He realizes that although he never would have said it in those words, he well might have said it in his own. Speaker and listener arrive at unity not in their symbols but in that to which those symbols refer.

Second, when listening to an offending word (or even a whole paragraph) ask whether it has anything specific to refer to. Love, for example, exists; but does it exist as a specific image, like the man Jesus, or only as a broad description of infinitely various relationships between one person and another—relationships that even between the same persons shift with time and circumstance? Within the necessary breadth of such a description, how easy it is to be at opposite sides of the spectrum

As a long-time teacher of English (now retired) in the Philadelphia public school system, Carl Wise is well qualified to deal with the ticklish matter of words and symbols. He is a member of Reading (Pa.) Meeting.

but still be part of the same rainbow! So with all abstractions, such as *honesty, beauty, honor*. It is lamentably easy to skip from symbol to symbol without ever touching anything to which the symbol refers.

Third, tread carefully among what may be called the segregating adjectives. They usually come in pairs, like *good—bad*. Once attached, they consign the labeled person to an equally undeserved heaven or hell. The label makes its victim all this or all that, quite different from his variegated, everyday self. Descriptive names—*beatnik, American, thief*—are in a similar category. If *Negro* is a sufficient description of Martin Luther King, then would that George Wallace were worthy to be called one! If you find yourself speaking in this way, amend it; if you find another doing so, ignore it. He is not making sufficient effort to deserve attention.

Fourth, remember that the forms of discourse are distinguished from each other partly because each has

a characteristic virtue. If the primary virtue of exposition is competence, the primary virtue of argumentation (or exhortation) is the intention to arrive at truth. When Jesus told the young man what he should do to be saved, "he," continues Matthew, "willing to justify himself, said . . ." We are all eager for self-justification, to some degree. But as soon as it becomes plain that a man is more intent on maintaining his point than on arriving at truth, it is time not to contradict him but to stop listening. One may quite properly stoutly assert his conviction of the right, but he should never lose his willingness to be proved wrong.

Finally, not as an end but as a conclusion (for to the infirmities of language there is no end), if a continuing effort is made to take the pitfalls of expression into consideration, it should be possible to feed upon diversity without hives. In a world characterized by rapid change, the diet may even prove nourishing.

Who Speaks for Morality?

By WESLEY P. CALLENDER, JR.

SOCIAL problems in our world today are as abundant as weeds in an untended field. Among the weed-pullers are many Friends, but, while granting due recognition to their efforts, I should nevertheless like to call to the attention of Friends a specific area in which I feel their concern is needed.

This is an area in which Friends—individually and as a group—have been noticeably absent, as far as I can determine, and it seems to me strangely so. It is the threat presented by the growing contempt shown by segments of our country's mass-communication media for the basic moral principles on which our country was founded and which must be maintained if our nation is to survive. Books, magazines, and movies are the chief offenders, with television being a lesser offender at present. These media are pouring upon our nation a deluge of filth and questionable ideas that threatens to corrode and undermine its very foundation. Can we watch this take place and not act?

Television is culpable largely for what it has *failed* to do: for not presenting ideas, models, and standards of a positive nature that will help elevate viewers. In fact, the industry actively resists presenting enlightening material. For example, when a group of Moral Re-Armament singers recently offered a lively musical program that had a slight "message" in it, one of the major TV

networks refused to carry it on its stations because the program had a commercial sponsor and it is against the network's policy to present sponsored "editorial viewpoints."

Except for possibly a few hours on Sunday, TV networks present virtually nothing that instructs, elevates, or gives viewers any positive values. And now, as John Daly recently commented, there is "a new drift that is creeping insidiously onto the airways," one which can lead to "big splotches of pure vulgarity."

However, it is the other media—books, magazines, movies—which are the most reprehensible for actively injecting virulent poison into the nation's bloodstream. The flood of pornographic, obscene garbage that flows from these sources is casting its stench across the nation.

When protests are made, the purveyors of this filth attempt to drape themselves in the mantle of all that is hallowed in America's history. They try to convince the complainants that what they really smell is a new, beautiful essence called "freedom." And they cite the First Amendment to the Constitution as "proof" of their contention. Sadly, some persons have allowed themselves to be deluded—and intimidated into inaction—by the claims and outcries of the smut purveyors.

Fortunately, there are a number of people in this country—the vast majority, I am convinced—who do not agree that "anything goes" in books, magazines, or movies, whether it be done for profit, for lust, or out of sheer ignorance. These people are increasingly making themselves heard. Unfortunately, it seems to me, Friends have not been evident among those who have spoken out

Wesley Callender, a member of Scarsdale (N.Y.) Meeting, is an editor of educational books for Barnes & Noble, Inc., in New York City. Formerly a teacher, he spent four years on the faculty of Friends Academy, Locust Valley, Long Island.

or who are helping others to do so. Why not?

Perhaps some Friends sincerely believe that "freedom" to express oneself is so important that nothing at all must be done to impose regulations upon it—or even to criticize the misuse of it. But has not our nation found that wrongdoing is possible in all areas of our society, and that in order to protect—and improve—our way of life it is necessary to observe certain standards and to impose regulations to uphold those standards?

Virtually every law we have adopted is a restraint upon "freedom" in some manner. Should we abolish all laws in the name of "freedom"? Surely pornography is as much a vice as are other evils against which we have instituted laws and prohibitions! Surely it is as harmful to our citizenry and as potentially destructive to our country!

What can Friends do in this matter? Some might work actively for legislation to curb the evils spewing

from mass media. Some doubtless would prefer to work with interested groups toward initiating greater study of the problem, with appropriate and acceptable nonlegal action. Others may wish to act solely as individuals, writing letters to book and magazine publishers and editors, to movie producers and theater managers, and to newspaper letter columns.

Certainly the printed and screened filth and the distorted values being loosed in society are contrary to the teachings of Jesus and the Bible. On this basis alone, Friends should find sufficient reason for opposing in *some* manner this perversion of our nation's morals.

It would be ironic if we were to devote our personal efforts and our national substance to withstanding threats to the nation's well-being from peoples and conditions outside our boundaries, only to crumble before insidious immorality within.

Can we stand by and let this happen to America?

International Relations May Begin at Home

By FRANCK REVOYRE

A PERSONAL concern that has been developing in France for several years, little known among Friends, deserves, I believe, a little sharing as it continues to grow.

Some years ago a French Friend was offered a bursary for her two daughters to spend a year at the American School in Paris. (What it did for those two French girls to be transplanted suddenly from French education to American education would make an interesting article in itself, but that is not my purpose here.) This opportunity gave our French Friend a chance to meet many of the American children's mothers and to realize how utterly alone some of them could be, bewildered by their new surroundings amongst foreign people. She found that, although her children were naturally creating a link between the two communities while at school, deep misunderstanding was growing in the minds of the American women, as well as in the minds of the French people they met, creating the seeds of doubt, mistrust, and unhappiness—even hatred.

The American ladies—wives of diplomats, of international organizations' delegates, and of businessmen of every conceivable specialty—were living in the most expensive residential part of Paris. Though most of them endeavored to learn French (if they did not know it) and tried to make contacts with their French neighbors, they

found French people cold and lacking in hospitality and friendship—to say nothing of the French way of life, French hygiene, and French customs, of which most of them disapproved entirely. They complained of what seemed to them the dishonesty of traders and were absolutely bewildered by the intricacies of French administration. The result was in many cases deep unhappiness, loneliness, and despair at the thought of having to spend many years in this country under such conditions.

In such a large community as the American one in the residential outskirts of Paris one finds, of course, many types of people, and I would not like to give the impression that this picture covers the entire situation. There are, in fact, American people who are perfectly well integrated into the French way of life, with numerous French friends; and there are others who are not at all interested in the country or the people. Both groups are happy and satisfied, but I believe them to be in the minority. Therefore the problem of creating a living link between the two communities appeared to our French Friend a real one, worth tackling in the spirit that leads us as Quakers.

She thought also that there was a real need not only to interpret and explain the French way of life to those American ladies but also to try to overcome the growing misunderstanding that American behavior created in the minds of the French.

So she talked over her ideas and concerns with her nearest French friends, and soon she had a group of fifteen women who agreed to try to do something about it. I would not say that there was much enthusiasm at the

Franck Revoyre, co-clerk of France Yearly Meeting and a member of the Friends World Committee, is the JOURNAL's French correspondent. He has served with the United Nations, the American Friends Service Committee, and the Friends Service Council of London. This summer he has been in the United States as a delegate to the Friends World Conference.

start, but at least there was an honest resolution to try. The idea was to invite as many American ladies as would care to come to spend an afternoon together around a simple cup of coffee or tea at her home, seeking to get to know each other and to share and discuss each other's problems. A rule was set up: each would be absolutely honest and truthful with herself and with others in the discussion of the topics raised. Questions on any subject—intimate or not—that the French or American way of life could raise in the minds of the people concerned were to be written down, pulled out of a hat, and discussed.

