

FRIENDS JOURNAL

Quaker Thought and Life Today

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A visit to London, 1860

(See note about "Quaker
Testimony on Dress" on
page 410)

Drawn by J. J. Willson in 1860

I THINK as Quakers we are apt to be afraid of being passionate about anything. We are afraid that strong feeling may lead us into un-Quakerly behavior, may start a chain of events which we may not be able to control in a Quakerly way—we daren't rock the boat. In short, sometimes I think we are afraid of Quaking.

—STEPHEN LEE

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Charles Wells's Column

Why Youth Rebels

BEFORE the campuses are fully reactivated this fall, there is need to realize that student revolts have had a prophetic meaning, both at home and abroad. For in most respects campuses are much closer than the average adult community to the new truths in science and technology which are reshaping our world.

Dissent against the war in Vietnam, for instance, originated and spread from the campuses, with students among the first to realize that the massive indiscriminate destructiveness of U.S. technological warfare, so greatly exceeding the worst of Communist terror, would destroy any possible moral basis for the war. Related to this is the growing repugnance of educated youth toward the whole panorama of industry and business that feeds on and fosters the war system.

Modern history, genetics, and anthropology have given our college youth a greater understanding of race—that individuals from all races are capable of the highest attainment. The campus accepts everyone as a person, a human being, irrespective of race or color. Hence the constant pressure from campuses for complete racial justice.

Student sex attitudes are a reaction to the fact of birth-control therapy; the fears that long guarded women's virtue—but left men free—have been largely dispelled. Men and women at last weigh the same morally, and for the older generation this is a disturbing experience. Fathers who have successfully screened their own wild oats now face this truth in the defiant eyes of their young daughters. Will not this new attitude create a more secure morality?

If we still object to youth's attitudes on sex, who is to blame? For years commercial interests have pandered to sex in the most crude and vulgar ways, to sell everything from shaving cream to autos. How could imaginative youngsters, inundated by such sexuality, grow up any other way? We have had not a delinquent youth but a delinquent adult commercialism without responsibility or conscience.

On the other hand, the New Left on our campuses goes even beyond communism to a nihilism that rejects all institutions and preaches a free-flowing society with "maximum participation" that eschews all materialism and wealth. Such a concept is impossible in man's present state of development. Consequently, these hard-core anarchists who behave so outrageously will have to submit to discipline. This the great majority of students will support when better means have been devised for communications between students and faculty administrators.

But consider this: The heroes of campus youth are Che Guevara and Jules Régis Debray, Cuban and French revolutionaries. Both came from privileged families, were highly educated, and have willingly faced imprisonment and death to create a more just society in areas where serfdom still exists—often under tyrannies bolstered by American capital and arms. There's dynamite here—better not hit it too hard! Can't we turn such sentiments to constructive purposes?

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FRIENDS JOURNAL

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Editorial Comments

The Ray Gun and the Tender Plants

NOBODY likes being told to shut up. Yet according to the old Quaker custom of "eldering" that is exactly what he is told. Practically every Meeting at one time or another has had to deal with the difficult problem of the member or attender who needs no encouragement whatever to hop up and talk—more often than not in a vein that is distasteful to those who are seated around him.

This, I once heard a well-known Friend opine, is "one of the penalties we pay for a free ministry." To have an hour of precious silence disturbed by someone who seems to have a compulsion to air his views on politics or personal prejudices is not conducive to spiritual meditation. No less an authority than Howard Brinton, in fact, says in his *Friends for 300 Years* that eldering "is an essential element in a meeting based on the principle of freedom. . . . There must be a delicate adjustment between the freedom of each and the freedom of all. If . . . the group be at the mercy of the caprices of individuals . . . it may find that the main purpose in meeting together is thwarted."

True enough, I suppose, yet I cannot help feeling distinctly uncomfortable when a speaker is publicly silenced. Occasionally the silencer is a weighty Friend who, after a proper interval, speaks himself in a way no more acceptable to some of his auditors than was that of the unhappy wretch who was silenced, yet of course no one would dare ask him to desist. In an all-day congregation who is to decide what ministry is acceptable and what is not? It is a grave responsibility for anyone to assume.

As for most other questions, persuasive advices can be quoted both pro and con. Philadelphia Yearly Meeting's minutes for 1765, for instance, recommended "discouraging forward spirits that run into words without life and power." Yet none other than George Fox himself (and one suspects that there must have been some among his contemporaries who would have liked to elder him) advised Friends to "be careful how ye set your feet among the tender plants that are springing up . . . lest ye tread upon them, hurt, bruise, or crush

them in God's vineyard." And William Dewsbury expressed a similar caution when he urged the "dear people of God" to "be tender over the least breathings of God's Spirit in one another."

I realize that if nothing is done to turn off the endless flow of words from compulsive speakers who need psychiatric care, or who confuse meetings for worship with political forums, some of those meetings are in danger of being turned into shambles where inspiration is scarce and the free ministry a mockery. But how shall we decide when the alternative is the bruising and crushing of "tender plants" through the exercise of something perilously close to autocracy in what is generally supposed to be a gathering of free spirits?

In making such a decision perhaps we would be wise to remember what Hugh Doncaster had to say in his article in the July 15th JOURNAL: "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 looked at me in amazement and said 'But Hugh, that was exactly what I needed.'"

Exactly what I need, in short, is not necessarily exactly what you need. With this possibility in mind, may we not at least limit our attempted discouraging of ministry that seems to us undesirable to words of advice (with no auditors) spoken after or outside of meeting, rather than arising (as I have seen done all too often) while someone is talking at full tilt and asking—nay, *telling*—him to sit down?

The whole question probably ties in with our interpretation of that precious yet sometimes overworked phrase, "that of God in every man"—an interpretation that was presented in a new guise recently to a JOURNAL correspondent who reports that, upon asking her junior-age First-day School class whether they ever had heard of the Inner Light, received from one small boy the reply "Yes! It's like a ray gun in a science-fiction story: God shoots His Spirit into everyone." Is it just barely possible that that celestial ray gun may be aimed almost as often at the speakers who make us squirm as at the weightiest of Friends?

—And Guns of a Less Spiritual Nature

In the July 1st JOURNAL mention was made of the threats—involving guns and other lethal weapons—that had come through the mail to various persons connected with this magazine from a shadowy extremist group of superpatriots who call themselves “The Minutemen.” From *The New York Times’s* account of a report on “Extremism, Violence, and Guns,” made some weeks ago by the Anti-Defamation League of B’nai B’rith, may be gleaned some further details of the methods advocated by these self-appointed defenders of a perverted “Americanism” for use on those they deem to be traitors.

There is, for instance, an official Minutemen statement which, in reminding loyal Americans of the necessity for being properly armed, specifically recommends the .22 caliber semiautomatic pistol because of the ease it insures “of putting a well-aimed shot into heart or brain.” Its effectiveness “can be greatly increased,” according to The Minutemen’s pronouncement, “by using

hollow-point bullets filled with poison. . . . Sodium or potassium cyanide are two fast-acting and easily obtainable poisons. . . . If nothing better is available ordinary household lye . . . will do nicely. . . .

“We urge you,” these blood-chilling advocates of a terrifying brand of “patriotism” conclude in capital letters, “to write at least five letters to various United States senators and five to congressmen opposing any further gun restrictions of any kind.”

It is easy enough to make fun of such almost incredible excerpts from the testaments of The Minutemen and other organized extremist groups, but so appalling is the evidence they present of twisted minds and deviant consciences that it is no longer possible to find anything funny about them. Before we are forced to mourn more Kennedys and Kings can we not, in all seriousness, find a way of shooting that holy-spirit ray gun into at least some of those among our brothers who place their faith in weapons that deal death, not Inner Light?

Today in My Eyes

By CAROL R. MURPHY

WHEN I was a child I was once taken to see a small powerhouse and stood in adoration before the complex, humming presence of the dynamo there. If the world is divided, as Henry Adams suggested, between the worshipers of the Virgin and those of the dynamo, I would certainly have had to be enrolled in the Church of Dynamolaters.

It takes hindsight, and a taste for the uncanonical, to see that this was, in its measure, a genuine religious experience. If, as is rumored even by respectable theologians, God is dead for us today, it may be only that we do not recognize the divine when it appears in odd places, or that we cling too hard to outgrown ideas of God, or that we refuse to believe we can experience the divine at all.

The modern mind is skeptical of any supposed inapprehensible reality behind appearances. Hence it tends to dispense with God entirely and declare Him legally dead. It is perhaps no accident that the new religion of the “secular city” is springing up in America. In leaving Europe, Americans also left behind the pagan substratum—the religion of the native heath—that filled nature with sacred presence. We have lost our reverence for nature; we have exploited and polluted her. As Robert Frost reminds us: “The land was ours before we were the land’s.” Some of the more thoughtful of us begin to

envy the native Indian, to whom all nature was alive and who could use tobacco more wisely because more reverently.

Are we now in permanent exile from the experience of the holy? We are even told that secular man has no need for such a thing. Yet at certain turning points in life—“identity crises” in the current jargon—he questions the meaning of his existence in a way that sociology cannot answer. Or, even in the secular city, he may see shining (as Francis Thompson puts it) the “traffic of Jacob’s ladder, pitched between heaven and Charing Cross.” God never stays dead for long, though we do not always recognize Him. People are still open to religious experience today, but this experience is usually neither “churchy” nor unmistakably a meeting with the God of our Fathers. To the psychologist Abraham Maslow, knowing more in the realm of science does not remove the sense of mystery: “Science,” he wrote in *Explorations* (August, 1966), “can be the religion of the nonreligious, the poetry of the nonpoet. . . . Not only does science begin in wonder, it also ends in wonder.”

