

FRIENDS JOURNAL

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*F*EW will have the greatness to bend history itself, but each of us can work to change a small portion of events, and in the total of all those acts will be written the history of this generation. It is from numberless diverse acts of courage and belief that human history is shaped. Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and, crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance.

—ROBERT F. KENNEDY



Photo courtesy George School Bulletin

GEORGE A. WALTON

(See note on page 354)

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A Catholic Retreat: Quakers Invited

By LEE KLEISS

RECENTLY I have had the privilege of sharing very deeply in a Catholic retreat sponsored by the Movement for a Better World. I have been asked to invite more Quakers to participate, so please consider this your invitation. (The Movement's U.S. address is 127 R Street, Washington, D.C. 20002.) For a Quaker there were times at this retreat that were awkward and difficult, yet also rewarding. We all gained by my participation.

The first evening was a warm, friendly getting-acquainted session. The next morning I had my first and only major rebellion: I was truly ready to walk out after the various psalms that were read aloud for lauds. During the ensuing silence I jotted down my rebellion about reading psalms that asked for God's vengeance on our enemies as if Christ had not taught us to "love our enemies and do good to those who spitefully use us." Lo, my revolt was accepted as valid, and I received the comment, "We are re-examining the readings." I felt such open-mindedness that I was willing to attend other sessions, from which I profited greatly. They welcomed my freedom to question and to criticize—a freedom that Catholics are trying to gain since Vatican II. Many times I could illustrate the values and the dangers of this freedom by citing actual incidents among Friends.

Mealtimes were full of friendly chat, joking, and exchange of concerns. During the open dialogue following morning and afternoon talks I found special interest in the comments of the young novice priests, ranging in age from 17 to 24. Evenings were spent in group recreation, at which people were very stiff at first, but before the week was over a lot of in-group Catholic jokes were exchanged, particularly those poking fun at old ways. The later evenings, occupied with smaller free-group and private conversations, reminded me of the late late hours at Quaker weekend workcamps or conferences. I told one young priest after he took off his special robe that he had now joined us as a human, and on the last day he admitted he had found me very difficult to accept, as I did not accord him the usual deference.

The Better World Movement was started in 1952 by Father Ricardo Lombardi. In the United States there are about a dozen priests, sisters, and lay people who have organized some thirty retreats yearly since 1963. Financially they are on a shoestring, and they wonder if there is a special meaning in the fact that so far only one Cardinal (Guiseppe Roncalli, who later became Pope John and called together Vatican II) has participated in a Better World retreat. They cannot understand why so many non-Catholics have such high regard for Pope John but generally do not feel any special respect for a Pope. Here Friends' participation can be helpful.

In these retreats there appears a new and challenging aspect of religious life—an attitude (to paraphrase an article by Father John Comey, S.J., in the Better World Movement's magazine) of indecision, uncertainty, self-questioning, and self-doubt rarely associated with Catholic thought and practice. For me the retreat was a tremendous experience in learning to listen to "where words come from" rather than to what they are.

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An Appeal to Friends

By SAM LEGG (*A Guest Editorial*)

THE Census Bureau has sent questionnaires to homeowners in our area to determine how well protected our dwellings are from fall-out. This type of psychological suggestion of the inevitability of war is of a piece with our national acceptance of violent television shows for our children, with our dependence on the "massive firepower" that is leveling Vietnam and massacring its people, with our congressmen's subservience to the economic pressure of "defense" plants—and, of course, with the draft.

In 1917, the United States went to war in a spirit of idealism that made us believe our effort would really make the world safe for democracy. That world was threatened, it seemed, by a menace we called "Prussianism." And Prussianism meant the military state and conscription. Fifty years later, our draft-age sons have grown up in an environment that encourages them to believe conscription is a proper and normal part of the American way of life.

A hundred years ago our country was enriched by thousands of healthy immigrants who came here to escape conscription and other repressions in their old countries. These settlers are honored in our history books. Their 1968 counterparts who are moving to Canada are draft-dodgers and traitors.

What has happened to us? Mainly a process of desensitizing. We were understandably horrified in 1940 by the bombing of Coventry, but by the end of the war we were able to accept as necessary the fire-bombing of Hamburg and could even stomach the slaughter of Hiroshima and Nagasaki because, we were told, those bombs saved American lives. We have learned to live with the annual highway death toll, with the disparity between the homicides in our country and those abroad, with Pentagon-inspired movies and television shows, with daily newspaper accounts of violence, with endless reports of bombings in Korea or Jordan or Cyprus or Indonesia or—worst

of all—Vietnam. By this vicarious exposure we have become inured in general to what we still abhor in our individual lives.

Most of us are uncomfortable about this gradual paralysis of our consciences, and we want to do something about it. Each of us usually picks out at least one social concern to work on. My purpose here is to plead for increased Quaker effort in the fight against conscription and to suggest that our present situation calls for more radical programs than modern Friends have been undertaking.

Just as the American Negro is finding that by moving from passive acceptance to active opposition he is beginning to change 350 years of national shame, isn't it time for Quakers also to move—moving from emphasis on support of legal conscientious objection, from sponsorship of alternative-service projects in collaboration with Selective Service, from passive acceptance of an immoral system, to active opposition? If seventeenth-century Friends could go to jail for refusing to remove their hats or for using socially unacceptable personal pronouns, can we rule out the possibility of going to jail in opposition to a more vicious social evil? The American Friends Service Committee has refused since 1944 to allow Selective Service to list it as an official agency for alternative service. Philadelphia Yearly Meeting and others have made strong statements in opposition to the draft—and, indeed, in support of noncompliance. These are important steps, but are they enough?

I think not. A religiously motivated people cannot be satisfied to join the national wringing of hands and to consider a weak gun-control law an adequate response to the violence around us. We must aim more directly at some of the root causes—chief among them being the national commitment to a military state.

We have stated (rather timidly) our opposition to the draft, but our follow-up has been inadequate. We need hundreds, thousands of draft counselors throughout the country, and their availability should be widely publicized. We need to raise enormous sums of money to support test cases challenging the Selective Service Law. But we must be ready to go beyond test cases. The time has come, I believe, when Quakers must announce publicly

Sam Legg of Stony Run Meeting in Baltimore, executive-committee chairman of the American Friends Service Committee's Middle Atlantic Regional Office, is a counselor and foreign-student advisor at Morgan State College, Baltimore. He has served on the staffs of four Friends' schools: Brooklyn Friends and Westtown as a teacher, Oakwood as assistant principal, and Sandy Spring as headmaster.

that they advocate nonregistration and noncompliance with an immoral law. The Justice Department knows of the statements many of us have signed to this effect, but apparently it is unwilling to take action against us. We should make our position so clear that they will have to recognize us. At that point I hope Quakers and other religious people will come forward in sufficient numbers to assure the confrontation with government that is so urgent. Too many Americans have slipped into a resigned acceptance of conscription. Our consciences, our integrity, our very lives demand that we eliminate this evil.

Merry-Go-Round

By TREVOR ROBINSON

IT has been surprising but gratifying to consider the large numbers of Catholics who have been attending our Meeting recently. Other meetings might be interested in knowing how this has come about. Apparently it started in Ministry and Counsel with the proposal that we experiment with our usual silent worship by introducing from time to time a little music or an edifying reading. The experiment was well received, and gradually it led to the extensive incorporation of great religious music and writings into our meetings for worship. On some Sundays we have been able to listen, by way of recordings, to complete works by great composers such as Bach, Mozart, or Palestrina and to have our religious life greatly enriched by them.

When word of these innovations reached some of our Catholic friends, they became interested in joining us because the local priest, a young man with somewhat radical ideas, has been doing strange things with the liturgy of his church. He has been inviting folk musicians to improvise during certain sections of the Mass and has himself composed a jazz Mass, which has been presented on several occasions. Some of the more traditionally-minded Catholics have been uncomfortable with these changes but seem to find satisfaction with us.

Our meeting house is not large, and it would have been difficult for us to have accommodated so many newcomers except for the fact that a few of our more conservative members found it hard to adjust to our new, unsilent type of meeting and have found at least a temporary home in the Episcopal Church. This last may require a little explanation, since to many it is not evident why an Episcopal service would be congenial to Friends. However, in our community the Episcopal minister became dissatisfied with the rigid ritual, which allowed little time for meditation, and began to introduce

periods of silence into his services. There was sparse objection to this at first among his parishioners, since few of them were actually attending church regularly; and as former Friends started coming the minister was encouraged to increase the periods of silence so that now they occupy nearly the full service.

The reason for fall-off in attendance of the Episcopalians seems to be that, following a study of *Honest to God* and the writings of other reformers in their church, many of them had felt a calling to take their religion into the real world and had enthusiastically opened a coffee house in the section of town occupied by hippies, artists, and other like people. It is a flourishing operation now and successfully brings religion to those who might not otherwise find it. It seemed appropriate—nay, essential—to the founders that the coffee house should be open on Sunday morning, since they regarded it as truly a religious service. The peculiar thing is that now on a Sunday morning the coffee house is frequented almost entirely by Episcopalians. The artists and hippies are all going to the Catholic Church.

Hymn

In the once and only snow-crystal
Is the mystery completed.
All else is repetition,
A playing of the same theme
On every instrument in turn.

In the curl of a shell
Lying on the deepest ocean floor,
Unvisited by the sun's light,
Is the word spoken.

In the fur-markings
On the face of a newborn kitten,
In the pale sheen on the unfolding leaf,
Is the sign given.

In the three modes of water
Known to the river in winter—
Snow, ice, and flowing movement—
Is the mystery celebrated.

In the mind's flight
Beyond the outermost star
Or inward to its own sea-depths
Is the word enlarged.

In the flower hidden in the seed,
The spirit knowing itself in the body,
In the impulse of self toward nonself,
One life to all life,
Is the sign confirmed.