Each of the French ladies in turn was to be hostess in her own home. I think that the greatest difficulty for them was to accept the idea of receiving guests in the simplest possible manner and not (as the French custom is) to receive in state, putting—as we say—"*les petits plats dans les grands*." This simplicity was essential if the project was to last and not to constitute too heavy a burden on the hostesses, whatever their financial situation, or put the guests in a difficult position.

The Experiment Grows

The success of the venture was quickly evident, and the news spread like wildfire through the American colony living in Neuilly. Instead of one afternoon a week three or four were soon needed to receive all the interested guests, and before long each French lady in the original group felt obliged to separate from the others and to serve (with the help of friends) as an individual hostess. In less than a year more than ten groups of about twenty women—ten American and ten French in each—were meeting once or twice a week.

Soon what was originally intended actually happened: friendships sprang out of those groups according to personal affinities. To the real delight of everybody concerned, the Light within shone; barriers of misunderstanding were broken down.

Another factor emerged: an awareness in the minds of those French women of the deep needs of other people living around them (sometimes very near them), together with the recognition that they were able to answer those needs—a thing they had not realized before. For example, one French woman who for two years had ignored an American woman living in the same building suddenly discovered her and realized how lonely and miserable she had been. Having made this discovery, she has overcome her shyness and has opened her beautiful home to others, finding that she can thus create happiness for people outside her immediate surroundings.

When this project had continued successfully for three years, it appeared to the hostesses that it could and should be extended to other foreigners besides Americans,

on the same basis and principles as before. They decided to make it known that their "clubs" were open from now on to every foreigner feeling the need for them—whatever her country or color of skin. They visited all the surrounding embassies, not to attract their personnel but to circulate the following invitation cards:

If you are interested in France . . .
in French people . . .
how they work, live, think; if you need
friendly answers to certain problems in
daily living . . .
a group of French women in Neuilly would
like to welcome foreign women into their homes.
Phone

These delegations were well received everywhere, and the people interested have been so numerous that many groups now meet all through the year.

U.S. Ambassador Bohlen has written our French Friend a personal letter of appreciation for this plan, and unsolicited articles about it have appeared in *The New York Times'* continental edition and in Swedish and Swiss newspapers, as well as in two local papers. This has stirred up considerable interest among French women, who have asked for information and offered to serve as hostesses.

The current season's activities culminated in a large international party held in the reception room of Neuilly, put graciously at the disposal of these devoted women by the Mayor. This enterprise was perilous because it was supposed to gather not only the ladies who had met all through the year but also their husbands, who for the most part never had met. The men held such high positions that until the last minute it was not known if they would find the time to come, but 120 couples met to eat and talk till midnight in the friendliest atmosphere and spirit, leading to new acquaintances, new friendships, and even new business contacts. All told, twenty-four nationalities (including Japanese and Russian) were represented at the party.

International friendships may begin at home.

Springs in the Desert

(For a friend who is gone)

When the cup begins to run over,
and each moving, live drop
is a jewel in time: transparent selves
shining in other at-one-ment,
how can I mourn the flow,
the gift, and the giving?

(Perhaps this is what Martin Buber
and Teilhard de Chardin are
telling us today, as it was told
us also by the Son of Man.)

EMILY MORGAN

The Vine and the Walls

By W. RUSSELL JOHNSON

IN the April 1st FRIENDS JOURNAL there was a report about a man who asked to be accepted as a member by a Friends Meeting in New York. He also asked the Meeting to recognize that he would continue to consider himself a Jew. The report indicated that the Meeting struggled for some time with this man's request and that a wide range of views had to find their way to unity before he was accepted.

The various responses to this remind us again that Quakers have a problem, a Christian problem. This problem, centering on the question of the very nature of Christianity and the meaning of Jesus, opens into a dazzling variety of theological forms. As we try in thought to find meaning in the chaos it is often helpful to simplify problems such as this radically in the hope of finding an ordering thread. Then with childlike faith we begin to follow the thread back into the complexity of the real world.

But at times such simplification seems to crystallize in the world itself, not in purity of thought, but in the fullness of a real situation. As I read quotations from the application for membership of our "Jewish Friend" I felt that a clarification of almost this nature was opening to us here—that here was a meaning for us to read and understand.

Through the centuries the conceptualizations Christians have made of their faith have been tied in different ways to a principle of exclusion. There has been a limit drawn for the truth of the spirit. This is not unique, but it has been characteristic of Christianity that that line has been an integral part of defining the faith itself.

Now something has begun to happen among us. We are growing aware of how the principles of exclusion have allowed and have caused great suffering. And, inasmuch as Christianity has drawn those lines, Christianity is guilty for the suffering that has followed. The more awareness of this grows the more the limits begin to crumble. The principle of exclusion cannot be allowed to remain a suffix to Christianity.

But when the old lines have been destroyed we find we are caught in a crisis of another nature. Not only the exclusive principle has been torn down, but somehow our confidence in our faith has fallen as well. Partly perhaps because so much of the Christian faith grew out

of the apologists' building protective walls against heresies, the living vine has become dependent on the walls for its support. The walls fall, and the vine lies in the dust.

That is where we find ourselves. We simply do not know any longer what it means that we are Christian, and we do not know how to ask because we are rightfully afraid of creating new walls and new suffering. Whatever being Christian means, there has been a change in the setting of the question that will lead us to new faith and to hear what Jesus speaks to us in the midst of this doubtful age. We are in exile.

Of all the places where the line of exclusion has been drawn, nowhere has the division been more questionable or created more suffering than in that between Christian and Jew. This is so because of a common root which remains alive on each side, however entangled it may have become with other sources. In a way, a part of the Jewish soul remains in Christianity, and a part of the Christian soul in Judaism, and each has been calling for the other since the fragments were first ripped apart. Each time a Christian seeks to know what it is that Christ has made of him, a part of his question remains unasked in the soul of the Jew. Each time a Jew turns to hear the living word of the Law, a part of his soul does not turn because it lies sleeping in his Christian brother. Each time the question rises on one side it summons the other side to complete the asking.

The Jew who has joined a Friends' meeting in New York was not the first, of course. But this man made public in a very moving way his conviction that he must still cling to his Jewish heritage, and the Monthly Meeting accepted him on this basis without disavowing its Christian faith. This membership witnesses to the possibility of our each asking the question of his own faith, even while we stand in unity. Membership in the same organization is a form that is only circumstantial, but the witness it has made speaks with universal voice.

Here is no dilution of Christianity, but a demonstration that we can find a place to ask again with full intensity to what Christ has brought us and not be afraid of setting up the walls anew. Bound together, Jew and Christian are set free to ask with all their hearts the message of their faith. Here we may be allowed to discover in one another the completion of the question. The so-long-unanswered summons will at last be heard. Here—and not in the more publicized exchanges of similar views between professional clergy—is the meaning of real interfaith dialogue. This is dialogue in Martin Buber's

W. Russell Johnson, a member of Powelton Preparative Meeting of Central Philadelphia Monthly Meeting, has studied at the University of Wichita (Kansas) and at Pendle Hill. He is now working in a Philadelphia hospital while awaiting sentencing by the Federal Court for refusing (as a conscientious objector) to report for induction into military service.

sense, where the wholeness and independence of the "I" that addresses his "Thou" is established just in the Meeting itself and is not presumed to exist complete and finished beforehand, choosing to enter into dialogue almost arbitrarily.

This is dialogue which is vital to our condition. For we are not complete and finished of ourselves. What Jesus speaks to us we shall never fully hear until we join our listening to our Jewish brother's and share in genuine openness our listening with him. Now this has become more than a hope for us; it is a sign for the future, not for Friends alone but for all Christians. Thus do I read the meaning of this simple event. If the thread is to be followed, we must follow it together.

Any Citizen's Personal Right

By ALLAN A. GLATTHORN

Allan Glatthorn of Horsham (Pa.) Meeting, principal of Abington High School in suburban Philadelphia, participated with other citizens last winter in a weekly vigil of protest against the war in Vietnam, standing for an hour on Saturday afternoon at a busy intersection in Jenkintown, Pa. He was also one of the signers of an advertisement in the local newspaper explaining the reason for the silent protest.

Some individuals and organizations in the community protested Allan Glatthorn's actions to the school board; others supported his stand. To clarify his position to his students, he wrote the following article (here slightly abridged) for the school paper, The Abingtonian.

The vigil, which still continues as a weekly protest (one of well over a hundred from coast to coast), also had repercussions in other community groups and in newspapers. The publishers of the Times-Chronicle Newspapers pointed up the controversy by using Richard Trevlyn's cartoon, reproduced here by permission.

LAST summer I grew a beard but shaved it off when asked, even though I liked it.

Last winter I took part in a silent protest about an issue of national importance, and I acted independently, even though there was much public criticism.

And ever since, some students and parents have asked: Why did I grow a beard? Why did I shave it off? Why did I protest? What right do I have to take a stand on a matter of public controversy?