In the *Swarthmore College Bulletin* of October, 1966, Edward Ayres, a cross-country runner, told of finding something religious in the severe simplicity and concentration of the runner’s effort: “It was an exercise that presupposed one modest little philosophy: that the soul can be found only in the body, and that it can be stirred to active worship only as the body and mind also stir.”

The love of persons and the mystery of personality

Carol R. Murphy of Swarthmore (Pa.) Meeting is the author of several Pendle Hill Pamphlets and an occasional contributor of articles to the FRIENDS JOURNAL and other Quaker publications.

is another great source of religious experience: "To see life religiously," John Wren-Lewis wrote in the *Hibbert Journal* for October, 1954, "means to see it in the context of the *mysterium tremendum* of persons and the relations between persons, and it is this sense of personality as a mystery of infinite depth which has been lost by modern man."

People will ask: What does this prove? Where is God in all this? The answer is: It doesn't prove anything. Religion offers a perspective, not a logical proof or scientific demonstration. Yet without a coherent philosophy or a serious embodiment of its spirit in actual living, religious experience remains an episodic reverie. Once in a country graveyard I saw an epitaph which read: "She lived her vision." This remains with me as symbolic of religion's challenge to all who have had mountain-top experiences. Without spiritual regeneration or conversion, the religious perspective remains unreal. Herein is the difference between serious religion and the morbid or drug-induced vision: the experience must lead not to addiction but to incarnation.

There is, of course, something in us that resists commitment and conversion. Like the rich young ruler, we turn away sorrowing. Yet the sorrow shows that there is also in us a longing to be challenged by something that puts at nought all our old, tired preconceptions—something "costing not less than everything." A religion

is not worth much in its own right if it merely capitulates to the secular view of things, finding God unknowable and the world unredeemable.

Our existence is not meaningless; it has many strands of orderliness in it. The question is: Do these orders cancel each other out, or is there a superordinate harmony over all? In the deepest religious experience, a kind of meaning appears beyond the conflicts, reconciling lesser orderings without forcing them or changing them. If God is the creator of total meaning, He is not so much any order we see as that by which order is revealed to us and through which we become its co-creators. As is written in the Psalms: "In thy light shall we see light." Thus, meeting the challenge of religious faith is a matter not of swallowing unacceptable beliefs about God or the universe but of trust in the Inward Light. Then we shall realize what Truman Capote's friend (in *A Christmas Memory*) discovered:

I've always thought a body would have to be sick and dying before they saw the Lord. And I imagined that when He came it would be like looking at the Baptist window, pretty as colored glass with the sun pouring through. . . . But I'll wager it never happens. I'll wager at the very end a body realizes the Lord has already shown Himself. That things as they are . . . just what they've seen, was seeing Him. As for me, I could leave the world with today in my eyes.

Visitors from Resurrection City

By DEBORAH JAMES

ALTHOUGH Resurrection City is now history, its final implications have yet to be written. Friends in the Washington area who had opportunities to share some of the action have begun to analyze the significance of their experiences.

When a group of twelve boys fled from the mud and rain to the shelter of our meeting house at Adelphi, Maryland, Friends here learned to know as individuals these youths from another world. When the rains stopped, in fact, we did not want them to leave, nor did they want to go. Hence we persuaded seven of them to stay over an extra day for the purpose of putting on a special coffee-house program for young suburbanites who had only a foggy vision of the Poor People's Campaign. (Adelphi Meeting's coffee house had a big year. Closed for a while because of neighborhood violence, it had reopened for the rest of the season with police protection. Now, however, the season was over, so we had a special session.)

Deborah James of Adelphi (Md.) Meeting is a former teacher who has just assumed the editorship of a labor organization's trade journal. She is the author of *The Taming: A Teacher Speaks*, a textbook for college education courses.

"They'd like to see you dance," I told Willie, marshal of the group. (He danced most of the time he was there unless he knew I was looking.)

He shook his head, saying: "I have to be in the mood to dance, but we'll have a show for them all right!"

The mood started when we set up card tables with candles—standard coffee-house atmosphere. It took a giant step forward when Willie discovered he could emcee under colored spots.

"That's what I like!" he exclaimed. "That's what we use when we sing!" Back home in New Jersey, where he was part of a singing group, entertainment was his way of life. Tall, slender, and very dark, Willie could not spell his own name right, but he was smart. If all the marshals at Resurrection City had had his skill at managing people, the city would have run more smoothly.

The coffee-house event was memorable. The main act was a karate demonstration by Bryan. Dressed in an ecru karate outfit, he was beautiful. His beauty came mostly from his manner. Serene and gentle all the time, he never made an awkward motion. Nobody "messed" with Bryan, though, and from his demonstration I could see why.

Moving rhythmically, he showed an unbelievable number of ways to "kill" people without seeming to try. At first he used Willie as his victim, but soon he got some of the suburbanites to volunteer. The climax came when three boys got holds (one of them a full nelson) on Bryan, who broke them all and downed his opponents.

After Willie gave a boxing demonstration, the program concluded with four of the boys lining up in front of the group to explain the Poor People's Campaign.

"Call us black boys," said Willie. "We are proud of being black!"

Dutch talked about the rats. He was older than the other boys—about 26. A Vietnam veteran, he meant business about the tasks of the Poor People's Campaign. "When I go to visit my father," he said, "I sit in the living room and see rats running across the floor. People shouldn't have to live that way."

"Our schools are bad," Chip complained. "When I tried to go to junior college, my math was so bad I couldn't understand what was going on, and I never had a chance of making it."

Bryan told about how far his mother used to walk in the cold to take her children where they could be watched over during the day while she worked, and about the long hours of travel his father had endured to get a job paying a nonliving wage.

"What do you mean by an 'Uncle Tom'?" one of the suburbanites asked Willie.

Willie couldn't explain it too well because he never had heard of *Uncle Tom's Cabin*, but he could easily identify Negroes who behaved in the image of the white man's concept.

The program didn't ever exactly end. The performers gradually began joining the observers at their tables to answer questions, and—without anyone realizing what was happening—the two groups blended. Dancing started just because the black boys couldn't sit still with records playing. The only set of bongos available was inadequate for the need Dutch had to beat a varied rhythm, so he went out to the kitchen, banged around on pans until he found big ones that made deep sounds, then brought them out and beat on four at a time with an intricate and encompassing pattern. A white boy, picking up the time, beat with him on the side of a card table.

People moved from one table to another, fascinated with the opportunity to meet such a variety of personalities. Understanding traveled both ways and addresses were exchanged. Then suddenly the evening was over.

The next morning, we did not want our guests to leave, but they had a job to do. As we took them back to the city, I was reminded of a Japanese poem I had learned in my youth:

Out of the dark a lightning flash,
And lo, clear stands the rice fields lined
with sheaves of grain.
Then the swift darkness swallows it again.
Ah, life is even so.

We were quiet on that trip back to town.

"The thing that surprises me," I commented, breaking the silence, "is that none of you is really poor." I hastened to add that poverty is relative. I knew they had less than I, but none of them were impoverished in the sense I had expected them to be.

"No, we aren't really poor," Chip admitted. "The really poor people were afraid to come. Besides, they're not willing to admit they're poor. We understand what poverty is like, though, because we live with it all the time, and we don't think it is right."

* * *

Our guests from Resurrection City showed us a way of life about which we knew little. Generalizations on such meager observations are invalid, yet we had a glimpse of some things we need to understand about their culture.

One of the most striking was the thin veneer of their nonviolence. Clearly, they were accustomed to violence in their everyday lives, and with such a background they found the nonviolent theme of the Campaign hard to accept. Chuck, the intellectual of the group, had a full grasp of the significance of the Poor People's Campaign, and was the only one of the boys who was truly nonviolent.

The second characteristic that struck us was the level of communal sharing the boys evidenced. Cigarettes were a good example. They all smoked, and money for such luxuries was not readily available. Anyone who had a pack was expected to share it when requested to do so. One lad who was unwilling to share was sent back to Resurrection City. "He doesn't belong here!" Willie insisted when I demurred at such an ultimatum for a small offense.

I once saw Chip asking James for the last half of a cigarette he was smoking. James hesitated, and I could just feel how much he wanted to finish that cigarette himself. He suddenly shrugged his shoulders and handed it over, laughing at himself as he did so. One might suspect that part of the reason why these people expect the Poor People's Campaign to succeed is because they have found in their own experience that sharing works.

Another quality we observed and envied was their ability to find satisfaction in simple things. Chuck helped me set the table the first morning. "Go get some flowers for the table," I suggested impulsively. I was unprepared for the light in his eyes. He came back with an armful

of roses and arranged them in bouquets up and down the long table. Then he found some white candles dressed in stiff white net, left over from a wedding. He added these at various intervals and carefully lighted them, chuckling as he did so. Still not content, he made place mats with paper towels.

When the gang arrived for breakfast, they all reveled in the elegance of their surroundings, and the delight of our experiences together seemed to start at that point. Perhaps we need to realize that Resurrection City was composed of people who live in the moment for what that moment has to offer.

A fourth quality was exuberance. The last morning, when we served pancakes for breakfast, Bryan bragged "I can eat seventeen" as he sat down at the table. (He ate more.) Then Dutch came dancing across the floor, showing an impressive repertoire of steps, even without music to inspire him. As he sat down, he took one look at the large platter of pancakes I brought in; then, with a decisive gesture, transferred the bacon on his plate to the platter, and dug into the whole array. "Man, I really dig pancakes!" he declared, with absolute delight.