WINIFRED RAWLINS

Trevor Robinson of Mt. Toby Meeting at Leverett, Mass., is associate professor of biochemistry at the University of Massachusetts. He says that "Merry-Go-Round" is strictly fictitious.

"Each One of Us Is Responsible"

By L. HUGH DONCASTER

IT is a good thing sometimes to try to look behind the composed faces of our worshiping selves and to ask what really is going on during the silence of our meetings.

I think the time when meeting for worship first came alive for me was when, as a student at college, I had cycled some miles out of Cambridge to attend a small meeting and found there a man and his wife and my companion and myself making the total meeting. When the man (who was the resident Friend) had spoken twice and prayed once and seemed in imminent danger of speaking yet again, for the first time in my life I felt a strong compulsion to speak in meeting—maybe for the wrong reasons. But the point I am making is that when you are one of four you no longer can be (as I had been up to that time) a passive onlooker. You feel some sense of responsibility; you can't just watch. I think one of the things we need to remember is that in our worship each one of us is responsible. We have a contribution to make.

I remember someone's telling me many years ago of a small boy in a meeting for worship who whispered to his mother, "Mother, are you going to speak?"

And she said, "Sh, sh, no."

"Nor am I—let's go!"

Well, he got hold of half of the truth. He got the idea that it might be incumbent even upon a small boy of five or six to take his part in vocal ministry. What he had not yet gotten hold of was the idea that he might also have a part to play in the silence of the meeting.

Worship, as I understand it, involves a conscious looking toward God and listening for an answer to the question "Lord, what wilt Thou have me to do?" I think of silence not as the silence of wordlessness but as the silence of prayer—not the silence of aloneness but that of a group of people coming together to worship God.

There is a sense in which, when we sit in our meetings (perhaps we haven't seen each other for a week), we sit, as it were, on the edges of a circle, each coming in from his own particular experience; but, as we think of one another and of God and come in prayer before Him, the circle shrinks and we come to be closer to the center and to one another.

On relatively rare occasions in meeting it somehow just seems quite natural to me to enter deeply into a period of

worship. But at other times, when thoughts wander onto subjects that appear to have no special relevance to a group of Friends worshiping God, the question is what to do with them. I find that there are various ways of tackling this. Occasionally it is good enough simply to remind myself that I have come to worship God and not to wonder whether I ought to look at the bees when I get home to see if they are about to swarm. But sometimes that doesn't work. At other times I find it useful to choose rather arbitrarily some kind of peg on which to hang my failing or thinking—possibly to remember some incident in the Gospels, or something I have heard during the week that seems likely to lead on into more awareness of God's will. Sometimes I find it useful to look around and see who is present and who is not and to remember those who may be prevented from attending by illness or other causes. Sometimes, perhaps, I think of the tragedy of the world and try to seek more deeply to identify with it and to see what love requires of me in relation to it.

Going Around in Circles

Very often this is enough, but one must hold only lightly to such a new starting point, prepared to let it go if this should be right. The one thing that I find *not* very useful is to try to have a head-on collision with the particular obsessive thought that has been getting in the way. If I begin thinking about not thinking, before long I get more and more into circles.

If, in spite of all, my thoughts still keep wandering, I find it a good thing to remember that there is in fact absolutely nothing that is irrelevant to God—that we really do mean it when we say every single bit of life is sacred.

I personally find it best to move away from the old conception of vocal ministry as somehow holy and divinely given, even in spite of the messenger, and to see ministry more as a cooperative effort between ourselves and God, very much mixed up with the human gifts of personality—our capacity to think, our memory, our imagination, and so on—that are given to us to be used. What God is requiring of us is not the abdication of our wills and our capacities to think, but the dedication of these. We should bring the best that we have and put it at His disposal. I believe we must recognize that we can and should use our thought processes, but what we are really concerned about is the response of the whole person—body, mind and spirit—for God.

This is more than thought, though it includes thought. I think, we should come to meeting, as our query puts it, "with heart and mind prepared." This does not mean

Hugh Doncaster, a British Friend who is extension secretary at Woodbrooke College, Birmingham, England, became known to many American Friends through the keynote address he delivered last summer at the Friends World Conference in North Carolina. This article is an abridgment of a talk he gave at Wrightstown (Pa.) Meeting after the conference. The full text of this talk, in booklet form, may be obtained at 35 cents from Friends Book Store, 302 Arch St., Philadelphia 19106.

that we should come with a sermon up our sleeve to let out on our unsuspecting friends (who always do suspect, anyway), but that we should come as persons prepared through the attitude to life which we had during the previous week—knowing something of our faith and anxious to know more and become more faithful in responding to it, able to draw on the experience of the week and of those we have met, as well as on our reading and on the experience we have in history and in the Bible. If we have the sticks gathered together, we can expect the Holy Spirit to set fire to them, but if we don't even gather the sticks I think it is asking a bit too much to expect ministry of any useful kind to arise from us.

Most of us have also to think of the attitude that we bring toward ministry we are listening to, as well as of our attitude toward speaking. Ministry is a tender plant, and it wilts very easily in the wrong kind of atmosphere. I believe it is important that those of us who have well-developed negatively critical faculties should keep these somewhat in abeyance during ministry in a meeting for worship. I don't mean that we should accept wholeheartedly things that are not so, but that we should let those go by—that we should try to lay hold on the positive thing that was in the mind of the Friend before he rose to tell us of it.

It may be that ministry which, in fact, does not speak to our condition is in fact speaking to somebody else's. A long time ago I went away from a meeting and said to someone "I haven't a clue what So-and-So was saying this morning, and I wish he hadn't said it at such length." The friend turned and looked at me in amazement and said "But Hugh, that was exactly what I needed." This has helped me ever since not to reject out of hand what is missing me. It was probably my insensitivity and not the fault of the Friend at all.

"When Does This Service Start?"

There is a familiar story of a man who came into a Friends meeting and after a few minutes, being rather restless and shuffly, turned to his neighbor and said, "When does this service start?" The reply was, "The service starts when the meeting ends." This, I think, is a very important part of our understanding of worship—we don't just have an hour that is meaningful—just as eating is meaningful, and talking with one's friends is meaningful, and praying alone is meaningful. Saturday night and Sunday morning and Monday morning—representing recreation, worship, and work—are all equally holy in our understanding. Any thought that the period of worship is somehow a little bit specially sacred or that the other activities are not quite so sacred is, I think, fundamentally a denial of the vision we have as Friends. That vision is a leveling up, not a leveling down.

In the blessed peace of deep, gathered worship that we all know, we are still part of a world that is suffering in agony, and we can never afford to detach ourselves from it. I think the only kind of inward stillness that we dare to pray for is the kind that exists at the center of a flywheel. It is this kind of stillness—this kind of relationship of worship to life—which I believe we must seek for. There must be nothing of escape in the silence of our gathered meetings, but rather the gathering of strength to go back into the agony of the world—to bring healing and life where there is destruction and death.

No Longer Alone

I sit among you, encased in my shell.
My heart is a hard stone within me.
I long to reach out to you,
But I am afraid.

There is worship all around me,
But I have brought a stone.
I embrace my bitterness and crouch within the walls.
My body touches the bench with yours
But I am alone.

And yet I have come, believing that the Spirit is here,
That the Presence is among us.
Slowly, subtly, the mystery unfolds.
As we gather in silence, we are gathered together.
Distractions fade away; the quiet flows around me.
No longer am I alone.

We are gathered in thy name, O Lord—
Questing, striving, yearning.
We are gathered in thy name, O Lord—
Caring for one another.
We are gathered in thy name, O Lord—
With thanksgiving in our hearts.
We are gathered in thy name, O Lord—
Listening, learning, loving.
The air is vibrant with the Spirit which we share.

The precious hour is over.
I shake my neighbor's hand; we go our separate ways—
Comforted
Uplifted
Strengthened
Sanctified
And not alone.

GRACE E. PALMER

The 1968 Cape May Conference from a delegate's-eye view (with a few comments from a non-delegate) will be reported in the August 1st JOURNAL.

On the Eve of a Second Reformation?

By WERNER HEIDER

TO the best of my memory, it was in the weekly *Der Spiegel's* edition marking the 450th anniversary of Luther's initiative against the misuse of indulgences that I came across the phrase "a second Reformation." It sounded almost like a demand—a slogan. Ever since I first read this phrase I have been pondering it and wondering whether our present situation of flux and uneasiness bears any parallel to the spiritual climate of the years preceding Luther's revolt.

In both instances, there is a contrast to be noted between a strong trend toward modernist secularism, which fascinates the intellectual elite and their entire following, and a popular majority traditionalist by inclination—that feels no longer at one with ecclesiastic authoritarianism. To those who know what denominations and sects stood for in creed and practice around the turn of our century, the changes due to *aggiornamento*, the ecumenical movement, intermural dialogues, and new theologies must look enormous; to those born after 1929 or 1933 they seem, I fear, no better than small beginnings or half-hearted efforts at accommodation.

Chief among the phenomena indicating a crisis is a continuous erosion of religious communication. I am not thinking of theological discourse, but of the concepts and language priests and pastors use when speaking to their flocks. On nonchurch matters I have listened to talks in churches that were intelligent as well as intelligible, yet the very men who deal so lucidly with matters of education, social services, and reforms often sound unconvincing and somewhat frantic in their attempts to emulate the raptures of baroque piety. People continue to attend out of sheer habit, institutional loyalty, or a genuine spiritual hunger that is not fed by the many channels of secular communication. Most attenders never have become articulate in matters of faith and spirit; incapable of serious initiative, they come together and consume whatever is offered. They may get comfort and consolation, as well as the self-satisfaction that goes with ritualistic perfection, but I doubt rather seriously that they ever will become aware, in church, of the need for *metanoia*—the commandment that we change our life.