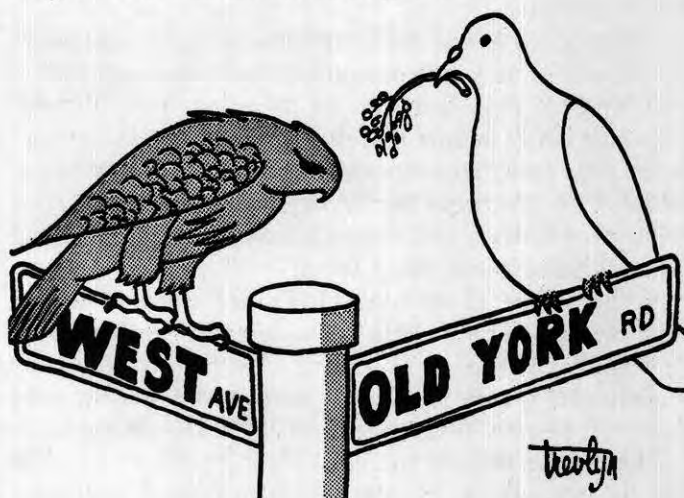
So maybe it is time to answer as honestly as I can and to talk about the lessons that are involved in both situations.

I grew a beard because it is harmless fun to play with the externals—the way we look and the way we dress. And I grew a beard to suggest that you can't judge a man by appearances. I am the same man without a beard as I was with one. And, in the same way, you can't judge

a student by long hair or short skirts. And maybe I grew a beard to show that we do have some small personal rights which we should value, both in the little ways of dress and clothing and in the big issues of peace and war, brotherhood and justice.

But I shaved off the beard because I was asked to do so and because my desire to express a little bit of my individuality had become a major problem for others and because people were seeing the beard—not the man behind the beard. A man has to choose the battles he will fight, and he has to weigh the consequences of his actions against the importance of the issue. If you are told to cut your hair you should obey because it's not worth fighting about and the consequences of that rebellion are not worth the gains you make. People judged me by the beard and by my scooter, and they judge students by their long hair and short skirts, and we both ought to worry if we are leading them into making mistakes of judgment about us.

So, beard on, beard off—a little issue that wasn't worth a fight. But what of the other protest?



Saturday Roost In Jenkintown

I stood silently on a street corner in Jenkintown because of my love for my country and my belief in my religion; I stood there as a parent, as a citizen, and as a principal. As to the meaning of my actions maybe there are these lessons:

First, there is a war going on, with lives and issues and our future at stake. And it is more important than dates and cars and hair styles and beards.

Second, there is a lesson about patriotism. Patriotism is love of country, and love of country at its best will sometimes combine open criticism with loyal support. All love—of country, of family, of school—includes criticism. I love my children but discipline them; I love my school but complain about its faults; and I love my country but will protest when I think it is wrong. But criticism does

not mean subversion. I discipline my children but will protect them from harm. I will criticize my country but will support it in every way that I can.

There is a third lesson about conformity and rebellion. Most students conform and a few rebel—but there is a middle ground. If you always believe what you are told and always do what the mass of people expect, you surrender your individuality. But if you rebel and break every law, you begin to destroy the law, the very thing that holds society together and protects your basic rights. For me, the middle ground is responsible legal protest that does not infringe on the rights of others.

There is a lesson about the need for courage. A man must stand up for the important things he believes in. The problems we face as a nation—war, communism, discrimination, poverty—will be solved only by those who have the courage to stand up and be counted. I respect those individuals who differ openly with me on this particular issue because they too are standing up in protest, and in a democracy healthy, constructive debate will produce better answers than any single voice that claims to know the truth.

And there is an important lesson about the consequences of courage. Every protest you make will involve you and all those around you in serious consequences. You had better be sure that the issue is important enough to run the risks that protest always brings. I am not alone. What I do affects my family, my school, my community, and my country. And always I have to weigh the gains made against the damage done.

That is where I am now. I can take the angry criticism and the bad publicity and the anonymous letters. But if my family is hurt, or if my school is injured, or if my community is torn asunder by controversy, or if in some way my country is damaged, then I will still my voice and pray the wounds will heal.

I don't want to be a rebel. I love peace and order too much to seek rebellion. I don't think that I am a hero. I know my weaknesses and faults too well for that. But I will try to be a man. And that is all that I ask of you. When the issues are important, try to act with wisdom, with courage, and with love. You may make mistakes. You may get hurt. Others may dislike you. But if you act the man, you keep your self-respect and those around you are somehow the better for it.

The pattern of thinking that says: "You do what you think right, and I will do what I think right, and we are each following the Light" is increasingly affecting the Society theologically and socially and it is not Quakerism. Friends need to take more seriously the possibility of having a corporate witness on certain things.

HUGH DONCASTER

Beacon Hill Friends House

By ERNEST H. WEED

IN Boston a private corporation composed of New England Friends is operating a residence, and more, for a selected group of young people. Beacon Hill Friends House, located at 6 Chestnut Street, is within twenty minutes (by subway) of Boston University, Harvard University, and M.I.T., and is about a ten-minute walk to the shopping and theater districts and to Massachusetts General Hospital.

In this large old home on a quiet street, residents and others who frequent the House find a warmth of fellowship in the spacious public rooms: the library, containing about 3600 volumes; the drawing rooms with the Steinway grand piano; and a kitchen where the coffee is always on and the conversation is pleasant.

Several services are being performed by Friends House. First, it is a residence where meals are provided for eighteen young people between the ages of twenty-one and thirty who are working or are attending one of the schools in the Boston area. These residents prepare their own breakfasts and lunches and share in the life of the House by taking turns at doing dishes, taking some household chore as their responsibility, participating in the House business meetings and programs, and serving on various committees of the Board of Managers. Their dinners are planned and prepared by a hired cook (a college student). The group lives together as a large family.

A second function of the House is that it serves as a Friends Center in Boston where a meeting for worship is held each Sunday at eleven a.m. and where people often come or call for information concerning Friends and Friends activities. A Quaker Reading Room is being developed where one may find old and new books and Quaker history, biography and writings. Contributions of books to this library are encouraged.

A third service, or function, is the accommodation of guests in two rooms which are set aside for this purpose. The guests may be visiting Friends, relatives or friends of residents, or many others who hear of the economical accommodations and friendly atmosphere. Another group of people using these rooms is composed of relatives and friends of patients at Massachusetts General Hospital. These people find the homelike atmosphere of the House a welcome haven during a time of stress and anxiety.

A fourth aspect of the House is its program. Through this is attempted the fulfillment of its purposes as stated in the charter ". . . to advance and foster the distinctive principles of the Religious Society of Friends, to provide opportunities for the development of leadership for the

Ernest H. Weed is director of Beacon Hill Friends House.

Society, and especially to establish and maintain a center where members of the Society and persons sympathetic to its principles may meet together and where such persons may live, and where the principles of the Society may be advanced and fostered by study and example." This involves instituting programs within and without the House, bringing speakers to the area, and cooperating with New England Yearly Meeting in such programs as seem needed and helpful.

This is the House's tenth year of operation. The venture was undertaken in 1957, when the large double house at 6 and 8 Chestnut Street (built in 1805) was offered by a Beacon Hill resident to the Society of Friends in New England, along with a memorandum suggesting the organization of the Corporation and the use of the property. The possibilities challenged a small group of Friends, who arranged for the Corporation to be set up. It is composed of four representatives appointed by each of the Quarterly Meetings in New England Yearly Meeting; one from each group of four serves on the Board of Managers, having the operational responsibilities. With the use of the income from an endowment fund, also provided by the donor of the house, it has proved to be self-supporting during its first decade.

More than 160 people have lived here and have gone out all across the world. While no assessment of the influence of the House can be made, letters and visits from those who have counted this as their home for a time attest to its importance in the lives of many at a time when they are coming into their own as adults and striving to find an adequate philosophy of life.

A long-range Planning Committee is at work assessing the past performance of the House and striving to see what course it should follow in the future. Discussions are taking place concerning a "Quaker-in-Residence Program"—a plan whereby a Quaker professor or leader might live at the House for a year, arranging seminars, study groups, visitations, etc. Coupled with this is an active solicitation of Quaker students from Quaker colleges to live at the House while they are studying in the Boston area. The majority of those in residence are not Friends.

The residents, for the most part, come from Harvard, Boston University, and M.I.T. There have been Catholics, Jews, Hindus, Moslems, and members of several Protestant denominations among them. A healthy experience in sharing in community involvement is achieved as they work, play, and eat together.

Most of the openings occur in June and September. Those interested in living at the House should apply (well in advance of these months) to the Director, 6 Chestnut Street, Boston, Massachusetts.

Canadian Yearly Meeting

AT Canadian Yearly Meeting, held June 16-20 at Pickering College, Newmarket, Ontario, about 125 participants were present, including visitors from England, Japan, New Zealand, Australia, and the U. S. A. For the first time two Young Friends were delegates, taking active part in the Yearly Meeting.

If you asked our visitors what they thought distinguished Canadian Yearly Meeting from others, they nearly all mentioned the great distance between the different groups and the fact that, in spite of this, we could go to the roots of our common concern right from the start, with loving understanding for the others' diverging views.