Their values differ from the values of middle-class culture.

"Do you have any grandchildren?" Bryan asked me the last morning as we were cleaning up.

"Yes," I replied, "I have two. My married son—he's 26—has two children."

"What about Jerry?" he asked. (Jerry is my 18-year-old.) "He's old enough to have children."

"Yes, he's old enough," I agreed, "but as far as I know he doesn't have any."

"I do," Bryan said.

"How old are you, Bryan?" I asked.

"Seventeen."

I did not even ask if he was married; I knew he wasn't.

This difference was somehow easier for me to accept than the \$50 phone bill the Meeting received later for long distance calls that the boys had made to their families!

When the invasion of Resurrection City came we were away, and we do not even know how many of our friends were imprisoned. We were thankful, at least, that the violence we had feared might erupt did not come.

I wonder if these boys will lose their exuberance, their relatedness, their honest expression of emotion in the changes that are moving through our society like a tidal wave? Can we build bridges of understanding between the cultures and still cherish the differences?

Help us not to despise or oppose what we do not understand.

—WILLIAM PENN

A Not-Very-Silent Meeting

The author of this account (reprinted from the Newsletter of Indiana Yearly Meeting) is a ten-year-old member of Lexington (Ky.) Meeting. She was one of fifty children who took part in a children's campout in May near Yellow Springs, Ohio, while adult Friends were holding Quarterly Meeting near-by.

THIS is a report of the children's discussion at Quarterly Meeting. We talked about what Quakers stand for. One person said that we were friends with everyone, and that's not so easy. Another person said we were a little organization not getting much done. Some other things we said we stood for were:

1. Peace
2. Nonviolence
3. A group where some of us don't believe in the same things
4. We have voice in saying things, but some of us think not enough.

We took some polls on certain things, twenty-seven of us would break a wrong law; I wouldn't.

None of us would go in the army, fourteen would take alternate service, and twelve would go to jail instead of being in the army. (It was mostly the girls who said they'd go to jail.)

Civil rights were also discussed. Different people made different suggestions. Some suggestions were:

1. Try to see the Negro's side, cooperate.
2. Elect good Negro leaders.
3. Work with Reverend Abernathy.

A girl said that two wrongs don't make a right.

After the discussion we had a not-very-silent meeting for worship.

MIMI ENGELBERG

Rerun

By MADGE H. DONNER

I saw it all last night on television:

This bearded speaker, dark young face alight
With his wild dream, said that we, black and white,
Must now fulfill our God-appointed mission
To stop the war at once, bring to fruition
Some dim prophetic saying. Well, as you might
Imagine, then the shirt-sleeved crowd took fright,
And bawled their hatred and their old derision.

When he rebuked their hate, their anger burst
Into mob fury that flared up and spread
Until a jagged bottle smashed his head.
Police came too late. The sullen crowd dispersed.
Reporters questioned one who'd witnessed all
With silent approbation. His name—Paul.

"Overground Railroad" to Canada

By KENNETH L. HOLMES

CANADIAN Quakers are experiencing today some of what must have been the feeling in pre-Civil-War days when the "Underground Railroad," operating from the United States to Canada, was smuggling slaves from town to town, from home to home, and across the border into the nation to the north. Now it is an "Overground Railroad," and the "passengers"—mostly draft-age young men from the States—are conscientious objectors to America's war in Vietnam and to the militarism associated with it at home. When a member of British Columbia's Parliament suggested that the province should pass a law to stop this movement, the reporter who wrote up the story for a Vancouver newspaper reminded his readers that ancestors of Premier William Bennett of Canada had fled from Sweden to escape the draft.

The anachronism of it all is that a constant motif in the history of United States immigration has been the avoidance of compulsory military service as one of the forces working to drive people out of Europe.

Today we think of Sweden as a kind of haven of peace, but the Sweden of a century ago was seeking to ape Bismarck's Prussia, with conscription of all men between the ages of 20 and 25. In 1885 every man under 32 was made liable for military service. The term of service was six years, as in the German *landwehr*; for the remainder of the eleven-year period the man was in the reserves. In 1892 the age of liability for the draft was extended to a top level of 40, and two periods of service were demanded—one for eight years, and a second for four. A man between 21 and 30 had to obtain permission to emigrate. This meant that during 1887 alone some 4,000 of the 41,000 youths approaching military age left the country. Florence E. Janson, authority for these figures, wrote in *Background of Swedish Immigration* that "The opposition to compulsory military training seemed inherent in a freedom-loving people."

But they left from other countries as well. William Carlson Smith, in *Americans in the Making*, tells of Portuguese men in great numbers leaving their country to avoid service in the military. A law of 1874 subjecting all Russians to military service was the immediate cause of the emigration of Mennonites and others. In Holland, according to a statement by a Dutch immigrant quoted by Smith, "every able-bodied man is numbered. If his number is drawn . . . he must begin serving his six years,

either in the army or navy. My number was drawn just as I was most enthusiastic about my work. I felt as if my entire life was ruined, and that I had suddenly been deprived of my freedom."

This story can be documented over and over again in the saga of the late-nineteenth-century swarming of thousands of Europeans from the Old World to the New. Gerald Gilbert Govorchin in his *Americans from Yugoslavia* tells how compulsory military service during the late nineteenth century was a driving force in sending great numbers overseas from the crumbling Austro-Hungarian Empire. Germany under Bismarck, under the Kaiser, and later under Hitler provided her supply.

Now the tables are turned: American young men are fleeing to Sweden, to Britain, to France and other European countries, but more than to any other place they go to Canada. Their motives are often mixed, as were those of the Europeans who came overseas earlier, but many of them are morally earnest about the disparity between expressed American ideals and ethics and what is happening in Vietnam as the violence of the American presence is manifest from day to day.

Quakers down through the centuries have been participants in and abettors of such movements, and they are active today. Canadian Meetings are exerting efforts to make Americans who seek asylum welcome to a new country. Not only young men of draft age, but other individuals—and entire families—are taking part in the migration. On a recent trip to Vancouver, British Columbia, my wife and I heard a prosperous business man who was on a brief visit to Canada from an eastern state say in Meeting: "I simply have to get out from under that umbrella. I'm not just hoping to move; I'm moving!" Several young married couples whom we met expressed relief that they had left the United States and that they could now bring up their families in a land where there is less emphasis on violence, where the military is less powerful in national affairs, and where their taxes do not rise so greatly to support military activities—especially war.

Some Canadian Quakers, we discovered, have mixed emotions about the growing numbers of persons from the United States in their Meetings. Although they are welcoming the newcomers, they occasionally wonder about the possibility of being overwhelmed by these new activists. The fact remains that Quakers (along with others who have conscientious scruples about the evils of war) are on the move again. It is a new chapter in an old, old story.

Kenneth L. Holmes, a former Baptist minister who now is clerk of Salem (Ore.) Meeting, has written many articles on the history of the American West for newspapers and magazines. He is professor of history at Oregon College of Education.

The Quaker Testimony on Dress

By THYRA JANE FOSTER

OVER the years, in our New England area, several programs have been presented featuring the old-fashioned "plain dress" worn by Friends. Such a program usually has required either bringing out of attics old costumes that were a bit tattered and battered and almost always too small, or else using not very authentic new ones. On seeing such programs I had the feeling that someone ought to make a set of authentic copies of Friends' clothes to have on hand whenever needed—clothes big enough for moderns and carrying directions as to how they should be worn.

Then a Friend lent me Amelia Mott Gummere's *The Quaker: A Study in Costume* (published in 1901), tracing Friends' dress from the beginning and comparing it with what was worn at the same time by the general public. This part of our heritage, I felt, should be much better understood, so my husband's sister, Elizabeth Foster, and I, who remember our parents' wearing "plain clothes," started the project of making such a set of garments out of durable materials. In addition to Grandmother Foster's basic patterns that were still in the attic, we had a good many old costumes. We studied photograph



*Elizabeth Foster
wearing the
wedding dress
of her mother,
who was married
in 1882*

albums, magazines, and books left behind by various generations; we searched also in the New England Yearly Meeting archives and elsewhere. Most of the costumes required the putting together of parts of several patterns.

As a result of all this research we were able to present recently at Providence (R. I.) Meeting House three play-

Thyra Jane Foster of Providence Meeting in Rhode Island, chairman of the Archives and Historical Records Committee of New England Yearly Meeting, is a descendant of many generations of Friends in Ohio and Pennsylvania. She and her sister-in-law, Elizabeth Foster, recently made the costumes spoken of in this article. They will be used in the bicentennial celebration at Dover (N.H.) Meeting and at the junior section of New England Yearly Meeting. (See "Coming Events.")



lets entitled "The Quaker Experiment with Dress as a Testimony." These involved people of all ages—twenty in Quaker costume and one "worldling." We also had a number of exhibits contrasting Quaker garments of 1840-1920 with those worn by "the world's people."

For a number of reasons this program seemed to have relevance to our times: we are in a confusing, fast-changing period somewhat similar to the seventeenth century; we have our hippies who are trying by their dress to tell us, in some degree, the turmoil of their souls; and we see the Roman Catholic orders giving up their long-cherished modes of dress for something more functional. We are aware of their deep searching of spirit as they do this, for we too have gone through this from about 1875 on, for causes that we hope are as good as the ones Friends had in the beginning for using a "peculiar dress."