There are a number of reasons for assuming that this state of affairs will not continue unchallenged for very long. The dichotomy discernible in priests and ministers

is paralleled by a dichotomy to which laymen are subject. As members of a secular environment, they ascribe to themselves independent judgment concerning all things, and hubris has taken or is taking the place of humility in all their tastes and views. As members of their church, however, they have not come of age, nor are they supposed to come of age until a fundamental change in ecclesiastic organization occurs. Pope Pius XI reportedly considered all below his station "instruments." If Friedrich Heer's *God's First Love* is any indication, there will be mutiny in the lay ranks and a bid for codetermination, as becomes adults. It looks as if the educated, instead of turning their backs on their church, will be prepared to battle for its soul and to break the rule of clergy and theologians.

Marx Seems to Have Been Wrong

Another symptom is that the fundamental demand of the most radical humanists in Europe is actually a religious concern. They demonstrate for a "humane learning human order"—a concept that, as one considers it, turns out to be millennial rather than utopian. As hunger and grinding poverty are being dealt with, if ever so slowly, in country after country, the spectre of stagnation in automated routine and herd consumerism has appeared above the horizon of history. Karl Marx himself insisted that the masses freed from wage servitude would not be at all like the urban masses of late Rome, corrupted and degraded by imperialism, state handouts, and circus entertainment. We already are in possession of evidence that proves Marx dead wrong on this issue.

Though easy optimists assure us that the ills of pansexualism and unearned affluence will cure themselves with absolute sexual freedom and more and more affluence, the young radicals refuse to be so assured. They fear that the more fatuous the masses become the more easily they will be managed by techno-politocrats. Only as every individual becomes responsive to and responsible for his intellectual and spiritual endowment will we be able to reverse this trend. (It should be noted that the emphasis is on the individual, not on a miracle called "revolution" brought about by an elitist organization through mass terror and razing of society, as has been the case through history.)

It may be very far-fetched to see a young John the Baptist in a student rebel leader like Rudi Dutschke; still, his demand for an "awakening" of the individual, a breaking away from mental sloth, is significant. It goes beyond the intellectualism that inspired the dreams of Jefferson and Wilhelm von Humboldt. Mass education has proved to result in training only. Rare individuals have risen

Werner Heider, a member of Wellesley (Mass.) Meeting who for many years has been head of the history department at Beaver Country Day School, has spent the past year on sabbatical leave in Europe (including his native Germany). He is the author of a number of books.

above their specialty, whatever it was and on whatever level.

The vast majority have looked upon education as the servant of society and government that makes them fit to fit a niche. One thing this education has *not* achieved is to take the torch from the religious authorities who previously educated men as children of God.

One further phenomenon that ought to accelerate the transformation of religious societies is the gradual disappearance of "the enemy"—the infidel, the heretic, the heathen vermin, the stubborn Jew, the goy, the papist, etc. Up to this day, most if not all religious societies have lived "walled in" as ghetto churches, largely indifferent to and ignorant of others, keeping their flocks together by means of xenophobia and dread of apostasy. These walls finally have begun to crumble; once this process has been noted by all the faithful, there no longer will be religious domination through segregation. People then may claim a "birthright" but no longer will be the "property" of the religious body of their parents. Taboos on intermarriage will become a relic of the past. Eventually, all churches will cooperate in free competition for members, and this will profoundly affect not only organizational structure but also communication.

If and when all this is realized by growing numbers as about to come or already arrived, the "Second Reformation" will be well on its way. I venture to suggest, without sectarian smugness, that in many ways Quakerism will be a model for the new churches as they take shape. Friends have been a tiny, much-praised minority for so long that to some this prediction may sound rash or even threatening. To be a leaven, however, is nothing Friends will have to fear if that Second Reformation should come to pass.

Involvement Now

By SYLVIA CANETTA

WHEN news of the assassination of Martin Luther King flashed around the world, Portia Hitchens of Denver, Colorado, had a plan for meeting in part the shock, sadness, and frustrations of thousands of people in her city. Within a few hours she had the promise of sixty volunteers (mostly members of the League of Women Voters) who were ready to man phones for the purpose of giving specific answers to the question, "What can I do as an individual about race relations?"

Now a permanent organization, the Clearing House

The address of the Clearing House for Concerned Citizens is 1450 Pennsylvania Street, Denver, Colorado.

Sylvia Canetta, formerly a member of the Wider Quaker Fellowship and of Tucson Meeting in Arizona, is now a resident of Pasadena, California. Several summers ago she and her husband served as volunteer group leaders in American Friends Service Committee youth programs in Mexico.

for Concerned Citizens, has come into being. When it first opened, three phones rang continuously for five hours. The phone still rings, and the office (donated) has had to move three times—always to larger quarters. Mrs. Hitchens never had imagined there would be such a need for more than a few days; the continued demand and the earnestness of the callers has astounded everyone.

Those who call are told about the Urban League and the NAACP and are given information on bills before Congress relating to race issues and on how to write or wire their Congressmen. What is said is always concrete and complete, including names, telephone numbers, and dues of organizations. Callers are told about the latest developments in programs for youth and in employment-training opportunities. The Colorado Fair Housing Law is described.

In answer to the often-asked question "Where can I donate something?" the caller is given the name and address of the Negro College Fund or the Dr. Martin Luther King, Jr., Memorial Fund, now established at the U.S. National Bank in Denver. Other suggestions made to those calling in are to visit their city council, attend school-board meetings, and investigate the history books their children are reading for school.

One happy surprise is the question from many callers: "I've always wanted to adopt a child from a minority race; how do I go about it?" Other white callers confide "I'm subscribing to *Ebony Magazine*" or say "I'm writing to five realtors and telling them I would welcome their selling a house on my block to a Negro." There have been only a few crank calls.

When asked how she got this involvement going so quickly and effectively, Mrs. Hitchens says: "I was convinced long ago that the individual could do something about race relations, and I began then to try to sort out some ways and means. First, involvement had to be *now*, when large groups of people were hurt and shocked. Second, there had to be community backing, including mention on radio and TV of the Clearing House service. Third, the information given had to be concrete and complete. Last, we had to recognize that the emotional impetus would lessen and that we needed long-range goals. It is with this last point in mind that a permanent office has been established. Now the white community of Denver is going to the minority community and asking: 'What can we do for you?'"

The spontaneous response to this volunteer effort at producing an alternative to violence has brought an uplift in morale that cannot be measured. The timely, creative tuning-in of Portia Hitchens has proved beyond doubt that the individual's little "bit" does count and that from tragedy can come evolution rather than revolution.

Games Quakers Play

By ERLING SKORPEN

GAME-TALK has become a prominent part of ordinary conversation. One explanation is the growing realization of many that we interact with one another on the basis of very simple, ranging to very complex, patterns of behavior which from a certain perspective show up to be games. Such patterns have been deftly recorded by Dr. Eric Berne in his *Games People Play*; an example may be the "mother me" game a man plays with his wife. In other ways, including its appearance in the shocking film *The War Game*, the "game" metaphor has pushed its helpful way into common consciousness.

At the same time we have also been exposed to Paul Tillich's talk about "breaking myths." A myth is broken when it no longer is taken literally but is interpreted figuratively. Even before modern theologian Rudolph Bultmann broke the Christian myth by making the Cross and the Resurrection symbolize present possibilities open to us all to die to our old selves and be born to new selves, this had been done by early Quaker Robert Barclay. Even before Robert Lowell recently became the latest poet to break the Promethean myth by making it clear that Prometheus is any man who foresees the death of the old gods and the coming of the new but still not clearly perceived God, Quaker founder George Fox had experienced such an ordeal.

The values of breaking such myths include the discovery of their existential significance for us here and now, the elimination of idolatry caused by confusing religious symbol and the reality it stands for, and the growth of men through new involvement in the broken myths. To break a myth is still to live in it, but consciously and not unconsciously. The man who strains for deeper meaning in his religious symbolism is a man entering into his own depths.

A close connection exists between the discovery of games permeating human relations and the breaking of myths. The man who sees clearly for the first time the "mother me" game he has been playing with his wife has, in effect, "broken" that game. He is therefore free to escape its silliness and tyranny or to play at it laughingly with her. He is like the man who breaks into the immediate relevance to his life of religious symbolism and is therefore encouraged to transform himself creatively closer to his ideals. In either case something like a "code" has been deciphered; with its meaning now become clearer, the code-breaker has himself emerged into the clear—at least until he discovers that the clearing he

is now in is itself a new code to be broken. Nevertheless he has learned that by deciphering meaning he has enabled himself to throw off old shackles of behavior and thought.

What has all this to do with Friends today? As much or as little, of course, as they are interested in or willing to allow. They can obviously benefit greatly from more awareness of their own secular games with their wives, children, friends, and neighbors. Quakers are not immune to the "mother me" game and countless others like it. They may profit less from myth-breaking, however, for despite the myth-breaking successes of early Friends, modern Friends say that theology is something they are not much taken by. But the irony in this is that they do not mind playing the most elusive religious game of all in their mystical approach to worship, with its numerous traps of ego-centeredness and seduction. Awareness and avoidance of such traps are after all not too remote experientially from intellectual efforts at myth-breaking.

But what would happen if Friends were to grant the possibility that their religious life as Quakers consists of elaborate and unbroken games? To admit such a possibility would not necessarily detract from the values of such a life. It might actually open onto it new doors of perception, and the results might be not only surprising and therapeutic but refreshing as well. In entertaining the possibility that the "Friends' Game" does exist and can stand breaking, let us briefly look at one or two of its more conspicuous features.

Solemnity? Of Course! Levity? No!

Solemnity and rigor are undoubtedly important parts of the Friends Meeting Game. A no-nonsense seriousness and earnestness to Quaker proceedings is probably what strikes observers first and foremost. A certain degree of wit or respectful levity may be tolerated or even encouraged as a mark of broad character by Friends, but huge merriment or lightheartedness usually would not be; it might, in fact, be "elderly." In meeting for worship, the "centering down" begins with a seemingly countenance of face and comportment of body in which "weightier" Friends take the lead and others follow on cue. Does any of this so far pointlessly exaggerate?