It is true that the vast area of the Yearly Meeting (from Victoria on Vancouver Island to Halifax in Nova Scotia) had sent some of our members on a long journey. The Western Monthly Meetings, especially, are feeling the stress. During the past year the Prairie Half-Yearly Meeting came into existence. It consists of Argenta, Edmonton, Calgary, Regina, and Winnipeg Meetings; Victoria and Vancouver (a thousand miles farther west than Argenta) felt they were too far away to join. Already there was a feeling that this Half-Yearly Meeting should be divided, though a longer trial period seemed advisable.

Among the Yearly Meeting's highlights were the five discussion groups. These concentrated around the theme of the World Conference; it is hoped that they may have given some guidance to Conference delegates. When the discussion groups' reports were given, it became quite evident that, though the topics were different, there was a oneness in the leading thoughts' insistence that the power behind all Friends' activities is a spiritual one.

Young Friends were very active in the discussions. In order to overcome misunderstandings between the older and the younger generation there had been planned a discussion in the open meeting, but so many questions were still unanswered that we were divided into groups for discussions the following evening. The views of young Friends could not always be reconciled with those of adult members. The epistle mirrored the concern of the whole meeting that only "openness, clarity, and tenderness" can overcome the barriers of communication between the generations.

Constantly in our minds were the situations in the Middle East and in Vietnam. Some suggestions were made to form a committee of experts who in the end could go and see for themselves. Moreover, a letter was sent to the Canadian Government, expressing deep concern about the Middle East and urging the support of U. N. efforts to bring about reconciliation and provision for the needs of refugees.

Yonge Street Meeting's special concern was the question of alcoholism and traffic accidents. This brought quite a useful discussion; the general feeling was that the Government should be supported in its endeavors to strengthen existing laws.

Sunday united us all—first in the old Yonge Street Meeting House and later in the Newmarket Meeting House. Yonge Street, built in 1810, has now been re-acquired by Friends and is ranked as a "historic site."

John Melling gave the Sunderland P. Gardiner Lecture, "The Ocean of Darkness and the Ocean of Light."

Our guests helped to make the meeting successful. The secretary of Friends United Meeting showed us slides about the Earlham School of Religion. Our Japanese friends took us, by way of slides, on a fast trip to Japan, Woodbrooke, and Pendle Hill; and Kath Knight from New Zealand followed with a journey to her homeland, featuring records of Maori songs.

Dora Eddington, for years clerk of the Meeting for Sufferings of London Yearly Meeting, shared with us her thoughts on Canadian Yearly Meeting; she also gave a lively and competent report on the "New Look" of London Yearly Meeting's committees and the greater importance of Monthly Meetings, which now correspond directly with Yearly Meeting, while Quarterly Meetings are given over more to weekends for studying and contemplation.

The wonderful hospitality of Pickering College was enjoyed by all and added much to the friendly atmosphere that pervaded the whole Yearly Meeting.

IRENE BLEWETT

"As Wise as Solomon"

By JOHN C. WEAVER

A MOTHER (let us name her Irena) came to King Solomon, saying that her baby son had been stolen by another (Hanna), whose own child had died. "Cut the living child into two parts," said Solomon, "and give half the body to each woman." Hanna was ready to agree. But "Oh, my lord," implored Irena, "give her the child and let it live!" Perhaps she added, "Let your scribes record my story, and when the child becomes a man, let him know who saved his life." But Solomon did not need to await a judgment by time; he recognized the true mother.

In a land of dark-skinned people, whites (called the Franks) seized a coastal district and gathered a company of children (or perhaps they were childlike people) to teach them the ways of their church and "civilization." But a native leader named Hanno drove out the Franks and took back half the children; many of the others wanted to go with him, but they were detained by Sago, the Franks' helper, aided by other whites, the Ammans. The Solomons of the day decided: "Let Sago keep them for two years and teach them more of his ways, and then let the children choose." But, after two years, Sago and the Ammans gave them no choice, and the leaders fought over the children, killing and maiming many during the struggle.

The Ammans brought deadlier weapons, and more and more of them joined in the fray. It grew fiercer and longer, with countless innocents dying in the cross fire. But in the land of the Ammans there were people who knew the tale of Irena. "Stop!" they cried, "let Hanno have the children who do not choose Sago. It is better that they live, and learn some day who saved their lives, than that more of them perish for a civilization they would never know. In war there is no civilization."

John C. Weaver of Pittsburgh (Pa.) Meeting has been active (like Solomon) in moderating public discussions, his field of action being the television and radio forum known as "Allegheny Roundtable."

Perhaps if the far-away President of the Ammans were to speak in the spirit of this story, even Hanno might understand, and both could agree to trust the choice of the children, grown older by the hardness of the years. Whatever might follow—Irena was wise, before Solomon.

Book Reviews

THE PASSOVER PLOT. By HUGH S. SCHONFIELD. Bernard Geis Associates, N. Y. 287 pages. \$4.95

In this book its author joins in the contemporary search for the Jesus of history. He brings to his task a lifelong study of the subject, having to his credit a book on Paul, *The Jew of Tarsus*, and a translation of the New Testament bearing the somewhat self-congratulatory title *The Authentic New Testament*. Other Jewish writers on Jesus have eschewed our familiar latinized form of his name and called him "Yeshua"; Dr. Schonfield retains the name "Jesus" but calls Mary, his mother, "Miriam."

The reader's attention is likely to concentrate on the so-called "plot." Jesus, who is credited with being "cunning," is supposed to have conspired with one or two accomplices behind the back of his twelve disciples that he be given, on the cross, a potion to produce a deathlike condition. The accomplices were with Jesus in the tomb when he revived; but then, in a sense, the plot failed, for he died a few hours later and the accomplices interred the body elsewhere. Dr. Schonfield himself shows some cunning in elaborating this plot, but I do not find him convincing. He does not say what Jesus had plotted to do after regaining consciousness.

There are some to whom Christ is the name of an indwelling spirit of love and joy, and such will have little use for *The Passover Plot*. There are also those who want to see Jesus within the context of the life and thought of his day. The subtitle reads: "New Light on the History of Jesus." Those who know only the New Testament, and many who know much more, will find here some information both new and illuminating.

ROWLAND GRAY-SMITH

A CHURCH WITHOUT GOD. By ERNEST HARRISON. Lipincott, Philadelphia. 149 pages. \$1.95

The author's original title for this book says a good deal about the concern that prompted the writing: "Mother Church Is Dead and Gone—What Do the Children Do Now?" By "Mother Church" he means that "small coterie which finds the means to impose its will on the rest" in matters of doctrine, practices, and worship. This coterie continues to retain in its hands "most of the money and legal privilege of the Church. . . . But these are a hollow possession, . . . for the hand, though it grips hard and continues to be heavy, is lifeless."

In *The Gospel of Christian Atheism* Thomas Altizer tells us with only slightly concealed exaltation that we are "to will death of God." Mr. Harrison, who confesses his admiration for Altizer's message, would have us join in like manner in "celebrating" the death of Mother Church. With her demise, it has become possible for the parish to become, in some new sense, the gathered "people of God," provided that a of openness prevails which permits genuine meeting those who differ even about the existence of God:

church in a pluralistic world. In such an atmosphere men are free to explore meaningful relationship to Jesus Christ as a friend, "the man for others," altogether human, about whom Harrison even raises the question as to whether or in what sense he believed in God in his day.

If we make our peace with the fact that, far from containing all the right answers, the Bible does not even address itself to some of the burning questions of our day, then we can with profit turn to it as a "book of many dreams"—dreams which can speak to our condition because we too are dreamers. Mr. Harrison would accept the Quaker dictum that the final authority is the inner light which the individual man brings to his reading of the Bible. In the New Testament emphasis upon love, modern man is to find the one unfailing criterion in the struggle for the moral imperative in the context of situation ethics: Is love fulfilled? Since all real life is "meeting," everything in the parish is ultimately expendable, including the services of worship, save for those groups committed either to coming to know themselves deeply or to serving meaningfully in the community.

JOHN YUNGBLUT

SHAW ON RELIGION: *Some Irreverent Observations by a Man of Great Faith.* By WARREN SYLVESTER SMITH. Dodd, Mead, N. Y. \$5.00

Warren Sylvester Smith is a professor of theater arts at Pennsylvania State College, but his book quotes little of Shaw on the theater. It is, rather, a treasury of skillfully selected Shavian passages on religion—a subject in which Professor Smith (of State College Friends Meeting) is obviously interested.

In his introduction, he says: "Only the keenest of his contemporaries (like G. K. Chesterton) took the religious Shaw seriously ('... in a sweeter and more solid civilization he would have been a great saint'). Most religionists who found themselves in debate with him never realized that he was really on their side; that he fought atheism in his own manner; that he was a natural mystic who happened also to have a sense of humor."