Quakers were not the first of their period to attack extravagances of clothing. The Puritans used a rather rigid, uniform type of costume, and earlier, in Germany, the Mennonites had prescribed very plain dress with no buttons. Under Charles II, dress became so costly that people were bankrupting themselves for the sake of gold and silver buttons, silks, laces, wigs, and so on. The solid core of English people were scandalized. When George Fox went forth in 1652 to preach in the north of England he found many people ready for his message. "If God speaks to every individual," they soon asked themselves, "what kind of individual should we be to respond to such grace?" Warring, excessive deference to nobility, and extravagance in clothes were not in keeping with this new importance of the individual to himself and to society. Honesty, equality of all men, and dependence on God's leading soon led them to the practice of simplicity in dress. They simply took the ornaments off the current dress, stopped following fashions, and chose functional sorts of clothing, as George Fox did in wearing leather breeches. Margaret Fox's scarlet cloak was a recognition that red was one of the best natural dyes of the period. (At that time Friends did not object to color.) "Chuse thy

cloaths by thine own eye," William Penn said, "not another's. The more simple and plain they are, the better. Neither unshapely or fantastical: and for Use and Decency, and not for Pride."

This, then, was the basis of Friends' testimony on dress. Their tendency toward uniform appearance was a sort of badge to tell the world of the individual's desire to follow a Christian way of life. It was valued as a continual reminder to a Friend of his convictions as well as of what others would expect of him. Friends' dress developed a beauty of its own both in form and line and in quality of material and workmanship.

Basically, Friends never have lost their touchstone of simplicity. They fell into the sin, however, of judging their own members for their position in the society by the clothes they wore. For instance, they were not appointed to committees or asked to sit facing the meeting unless their attire was approved. As people became more mobile, they no longer had time to make the intricate, ground-sweeping, figure-compressing clothes of an earlier time. By 1900 the clothes of the general public were often simpler and more functional than the traditional Quaker garments. Friends were exhorted to live *in* society, not apart from it, and "to be excited to mend it."

I believe that many a Quaker child of the nineteenth century, not really enjoying his role of being "different," might have been helped if he could have understood the historical significance of Quaker dress.

Quakers and an Earthquake

Letter from the Past — 236

FOR a good many months I have been trying to keep in touch from a distance with two explorations in progress. Their sites interested me when I visited each of them in the past, but my curiosity is greater now than then. One is underground at Cadbury Camp in Somerset; the other is underwater off Kingston, Jamaica.

The former location is a huge prehistoric mound—Cadbury seems to be a frequent place name and to mean battle mound. It is supposed by some to be the site of King Arthur's Camelot. Like Glastonbury nearby, it is an area full of legends. It is, of course, centuries older than any Quaker connection. Only in later times a family with that place name became Friends and moved and settled at Birmingham and a branch of it at Philadelphia. The name has reverted again to a place name in the form "Cadbury Road" in cities as far apart as California (Whittier) and Massachusetts (Cambridge).

Street, near Glastonbury, became an early Quaker center, with a meeting and a large factory long connected with the Quaker family of Clark. I had the good fortune lately in the Public Record Office in London to stumble

upon an account of the beginnings of Street Meeting in 1656.

The location of the other current exploration is the known site of the town of Port Royal, where just before noon on June 7, 1692, an earthquake swallowed into the sea many of its houses and their contents and killed about two thirds of its people, including many Friends. Though Jamaica has had other disasters since—fires, hurricanes and also earthquakes—in memory, at least, the disaster at Port Royal in 1692 has never been eclipsed.

I need hardly say that earthquakes have no more than a verbal relation with Quakers, though George Fox expected a good Quaker to shake the country for ten miles round, and last year's Friends World Conference coined for its daily bulletin the title *Earthquaker*. Probably neither Professor Leslie Alcock in Somerset nor Robert Marx, the American scuba diver in Jamaica, will discover any artifacts identifiable with owners' names. But an interim report on Port Royal may be as appropriate in these pages as it has seemed for such widely read magazines as the *Saturday Evening Post* (August 17, 1967) and the *National Geographic* (December, 1967, and February, 1960).

The story of early Quakers in Jamaica is yet to be published. Considerable scattered information has been collected, but a full account is less easy, since no meeting minutes are preserved for this, or indeed (except Tortola) for any of the Quaker island communities among the West Indies. Local historians elsewhere should appreciate the advantage they have, since well-kept minutes so often form the backbone of their sources. In Jamaica, reference to Quakers appears in the State Papers as early as 1658. In 1746, when two Friends moved from the island, there was evidently no Friends meeting kept, since in lieu of the usual removal certificate from the meeting they secured a letter of recommendation from some non-Quaker neighbors. The period of less than a century between these two dates represents the approximate duration of the colonial Quaker community. The earthquake of 1692 may well have occurred near the high point of that community's size and importance. (Modern Jamaican Quakerism is a separate phenomenon.)

Many accounts of the disaster were published. The tremor was severe throughout the island, and it was followed by smaller ones and a very serious epidemic which took an even heavier toll. But Port Royal was the most spectacular episode, and as it was a wealthy and presumably profligate Sodom it provided special provender to moralists. Closely built on a narrow spit of sand, its buildings in a very few minutes sank and fell into the sea, street by street, taking the occupants and contents with them.

I have collected several accounts by Friends; only one

of them, I believe, has been published. First, there is the official Epistle to Friends in London, signed by about two dozen Port Royal Friends who survived—nine men and sixteen women. It was written before the end of the month and still is preserved in London—on a loose, tattered, and discolored sheet—in the book of “Epistles Received.” The writers explain that the earthquake occurred while Monthly Meeting was in progress on the mainland twelve miles away, and that “nearly all those Friends that happened not to go off Port Royal were lost in the dreadful desolation of that place.” The London Friends in their replies were not slow to point out the lesson of this circumstance. “Since some of you were preserved in a meeting, let it engage and encourage you to frequent meetings to wait upon the Lord.” The survivors were as much impressed with their own preservation as with the signal judgment on the deceased. And they gave a list of the Friends and members of their families who had perished (thirty-eight persons in all).

One of two private letters preserved from Joseph Norris gives an almost identical list and a vivid impression of his agony and sense of concern for the non-Quaker survivors, some of whom showed no relish for his preaching. He himself died in September, three months after the earthquake and the day after his brother Isaac Norris (later well-known as a Pennsylvania statesman) arrived from Philadelphia. Young Mordecai Lloyd had already written about his personal experience to his father Thomas Lloyd (another Pennsylvania political leader). He was in his shop in Port Royal “when on a sudden,” he says, “the earth opened and let me in . . . house and shop sunk I suppose along with me for there is where it was, about five fathom of water and at the bottom no sign of a house.”

Similarly, Friend John Pike, a joiner at Port Royal, wrote still earlier how “whole houses and the street I lived in was in less than 3 hours after, 4 fathom under water, and nothing of my house to be seen nor any other, only one timber house which George Phillips [also a Friend, but not a survivor] lived in. The shake opened the earth; the water flew up and carried the people in quick [i.e. alive]. I lost my wife, my son, a ‘prentice, a white maid and 6 slaves and all that I ever had in the world,” etc.

This is the sea bottom in which now, some two and three-quarter centuries later, present-day explorers have been groping.

NOW AND THEN

The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak.

—DAG HAMMARSKJÖLD

Beginning with Myself

By BARBARA TAYLOR

SOMETIMES just as one has decided the fire of life is gone forever from him, he sees off in the darkness the tiny flicker of hope. Suddenly filled with new strength, he knows that he will not rest until that tiny flicker lights his existence.

This experience was made a part of me a short time ago when a lady who has much influenced my life during the past three years made her final impression on me. In one of my most negative moods, I was expanding on the hopeless state of the country, now given to hatred, racism, and violence, when this lady cut me short with the words: “All progress begins with the individual. What are you doing to make this country a better place in which to live?” Then she added, “I want you to go down into yourself and find out what you really believe in.” These words, stripping me of my feelings of self-righteousness and self-pity, have caused me to take a candid look at myself.

Looking over my childhood, I see a child governed by ambition and hate. I hated some because they were better situated financially than I; others because they were white, and so in my opinion automatically better than I; still others because they were more intelligent, stronger, better-looking than I. Driven by my desire to gain at least material wealth, since I could not be beautiful or white, I was always striving, always running, always getting away.

As I grew, my ambition, petty hates, and envy grew with me until a few years ago, when I began to encounter people who made me question my entire philosophy. I encountered well-to-do people who shook my faith in the dollar and in material wealth. I became acquainted with white people who made it impossible for me to use their skin color as a barrier of hatred between us. I learned from many that strength and beauty cannot be read from a person's exterior, but may be discerned only from a knowledge of his character. This new insight introduced into my life the terms love, compassion, peace.

Now I had a new goal: I wanted to teach to others the love and compassion I had learned from these. But at this point an overwhelming fear (a part of my nature which until this time had lain dormant) took hold of me. I thought of the millions of mistrusting, hating Barbara Taylors who must be waiting outside to crush me in my compassion and love, and I withdrew into a shell of hopelessness and despair in which my newly gained insight could be of no benefit to me.

This is the commencement essay which (in somewhat longer form than here) Barbara Taylor read last June at the graduation exercises of her class at Friends Select School, Philadelphia, where she was president of Student Council. She will enter Oberlin College in September.