If anyone were to remark in worship on the possible offense to a truly joyous celebration of the power and artistry of Divine Creation to be found in such solemnity unrelieved by gaiety, if he were to comment on the humorous aspect of Quakers waiting in silence on and giving spoken ministry to the mystery and magnitude of God, he would be thought irreverent—even if great religious poets like Dante have seen the Divine Comedy of

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life and if great mystics like Meister Eckhart, Saint Francis, and Ramakrishna often have found it expedient, in their attempts at worship, to play the fool, the comic, the buffoon, as well as the ecstatic and exuberant holy man.

Enough here for the code of Friends' worship which frowns on outright displays of joy and laughter (and which may partly account for the flight of young Friends to other mystical religions which do not). In Friends' meeting for business we come hard on another. This is the pursuit of unity on all matters large or small before action can be taken by the Meeting. In this pursuit it probably happens often that a "sense of the Meeting" is won at the expense of truth and honesty, for many must feel compelled to join in such a sense lest they not be doing what is expected of Friends. They fear not doing or saying things "in the manner of Friends" (or, as might be put by young Friends, not doing or saying "the Friends' thing"). This probably is true not only of those without the courage of their convictions but of those normally with such courage yet daunted by the weight of orthodox "Quaker" concerns and traditions.

Just a Game, or a Tyranny?

I surmise much of this on the basis of my own tendencies to compromise myself in such forms of Quaker interaction. What paradoxically might save me from doing so further would be to view such forms as features of a certain game played and preferred by Quakers. The game is important, but perhaps not so important as to require my acquiescence or my sell-out of individual style. If I can see the silence of Friends' worship as a part of this game I can uphold its irreplaceable function. But need it tyrannize over my face and body, my words and tone, my heart's desire for joyous communion, my spirit's hunger for spontaneity, or the way I greet my fellow Friends after meeting, on the street, in the home, in conference, on work we do together? If I can see the desired unity of Friends' business as another part of this game, I can also uphold its vital function. But need it mask my real sentiments, take me away from my true stands, dampen my uncooled ardors, or deter me from personal actions?

There is much more to say, perhaps, about the "games Quakers play." Let it simply be concluded that the "game" metaphor applied to the life, worship, and business of Friends is not blasphemous. Nor is it scandalous and offered in jest (though I should not want to betray its meaning or possible application to Quaker affairs by saying that it is absolutely innocent of blasphemy, scandal, or jest). It is something else: a new way of looking at these things to see them better and also to see the exciting possibilities of what is beyond them.

American Peace Action in Japan

By BOB BLOOD

Mitaka, Japan

MY son, Peter, wrote recently that I should be back in the States because "that's where the action is." However, the smaller the world grows, the more relevant becomes peace action elsewhere. In Japan, 1968 has seen intensive opposition to the Vietnam War by resident Americans.

Throughout the year, a group of missionaries and other Americans (including Fumiye Miho of Tokyo Friends School) have propagandized against the war through teach-ins in Tokyo and Kobe, a *Vietnam Views-letter* sent monthly to hundreds of missionaries, two public debates with American Embassy officials, and a two-hour confrontation with the Ambassador himself. (We didn't convince him the war is wrong, but we were able to make our concern clear to him.)

Early in March, five of us sponsored a meeting at the Imperial Hotel of fifty Americans who organized "Overseas Americans for McCarthy." Subsequently, college and high-school students distributed campaign literature to American residents and tourists, and flyers were mailed to missionaries throughout the islands. As chairman of the organization, I joined a panel evaluating the post-Robert-Kennedy political scene over a national Japanese TV network, and, as I write this, plans are being made to discuss the candidates over the U.S. armed forces' Far East Network.

My second visit to the American Embassy came in April, when Alice Henderson (Earlham College junior-year-abroad student) and I presented a petition to a cultural attaché and a political-affairs officer on behalf of seventy-six Americans marching in the first American antiwar demonstration ever held in Japan. Although our numbers were small in comparison to the thousands who march for peace back home, the novelty here gained national television coverage in both Japan and the United States and picture stories in both the English-language and Japanese press, including the cover photo of the *Asahi Graphic* (the Japanese equivalent of *Life*). It is the only demonstration I have ever been in where the number of reporters and cameramen seemed as large as the number of demonstrators. Another Quaker marcher was DeWitt Barnett, one of the American Friends Service Committee's representatives in Japan.

In June, Marxist students at International Christian University organized a local march protesting both Amer-

Bob Blood of Ann Arbor Meeting in Michigan, currently visiting associate professor of sociology at Japan International Christian University in the suburbs of Tokyo, is scheduled to join the staff of Pendle Hill in September.

ican intervention in Vietnam and the Japanese involvement via American bases in Japan and Okinawa. Because such demonstrations usually end in traffic-blocking snake-dancing or in violent clashes with the police, most-Americans held back when the organizers called for non-Japanese to join the march. However, I so often had criticized the Japanese student movement for its exclusively Japanese and exclusively student character that I felt I had to respond to the invitation.

As it turned out, the march was remarkably inclusive, involving students from many countries, faculty and staff members, and Christians as well as Marxists. This time there were two Quaker speakers, the other being Pendle Hill alumnus Susumu ("Ko-chan") Ishitani, director of student housing at ICU. A less direct Quaker influence came via the only feminine speaker, a student from Tsuda College, which was founded by a Japanese Quaker alumna of Bryn Mawr. The Marxist leaders responded to the University's appeals to move the rally away from the main building, where it would have disturbed classes, and to police appeals to restrain their urge to snake-dance during the two-hour fast-paced march through nearby cities. Nevertheless it was a novel experience for Americans to follow nearly four hundred Japanese chanting "Ampo Hantai" (Crush the Japan-American Security Treaty.) This treaty is due for renewal in 1970.

So, Peter, you don't need to feel I'm missing out on everything!

As a Swiss Visitor Saw Us

By YOLANDE VAN MUYDEN

Yolande van Muyden of Geneva, Switzerland, a delegate to last summer's Fourth Friends World Conference, wrote the following reflections on American Quakerism as part of a longer article in Lettre Fraternelle (now Vie Quaker), the periodical published by French Friends. Her reactions, she explains, are entirely personal, necessarily representing her observations at only one worship-sharing group and one round table.

WHILE reading the preparatory study book for the Conference, *No Time But This Present*, I was rather troubled to find so few allusions to the war in Vietnam. How was this subject to be dealt with? Would Friends coming from other continents be able to discuss this subject freely with our hosts? How were we to make them realize how much the present policies of their government shock and alarm us?

Deliberately I had more discussions with American delegates than with those of other nationalities because I felt certain that it is not in southeast Asia but in the United States that the decisive battle is taking place.

In Europe many Friends have come to Quakerism because of a reaction against too narrow forms of religion

and because of a wish to find a more liberal spiritual climate. Among American Friends, on the other hand, my companions seemed both anxious to remain faithful to the religious teaching of their youth and more cautious than we are about political problems.

The objection may be made, perhaps, that pacifism forms an integral part of the Quaker heritage. This is true, but several Friends who live out of reach of urban centers and the circulation of international ideas were perplexed when the subject of Vietnam was introduced. Peaceful citizens, anxious to remain patriotic, they did not suspect the condemnation which their country's policies arouse in the rest of the world. One of them admitted that she did not know what to say to mothers who implored her not to undermine the morale of young men who were risking their lives in the Far East.

A Friend from Madagascar expressed his astonishment at the behavior of white people. "You sent us missionaries to preach to us the love of your neighbor," he said vehemently, "and yet you do not hesitate to wage a pitiless war in the name of liberty and democracy. I cannot understand it." Certainly the World Conference gave many Friends in the New World the chance to compare their point of view with that of Quakers from elsewhere.

Some Americans seemed to consider the war as an illness that one tries to avoid by disinfecting oneself or by avoiding food likely to make one ill. Perhaps this attitude is explained by the traditional Quaker testimony enjoining Friends not to make war and to hold themselves aloof. The negative quality of this wording may have been justified three hundred years ago, but it does not seem to meet the conditions of present-day life.

An Asiatic delegate who stayed in the United States for some time after the Conference found it very depressing to be in a country at war whose citizens lived as though they did not realize it. One sees astonishingly few signs of the conflict, which is so remote as to seem almost unreal. The authorities of belligerent countries never call too much attention to the horrors of the means used to gain victory at any price. (We have seen this in Europe as well.) This is why it is greatly to be desired that an increasing number of Americans should try to show more clearly the real face of war.

Quakers often affirm that one cannot hope to see peace reign on earth without making it reign first in one's own heart. Yet in so-called civilized countries it has not been thought necessary to wait for all citizens to be transformed into angels before the adoption of laws to resolve conflicts in ways other than by violence and personal revenge. At Greensboro it seemed to me that many Friends have not yet understood how important it is that this same principle should hold true on the international scene.

The Friends Journal from 1955 to 1967 (inclusive) is now available in a microfilmed edition—of particular value to libraries and others wishing to keep a permanent file in limited storage space. Details about price, etc., may be obtained from University Microfilms, Ann Arbor, Michigan.

Attention: Meeting House Architects!

By PHYLLIS CROCKETT

DO Friends Meetings discriminate against disabled people? Would a Friend or an inquirer, if confined to a wheelchair or unable to mount steps, be able to enter your meeting house? In many cases the answer would be No. Let us put ourselves in the place of such a person and try to imagine what life would be like. What are the limitations?

One is ready and longing to attend meeting for worship; can one enter the meeting house, or are there too many steps? Is every door approached by steps? Swinging doors and self-closing doors are very convenient for others, but have you ever tried to get through one in a wheelchair or on crutches? There may be willing hands outstretched to help, but independence is a fine thing, too, and a ramp at one door would be helpful. Deprived of access to the meeting house, a disabled member is in danger of being isolated from the Meeting itself—unable to serve on committees or to participate in Meeting activities.