More than half of *Shaw on Religion* was familiar to me from the plays and the prefaces, but to have in one book the passages that testify most eloquently to Shaw's faith is a convenience as well as an inspiration. They should have an interest for most religious liberals. Here are two that may have an especial appeal for Friends:

"There has always been, and always will be, a division between the ritualist and the Quaker. There is no reason for quarreling over it. There is room in the world for George Fox and the Pope."

"Nothing must come between me and the spirit that moves within me, and though I do not walk in the inner light alone, but by all the light I can get, from without or within, yet I must interpret what I see for myself. And if that is not the quintessence of Quakerism, and indeed of genuine Quakerism, I do not know what Quakerism means."

In the summer of 1954 my wife and I spent several hours in Shaw's house at Ayot St. Lawrence. The caretaker had known Shaw well. When she saw how interested we were she invited us to stay in Shaw's study and examine the books as long as we wanted to. She pointed out seven in the center of his desk

as his working library—the ones he used oftenest. Three of the seven were an Old Testament, a New Testament, and a Book of Common Prayer. Every one of these was bristling with Shaw's comments and underlinings. Hence I was not surprised when I found this final sentence in a passage from his essay on "The Church vs. Religion": "In essentials I am Protestant and a Quaker. . . . My religion needs no ceremonial aid from writer, builder, musical composer, priest, or church, though nobody has been more nourished by their works than I."

IRVIN C. POLEY

CHRIST IN INDIA: *Essays towards a Hindu-Christian Dialogue.* By BEDE GRIFFITHS. Scribner's, N. Y. 249 pages. \$4.95

Bede Griffiths sees many areas for religious dialogue between East and West. Christianity has not appealed greatly to Indians, for it is essentially alien to them, Western in thought, and in danger of being absorbed into Hinduism. The Hindu orients himself toward the absolute, and the world is relative to this ultimate truth. He has a sense of the sacred pervading all of nature. In our Western world, modern civilization has no answer to give as the ultimate meaning of life. Perhaps we can recover some sense of the absolute from Eastern religions and can give them a sense of the reality of this world.

Bede Griffiths, as a Catholic, naturally bases his discussion on the theology of the Catholic Church and hopes for the time when non-Christians will find in Christ the fulfillment they have been in search of for centuries. He feels that Christ is already present in all religions and that Christians must cease to regard Eastern religions as false. To him, Hinduism is a true religion—somewhat distorted, but an authentic witness to truth. Christ comes not to destroy the religions of the world but to "correct, complete, and fulfill" them.

MARION C. SMITH

ALL THINGS NEW: *Youth Ministry in a Technological Society.* By ELWOOD CRONK. Religious Education Committee, Friends General Conference, Philadelphia. 51 pages. 75¢

In almost any Meeting or meeting of Friends, the merest mention of Philadelphia Yearly Meeting 1967 will start a lively debate. Disturbing indeed is the widespread lack of understanding as to the role played in those sessions by young people who brought with them all their frustrations, their disillusionments, and their unsuccessful attempts to communicate with their weighty elders in the Society of Friends.

If for no other reason, this new paperback by Elwood Cronk (former executive secretary of the Young Friends Movement of Philadelphia Yearly Meeting) ought to be required reading for everyone in a Meeting who is concerned with youth—and of course *everyone* is, in one way or another. To Elwood Cronk, "ministry" means all the efforts, educational and experiential, that a Meeting directs toward youth and also the ministry that youth themselves have to offer.

This reviewer does not intend to summarize the book's message and thus relieve anyone of the responsibility of reading it. Although the imperfect editing is unfortunate, meaning comes through with clarity, that "... the times demand both experimental and tentative approaches. There are no clear and complete answers. There is only opportunity. . . . 'Behold, I make all things new.'"

E. L. C.

Friends and Their Friends

Letters from Korea asking for money have been received recently by several Friends Meetings. In most known cases the request has been for help to pay educational fees. The letters have been signed, presumably, by different persons, but the return address used has been c/o Friends United Meeting, P.O. Box 61, Westgate, Seoul, Korea.

The headquarters office of Friends United Meeting in Richmond, Indiana, has received a letter from that address requesting sponsorship, but it does not know of such a group, nor is it known to a member of Seoul Friends Meeting (nurtured for several years by Friends World Committee) who is now in the United States to attend the Friends World Conference.

If other requests for money, ostensibly from Friends in Korea, should be received, the request letters should be sent to Friends World Committee, 152-A North 15th Street, Philadelphia 19102. Until further knowledge of their source is available they will be sent for reference to the Seoul Friends Meeting already known here.

The Crossroads, a new coffee house on U.S. Route 202 in Hallowell, Maine, is a center of activity for Young Friends in the southwestern area of the state. Rachel Hoar of Winthrop Meeting is program director.

The making and fitting of artificial limbs for patients in the Quang Ngai Hospital, South Vietnam, has been initiated for the American Friends Service Committee by Joseph Clark, a British Friend with prosthetic experience in Hong Kong. This much-needed service (there are an estimated 3,000 amputees in Quang Ngai Province) will be supplemented with physical and occupational therapy services to be provided for war-injured civilians by other AFSC-appointed specialists. The Quaker program (occupying a building supplied by the hospital and providing training for Vietnamese technicians) is expected to make and fit approximately two hundred artificial limbs a month. Eighty to eighty-five per cent of the surgical patients in the hospital are civilian casualties of war.

Friends Select School in Philadelphia has announced a change in the plans for its projected building venture. These originally called for construction on the school's valuable mid-city site at Seventeenth Street and the Parkway of a skyscraper commercial office building owned by a corporation formed from the School Committee and the two Philadelphia Monthly Meetings it represents. Sharing the site (a full city block) with this was to be a new and modern school building to replace the inadequate one built in 1885.

According to the new plans the school corporation will not undertake the construction of the skyscraper and the responsibility for its rental. Instead it has rented the land for the skyscraper on a 99-year lease to the Pennsalt Chemicals Corporation, which will erect thereon a 20-story corporate headquarters building. The earlier intention to construct a new building for Friends Select School on part of this valuable ground remains unchanged. To facilitate construction the school has moved to temporary quarters at the Central YMCA, 1421 Arch Street.

"Quakers Buy Island" was the headline on a recent news dispatch from England which told how half a dozen British Quaker families had purchased a small island with the intent of establishing there a model community removed from the strife and problems of the modern world. A long letter from Sydney Bransby Clarke to the editor in the July 7th issue of *The Friend* (London) explains that his rosy account is distinctly premature. He and his wife and children, he says, are now living in a tent on the Isle of Pabay (a mile from Skye) under an option to buy that will expire very soon unless they and their friends who share their desire to establish a cooperative Quaker island community are able to raise the necessary funds to purchase the land. Anyone interested in communicating with Sydney Clarke about his island dream may address him at Isle of Pabay, by Broadford, Skye, England.

Five families in Charleston, Illinois, would welcome visitors at the meetings for worship they have been holding every fortnight or so since last December. Write or call Parvis Chahbazi, 810 Tenth Street, Charleston, Ill., Phone: 345-3263.

Food for the estimated ninety per cent of 100,000 refugees of the Arab-Israeli war who have crowded into Amman, capital of Jordan, is being airlifted there by U.S. churches through Church World Service, according to Yoon Gu Lee of Seoul (Korea) Meeting, who is CWS (and also American Friends Service Committee) representative in Jordan. Twenty thousand pounds of supplies received by air and sixty-two tons anticipated by sea and land (from CWS stocks in Athens) also include vitamin tablets, clothing, soap, tents, blankets, and bedding, according to the Korean Friend.

Schools in the USSR—smaller than their U.S. counterparts—are highly individual, reflecting the theories and personalities of their directors, according to Myrtle McCallin, director of the American Friends Service Committee's School Affiliation Service, who was one of three American teachers to visit schools in the Soviet Union this year as part of a reciprocal personnel exchange. "Language classes are small," she reports, "and the teacher often stays with one class for several grades." Although the schools where the Americans taught and observed were special ones where English is introduced in the second grade, conversations with Russian teachers indicated that conditions there followed the general pattern of Soviet education.

Good will developed by previous exchanges was apparent everywhere, Myrtle McCallin notes, adding: "I had the feeling of coming home to a country where I never had been before."

Kenneth and Elise Boulding are moving in August to the University of Colorado at Boulder where, as visiting professor in the Department of Economics on leave from the University of Michigan, Kenneth Boulding will divide his time between teaching economics and directing a small research project on the integrative aspects of social theory. Elise Boulding will be connected with the Department of Sociology.

Official Snub. A gigantic U.S.-sponsored "Water for Peace" conference brought 5000 water experts from all over the world to Washington in May, but internationally known geographer Gilbert White, the American Friends Service Committee's board chairman, failed to receive the invitation he had expected, presumably because he has been an outspoken critic of U.S. involvement in the Vietnam war and had criticized the Administration for planning the conference without consulting the United Nations, which has prime responsibility for the international development of water.

Professor of geography at the University of Chicago, Gilbert White is chairman of the Water Committee of the National Academy of Sciences.