Gradually, because of the efforts of a few people who never gave up hope for me, no matter how bitter and unresponsive they saw me become, I have begun to come home to myself. Just as I found that it is love and happiness and peace that I want out of life instead of prestige and property, so have I learned that these things can come to me only through my having courage enough to stand up and attempt to teach them to others. And if I am secure within myself, if I truly believe in what I am doing—who knows, I may even accomplish something!

I realize that recognizing one's faults is not the same as correcting them. I realize also that many times my good will will be hindered by my human frailties. I know I am going to fear again, to suspect again, to hate again, and perhaps even to despair again; but when I do, I will remember those who had courage enough to fight for what they believed in—the courage to hope, the courage to love. And I will remember the lady who so often pierced me with her burning eyes, grasped me by the arm, and, shaking me gently, said, "Barbara, you've just got to be more affirmative." And I'll take up that tiny flicker of hope and try once again to light my existence with it.

A Step Toward Reorientation

By HARRIET WILL

WILL East meet West in our meeting houses? Will kimonos and saris frequent our meetings? Will bows, and the Hindu custom of placing one's palms together, take their place along with our traditional handshake as greetings? Will mats and pillows be placed on our meetinghouse floors for those who prefer to sit in the lotus position?

A journey of a thousand miles begins with one step, according to an Asian proverb. And Princeton Meeting has taken one step. Our Meeting, it appears, will welcome into membership persons of non-Christian as well as Christian background, taking our place (in intent) alongside a few other Meetings that have welcomed non-Christians into membership.

What happened was that a Japanese-born lady was discouraged from joining Princeton Meeting because she is not Christian. (Her background is Shinto.) So the matter was brought to our monthly business meeting. Members rose to the occasion with observations such as "I can't speak for the whole Meeting, but I feel we should welcome her" . . . "Has she attended many meetings for worship? Has she thoroughly studied *Faith and Practice*?"

In submitting this manuscript, Harriet Will, a member of Princeton (N. J.) Meeting and of the Zen Studies Society in New York City, accompanied it with a note expressing appreciation for Hugo van Arx's "Reorientation in the Society of Friends" in the July 1st JOURNAL.

What Was Wrong With That Picture?

How many readers noticed that the photograph on the cover of the August 1st JOURNAL was upside down? The editors have no prizes to offer (other than a booby prize for themselves or the printers—they are not sure which), but they do apologize to photographer James Keighton, who must have been surprised to see the grass growing from a heavenly rather than an earthly source.

Then she is in a position to decide." . . . "The decision is hers, not ours."

This Quaker deeply reveres both Jesus Christ and Prince Siddhartha Gautama, the Buddha. I feel friendship for every seeker of all this world. Sometimes my husband and our little daughter and I sit down with friends who are Yogis, plus friends who are Friends, plus other young children. Back in our meeting house some of these children do not sit still for long. The boys soon tiptoe out into the woods to look under logs for salamanders, snails, and ribbon snakes. The little girls soon steal out to put together maple-leaf "crowns" and "necklaces," or to collect seedlings for their gardens at home. But, here among Yogis, children may sit still and silent for perhaps one full hour. The tambura and the chanting help them. The unintrusive sounds are conducive to good prayer, as are Japanese reed flute music and Gregorian chants.

Will Meetings everywhere learn to include all seekers and exclude none? Princeton Meeting's cordial inclusiveness lights up that hope. Friends' occasional gathered meetings are potentially meaningful to our friends who are Yogis and our friends who are Zen Buddhists and other friends yet to be encountered. Will we make them welcome? Will we appreciate that they too have much to give?

On Being Deaf

No more I hear the flutes and chimes of spring,
The gossip of the wrens, the rippling flow
Of forest brooks, the tides that come and go,
The whisper of the leaves, the murmuring
Of wind among the reeds, the lilt and swing
Of young boys' laughter and the tremolo
Of violins, thunder's fortissimo,
The splash of fountains and the whirr of wing.

But yet, remembered music lingers on;
All other senses are attuned, aware
Of loveliness and beauty everywhere:
The tasseled corn, a child, a startled fawn,
A rose, the harvesting of golden bees.
Though I am deaf, Time cannot pilfer these.

PAUL BENJAMIN

Book Reviews

THE QUAKERS. By KATHLEEN ELGIN, with introduction by Richmond P. Miller. McKay, N.Y. 96 pages. \$3.95

This is the first in a new "Freedom to Worship Series" projected by the McKay publishers to fit into the school curriculum in the area of social studies for grades 4, 5, and 6. Each book will emphasize the contribution of an outstanding individual of the sect, and each will be written and illustrated by Kathleen Elgin. One can infer that because of their intended use in public-school classrooms these books will emphasize the social contribution of each sect and pass lightly over problems of theology.

In *The Quakers* Kathleen Elgin has chosen to write about Levi Coffin, the "president of the Underground Railroad," giving a brief but moving account of his life: his childhood in New Garden, North Carolina; his migration to Newport, Indiana; his years of hiding fugitive slaves; his involvement with the Free Produce Movement; and his aid to the freedmen. The story is made vivid by the author-artist's excellent illustrations.

Later sections of the book give a brief history of Quakers in America, answering a series of such questions as "What is the Quaker's Creed?" and "What is the Inner Light?" and describing Quakers of today. The author's treatment is sympathetic and her information accurate. One could wish that she had devoted less space to such matters as Quaker dress, which are now of little concern, in order to make room for such topics as the Quakers' relations with the Indians, their involvement with the development of nonviolence, their contributions to the concept of democracy in this country, and their social reforms in many fields. But it is impossible to say everything in ninety-six pages, and Kathleen Elgin has done a remarkable job of saying a lot in little space and saying it well.

MARGARET H. BACON

INSEARCH: PSYCHOLOGY AND RELIGION. By JAMES HILLMAN. Scribner's, N. Y. 126 pages. \$3.50

The title indicates a method of experimental confrontation with that part of an individual commonly called psyche. The action urged is personal, revelatory, and integrative of human personality—a possible cure of souls. The author, James Hillman, is director of studies at the C. G. Jung Institute in Zurich.

The book, a short one, seeks redress of balance in the heartland of "goodness" usually given over to helping one's neighbor. The side needing weight, Hillman indicates, is the prior cultivation of the inner life—a process he calls "insearch."

Not satisfied with a broad general survey of the possibilities, the author divides this small fluent text into four self-contained sections. Each is readable at a single sitting but calls for repeated re-reading to pull from the print the largeness of love-intelligence. Overseers, Ministry and Worship, and like-minded groups and individuals could do well to study "Human Encounters," "Inner Life," "Inner Darkness," and "Inner Femininity."

The adult in each of us is invoked by such passages as "Moving toward our teenagers is less problematic when one is

no longer threatened by the teenager within" and "Thus is cure a paradox requiring two incommensurables: the moral recognition that [parts] of me are burdensome and intolerable and must change, and the loving, laughing acceptance which takes them just as they are, joyfully, forever." What a lot of growing each of us has ahead for himself!

LEWIS DREISBACH

PROTEST: *Pacifism and Politics*. By JAMES FINN. Vintage Books, N. Y. 528 pages. \$2.45 (paperback)

This series of thirty-five interviews with leaders of the present nonviolent movement should be of interest to people of all ages and faiths; it presents viewpoints on pacifism that can encourage, direct, and influence interested readers.

The book's first section, "Religion and Pacifism," contains liberal Protestant, Catholic, and Jewish opinions from experienced men like Paul Deats, Philip Berrigan, and Steven S. Schwarzchild. The second section, "The Organizations," contains interviews with leaders of political, pacifist, and religious organizations that counsel young men on the draft as well as publish journals concerned with current human problems. "CO's and the Just War" has interviews with men involved directly with draft counseling. In this section Arlo Tatum of the Central Committee for Conscientious Objectors tells of his experiences with draft boards and their tricky questionnaires. The final section, "Commitment Without Label," deals with prominent liberals who work for nonviolent causes but who decline to define themselves specifically.

The emphasis throughout *Protest* is on people who have committed themselves to ideas and acts that challenge our national policies.

TOM DAUBERT, JR.

IN SEARCH OF MEANING: *Living Religions of the World*.

Edited by CARL HERMANN VOSS. World Publishing Co., Cleveland. 172 pages. \$4.50

An interesting panorama of the development of the world's great religions, written by leading authorities and edited with sensitivity and vision, is found in this attractive volume. One feels an underlying tenderness for humanity as the authors trace the frailties, pitfalls, suffering, sacrifice, and sometimes the ultimate triumph of the gigantic leaders who achieved great peace in their final union with the World-Soul.

The editor, Carl Hermann Voss, has woven it all together with exceptional skill. He has made us feel the rhythmic pulsations of man's yearning—a hunger for imagery and ritual, a swing to asceticism, an inward searching, a repudiation of superstition, a drive to strip away unessential trappings, an occasional hint of existentialism, and the simple but powerfully ennobling goal—"to do justly, to love mercy, and to walk humbly with thy God." It is a startling experience to discover ten slightly different versions of the Golden Rule, all negatively expressed except the Christian one. And in the various directives for behavior there are striking similarities.

The vision of man's ability to adjust his religion to meet the needs of his time makes this good reading, especially for a young and expanding mind.

WINFRED HEALEY

Friends and Their Friends

In "The Quaker Testimony on Dress," Thyra Jane Foster's article in this issue, no mention is made of the possibility that the adoption of "plain garments" may not entirely have quenched fashion-consciousness in some Friends, however modest their costumes. This, at least, is the impression that may be gathered from J. J. Willson's 1860 drawing (reproduced on the JOURNAL's cover), which had as its original caption: "It would appear that Friends made other uses of a visit to London than just attending Yearly Meetings."