When disabled persons are able to lead normal lives, doing things for themselves rather than having things done for them, their physical and mental health are better and their contribution to society is greater. Should we not, therefore, take a look at our meeting houses and other structures and satisfy ourselves that we are not preventing anyone from entering them? This is particularly important when new buildings (or alterations and additions to existing ones) are under consideration.

In the wider world, let us look about us and examine our public buildings—post offices, banks, libraries, stores, supermarkets, offices, schools, city halls, apartment houses, and our friends' homes. Consider them one by one. We may discover that if we were confined to a wheelchair it would not be possible to get out of our own home!

One of our Advices cautions us to consider in times of health the advisability of making a will. Similarly, while we are in active good health ourselves, let us use what influence we have with planning committees and architects to make life a little more tolerable for those more restricted!

Phyllis Crockett of Streatham Meeting in London is also a sojourning member of Central Philadelphia Meeting, having been living in Philadelphia since 1964, working first with the Friends World Committee and now with the University of Pennsylvania's Office for Fellowship Information and Study Programs Abroad.

Pendle Hill Through Australian Eyes

By MARGARET WALPOLE

"THOU shalt not leave my soul in hell" is the silent scream of the seeker at Pendle Hill. Many students here are unsure of themselves or of where they are going. It is a healing pond. Some come with metaphorical crutches and are able to leave without them and to stand squarely on the firm ground of their own uniqueness, their oneness with others, the inner light of the Quaker or the non-birth of the Zen Buddhist. Ripples of inspiration sometimes extend over the pond and draw everyone in; then comes the calm again, with minor ripples.

Students throughout the world are protesting against the establishment and the type of education offered them. Pendle Hill is a microcosm of the world; it has tragic and suffering individuals within its community as much in need of help as any in Vietnam or the ghettos. Day by day life is lived, and for someone life dies.

Students come to Pendle Hill for a variety of reasons, but all leave it changed—more flexible and more able to become part of the growing edge of society rather than part of its static core. It is this growing edge that means life to any society. It is not a dropping out of life but a replenishment of forces latent in each individual, an enforcement of powers yet untapped.

At Pendle Hill the analytical approach is tempered by creative imagination and intuitive thinking; the leap of the mind to new truths is made possible by the freeing of the individual's growing edge of thought from rigid concepts, thus making him ready for change, whatever the field in which he next participates.

Henry T. Hodgkin, Pendle Hill's first director, said in 1929.

Pendle Hill is the name that a few Friends have dared to take for a new experiment in Quaker life and thought. Here in the outskirts of Peun's city they believe that not a few wayfarers may turn in and find, in joyous fellowship with others, what it is to climb a certain steep and high hill and from the hard-won peak to see, not, like Cortes, a Pacific Ocean, but the sea of unsatisfied humanity breaking on a not distant shore. On this hill they may also catch a sight of some places where the Lord has a great people to be gathered and by that vision be stirred to prepare themselves to meet the need. . . .

This vision is still before us here at Pendle Hill.

Margaret Walpole, a member of Australia Yearly Meeting, has worked at Friends House in London and with the American Friends Service Committee's conferences-for-diplomats program in Switzerland. Since last fall she has been on the staff of Pendle Hill, the Quaker adult study center at Wallingford, Pa.

Book Reviews

CIVILIAN RESISTANCE AS A NATIONAL DEFENSE.

Edited by ADAM ROBERTS. Stackpole Books, Harrisburg, Pa. 320 pages, \$7.95

"Civilian defense," a term used by a small but growing group of students of nonviolent action, means the defense of a nation by nonviolent means—defense against either aggression from outside or a coup d'état from within. It is *civilian* resistance, or defense, because it relies on the citizens themselves to defend their institutions, by methods which are intrinsic to those institutions, against attack or subversion. An example is the German resistance to the French invasion of the Ruhr in 1923, when the major method was the industrial strike against French efforts at economic subjugation rather than, say, trying to bomb French towns in retaliation. Compared with military defense it is more subtle and sophisticated. It has also seemed more dreamy-eyed and vague.

This volume, which is a major step out of that vagueness (although there is a distance to go), grew out of a Civilian Defense Study Conference at Oxford University which this reviewer attended. It gains its strength partly from the combination of views at that conference: military strategy, scholarship of totalitarian regimes, and study of nonviolent action. In the dialogue (begun there and continued in this publication) one can see military specialists educating pacifists while scholars in nonviolence educate political scientists.

The fact that the book includes essays by the former military affairs editor of the *London Times* (now a member of the British Cabinet), by the world's leading scholar of the coup d'état (a lieutenant colonel), by B. H. Liddell Hart (consultant to government on military strategy), and by the American strategist T. C. Schelling should not lead one to conclude that civilian defense is about to be adopted tomorrow. It does mean, however, that the concept has grown to the point where it is taken seriously far beyond Quaker and pacifist circles.

As if this were not enough recommendation, there is an additional feature. Over one-third of the book is devoted to the lessons of past experiences in nonviolent action, including the East German uprising of 1953, the Ruhrkampf of 1923, and the Danish and Norwegian resistance movements during the Second World War. Since even attenders of Quaker schools often suffer from a deplorable ignorance of historical fact when it comes to past nonviolent struggles, *Civilian Resistance* will be informative as well as stimulating reading for Friends who get hold of it.

GEORGE LAKEY

A LITERARY HISTORY OF THE BIBLE, *from the Middle Ages to the Present Day*. By GEDDES MACGREGOR. Abington Press, Nashville, Tenn. 391 pages and index. \$7.95

We are told that this work "is designed for the intelligent general reader . . . not for professional scholars." The history of the Bible covered is from about the year A.D. 500 to *The New English Bible* of 1961. The various major translations are considered in some detail, and the presentation is understandable, informative, and entertaining.

Those of us who love our Bible will find the chapter called

"Is Translation Possible?" interesting—particularly interesting to those who insist on the "pure word" of God. Man throughout history has done his best, himself, to confuse this issue.

To end on a quote: "Yet even the faultier renderings (translations) may carry, in their own way, the Breath, the Light, and the Fire that the Bible sees as the Spirit of God and so, though remote from the original, re-create in a new idiom the meaning and truth that the original, in its own way, once expressed." Fifty-two words—quite an accomplishment for one sentence!

SYLVAN E. WALLEN

THE LONDON HERETICS 1870-1914. By WARREN SYLVESTER SMITH. Dodd, Mead, N. Y. 283 pages. \$6.95

On the dust jacket of *The London Heretics* eight names are listed below the title. Those of Bernard Shaw and H. G. Wells head the list. Most of the book, however, is devoted to heretics of much less fame (and to me, at least, of much less interest).

However, Friends in general—those without a special delight in heretics or a particular passion for English history from 1870 to 1914—will find it worth while to read the chapter entitled "Quakers, Unitarians, and Liberal Christians." In it I found the quotation from Caroline Stephen's *Quaker Strongholds* especially rewarding. *Quaker Strongholds* was a book Agnes Tierney lent me in 1914 when I was first considering applying for membership in the Society of Friends, and I shall always be grateful to it as well as its owner for helping me to see some of the glories of Quakerism.

Many readers of the JOURNAL—especially those who have experienced the Friendly charm of Sandy Spring in Maryland—will find appealing Warren Smith's account of Moncure Conway's visit there to the home of Roger Brooke. The experience made him an abolitionist and a liberal for life: "Casually Roger Brooke asked the young preacher what he thought of the farmlands in the Quaker settlement," writes Smith (a member of State College Meeting in Pennsylvania). "To Conway they were obviously superior to other farms in the area. 'How does thee explain this?' pursued the Quaker. Conway [was] at a loss. The old man let him think for a moment, then asked, 'Has it ever occurred to thee that it may be because of our paying wages to all who work for us?' Conway of course knew the arguments of the Abolitionists against the system of slavery, but this simple economic challenge had never occurred to him."

Most of the other heretics in the book aren't quite interesting enough to hold the attention of busy Quakers. Toward the end, however, there is a magnificent sermon from the finest heretic of them all, Bernard Shaw. Here's part of it: "If you don't do his work it won't be done; if you turn away from it, if you sit down and say, 'Thy will be done,' you might as well be the most irreligious person on the face of the earth. But if you will stand by your God, if you will say 'My business is to do your will, my hands are your hands, my tongue is your tongue, my brain is your brain, I am here to do thy work, and I will do it,' . . . you will get rid of all that religion which is made an excuse and a cloak for doing nothing."

IRVIN C. POLEY

Friends and Their Friends

The bronze likeness of George A. Walton, principal emeritus of George School, that appears (together with its model) on the JOURNAL's cover was given in May as a thirtieth-anniversary remembrance from the Class of 1938 to the Friends' boarding and day school at Newtown, Pennsylvania. When the sculptor, Ruth Lowe Buckman (a member of the donor class) expressed concern that she might tire her subject by requiring him to pose too long at a stretch, she was reminded by a friend (according to the *George School Bulletin*) that of all the people they knew "he was the least likely to mind sitting still, having had a lifetime's practice in Friends' meetings."

Long Island Friends' summer plans include joint meetings for worship for Shelter Island and Southold Friends, held at Southold on Sunday mornings at 10:30 until Labor Day, and a Meeting for Sufferings at the Monument to Quaker Martyrs, Sylvester Manor (Route 114 near North Ferry), on August 11th from 3 to 4 P.M.

Over 500 young people are taking part this summer in American Friends Service Committee service projects. In the United States there are work camps, community-service projects, and institutional-service units for high-school and college-age youth in nineteen states. In other lands the AFSC is co-sponsoring projects in Korea, Japan, Austria, Tunisia, Czechoslovakia, Guatemala, Mexico, Israel, and the U.S.S.R.