A group of sixteen Friends in the Baltimore area have contributed \$1200 to Caritas Internationalis (International Conference of Catholic Charities) for the purchase of medical relief supplies which Caritas is sending to all parts of Vietnam. This organization would welcome other contributions. Checks designed for relief in Vietnam may be sent to Caritas Internationalis at 15 Via Della Conciliazione, Rome, Italy, or to Nancy G. Clark, 302 Cedarcroft Road, Baltimore, Md. 21212.

The Northeast Mental Health Clinic in Philadelphia has received from the National Institute of Mental Health a construction grant of \$210,765 for a new building. It is hoped that ground-breaking will be in the early spring of 1968. Under the Pennsylvania Comprehensive Mental Health Plan, the Clinic (located on the grounds of Friends Hospital will become one of Philadelphia's community mental health centers, providing (in cooperation with Friends Hospital and Jefferson Medical College) in-patient and day care, emergency hospitalization, and training and research programs, as well as individual and group psychotherapy. Dr. Robert A. Clark, former chairman of the Friends Peace Committee, is the clinic's medical director.

Incidentally, the clinic was incorrectly called the "Northeast Mental Clinic" and the "Northeast Medical Clinic" in Dr. Clark's article on "LSD and Mystical Experience" in the July 1st JOURNAL—the errors being the JOURNAL's, not the author's.

A rundown of activities scheduled for Berkeley Meeting indicates that life in California is indeed lively. Some of the events listed in a recent month's calendar are:

1. Six neighborhood house meetings with American Friends Service Committee staff members speaking and answering questions.
2. Meeting for worship beside a flowing stream, followed by picnic lunch, sun ("we hope"), and sports.
3. Open house (billed as "Know Your Meeting Neighbor") at the home of a Meeting family.
4. A program by creative dance groups at junior meeting for worship.
5. Opportunity for members to present concerns during the first half hour of Ministry and Counsel meeting.
6. Gala Pancake Breakfast (for the 13th year) by the Friends Committee on Legislation, with "barefoot dancing on the green . . . and the annual fierce and friendly volleyball tournament between FCL and AFSC staff members."

"Share with Quang Ngai Children" is the title of the new Vietnamese picture-portfolio soon to be issued by the American Friends Service Committee. The packet includes sixteen photographs telling a picture story of a typical day at the AFSC's Day Care Center in South Vietnam; there are also stories of how individuals, groups, and families have made money to help the center, plus suggestions of other possibilities for fund-raising, including recipes for food and decorative articles to sell. The packet is available for fifty cents (check, money order, or stamps) from AFSC Children's Program, 160 N. 15th Street, Philadelphia 19102.

Bob and Margaret Blood leave for Tokyo on August 14 to spend two years at International Christian University, where Bob will teach sociology and social science. They are leaving Ann Arbor Meeting and the University of Michigan (where Bob Blood has been associate chairman of the Department of Sociology) in order to share in what he describes as "a challenging situation, because ICU was shut down in February by a two-month sit-in when students barricaded the main building, making Berkeley look pale in comparison."

In addition to looking after her own family (a niece and two of the four Blood sons), Margaret Blood will act as house-mother for twelve teen-age boys and girls (children of missionaries) attending the American School in Japan, adjacent to the ICU campus. "One of my duties," she writes, "will be shopping for food, so I'm practicing up on my vegetable vocabulary under the delightful tutelage of Mio Reynolds, the Japanese daughter-in-law of Earl Reynolds, who skippered the Hiroshima-to-Haiphong voyage of the *Phoenix*."

After a terminal year (1969-70) in Ann Arbor, Bob Blood, who has been a frequent contributor to the FRIENDS JOURNAL, expects to join the resident staff at Pendle Hill, Quaker adult study center at Wallingford, Pa. He taught a course there last summer and reports that it was "the most exciting teaching experience I have ever had."

Richard Loewald, assistant principal and former teacher in Chicago elementary public schools, has been appointed by the American Friends Service Committee to direct the Quaker Service team of fifteen American and English workers and fifteen Algerians in a varied community-development program in the Skikda area of Algeria. Richard Loewald's wife, Sharon, a teacher of French at Valparaiso (Ind.) University, will serve as assistant director. Both Loewalds have had extensive prior experience with the AFSC.

The New Jersey Friends Council (founded in 1966) is a non-tax-exempt group of representatives from nineteen New Jersey Meetings ready to work and lobby for legislation on "anything which can further the Kingdom of Heaven in New Jersey." Some things the Council sees as having a bearing on that aim, according to its first annual report, are family planning, race relations, peace efforts (as they apply to the state), housing, conservation, and even inexpensive funerals. The Council's secretary is Betty Stone, Route 1, Bernardsville, New Jersey.



(Photo by Edward P. Thatcher)

The Friends Meeting at Eugene, Oregon, which constructed a new meeting house (shown above) only three years ago, is already feeling the need for more space, thanks to the pressure of growing families and to increasing attendance by students from the University of Oregon. On weekdays the meeting house is used for kindergarten classes of a neighboring elementary school. Plans call for the adding of four or five rooms for First-day School to the present structure's meeting room, kitchen, library, and lavatories. Eugene Meeting is at 2274 Onyx Street.

Chicago-Fox Valley Quarterly Meeting in May appointed an ad hoc Friends School Committee to plan a Friends school in a culturally and economically deprived area of Chicago's inner city. The committee, already at work, seeks contact with existing Friends' schools and invites anyone interested in the project to attend its meetings. For information, write Quaker House, 5615 Woodlawn Avenue, Chicago, or phone Barbara Byhouwer at 324-7352.

As a parting tribute to Anne Morrison Beidler, who, since her recent marriage to William Beidler, is residing in Charlotte, North Carolina, Baltimore Monthly Meeting (Stony Run) has made plans to enlarge its Norman Morrison Peace Library, to which books on peace and allied subjects, both for adults and for children, have been presented in memory of Norman Morrison, executive secretary of the Meeting at the time of his self-immolation in November, 1965, in protest against United States policy in Vietnam.

Sheldon D. Clark of Cleveland (O.) Meeting is leaving his Ohio law practice in order to serve as peace-education secretary for the Houston (Tex.) office of the American Friends Service Committee. His work will involve not only travel throughout Texas, Arkansas, and Oklahoma to interpret the AFSC's peace position to the public, but also organizing seminars and conferences, supplying speakers to interested groups, distributing books and periodicals, and working with mass media. Sheldon Clark's wife, Lucy S. Clark, is a physician who until recently was chief clinician of the Cleveland branch of Planned Parenthood, Inc.

Friends of Monadnock Meeting at Rindge, New Hampshire, decided this past spring that their tiny group of widely scattered individuals needed to seek ways of enriching the Meeting's life. For a start they are holding their meetings now away from the Meeting School, worshipping together in the United Church Parish House at Jaffrey.

Most forward-looking Quaker committee is probably the Social Order Committee of Philadelphia Yearly Meeting, which last spring scheduled its opening fall meeting to be held in—Glassboro, New Jersey! If further proof is needed, the Committee's summer coordinator in the Mantua area of Philadelphia is history teacher Howard Cell, who, apparently prompted by some sixth sense, has just deserted the exciting atmosphere of Abington Friends School, where expansion and coeducation are proceeding apace, for Glassboro (the College, that is), where of late there has been even more action.

Last October first, the JOURNAL reported that the new Meeting in Glassboro, encouraged by good response to its semi-monthly schedule, would thereafter hold meetings for worship every Sunday evening at seven o'clock in the Republican Building at 25 South Academy Street, one block behind the theater. Friends there hoped to provide a center of Quaker influence for students of Glassboro State College. Would that their Quakerly influence might even include visiting dignitaries in its widening circles!

"Letters to My Draft Board" in time may constitute a body of modern literature of soul-searching import. A copy of one recent letter of this genre has been sent to the JOURNAL by Richard Boardman, a noncooperator with Selective Service, who is working as draft counselor for the American Friends Service Committee in Chicago until, in his own words, "I am arrested, tried, and sentenced."

Writing to his draft board in Massachusetts, where his parents are members of Acton Meeting, he says, in part: "I had failed to realize that my deferment as a C.O. was a convenient way by which my resistance to conscription and the military (and the resistance of thousands like me) was effectively silenced. I had failed to acknowledge that my claim as a conscientious objector was only begrudgingly given to me because my 'credentials' were good, because I was articulate, because my education had made it easy for me to produce a convincing defense of my desire to live peaceably and lovingly; in short, because I fell within a certain small, carefully defined group to whom the Government felt it was both wise and safe to give deferments: wise because otherwise this small group might raise some embarrassing questions about the legitimacy of conscription and militarism, and safe because the group is small enough so as to have little influence on the populace at large. . . .

"One would think (from the human perspective) that our society would demand that its young men should show good cause why they *can* become soldiers—and if need be, kill—in all good conscience. Instead, from the military perspective of our society, we insist that a young man must show cause why he should be allowed to refuse to kill."