The resurrected drawing appears in *More Quaker Laughter*, the anthology published earlier this year by William Sessions Ltd. (31 High Street, High Holborn, London W. C. 1), to whom appreciation is here expressed for their having provided an opportunity for contemporary American Friends to see how their British cousins of a century-plus ago spent some of their weighty moments during the holding of London Yearly Meeting (which, incidentally, concluded its most recent sessions just last week).

Friends Coordinating Committee on Peace has announced a national conference on the draft and conscription to be held at Earlham College (Richmond, Indiana), October 11th through 13th. It is primarily planned as a working conference, with about 180 representatives from Yearly Meetings, Friends schools and other Friends' organizations and seventy to a hundred additional Friends appointed at large. A detailed program and other information may be obtained from FCCP, 1520 Race Street, Philadelphia, 19102.

Not only has the rug been pulled out from under Monadnock Friends Meeting (formerly of Jaffrey Center, New Hampshire), but the floor of the Village Improvement Society building in which it had been meeting suddenly collapsed late in July. Hence Monadnock's Sunday-morning meetings for worship are now held at the Peterborough (N. H.) Library Hall.

A physician and two experts on Africa have been sent by the American Friends Service Committee to undertake a six-week study of emergency relief needs in Nigeria and Biafra and to distribute (at their discretion) funds for some of the most immediate needs. Channing B. Richardson of Hamilton College, David Scanlon of Columbia University (both Friends), and Dr. Christian M. Hansen of Tufts Delta Health Center—all of whom have had previous AFSC experience—are the members of this mission.

In its 1968 Catalog of Service Projects for Children the American Friends Service Committee lists a dozen different kits and booklets, with instructions and suggestions for gifts children can make to share with the needy both at home and abroad, as well as ideas for money-making projects. A copy of this catalog will be sent upon receipt of a stamped, self-addressed 9½-by-4-inch envelope. Write to Children's Program, AFSC, 160 North Fifteenth Street, Philadelphia 19102.

Friends Meeting at Cambridge, Massachusetts, has joined the ranks of those who have opened their doors to men who resist the draft for reasons of conscience. In a statement released to the Boston press in July, Cambridge Friends announce themselves "prepared to provide hospitality and to maintain a meeting for worship around the clock," as well as to give support to draft resisters who are arrested.

All New Jersey Friends are invited to a program and picnic—the first of its kind—to be held at Tuckerton Meeting on Sunday, August 25, under the sponsorship of the New Jersey Friends Council. First-day school will be at 11:00 A. M., worship at 11:45, and lunch at 12:30. At 2 P. M. Senator Edward B. Forsythe, a member of Moorestown Meeting and president of the New Jersey State Senate, will speak on "A Quaker Legislative Program for New Jersey." During this program there will be swimming and games for children at a nearby state park. New Jersey Friends and their friends are encouraged to attend (bringing their own lunches).

To reach young men of draft age, Dover (N.H.) Meeting has started sending to all graduates of local high schools two American Friends Service Committee pamphlets describing an individual's rights and obligations under the Selective Service Act. A covering letter tells of the availability of draft counseling and lists the names, addresses, and phone numbers of Meeting members who may be called on for help or advice.

Books and manuscripts of poet Winifred Rawlins, a frequent JOURNAL contributor and former head resident at Pendle Hill, Quaker study center at Wallingford, Pennsylvania, are to be included in a permanent collection of contemporary American poetry now being assembled by Temple University Library in Philadelphia.

Friends who think the USA should invest in people rather than in armaments must urge their Congressmen to reorder national priorities by cutting military spending and increasing funds for domestic and international development programs, according to the Friends Committee on National Legislation, which, with six other organizations, has begun a drive to inform concerned citizens of the crucial need to let Congress know what action they favor.

The Pueblo incident remains an item of unfinished business for the Johnson administration that Stanley Shaw, clerk of Tacoma, Washington, Meeting has suggested might be settled with the help of the American Friends Service Committee. In a recent letter to Secretary of State Dean Rusk he points out that on several occasions the AFSC has "successfully approached the enemy and appealed to that of God in them."

"How Vulnerable Am I Willing to Be?" will be the topic discussed by a panel led by Ed Hinshaw, Youth Secretary of New England Yearly Meeting, as part of a two-day conference for parents and Friends interested in religious education and youth work, to be held September 13 and 14 at 1515 Cherry Street, Philadelphia. Each day's program begins at 10 A.M., with the first day's emphasis on pre-school through sixth grade and the following day's on "Youth."

"America in Travail," originally given as a lecture at Pendle Hill by Edgar H. Brookes of South Africa, is now available as Pendle Hill Pamphlet No. 159 (50 cents) from Pendle Hill Publications, Wallingford, Pennsylvania 19086. Exploring the contemporary phenomena of campus revolt and black power in the U.S.A., the author weighs the positive and negative aspects of both, pointing out that "I can only speak in humility and with deep pain, knowing the desperate needs and diminishing hopes of my own darkened land."

"A History of Indiana Yearly Meeting" by Seth E. Furnas, Sr. has been sent recently to all members of the Yearly Meeting. It should prove of interest to researchers and others interested in the development of General Conference Friends' groups in the middle west. Drawn mainly from Meeting records and personal recollection, the 99-page offset publication is available on request from Willard Heiss, 4020 East Thirty-fourth Street, Indianapolis 46218.

Murry P. Engle of Providence Meeting, Media, Pennsylvania, has been appointed head of 87-year-old Media Friends School, replacing Alice K. Brodhead, who has resigned in order to become field adviser to the Friends Council on Education and to teach at Swarthmore College. Murry Engle is a Swarthmore graduate who has taught at Media Friends and has served as director of the Friends Shelter for Girls at Cheyney, Pa.

Greater self-understanding and understanding between individuals is the purpose of a series of role-playing sessions planned recently by the Ministry and Oversight Committee of Yellow Springs (Ohio) Meeting. This technique (wherein each participant plays the role either of himself or of someone else in a potential conflict situation) "often leads to personal insights, better skill in dealing with people as equals, and sometimes to new patterns of behavior," according to the Yellow Springs correspondent of the News Letter of Indiana Yearly Meeting.

James D. Stedman, a student at Guilford College, Greensboro, North Carolina (site of last year's Friends World Conference) is the winner of this year's \$1000 Amy Loveman National Award given by the *Saturday Review* for "the best personal library collected by an undergraduate student attending a four-year college or university." James Stedman's collection on "The American Revolution in the Southern Provinces of North America" totals nearly two hundred volumes—many of them now out of print.

A "Fund for the Relief of Persons in Distress," to solicit contributions from Friends in the United States as well as in Canada, was established by Canadian Yearly Meeting in its recent sessions to aid Friends in Winnipeg, Vancouver, and Toronto whose resources have been nearly exhausted in helping young conscientious objectors from the United States who have gone to Canada to avoid the draft.

"Meditation: The Inward Art" by Bradford Smith, widely-known Quaker author who died several years ago, will be republished in September as a paperback (Lippincott, \$1.95).

"The Spirit of the Times in Childhood Education," first of the Evangeline Burgess Memorial Lectures, sponsored by Pacific Oaks College (a Quaker institution), was given in April by Milton J. E. Senn, retired director of the Yale Child Study Center. It is now available in published form at \$1.00 from Pacific Oaks College, 714 West California Blvd., Pasadena 91105. Evangeline Burgess, who died in 1965, was director of Pacific Oaks Children's School and later president of the college.

Correction. The editors regret that there were two errors in a note about the wedding of Sandra Tompkins and P. Ranganath Nayak that appeared on page 307 of the June 15th issue of the JOURNAL. First, the bride is a member of Swarthmore (Pa.) Meeting rather than of the Meeting at Purchase, New York; second, the Hindu marriage ceremony, as well as the reception, took place in Purchase Meeting House.

Friends Make a Start in Montana

It was a beginning: small, and mostly social, but a beginning. Twenty-four people gathered on July 13 at the summer cottage of Annette Lewis at Rimini, Montana, for a day filled with getting acquainted, eating, exploring a deserted mine, discussion and worship. We dubbed ourselves "Montana Quarterly Meeting." There were representatives from more-or-less organized Meetings in Missoula, Bozeman, and Billings, plus isolated strays from other points in the state. Special guests were eight American Friends Service Committee workers at nearby Boulder Home for the Feeble-Minded, hailing from five states and three foreign countries.

While nothing of great import was discussed or accomplished, we all feel improved by the experience, and we hope before too long to locate some other Friends in our state and to make our presence felt.

Those in attendance included: (from Missoula) David Line; Bob, Grace, and Jane Lucas; (from Ronan) Annette Lewis; (from Billings) Tom and Ruth Towe; (from Circle) Edward, Florence, and Andy Towe; (from Helena) Dorothea Davis, Virginia Dotten and daughter; Ted Crosbie of Paullina, Iowa; Ernest Hartley of Durham, North Carolina; Chris Pillsbury of Corvallis, Oregon; Ruth Conlon of Philadelphia; Ellen Leonard of San Francisco; Mike Green of Skokie, Illinois; Joe Shierling of Winchester, Indiana; Josephine Headley of Canada; Morna Farmer of England; and Salem McKuria of Ethiopia.

EDWARD and FLORENCE TOWE

EDITOR'S NOTE: Montana has long been notable for its lack of Quaker Meetings.

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.

A House United—Or a House Divided?