Scheduled for the shores of Lake Onega in the Soviet Union is a discussion by twenty-four Britons, Americans, and Russians on youth's role in the future of the world. In a rural part of Austria, volunteers are building a farm-to-market road. In a Guatemalan village, participants are assisting in an inoculation program, building latrines, and planting demonstration vegetable gardens.

Meanwhile fifteen African students are participating in projects in the United States including working with juvenile offenders in Lexington, Kentucky; studying police-community relations in Baltimore; and helping the Mesquakie Indians build powwow grounds in Tama, Iowa.

This year's Pacific Yearly Meeting is scheduled to be held at St. Mary's College in Moraga, California, from August 19th to 23rd.

Delegates from a group of New Zealand pacifists, including a number of Friends, delivered a letter of protest against the United States policy in Vietnam and their own government's support of that policy to the personnel of two open-to-the-public United States destroyers docked at Auckland this spring. "We believe," said the letter, "that the war in Vietnam is already destroying all respect for the Western way of life in the eyes of many Asian people and indeed of people everywhere." According to the *New Zealand Friends' Newsletter*, "The delegates were graciously received . . . and were assured that their letters would reach their destination."

Stephen G. Cary, AFSC associate executive secretary, was sentenced to fourteen days in a District of Columbia jail for demonstrating with the Reverend Ralph Abernathy and his followers in the Poor People's Campaign at the edge of the Capitol grounds on June 24. The Service Committee's chairman and executive secretary, Gilbert White and Bronson Clark, have endorsed Cary's stand, pointing out that the AFSC several months ago announced its support of this campaign.

Friends receiving honorary degrees at this year's May and June college commencements, according to that indefatigable delver into Quaker history, Henry J. Cadbury (himself the holder of numerous degrees of this nature), include Albert B. Maris, whose degree was awarded by Swarthmore College; Kenneth E. Boulding, Harold Evans, and John F. Gummere (Haverford College); Courtney C. Smith (Drexel Institute of Technology); Sumner and Howard Mills (Earlham College); and Bayard Rustin (New York School of Social Research). These are in addition to the degree from Wilmington College to David S. Richie mentioned in the July 1st JOURNAL.

This list makes no claim to completeness; it is quite possible that some other recent awards of such degrees to Quakers may up to now have escaped the attention of the eagle-eyed contributor of the JOURNAL's "Letters from the Past."

Meeting for Sufferings of Vietnamese Children, of which Jan de Hartog wrote in the July 1st JOURNAL, has appointed Linda Hoff Jones of Arlington, Virginia, to go to Vietnam to study the need and possibility of establishing a rehabilitation project, enlisting where possible the cooperation of indigenous Buddhist and Catholic institutions.

The AFSC rehabilitation program at Quang Ngai in South Vietnam, temporarily interrupted by the Tet offensive in February, is again in active operation, as evidenced by the Service Committee's announcement that John Pixton of Upper Dublin (Pa.) Meeting, associate professor of history at Pennsylvania State University, has returned to Quang Ngai (he was there for seven months in 1967) to serve as assistant director of the prosthetics workshop. The two hundred artificial limbs a month that this workshop was producing when operations were suspended were only a drop in the bucket of need, for it is estimated that there are four thousand amputees in Quang Ngai Province alone. Later in the summer another American Friend—John Turner of Alfred (N.Y.) Meeting, a recent college graduate—will also join in the work of the prosthetics workshop at Quang Ngai.

Eau Claire (Wisconsin) Meeting, which was organized in February under the oversight of Twin Cities Monthly Meeting, holds meetings for worship at 10:45 A.M. on Sundays at the United Campus Ministry Center, 1501 Park Avenue. Meetings for business are held the second Sunday of the month in members' homes, with potluck lunch following. Visitors are welcome.

The fifth annual "Posters for Peace" contest, sponsored by the South Jersey Peace Center, had 1751 posters submitted this year by fifty-six schools. This was by all odds the largest number of posters ever entered. Schools, meetings, libraries, and other organizations and individuals are invited by the Peace Center (41 East Main Street, Moorestown, N. J.) to borrow and exhibit as many of these posters as they may wish.

Nonagenarian Friend Levi T. Pennington, former president of George Fox College in Newberg, Oregon, recently published a third book of his verse, *Vagrant Breezes*.

Michael Ingerman of San Francisco (Calif.) Meeting (formerly of Wrightstown Meeting in Pennsylvania) has resigned from the executive secretaryship of the Friends Committee on Legislation of California in order to work with Mutual Services Insurance, a co-operative company in California. Before moving west he was with the Friends Committee on National Legislation in Washington.

Concerning the Friends' Foyer for Africans in Paris (described in Franck Revoyre's article in the JOURNAL of April 15, 1967), Mamadou Koïta, the first African director, reports in *Vie Quaker* (the new name of French Friends' former *Lettre Fraternelle*) that the foyer is now home-away-from-home to 220 Africans: 111 from Mali, 95 from Senegal, 6 from Mauritania, 5 from the Ivory Coast, 2 from Volta, and 1 from Cameroun. An African doctor and an African nurse are in constant attendance for those whose health is imperiled by the sharp change in climate and clothing when they leave their native lands. French language classes, educational movies, and an employment service operated by the foyer's African secretary are among the conveniences provided, and—a *sine qua non* for a Paris center—seven tailors are installed in the old office of the building, making clothes on order for residents and for their families back home in Africa.

According to Mamadou Koïta, "Storekeepers and neighbors are astonished to find themselves so well adjusted to the presence of Africans in their community. The reputation of the foyer is such that many come to visit and become interested."

Suggestions for criteria to be used to determine the suitability of content of messages to be given in meetings for worship are being solicited from members of Orlando (Fla.) Meeting on the recommendation of their committee on Ministry and Oversight, according to a recent issue of the Meeting Newsletter.

"Books for Friendship" (1968 edition), prepared cooperatively by the American Friends Service Committee and the Anti-Defamation League of B'nai B'rith, contains a graded (for ages 6 to 13) and annotated list of over 300 recent books recommended because they foster good human relations. This bibliography (the fourth of its kind) may be ordered at \$1.25 from Children's Program, AFSC, 160 North 15th Street, Philadelphia.

The Canadian Friends Service Committee in June dispatched by air five hundred first-aid kits, complete with emergency surgical instruments and medical supplies, to the three Red Cross Societies of South Vietnam, North Vietnam, and the National Liberation Front. The kits' total cost of approximately \$20,000 was contributed by people in all parts of North America.

"A musical of social significance" involving twenty-five to thirty high-school students, half Friends and half inner-city Negroes, is planned for presentation in the suburbs this summer by the Peace Committee of the Friends Meeting of Washington, according to that Meeting's newsletter.

A humanitarian solution to the mid-East crisis has been suggested in a letter sent to President Johnson and other important political figures by Richard R. Rebert, a member of Live Oak Meeting, Houston, Texas, now residing in Collegeville, Pa. He recommends introducing into Congress a bill providing unlimited immigration of Palestinian Arab refugees, similar to measures passed on behalf of Chinese, Hungarian, and Cuban refugees in past international crises.

Artists and craftsmen of all kinds who are graduates of George School are being encouraged to lend the school examples of their work for an Alumni Arts Show being planned for October 26 as part of the seventy-fifth anniversary commemoration of the Quaker boarding and day school at Newtown, Pennsylvania. Further information can be obtained from Palmer M. Sharpless at the school.

Arthur E. Morgan, widely known Friend who pioneered both as first chairman of the Tennessee Valley Authority and as the initiator of the famous work-study program of Antioch College (of which he was formerly president), celebrated his ninetieth birthday on June 20th without any noticeable interruption (except for interviews with reporters) of his normal schedule of studying, lecturing, writing, student-counseling, and walking in the woods.

Washington Square Meeting in New York City has the distinction of being one of the few Friends Meetings with daily silent meditation. Open Monday through Saturday from 6 to 6:30 P.M., it also has a discussion period each Thursday following meditation.

The Treasury and State Departments have turned down the interfaith American Clergymen's Committee for Vietnamese War Relief in its efforts to obtain licenses to send aid to both North and South Vietnam. Dr. Edwin T. Dahlberg, a co-chairman of the group, states that the committee will resubmit its application and that "even if the licenses are not provided, it is a requirement of conscience that we proceed." The committee describes its work as "a penitential expression of concern for the victims of the present war."

An interfaith "Vigil for Life" was held in June at Porton Down, England, to protest the government-supported, war-related research now being carried on at the Microbiological Research and Chemical Defense Experimental Establishment. The weekend vigil and fast, starting with a short service at Salisbury Friends Meeting House, included a number of public meetings, a folk-song party, and a symbolic "disinfection" of the gates and fences surrounding the laboratory. One of the speakers called for a campaign "to bring pressure on the Government to open Porton and declassify work there, to abrogate contracts between Porton and the universities, to abrogate the Britain-United-States-Canada agreement for exchange of information leading to the development of weapons, and to reaffirm the Geneva protocol of 1925.

Although the demonstrators engaged in amicable conversation with the police and Army personnel guarding the laboratories, their seriousness and determination were vividly expressed by a speaker at the close of the vigil who said (as quoted in *The Friend* of London): "We all swear to continue this battle until we die . . . until the smallest child realizes that this research is totally immoral."

Elizabeth F. Hirsch of Newtown (Pa.) Meeting, associate professor of philosophy at Trenton State College in New Jersey, has received from the International Academy of Portuguese Culture in Lisbon a \$2000 award for her recently-published *Damia di Gois: the Life and Thought of a Portuguese Humanist, 1502-1574*. The prize was given for the best book on Portugal's role in the history of European civilization.

