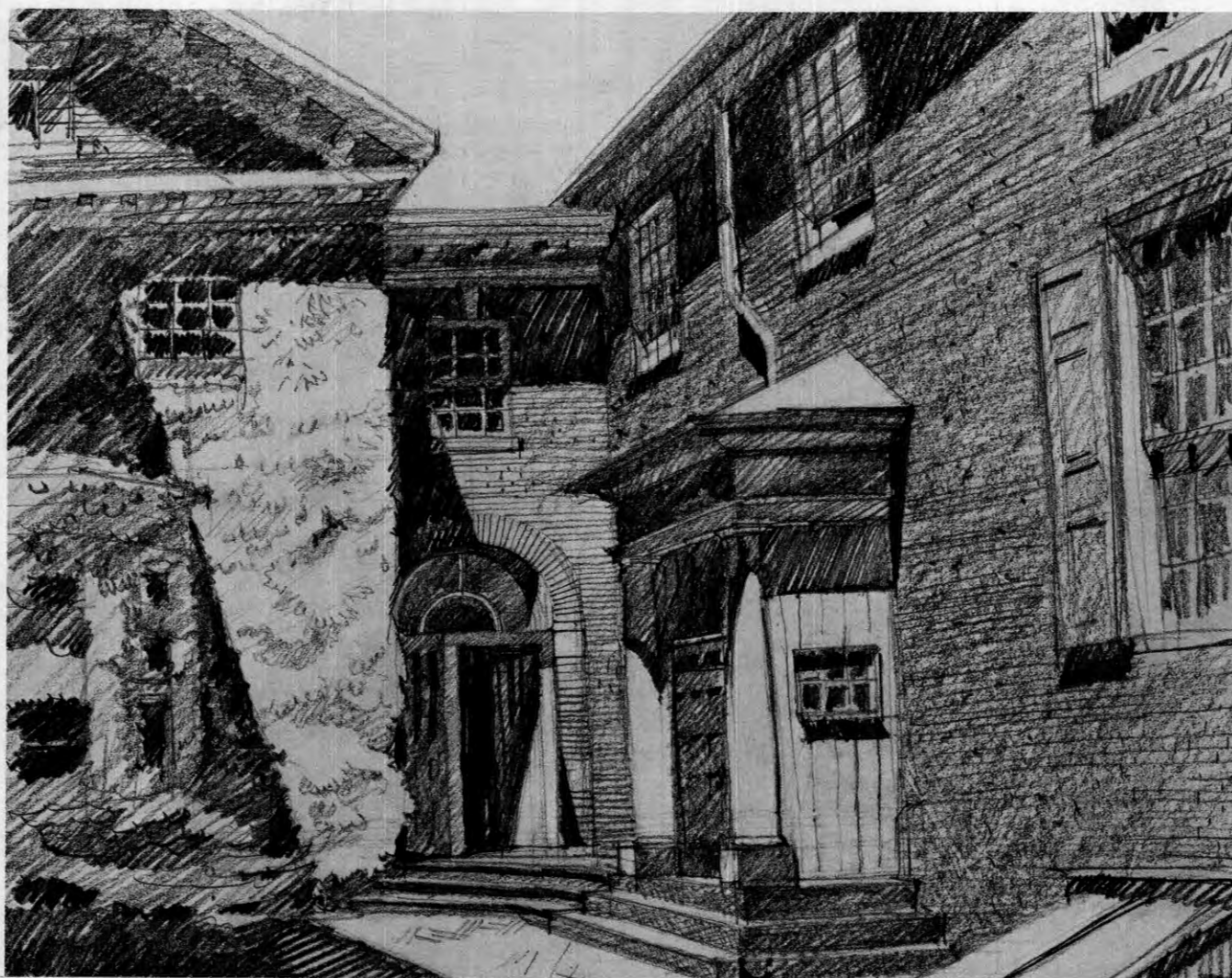


July 1/15, 1970

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Quaker Thought and Life Today



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From a Facing Bench

THE PENCIL DRAWING ON THE COVER, by Robert E. Dickinson of Los Angeles Monthly Meeting, is of Twelfth Street Meetinghouse in Philadelphia. Robert Dickinson, an artist and architect, received honorable mention for works exhibited in the 1970 annual juried show of the Philadelphia Water Color Club. A current architectural project is the designing of student housing for John Woolman School. While living in Philadelphia, he is trying to sketch as many of the meetinghouses in the area as possible. "I like the early Friends' architecture," he commented, "and I think we should be reminded of our architectural heritage."

A peace activist, Robert Dickinson belongs to the committee of A Quaker Action Group, Fellowship of Reconciliation, War Resisters League, and Clergy and Laymen Concerned about Vietnam. For use in a Good Friday pilgrimage of CALCAV, he constructed a five-foot My Lai cross, which was carried to five Philadelphia churches.

Reminiscences of Twelfth Street Meetinghouse are on page 401.

The contributors to this issue:

CHRISTOPHER N. DIVER, a senior in Wilmington College, led the march of Wilmington College students to Columbus in May that is mentioned in his article.