In his article on "Reorientation in the Society of Friends" (JOURNAL, July 1), Hugo van Arx calls for a new schism. Sadly I must agree that if there are those who wish to repudiate the Christianness of Quakerism, a new division is inevitable, but I wonder if our Friend realizes that what he is really anticipating is the division of only those Yearly Meetings affiliated with Friends General Conference. He would not find appreciable support, I think, from any other section of our Society. Even in the so-called liberal Yearly Meetings my experience leads me to the conviction that only a small minority are ready to sever connections with the Christian faith.

It is the Christian belief that God's most decisive act in history was the revelation of himself through Jesus of Nazareth. That belief is based on the perspective of nearly two thousand years of experience of the Living Christ and the power he exerts in the lives of men. No one can claim that Christians have done more in these two millennia than just begin to grasp the implications of that revelation; therefore we are at the same time "finders" and "seekers." With all of our imperfections and obscured perceptions, what other faith has set so lofty an ideal or can explain so well the stirrings within us?

The spiritual seers of various religious systems sometimes seem not so far apart in their perceptions of Truth, but it is another matter when we measure those religious by their fruits in the hearts and lives of men. Christians can and should share with seers of other religions, and that includes listening to them. But I believe it is a delusion to think that a syncretistic Quakerism would exert the attraction to draw that "great people" waiting "to be gathered." It is likely that any pan-religious Quakerism would soon consist of two divisions: on one level the vague mystics who are satisfied with a faith without content, and on another the nontheistic ethical humanists.

Why would any Friend wish to subvert a Society that has tried for over three hundred years to be Christian? Why do they not become Baha'is? The Quaker "house united" that our Friend dreams of is likely to be a modest cottage on a back road.

Winchester, Va.

ARNOLD B. VAUGHT

Concerning "A Plea for Moderation"

In his "Plea for Moderation" (July 1st JOURNAL) the non-belligerent approach of Paul Trench is in marked contrast to the aggressiveness of many a drinker who would persuade his nondrinking associate to join him in a glass of alcoholic beverage. Trench certainly is moderate in his development of his theme, perhaps because of the temerity which persuaded him to submit the essay to a Christian paper, but, more likely, because of his association with Friends, who, above many groups, believe in a temperate approach to subjects of a debatable nature.

Paul Trench is not, obviously, an adherent of the Pauline philosophy concerning the need for Christians to deny them-

selves if participation brings grief or suffering to others. (Liquor tops all beverages in the demand that to make friends people have to conform.) But he is inevitably driven into using the cliché of "Surely you want to be accepted by others? A little drink on social occasions will be a big help to you in making friends." It is this argument by imbibers who still feel guilty about drinking which pops up in nearly every confrontation with the nondrinker.

For the Christian, conformity is not the answer. The teaching of the Christian ethic is clear: "Be ye transformed."

Cincinnati, O.

JAIRUS J. DEISENROTH

In his "Plea for Moderation" (July 1st JOURNAL) Paul Trench writes that "teetotalism is divisive." One's habits in eating and drinking need not be divisive; it is intolerance that divides. Narrow-minded people can be as rigid about the only beneficial food as about the only beneficial beverage.

The Society of Friends has a larger task than that of moderating disciplines and practices. In our schools, colleges, and adult education we should promote greater study of human nature, the diversity of personalities, and the variety of means toward excellence. When there is understanding, habits need not be divisive.

In the matter of drinking there is work to be done on both sides; both drinker and nondrinker should cease to judge each other. When each individual can choose his own way without fear of criticism, young people will no longer feel that they have to learn to drink to be popular.

Gwynedd, Pa.

DORIS JONES

I have always practiced total abstinence from liquor, but believe a decision on this question should be entirely personal. Perhaps a query might read: "Are Friends careful to consider the importance of good health and to refrain from all habits which may impair it?"

While I have never followed the conventional pattern of card-playing, social drinking, smoking, etc., I have many friends among those who used to be called "the world's people" whose public and private lives I admire. Friendship can and should exist between people of widely different backgrounds and habits.

Wilmington, Del.

EDITH C. RHODS

"The New Morality"

Benjamin Polk, in his article "With All Thy Heart . . . All Thy Mind" (JOURNAL, June 15) is concerned that the "new morality" is often used as an excuse for a wishy-washy sort of tolerance that evades rather than faces moral issues, and ignores the painful demands of Jesus' teachings.

From a different point of view, the "new morality" is closer to Quaker ideals than the older, more clearly defined morality with which many of us grew up. It says that each of us must find his own ethic by which to live—not that he *may* not follow the past, but that he must not unless it is genuinely valid for him also. Is this not another way of stating that each of us must be guided by the Inner Light? If to us of the older generation it seems that many of our successors have no guide at all, inner or outer, this is the result of individual failures, not necessarily of the falseness of the ideal. Their failures are

more obvious than ours because they have rejected the formal structure upon which we depend when we are morally lost, but who among us can say that we have always seen the Light and followed it?

The attitudes which trouble Benjamin Polk do indeed exist; they are held by all too many of us. I suspect that we hear these people disproportionately well just because of their "sophisticated" methods of communication, and that even today they are a minority, full of sound and fury, but signifying little.

Belmont, Mass.

NORA FAIRBANK

Back to 1682-1756?

The recent Cape May Conference broke new ground for Quakers. We have now become an action group, similar to A Quaker Action Group. Philadelphia Yearly Meeting and other Yearly Meetings similarly last year took corporate action.

Friends have now decided to enter into political activity, reversing the trend in America first taken in 1756. We now return to the period 1682-1756, when the religious life and governmental actions of the Commonwealth of Pennsylvania were one and the same. But 212 years ago, in a period of difference and perplexity among Philadelphia Friends, there was included in the Yearly Meeting Epistle a statement asking that distinction be made "between the Acts and Resolutions of the Assembly of this Province . . . and our acts as a religious Society." Then the Quakers withdrew from government, and from that day to this Yearly Meetings always left it to members to take action. But now it is corporate action that is approved by Friends General Conference and its constituent Meetings.

I wish we had not withdrawn from government in 1756. Possibly then by 1968 we would have experienced how to act.

Philadelphia

RICHMOND P. MILLER

Are Caucasians White?

I agree with the Friends from Germantown in the July 15th JOURNAL that Negro Americans are not black; but neither are Caucasian Americans white. I would suggest Caucasian, tan, pink, or "so-called white" as more accurate and less provocative.

If some of us call ourselves "white," is it because we are claiming that we are clean, pure, and angelic, or is it simply from unthinking habit? Any such thoughtless claim is enough to justify others calling themselves "black" if they want to. It seems much more reasonable for us to drop both "black" and "white," but I think that Caucasians should at least set the example; they started it.

Mickleton, N. J.

HENRY W. RIDGWAY

A Plea for Faith

Howard E. Kershner's letter in the June 15th issue of the JOURNAL distresses me and, I am sure, many other Friends. His views seem more like those of a member of the John Birch Society than of the Society of Friends. Does he have so little faith in his fellow citizens—including our government—that he fears an imminent "Communist takeover of America"? Did he read and ponder L. Willard Reynolds' article in the same issue or Virgie Hortenstine's "Letter from a Mississippi Jail?" Granted that the problem is complex, his simple strictures are not helpful or offered in friendly compassion.

Cataumet, Mass.

CHARLES A. MYERS

Announcements

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

BIRTHS

SIMKIN—On June 30, a son DANIEL IAN SIMKIN, to Roger and Susan Simkin of New York City. His father is a member of Poplar Ridge (N. Y.) Meeting, his mother of Detroit Meeting.

FUHRMANN—On June 8, in Evanston, Ill., a son, ROBERT TODD FUHRMANN, to Donald and Barbara Fuhrmann. The parents and maternal grandparents, William and Elizabeth Mills Simpson, are members of Lake Forest (Ill.) Meeting.

MARRIAGES

BAKER-PETERSEN—On June 22, at Goucher College Chapel, Towson, Md., ANITA BREDARL PETERSEN, daughter of F. Bredahl and Helen Petersen, and THOMAS HULL BAKER, son of Theodore Emmons and Anna Hull Baker. The groom and his parents are members of Stony Run Meeting, Baltimore.

COMFORT-RUPPRECHT—On July 6, at Holy Trinity Church, Morrisville, Pa., PATRICIA ANN RUPPRECHT, daughter of Alvin L. and Ann Rupprecht of Utica, Mich., and DONALD W. COMFORT, son of Horace W. and Jean W. Comfort of Morrisville, Pa. The groom and his parents are members of Chesterfield Meeting, Trenton, N. J.

GLADFELTER-GARBER—On July 13, at Abington Meeting, Jenkintown, Pa., under the care of Chesterfield Meeting, Trenton, N. J., VALERIE GARBER, daughter of Samuel and Beatrice Garber, and DAVID D. GLADFELTER, son of Lloyd D. and Alice D. Gladfelter. The bride is a member of Chesterfield Meeting.

HARSHBARGER-MASON—On June 11, at the Stone Church of the Brethren, Huntingdon, Pa., ANNE MASON, daughter of George E. and Rae H. Mason, and WILLIAM C. HARSHBARGER, son of William R. and Jean P. Harshbarger of Alexandria, Pa. The groom and his parents (formerly of Newtown, Pa.) are members of Chesterfield Meeting, Trenton, N. J.

MORRIS-SOKOL—On June 29, at Unadilla, N. Y., JEANNE SOKOL, a member of Unadilla Meeting, and ROBERT MORRIS, former staff member of the Quaker Project on Community Conflict.