A cheering (?) note about assorted religious groups' problems is struck in a letter to *The Friend* (London) from Peggy Watson of Wallasey, Cheshire, England, who says "I recently embarked on an earnest quest for truth and have diligently perused papers and publications issued by Quakers, Communists, Anglicans, Buddhists, Socialists, Catholics, liberals, humanists, and several other groups. In the correspondence columns of all these papers I was surprised to read almost identical letters written by irate members of each organization to long-suffering editors, all worded much the same: 'falling membership . . . things not what they used to be . . . corrupt . . . changing . . . undesirables muscling in . . . heartbreaking . . . resign, etc.'"

It seems that Cassandras are everywhere. Yet there are signs that common problems bring a wholesome spirit of humility, too, for the same issue of *The Friend* reports that the Friends Home Service Committee, in preparing for London Yearly Meeting, held a session where the three speakers were a Roman Catholic, a Unitarian, and a humanist, whose stimulating presentations were welcomed for the view they gave of the Society from the outside.

Vietnam Relief: Some Official Moves

Philadelphia Yearly Meeting is reported to have collected \$8,000 from its membership since its decision on March 29 to forward gifts for humanitarian relief to all parts of Vietnam. Francis G. Brown, general secretary of the Yearly Meeting, acted as courier in transmitting the funds to the Canadian Friends Service Committee in Toronto. Since January the CFSC reportedly has received \$60,000 for medical aid to Vietnam—more than half of it from U.S. citizens.

Washington (D.C.) Meeting, aided by the American Civil Liberties Union, is bringing suit against the U.S. Treasury Department for refusing to grant it a license to send medical aid to all parts of Vietnam.

Church World Service's Department of Overseas Ministry has recommended that its parent body, the National Council of Churches, provide relief for civilian war casualties in North Vietnam in addition to the substantial relief it has been sending to South Vietnam.

Caritas Internationalis, Roman Catholic Relief organization, is studying plans for building a hospital in North Vietnam with funds raised around the world. "We feel it is our obligation," says a spokesman for Pope Paul VI, "to relieve the suffering of those residing in North Vietnam as well as those residing in South Vietnam."

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.

Symbols for Peace

Friends have traditionally avoided conventional symbols, yet the early Quakers did practice what might have been called symbolism in their clothing. The sign of the fish was adopted by early Christians prior to the cross. These and many other cases of religious symbolism arose during times of stress, proving useful in developing and maintaining morale.

Opponents of the Peron dictatorship in Argentina developed an effective symbol in various expressions of personal mourning, beginning suddenly in 1943 when Peron was still vice-president. These included not only black neckties and broad black bands sewn around the left arm of men's coats and jackets, but also black ribbons about one-half-inch wide sewn between the buttonhole of the left lapel and its outer margin, while women would wear or carry one or more of a number of black objects—a small veil, scarf, headcloth, or perhaps only a handkerchief, usually dainty and rarely unattractive.

Such symbols of grief are customary upon the loss of a close relative, and of course they are progressively more frequent with the age of the mourner. To have them appear among substantial numbers of young persons gave a most decided boost to the morale of all advocates of constitutional government.

Peacemakers in America today would benefit from such a symbol. It would include all colors of the political rainbow. We have plenty of cause for mourning. We need higher morale. Even Quakers might overcome their dislike for symbols under the stress of present circumstances if they could appreciate how effective personal mourning was in Peron's Argentina.

Ann Arbor, Mich.

RICHARD H. POST

The Geneva Accords and the USA

In his letter in the June 1st JOURNAL, Howard Kershner asserted that "the United States issued [at the Geneva Conference] a separate declaration stating that it would abide by the Geneva Declaration provided the signatories refrained from threat or use of force."

I think it should be pointed out that this quotation is an inaccurate paraphrase of what the separate United States statement at Geneva said. The actual wording of our unilateral statement (readily available in various references) included a clear-cut and noteworthy commitment that *we* would refrain from force to upset the Accords:

The Government of the United States being resolved to devote its efforts to the strengthening of peace in accordance with the principles and purpose of the United Nations . . . Declares . . . it will refrain from the threat or use of force to disturb . . . [the Agreements] in accordance with Article 2 (Section 4) of the Charter of the United Nations dealing with the obligation of members to refrain in their international relations from the threat or use of force.

It is true that the statement went on to say we "would view any renewal of aggression . . . with grave concern and as seriously threatening international peace and security"; but surely the possible event of such aggression would then impose obligations on us as a U.N. member (as reaffirmed in the quoted commitment) to devote our efforts to the "strengthening of peace" in accordance with accepted U.N. procedures.

It is significant to note something not mentioned by Howard Kershner: that our unilateral statement at Geneva also included the following endorsement of the principle of reunification of the two *temporarily established zones* of Vietnam (not then considered as separate nations of North and South Vietnam) by free elections, as called for in the Final Declaration of the Geneva Conference:

In the case of nations now divided against their will, we shall continue to seek to achieve unity through free elections, supervised by the United Nations to insure that they are conducted fairly.

I think the record is clear as to whether or not we have lived up to this pledge in Vietnam.

Syosset, L.I., N.Y.

E. RUSSELL STABLER

Message from an Exile

Anent the item in your July 1st issue (p. 368) referring to new repressions of clergy in South Africa, I feel that you should get in a further item about the group or committee called Episcopal Churchmen of South Africa (address c/o William Johnston, All Saints Church, 229 E. 59th Street, New York City 10022), which recently sponsored a speaking tour for Father Pierre Dil, who was expelled from South Africa under similar circumstances—a courageous young man, born in Holland, emigrant to South Africa, converted and ordained, outspoken (nay, devastating!) in indictment of South African policy. The group has also printed and circulated a brochure by Dil called "Bantustans: The Solution?" which you can get. Dil is back in England, but I want his message to spread.

Strange that South Africa would send forth a person who is spreading propaganda against apartheid!

Ann Arbor, Mich.

THOMAS D. ELIOT

Knowing Love, We Know God

There is much saying that God is dead, but nobody seems to find the definition for the word "God." The only one I know is found in the first letter of John. I John 4 says "Dear friends, let us love one another, because love is from God. Everyone who loves is a child of God and knows God, but the unloved know nothing of God."

Let others say there is no god; nobody can say there is no such thing as love, because human nature is made of love. We can argue about the other properties that have been blamed upon God, but the lowest living being has some love for someone.

Baltimore, Md.

ARCHIE CRAIG

The New Math Among Friends Meetings

The report of a big new Friends retirement center at Sandy Spring, Maryland (FRIENDS JOURNAL, March 1) raises in me unhappy reflections. Quaker worship and corporate life uniquely depend on a Meeting's being small enough so that none of its members is a stranger to another. Our whole history tells us that the way the Society of Friends grows is not by Meetings' getting bigger and bigger, but by their subdividing after they reach a certain size.

Why is it, then, that whenever we get ready to spend a lot of money on a school or a retirement home we always end up locating it next to the largest Meeting available, thus bringing new membership into a Meeting that is already suffering from being too large?

Sandy Spring was already a large Meeting before it acquired a Friends' boarding school. That, of course, made it larger. Now it is getting a retirement center. Either of these could have been located elsewhere. Thirty or so miles from Sandy Spring is a disused meeting house, near Ellicott City,

handy by road and rail to both Baltimore and Washington. A retirement center located there could have revived that Meeting and so contributed to the strength of Quakerism in that whole general area, including Sandy Spring.

I can guess why they went to Sandy Spring—because that is where the Friends are with the concerns that created them. And those Friends are at Sandy Spring because it is a large and lively Meeting. But much more of this, and their efforts will have become self-defeating; the Meeting will become so large and so lively that they won't like it any more.

This happens other places, too. Foulkeways has been located at Gwynedd, Pennsylvania, the largest Meeting in its neighborhood and the one that least needs an infusion of new members. Other nearby Meetings could have profited greatly by having Foulkeways next door. Here again, there are abandoned meeting houses where revival would be possible if an institution like Foulkeways were located adjacently.

A few years back, New York Monthly Meeting raised a lot of capital, bought land next to its Fifteenth Street property, enlarged its school, and centralized a number of other Friends' functions at this spot. There were (and are) two other thriving small Meetings in Manhattan in borrowed quarters. For that matter, there are locations in Manhattan where a Quaker building would surely have generated still another Meeting. If ever a Meeting needed more decentralizing, more subdividing, it is Fifteenth Street.

Beyond a certain point, a Meeting gets so big that it just is not a community any more. Some Friends quietly depart for smaller Meetings; others adjust; the new members are people who are attracted to the Meeting as an institution and know nothing of what a Meeting community can be. Then we wonder why the Society of Friends, as a whole, cannot be more dynamic. In short, we are victimized by success.

Friends need to be more aware of their own religious sociology. They also need to be aware that the success of any one Meeting is not unrelated to the success of all the Meetings in a given area. And then they need to plan accordingly.

Wayne, Pa.

R. W. TUCKER

Coming Events

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

AUGUST

4-6—"Friends Gathering" at Quaker Haven, Dewart Lake, Indiana, from 2 p.m. August 4 to 2 p.m. August 6. Theme: "Rest in the Lord." Speaker Saturday evening: William P. Taber, Jr.