A "Fact Sheet on Family Planning" has been made available by the New Jersey Friends Council as a source of help for the many families in the state that now lack such information. This seven-page directory of facts, resources, agencies, and recommendations is being distributed to religious leaders, welfare workers, doctors, visiting nurses, and others. Interested persons may receive a copy by sending a stamped, addressed envelope and five cents to Leaflet No. 2, Quaker House, 33 Remsen Avenue, New Brunswick 08904.

Friends Bible Institute in Kenya has undertaken a drive for \$5000; with this sum it expects to build a new library and to provide all the basic equipment. Yes, that was \$5000!

Haverford College is honoring the memories of four outstanding professors by naming a new dormitory in honor of each. Thus distinguished as among the best teachers in the 134-year history of the suburban Philadelphia Quaker institution are William Wistar Comfor (1874-1955), professor of romance languages and later president of the college; Francis B. Gummere (1855-1919), professor of English and German; Rufus M. Jones (1863-1948), professor of philosophy; and William E. Lunt (1882-1956), professor of English constitutional history and the only member of the group not a Haverford graduate.

A good thumb-nail description of a contemporary Friends Meeting is found in a report just received by the JOURNAL from Miriam Swift of Southern California Quarterly Meeting, who writes: "Our member meetings have found strength through study groups, retreats, fellowship groups, meetings to increase communication between older and younger Friends, participation in vigils and poverty programs, counseling conscientious objectors, group singing, family sharing and worship, camp-outs, helping less fortunate people in cleaning up homes, and offering a community musical program. Some of our meetings are troubled by a lack of meaningful silence, others by too-vocal ministry."

"The Effect of Revivalism on West Coast Quakerism" is the title of a doctoral dissertation now being written by a graduate student at George Fox College, Newberg, Oregon, according to Ferner Nuhn, who is active in Pacific Yearly Meeting of Friends General Conference, and who adds that this is the first time that Pacific and California Yearly Meetings have been studied together.

A special loan fund to meet personal emergency needs has been set up by Chicago's 57th Street Meeting. Five hundred dollars of the Meeting's capital funds have been made available interest-free for terms of three to five months. Where repayment is difficult the Meeting may decide to extend the loan period or to make a grant.

Oakwood, New York Yearly Meeting's coeducational boarding school at Poughkeepsie, has a new headmaster, John D. Jennings, who for the last nine years has taught history at Joel Barlow High School, Redding, Connecticut. He is a graduate of Wesleyan University in Connecticut, with a master's degree from Columbia. Two of his children are Oakwood graduates, and the third is president of next year's senior class.

Thomas E. Purdy, Oakwood's former headmaster, is joining the staff of Germantown Friends School in Philadelphia.

"Genocide or Conversion?" by Margaret Suyder, civil rights worker in Washington and in the South, is the featured article in the spring issue of *Inward Light*, semiannual journal of the Friends Conference on Religion and Psychology, available at a dollar a copy from 3518 Bradley Lane, Washington, D. C. The author advocates the "conversion of psychic energies from the destructive uses of hostility to the productive uses of peace, as our industrial energies were converted after 1945." She is hoping that enough social scientists will show interest in this proposal to make possible the drawing together of a nucleus of persons who wish to explore it and to give it professional substance.

In the same issue is an account of the Conference's origin in the early 1940's written by Helen Griffith, formerly of the Mount Holyoke College faculty and, until her recent removal to Foulkeways at Gwynedd in Pennsylvania, an active member of Mt. Toby Meeting at Leverett, Massachusetts, the history of which she has long been engaged in writing.

"What is man anyway?—A naked ape, a thinking reed, or the candle of the Lord?" So asks Carol Murphy in *Man: The Broken Image* (Pendle Hill Pamphlet 158). In answer to her own question, she writes: "He's not a naked ape but is clothed in the texture of his thoughts. . . . Man is patterned responsiveness." In discussing the significance of death and sin, she observes that "Man has never been able to decide whether death is natural to man's estate or unnatural—an absurd contradiction, an imposed punishment, or ultimately unreal." Lying she defines as an "aim to manipulate the other, which replaces the intent to inform." And what of freedom? "Man's nature," according to Carol Murphy, "includes the ability to fall away from his nature. I suppose you could call this his freedom."

The Broken Image is available at 55 cents from Pendle Hill, Wallingford, Pa. 19086.

"International Associations," a bilingual (English and French) periodical produced monthly by the Union of International Associations, Rue aux Laines, Brussels I, Belgium, now includes not only articles on matters of international concern but also a bibliographical list of papers, reports, and proceedings of international meetings that previously was published under separate cover once a month. This year's first issue featured a calendar of international congresses for 1968, including such interesting-sounding groups as "states not endowed with nuclear arms," wholesale confectioners, a symposium on salt, and conventions on cheeses, sexology, ekistics, galvanizing techniques, psychosomatic medicines, and cellular automation. Rather late in the year for vacation, but still well ahead of Thanksgiving, is scheduled the October 29th-November 10th World Gastronomical Congress in Jerusalem.

Draft Cards as Peace Testimony

About fifty Friends and others gathered at the Federal Court House at Ninth and Chestnut Streets in Philadelphia on June 27 for a silent vigil to make a public witness against the draft and to attempt to turn over to federal officials the draft cards of sixteen young men. Three delegates tried to return the cards to the U.S. Attorney inside the Court House, but he said it was not his responsibility to accept them. The cards and a public statement have since been mailed to Attorney General Ramsey Clark.

Following the vigil there was an hour of lively public discussion and speaking, with about three hundred people gathered along the sidewalks to listen. Many of the men who had turned in their cards spoke of their reasons; hecklers were also invited to state their views. Those who gave up their cards and publicly stated that they no longer would cooperate with Selective Service in any way were George Lakey, William Davidon, Bob Bair, Bob Levering, Vinton Deming, John Braxton, Bob Eaton, Alan Gibas, Alfred Fowler, Robin Harper, Joe Kleidon, Steve Meier, David Potter, Harrison Raper, Allan Blood, and Norman Keubler. One young man, Thom Richards, decided at the time of the street speaking that he no longer could "let others fight my battles for me," so he added his draft card to the collection.

LYNNE SHIVERS

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.

Negroes and Americans, but Not "Blacks"

Philadelphia Yearly Meeting has become involved with the twentieth-century problem of helping America's second-class citizens rise to a position of full citizenship. As Friends the three of us feel that our Society, small as it is numerically, can help to produce a larger number of humans seeking "that of God in every man."

Many Friends think they are responding to Jesus' urging to "love one another," yet they make more separate and less loving the relationship of one man to another by attaching (at the request of certain nonwhite militants) another label—"black"—to an already overlabeled group. We are all familiar with the fact that native Africans have traditionally been called "Blacks," but it does not seem to us that this has eliminated racial problems in Africa, kept apartheid from developing, or lifted the native African's self-esteem. Frankly, we feel that this term "Black" is being fostered among militants because their thinking about creating self-esteem has been misguided, and that members of the Society of Friends who are using it are also misguided. We believe that man can be helped to achieve self-esteem by complete acceptance in the political society to which he belongs.

We are interested in African culture as we are interested in Greek, Roman, English, Spanish, Italian, and other cultures. Since the first known date when any one of us arrived in this country was 1577 it appears to us that we are part of the American culture; in fact, we have helped create what is the American culture. It is also evident that if we arrived in 1577 as "black" indentured servants a great deal of mixing has gone on since then, because few of us are any longer genuinely black. To label us as anything other than "Americans" is to provide us with a misnomer from which only the most hostile, the most misguided, or the most prejudiced can profit.

How many generations will it take to pull us together? Do we as Friends have the right to offer help to any program which separates one man from another? Is that of God in us "black" and that of God in others white? Are the testimonies to which we subscribe white? Does not love require that we see each other through eyes that know no race or color?

We refuse to be "black" Friends. We refuse to be "black" separatists. We refuse to be hostile or hateful. This is our declaration.

*Germantown Meeting
Philadelphia*

MARY L. ANDERSON
VIVIAN L. BUTLER
HELEN H. MCKOY

Buildings or Neighbors?

Meetings often seem to overemphasize the contribution which a building—no matter how historic or beautiful—can make to spiritual fellowship. Not long ago a lady past middle age who has lived in the same community all her life told me her feelings about the Friends' meeting house which as a child she had walked past every day going to and from school

till it became a cherished symbol of centuries of history. This is natural, for nowhere else in her neighborhood are there grounds—or a building—which can compare. But as people the Quakers were to this lady a total mystery. She never met one, and except on Sunday she never saw a soul come or go at the Meeting. Meanwhile she searched history books and learned about its past, including the remarkable accumulation of visits by famous men.

I visualize a reform movement which would not just make meeting houses and their wings available for use by the surrounding communities but would place actual ownership in trust for community governance. (Sundays would be reserved for silent worship, of course.) Gradually Quakers would tend to identify themselves not as members of a specific Meeting but with a spirit of fellowship, and to align themselves with the Friends (and friends) with whom they truly feel a bond of fellowship. The state of Quakerism would then grow quite fluid, and certain aspects would go by the board. Is this a time for sentimental attachment to tradition? Our society is coming apart at the seams. In the coming flood, human beings will float, but not buildings.

Philadelphia

F. PAUL SALSTROM

Serving God, Not Mammon

Unless we can say "We serve God and not Mammon" we cannot call ourselves followers of Jesus. It is well known to students of church history that the whole body of believers in the teaching of Jesus did not join the Catholic Church. Some moved from Jerusalem to a place beyond the Jordan called Jotilla and continued to believe in the teachings of Jesus for two hundred years; there was a church of Jesus in Rome that believed the same, and no doubt there were many more in Galilee of whom it could be said, as in Acts 4:32, that "the whole body of believers was united in heart and soul. Not a man of them claimed any of his possessions as his own, but everything was held in common."

Baltimore, Md.

ARCHIE CRAIG

Survival Kit for Friends Meetings

The problem of Quaker growth and renewal has not been overlooked by the FRIENDS JOURNAL or by Quaker pamphlets, but to date there have been few concrete suggestions. It is in this direction that these thoughts are intended.