THOMAS-PIDCOCK—On June 15, at Trenton (N. J.) Meeting, CATHARINE CRAIG PIDCOCK, daughter of Frank R. and Catharine S. Pidcock, and RICHARD B. THOMAS, son of Jacob E. and Elizabeth Thomas. The bride and her father are members of Chesterfield Meeting, Trenton, N. J.

WHEELER-HUNSBERGER—On June 1, at North Wales, Pa., LYNN S. HUNSBERGER, daughter of David and Evelyn Hunsberger, and DOUGLAS B. WHEELER, son of Nelson and Sarah Wheeler. The groom and his parents are members of West Chester (Pa.) Meeting.

WHEELER-SCHOOLEY—On July 6, at West Chester, Pa., BARBARA J. SCHOOLEY, daughter of Heilman and Ruth Schooley, and LARRY WEBSTER WHEELER, son of Nelson and Sarah Wheeler. The groom and his parents are members of West Chester Meeting.

DEATHS

ATKINS—Suddenly, on May 15 at her home in Normal, Ill., RUTH ATKINS, aged 83, a member of Clear Creek Meeting, McNabb, Ill. Crippled by polio at the age of 3, she none the less attained a Ph. D. degree, taught in Malaya as well as in the United States, mastered seven languages, and became a world traveler.

BIDDLE—On July 21, in Trenton, N. J., CHARLES H. BIDDLE, aged 93, a member of Crosswicks (N. J.) Preparative Meeting of Chesterfield Meeting. He is survived by a daughter, Elizabeth A. Biddle.

JONES—On April 20, in Pomona, Calif., MARION NEWBOLD JONES, aged 61, a member of Crosswicks (N. J.) Preparative Meeting of Chesterfield Meeting.

STEVENSON—On May 10, in Mercer Hospital, Trenton, N. J., ELIZABETH C. STILES STEVENSON, a member of Crosswicks (N. J.) Pre-

parative Meeting of Chesterfield Meeting. She is survived by her husband, Lloyd W. Stevenson.

WILSON—in January, ARTHUR GIVEN WILSON, husband of Anna Mary Wilson. A lifetime resident of Quaker Lane, Ill., he was a member of Clear Creek Meeting at McNabb, Ill.

WINSLOW—On June 28, in Santa Monica, Calif., EMMA GARRIGUES WINSLOW, aged 85, wife of Edwards F. Winslow, both members of Cambridge (Mass.) Meeting. Surviving, in addition to her husband, are a daughter, Mrs. Bruce H. Billings, four grandchildren, and one great-grandson. The Winslows had just celebrated their 63rd wedding anniversary.

Marshall G. S. Hodgson

Marshall Goodwin Simms Hodgson, an active member of 57th Street Meeting in Chicago, died of a heart attack on June 10 at the age of 46. He is survived by his wife, the former Phyllis Walker; two daughters, Sara Elizabeth and Cynthia Susan; and his mother, Gertrude Simms Hodgson.

A graduate of Westtown (Pa.) School (where he was a member of Westtown Meeting) and of Earlham College and the University of Colorado, Marshall Hodgson served in Civilian Public Service in World War II before earning his Ph.D. in history at the University of Chicago. After studying at the Muslim University of Aligarh in India as a Fulbright Scholar and teaching for a year in Germany, he joined the University of Chicago faculty in 1953. At the time of his death he was chairman of the University's Committee on Social Thought. His three-volume *Venture of Islam*, which was just about finished at the time of his death, is now on the presses.

Marshall Hodgson's spiritual insight and originality inspired all who knew him. His strict personal discipline included vegetarianism and frequent periods of meditation. A sympathetic listener and counselor for many people, including fellow Meeting members, Jehovah's Witnesses, agnostic seekers, and rudderless students, he saw the Meeting as a fellowship rooted in the living presence of Christ, but open to all who are willing to be challenged by Friends' testimonies, regardless of their acceptance of Christ or renunciation of violence.

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.

AUGUST

17—Caln Quarterly Meeting at Old Caln Meeting House on Route 340 near Downingtown, Pa. Worship and Ministry 1:00 P.M.; meeting for business, 2:30, followed by worship and discussion with Young Friends of North America caravanners. Bring picnic supper; dessert and beverage provided. Program planned for children through sixth grade.

18—All Friends Quarterly Meeting at Rockland Meeting House, 60 Leber Rd., Blauvelt, N. Y. Meeting for worship, 11:00 A.M.; picnic 12:30. Bring a casserole or dessert and outdoor games. No business. For information: Marjorie Fox, 154 Fanwood Rd., West Nyack, N. Y.

18 and 25—Bicentennial of Dover (N. H.) Meeting House, 141 Central Ave., 2 P.M. Play: "Mother Whittier's Meeting" by Henry Bailey Stevens. Admission \$1; children 50 cents. Rain date for premiere, Aug. 19, 5 P.M.

18—Potomac Quarterly Meeting at Goose Creek Meeting, Lincoln, Va. Ministry and Counsel, 9:45 A.M.; Meeting for worship, 11.

Lunch served by host meeting. Meeting for business and conference session, 1:45 P.M.

18-24—Rocky Mountain Family Camp, Covenant Camp Ground, Estes Park, Colo.

18-24—High School World Affairs Camp at La Honda, Calif.

19-23—Pacific Yearly Meeting at St. Mary's College, Moraga, Calif. Programs for all ages. Arrangements chairman: Bob Barns, 1836 Lehigh Drive, Davis, Calif. 95616.

20-23—New England Yearly Meeting at Nasson College, Springvale, Maine. Speakers: Robert A. Lyon, Elmer H. Brown, George Selleck, Glenn Skillin, Mary Hoxie Jones, Thomas Bassett, Thyra Jane Foster, Edith Ratcliff, Eric G. Curtis. Programs for children. For information address Yearly Meeting office, The Maine Idyll, Freeport, Maine 04032.

20-23—Abington Quarterly Meeting Family Weekend at Camp Hilltop, Downingtown, Pa. Topic: "Meeting Self-Renewal." Speaker: John McCandless. Family activities.

22-25—Indiana Yearly Meeting at Miami Meeting, Waynesville, Ohio. Speakers: Larry Miller, C. Edward Behre, John Hubbard, Joseph Engelberg, Robert Halliday, Mansir Tydings. For hospitality write Margaret Hadley, Waynesville, Ohio 45068.

23-25—Lake Erie Yearly Meeting at Bluffton College, Bluffton, O. Resource leader: George Hardin, Friends Peace Committee, Philadelphia, discussing questions raised in "Is Meeting for Worship Like Going to a Dig?" (Jan. 15th JOURNAL). For reservations write Sally R. Dewees, 1296 Arrowood Drive, Pittsburgh, Pa. 15243.

25—New Jersey Friends Picnic at Tuckerton Meeting. First-day School, 11 A.M.; worship, 11:45; lunch, 12:30 (bring your own). At 2, talk for adults by Senator Edwin B. Forsythe on "A Quaker Legislative Program for New Jersey." Swimming and games for children. (See note on p. 410)

25—Warrington Quarterly Meeting at Warrington Meeting, Route 74 near Wellsville, Pa. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Lunch followed by meeting for business and conference session.

25—Meeting for worship at Brick Meeting House, Calvert, Md., 11 A.M. Robert and Jean Parker will attend.

28-Sept. 3—High School World Affairs Camp at Camp Bohatom, Coeyman's Hollow, N. Y. Information from AFSC, 15 Rutherford Place, New York 10003.

30-Sept. 2—"Maoism and the Developing Nations"—Conference at Powell House, Old Chatham, N. Y. Further information from Arthur Clymer, 520 W. 114th St., New York 10025.

SEPTEMBER

3-9—Family Camp, Sky Meadows, Barton Flats, Calif. For details write American Friends Service Committee, Box 991, Pasadena, 91102.

7—Nottingham Quarterly Meeting at Brick Meeting House, Calvert, Md. Ministry and Counsel, 10 A.M., followed by meetings for worship and business. Bring box lunch. Conference session in afternoon.

8—Baltimore Quarterly Meetings (FGC & FUM) at Sandy Spring (Md.) Meeting. Ministry and Counsel, 9:45 A.M.; meeting for worship, 11. Lunch served by host Meeting; meeting for business and conference session will follow.

13-14—All-day conference for religious education workers, parents, others interested in youth, at 1515 Cherry St., Philadelphia, 10:00 A.M. both days. Leaders: Caroline Pineo, Helen Atkinson, Ed Hinshaw, Alice Kennedy, Jessica Newtown, Frank Bailey, Bob Woodson. Bring sandwich; beverage and dessert provided. (Note: p. 411)

MEETING ADVERTISEMENTS

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

Arizona

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

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

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

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 375-7657.

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.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

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

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

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

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

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

Colorado

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

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

Connecticut

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

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

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

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

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

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

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

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

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). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 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 4-8887.

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—Monthly Meeting will meet until further notice, Sundays 10:45 a.m. at the Peterborough, N. H. Library Hall (rear entrance). The Library is located at the bridge in Peterborough.

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.

WOODSTOWN—Meeting for worship, 11 a.m., N. Main St., Woodstown, N.J.

New Mexico

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

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 SPring 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.

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

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

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 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 Vall Avenue; call 525-2501.

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

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

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 4-2895.

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. George Bowman, 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. 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—Off U.S. 340, back of Wheatland Shopping Center. 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSDOWNE—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 Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 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.

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 862-862-8449.

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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