4-9—Baltimore Yearly Meetings, Stony Run and Homewood, at Western Maryland College, Westminster, Md. Young Friends and Junior Yearly Meeting.

4-9—"Little World Conference" (reports from Quakers from abroad) at Powell House, Old Chatham, New York. Speakers: Maurice Creasey (England); Tayeko Yamanouchi (Japan); Ranjit Chetsingh (India); Filemona Indire (Kenya); Heinrich Carstens (Germany).

6—Meeting for worship (sponsored by Monadnock Meeting) at Cathedral of the Pines, Rindge, N.H., 5 p.m., preceded and followed by hospitality at The Meeting School at Rindge (Route 202).

7-9—Pendle Hill weekend workshop session on informational writing (first of series of three, continued August 10 and 14). Teacher:

Robert Burger, professional business consultant. For information call Pendle Hill, Wallingford, Pa., LO 6-4507.

10-13—North Carolina Yearly Meeting (Conservative), Woodland N. C. For information, write George C. Parker, R.F.D. Woodland, N. C. 27897.

12-13—Burlington Quarterly Meeting weekend at Pennington School, Pennington, N. J., from noon meal on Saturday. Programs for adults, youth, and children, as well as business. Theme: "Translating Religious Experience Into Testimony." Cost, \$10 per person (aged five or older).

12-13—Informal conference for Japanese Friends (members and attenders of Japan Yearly Meeting) and American Friends at Westtown School, Westtown, Pa., sponsored by Philadelphia Yearly Meeting Japan Committee. Meeting for worship Sunday at Westtown Meeting, Westtown School, 10:30. For information write or call Japan Committee, 1515 Cherry St., Philadelphia 19102 (LO 8-4111).

13-17—Pacific Yearly Meeting at Claremont Men's College, Claremont, Calif. For information, write Madge T. Seaver, 2160 Lake St., San Francisco 94121.

14-20—Powell House Family Camp at Sycamore Campsite. Address Powell House, Old Chatham, N.Y. 12136.

15-20—Iowa Yearly Meeting at Whittier, Iowa. For information, write Irving J. Smith, What Cheer, Iowa 50268.

17-20—Lake Erie Yearly Meeting and Association at Friends Boarding School, Barnesville, Ohio. For information, write Esther Ewald, 99 Homestead Lane, Delaware, Ohio 43015.

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

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

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

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

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

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

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

22-27—New England Yearly Meeting at Nason College, Springvale, Maine. Listed speakers: Maurice Creasey of England; Walter Martin of the Quaker United Nations Program; Marina Ortiz and Ronald J. Williams of the Cuban and Jamaican Ministries of Agriculture. Young Friends and Junior Yearly Meetings. Telephone 207 324-5340.

23-27—Illinois Yearly Meeting, Clear Creek Meeting, near McNabb, Ill. For information, write Helen Jean Nelson, Quaker Lane, McNabb, Ill. 61335.

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

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

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

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

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

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

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.

MARRIAGES

BRADLEY-TEEL—On July 1, at George School, Pa., under the care of Summit (N.J.) Meeting, DEBORAH JUDITH TEEL, daughter of Robert and Deborah Teel of Summit, and ALBERT MEYER BRADLEY, son of William and Virginia Bradley of New Hope, Pa., and Washington, D.C. The bride and her parents are members of Summit Meeting, the groom and his parents of Wrightstown (Pa.) Meeting. (This was the first marriage of graduates on George School grounds in the memory of school personnel.)

MORRISON-MORROW—On July 1, at Caldwell, N. J., MARILYN MORROW, daughter of David W. and Shirley B. Morrow, and DAVID RITTENHOUSE MORRISON, son of Noah E. and Helen D. Morrison of Swarthmore, Pa. The groom is a member of Swarthmore Meeting.

DEATHS

DAUGHENBAUGH—On May 24, JANE S. DAUGHENBAUGH of Hawley, Pa., wife of Paul Daughenbaugh. She was a member of Wrightstown (Pa.) Meeting. Surviving, besides her husband, are a son, Peter; a daughter, Louellen Greb; and five grandchildren.

GRISCOM—On June 29, MARY LIPPINCOTT GRISCOM of Moores-town, N. J., aged 85, wife of the late Dr. J. Milton Griscom. For many years she was a member of the Board of Managers of Swarthmore College. Surviving are a daughter, Mary Griscom Colegrove of Hartsdale, N. Y., and two grandchildren.

MAGILL—On June 29, at Doylestown, Pa., FRANK L. MAGILL, aged 68, husband of Marie Keyser Magill. He was a member of Solebury (Pa.) Meeting and was on the board of managers of the Newtown Friends Home. Surviving, besides his wife, are a son, F. Douglas Magill, and three grandchildren.

NOTICE—The office of Friends General Conference in Philadelphia will be closed August 15, 17, 22, 24, 29, and 31.

MEETING ADVERTISEMENTS

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

Argentina

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

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.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 438-1071.

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

Delaware

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

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

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

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

WILMINGTON — Meeting for worship: at Fourth and West Sts., 10:30 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

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

Florida

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

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

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

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

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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

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

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

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

Georgia

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

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

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

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

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

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

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3002.

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

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

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

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

Iowa

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

Kentucky

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

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

Louisiana

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

Maine

CAMDEN—Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

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

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

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

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

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

Massachusetts

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

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

CAMBRIDGE—5 Longfellow Park (near Harvard Square) for the summer, one Meeting each Sunday at 10:00 a.m. Telephone 876-8883.

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

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

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

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

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

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village; Clerk, J. K. Stewart Kirkaldy. 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.

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

Minnesota

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

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

Minnesota-Wisconsin

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

Missouri

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

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

Nebraska

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

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 328-4579.

New Hampshire

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

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

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 a.m. The United Church Parish Hall, Jaffrey, N.H.

New Jersey

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

CROSSWICKS—Meeting for worship 10 a.m., May 28-Sept. 24 inclusive.

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

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

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

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

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

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

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

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

RIDGEWOOD—Meeting for worship 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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

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

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

New Mexico

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

LAS VEGAS—828. 8th. First-day School, 10 a.m.; worship 10:45; discussion 11:30.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa 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 MA 8-8127.

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

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

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

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

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, supporters, etc.

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

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

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

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

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 80 Leber Rd., Blauvelt.

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

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

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

North Carolina

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

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

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

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

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

Ohio

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

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

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

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

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

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

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

Oregon

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

Pennsylvania

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

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

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

CONCORD—at Conecordville, 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.

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

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

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

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

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

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

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

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

LONDON GROVE—On Rt. 926, one mile north of Toughkenamon exit off Rt. 1. Meeting for worship, 10 a.m.; First-day School, 11 a.m.

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

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

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

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

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-8796.

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

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

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street Cheltenham, Jeanes Hospital Grounds, Fox Chase, 10:30 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill—No meeting until October 1st. Fourth & Arch Sts., First- and Fifth-days.

From July 30th to September 3rd, inclusive: Frankford Meetings held jointly at Penn & Orthodox Sts. 11 a.m.

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

Frankford, Penn & Orthodox Sts. 11 a.m. Frankford, Unity & Wain Sts. 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue, held jointly at Green Street.

Green Street Meeting, 45 W. School House Lane. Held jointly with Coulter at Green St. Powelton, 3721 Lancaster Ave., 11 a.m.

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

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

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

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

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

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

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

Tennessee

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

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

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., Madison Hall, Univ. YMCA.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; coffee hour at 11 a.m. Telephone ME1rose 2-7006.

West Virginia

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

Wisconsin

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

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

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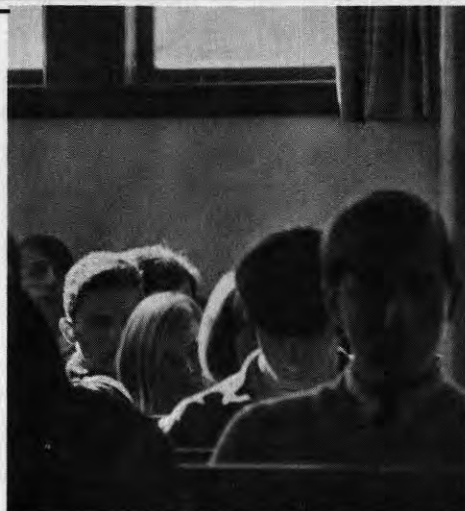
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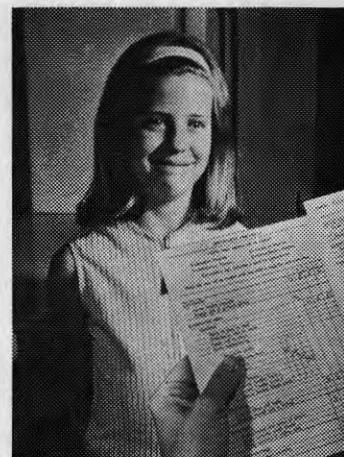
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