As our meetings are often conducted now, if our children should be asked, "What do Quakers do at their meetings?" they might be expected to reply, "Just sit." This just-sit-and-do-nothing concept somehow seeps through to our adult members and restrains them from asking their non-Quaker friends to attend our meetings. Often we do "just sit."

Let us encourage more vocal ministry. At the beginning of our meetings let us encourage those in attendance to speak out. Let each be limited to no more than five minutes. Let us punctuate our discussions with short periods of silence, a minute or two, to digest what has been said.

It would be well that a committee on vocal ministry be formed of members with the ability and the inclination to speak. They should encourage others to speak and, if necessary in periods of too long silence, should speak themselves.

Our schedules might be changed: meeting and First-day

school from ten to eleven on Sundays, committee meetings from eleven till noon, and the afternoon and evening devoted to our causes. Condensed versions of Quaker books might be given away at meetings. Some of our nomenclature might give way to the more accepted terms of church, Sunday school, and morning service. Guests should receive thank-you notes and an invitation to return. We should accept the standards established by the younger generation and on that basis judge them.

The rise or fall of our Society depends on our ability to make realistic appraisals of those policies which no longer serve a useful purpose. We must make our Religious Society of Friends compatible with the age in which we live.

Morrisville, Pa.

JERRY CADE

Free Enterprise at Its Best

Tension and controversy over the past hundred years pose perplexing problems today, particularly in our urban ghettos. Exploitative and domineering tactics, north and south, urban and rural, corrupt free enterprise. Remedial measures and charitable gestures have proved to be more palliative than curative.

Unless we change our attitudes and come to realize that fair trade the world over, together with a free exchange of technical "know-how"—making for interdependence and an end to poverty—would be mutually advantageous, we shall indeed have missed the boat.

Why fear abundance? Why not use it in clearing a passage for that one-third of the earth's inhabitants—over a billion human beings—now in stagnant waters? Attitudes are everything!

Lansdale, Pa.

WILMER R. KEARNS

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.

ADOPTION

GWYN—On May 21, a daughter, REBECCA CAROL GWYN (born May 28, 1964) arrived from Saigon to Robert J. and Martha Peery Gwyn of Chapel Hill (N.C.) Meeting. Maternal grandparents are Herschel and Winifred Peery of Sugar Plain Meeting, Thorntown, Indiana.

MARRIAGES

KELLING-TICEHURST—On June 15, at Southampton, Pa., LAURIE CHICHESTER TICEHURST, daughter of William Harry and Jean Ticehurst, and GEORGE WALTON KELLING, son of Harold D. and Dora Walton Kelling. The groom and his parents are members of Boulder (Colorado) Meeting; his grandfather, George A. Walton, is a member of Newtown (Pa.) Meeting.

MAKLER-RARIG—On May 18, at Solebury Meeting, Solebury, Pa., SUSAN JOANNA RARIG and PAUL TODD MAKLER, JR. The bride and her parents, Frederick and Reva Rarig, are members of Solebury Meeting. The groom and his parents, Paul and Hope Makler, are members of Lansdowne, Pa., Meeting.

SANDBERG-HOWES—On June 16, at Wrightstown (Pa.) Meeting, CAROLLEE HOWES, daughter of James L. and Eugenia T. Howes of Newtown, Pa., and granddaughter of Homer A. and Marian Stapler Tomlinson, and Charles Michael Sandberg, son of Susan Sandberg of Wycombe, Pa.—all members of Wrightstown Meeting. The groom is a grandson of Marjorie C. Toomer of Doylestown (Pa.) Meeting.

DEATHS

ANDREWS—On February 3, in Salem (N.J.) Memorial Hospital, **MARTHA LIPPINCOTT ANDREWS**, in her 83rd year. She was a lifelong member of Woodstown (N.J.) Meeting. Surviving are her husband, Joseph Colson Andrews; two daughters, Mrs. Burton D. Zehner and Mrs. Perez Collins; and four grandchildren. She and her husband had celebrated their sixtieth wedding anniversary.

MOODY—On June 13, **CHESTER A. MOODY**, aged 82, a member of Lancaster (Pa.) Meeting. He is survived by his wife, Mabel Cartland Moody; four children, Winnifred C. Stein, Wilberta M. Hardy, David C. Moody, and Ethel C. Haller; and nine grandchildren. He was a former superintendent of schools in New England.

SPEAKMAN—On June 7, **HELEN W. SPEAKMAN**, aged 89, a member of Wilmington (Del.) Meeting. A native of Wilmington and a graduate of Swarthmore College, she had taught at Friends Central School in Philadelphia and Friends School in Wilmington. She is survived by a brother, Frank L. Speakman.

Coming Events

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

JULY

18-21—Quaker Theological Discussion Group conference at Powell House on "The Universal and Christian Dimensions of Quakerism." Leaders: Hugh S. Barbour, Edwin A. Burtt, Scott Crom, J. Calvin Keene, George Nicklin, Paul E. Pfuetze, Chard Powers Smith.

AFSC Family Camps: 21-27—Pine Mountain, Harlan, Ky.; 26-28—Camp Warren, Coloma, Mich.; 27-Aug. 5—Camp Neekaunis, Wau-bashene, Ont. For details write AFSC, 915 Salem Ave., Dayton, O.

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

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

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

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting). 739 E. 5th Street. Worship, 10:00 a.m. Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

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.

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

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

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

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

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

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

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

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

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

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

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

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288. Call Clerk for summer schedule, 367-4358.

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.

21—Millville-Muncy Quarterly Meeting at Elklands Meeting, near Shunk, Pa., 10:30. Lunch, 12:30. Speaker, 2 P.M.

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

26-August 2—New York Yearly Meeting and Junior Yearly Meeting at Silver Bay. Speakers will include Henry J. Cadbury, Rev. Albert J. Cleage, Jr., George B. Corwin, Lorton G. Heusel, David Owl. For complete program write to Yearly Meeting Office, 15 Rutherford Place, New York.

27—New York Westbury Quarterly Meeting at Westbury, N. Y. Meeting for worship 10 A.M.; Ministry and Counsel 10:30, followed by business meeting. Bring box lunch; beverage and dessert provided. Care for small children. Afternoon program.

27-August 3—Avon Institute, Geneva Point Camp, Lake Winnepesaukee, N. H. Write to AFSC, P.O. Box 247, Cambridge, Mass., for information.

28—Meeting for worship at Brick Meeting House near Calvert, Md., 11 A.M. Paul and Esther Goulding will attend.

28-August 3—High School World Affairs Camp at Quaker Acres, Wichita, Kan. Details from AFSC, 4211 Grand Ave., Des Moines, Iowa.

AUGUST

2-7—Baltimore Yearly Meeting at Western Maryland College, Westminster, Md. Young Friends and Junior Yearly Meeting. For information address Yearly Meeting Registrar, 5116 N. Charles St., Baltimore.

4-11—AFSC Midwest Summer Institute on Nonviolence and Power, Conference Point Camp, Williams Bay, Wis. For details write AFSC, 915 Salem Ave., Dayton, Ohio.

11-17—AFSC High School World Affairs Camp, Penn Community Center, Frogmore, S. C. For details: AFSC, P.O. Box 1791, High Point, N. C.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1106.

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

Delaware

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

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

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

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

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

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

District of Columbia

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

Florida

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

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

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

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

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

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

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

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

Illinois

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

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

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

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

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

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

ROCKFORD—Rock Valley Meeting, June-July, worship, 10:30 a.m. in members' homes. No meetings in August. Regular schedule after Labor Day. For information phone 964-0716.

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

Indiana

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

Iowa

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

Kentucky

LEXINGTON—Unprogrammed meeting for worship 10 a.m. Discussion group following. Phone 278-2011.

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

Louisiana

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

Maryland

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

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

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

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

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

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

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

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

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

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

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

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

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

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

Michigan

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

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

DETROIT—Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. John C. Hancock, Acting Clerk, 7911 Appoline, Dearborn, Mich. 584-6734.

Minnesota

MINNEAPOLIS—Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

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

Missouri

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

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

Nebraska

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

Nevada

RENO—Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

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

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

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

New Jersey

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

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

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

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

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

HADDONFIELD (Lake Street)—Meeting for worship, 10 a.m. Nursery provided. No First-day School.

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

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

MONTCLAIR—Park Street & Gordonhurst Avenue. Worship, 10 a.m. Visitors welcome.

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

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

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

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

RANOCAS—Meeting for worship 10 a.m., June 16th through Sept. 8th, Main Street.

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

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

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

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

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

New Mexico

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

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

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Henry B. Davis, Clerk.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 WI 1-6996.

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

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

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

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

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

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

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

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

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

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

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

North Carolina

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

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

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

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

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

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. For summer schedule and location contact John Hubbard, Clerk Ministry and Counsel. 271-1589; or Byron M. Branson, Clerk, 221-0868.

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

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

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

SALEM — Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting, 10:30 a.m. Franklin D. Henderson, Clerk.

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

Oregon

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

Pennsylvania

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MEDIA — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 a.m.

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

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

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

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

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

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

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

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, 20 South 12th Street. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m. Chestnut Hill, 100 E. Mermaid La., 10 a.m. Fair Hill, Germantown and Cambria, 10 a.m. Fourth and Arch Sts., First- and Fifth-days. Frankford, Penn and Orthodox Sts., 11 a.m. Frankford, Unity and Waln Streets, 11 a.m. Germantown Meeting, Coulter Street and Germantown Avenue. Green Street Meeting, 45 W. School House Lane. Powelton, 3721 Lancaster Ave., 11 a.m. University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

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

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

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

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

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

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

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

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

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

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

Tennessee

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

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., Hope House, 903 Sixth St., S.E.

McLEAN — Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

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

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

Washington

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

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

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