RACHEL CONRAD NASON is a consultant in family planning for the Agency for International Development. For twenty-five years she worked on human rights in the United Nations. She belongs to Plymouth Meeting, Pennsylvania, and Friends Meeting of Washington. In the many Quaker Meetings around the world she has considered "home," she has found "love to launder the spirit, sunshine to dry the tears."

MARTHA DEED NISS, who has written for Friends Journal as Martha L. Deed, on May 23 married James F. Niss.

ALLEN W. STOKES is a member of Logan Friends Meeting, Utah. He is professor of wildlife resources in Utah State University.

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LAWRENCE S. APSEY, a retrieval lawyer, is general attorney and head of the legal department of a large corporation. He had served in the United States Department of Justice. A member of New York Monthly Meeting, he is active in the Peace and Social Action Program of New York Yearly Meeting.

Today and Tomorrow

Manners Makyth Man

PSYCHOLOGISTS and other learned men have been trying lately to explain an increase in incivility, rudeness, hostility, thoughtlessness—bad manners, that is—in cities.

One of them believes there is a general feeling that people "are doing unto others as they do unto you." More and more persons interpret rudeness and belligerence as a sign of power. Uncivil behavior arises from feelings of anonymity or deindividuation: "If no one knows who I am, what difference does it make what I do?"

Another writes of a breakdown in asymmetrical lines of respect—the actions in which individuals demand something different from what they give.

A third says some people have their lives subordinated to patterns that are alien to what might be called their cultural subconscious. Their adjustments involve an entire way of life. Behavioral sinks thus are being created.

Well, maybe so. We are crowded, harassed, worried, powerless, alienated. Explanations, however, do no more than identify the symptoms, the outward signs of a deep problem. The Christian knows what the cure is.

What has maintained the human race . . . if not faith in new possibilities and courage to advocate them?

JANE ADDAMS

John 15:1-10

I AM THE REAL VINE, and my Father is the gardener. Every barren branch of mine he cuts away; and every fruiting branch he cleans, to make it more fruitful still. You have already been cleansed by the word that I spoke to you. Dwell in me, as I in you. No branch can bear fruit by itself, but only if it remains united with the vine; no more can you bear fruit, unless you remain united with me.

I am the vine, and you the branches. He who dwells in me, as I dwell in him, bears much fruit; for apart from me you can do nothing. He who does not dwell in me is thrown away like a withered branch. The withered branches are heaped together, thrown on the fire, and burnt.

If you dwell in me, and my words dwell in you, ask what you will, and you shall have it. This is my Father's glory, that you may bear fruit in plenty and so be my disciples. As the Father has loved me, so I have loved you. Dwell in my love. If you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in his love.—*The New English Bible*

Esprit at Earlham

WE SALUTE Earlham College students for the "something positive" way they chose to show their feelings about the world's woes and the constructive efforts they have made to meet a deeper crisis than war, "the widening gulf between people that threatens to tear the nation apart." They started at home, in Richmond, Indiana.

They identified themselves as Earlham Students for Political Responsibility, added "it" to make ESPRIT the name of their all-campus project, set up thirty-two committees, and began to get to know better the people of Richmond.

They then invited policemen to talk with the students and professors, arranged with school officials to exchange visits between school children and Earlham people, participated in activities of Richmond churches, worked with a superior court judge toward a program for juvenile delinquents, arranged for contacts with welfare workers, and gave talks at meetings of service clubs and businessmen. That's not all.

Didi Kovner, co-president of Earlham students, said: "We felt we had to do something about this, because the reason for the war and all these other troubles is really misunderstanding. We are trying to bridge the gap that has existed between Richmond and the college that has existed for a long time. We see it as a broad problem, including the gap between young and old. What we are trying to do is a long-term goal, not just for peace, which is only one facet."

Bravo, we say, and God bless you, Earlham students.

Miscellany

✓ "In cold fact, the federal end of justice comes from 35,000 bureaucrats trying to decide what to do next. Since there are enough laws on the books to arrest most of us several times over, and we keep stockpiling them, justice must be an interpretive art. The same body of laws can produce different tunes, different societies, when different performers sit down to play it."—Wilfred Sheed, in a review in Life magazine of *Justice*, a new book by Richard Harris.

✓ Behind the complex predictions and obscure language, beyond words like ecology, environment and pollution, there is a simple question: Do we want to live or die?—John V. Lindsay, Mayor of New York.

✓ The New York Times on April 9 reported the marriage in Scottsdale, Arizona, of Svetlana Alliluyeva and William Wesley Peters, an architect, in a "simple Quaker service."

✓ "Most Americans want to hold the nation together. But I do not meet many who are willing to do the hard things that are essential to that end."—John W. Gardner, chairman of the National Urban Coalition.

A New Heaven and a New Earth

by Christopher N. Diver

WE WALKED for three days, seventy miles, to the Ohio Statehouse in Columbus, eighty strong from Wilmington College. There we were joined by five thousand other students, who gathered on the lawn before the Capitol and listened to speeches that decried Kent State and Cambodia.

"Peace now! Peace now! Power to the people!"

It was an orderly demonstration, although born in the midst of national and international disorder. Why did we march to Columbus? Mahatma Gandhi and Martin Luther King had whispered in our ears. "You will never reach the Kingdom," they told us, "unless you are willing to endure the suffering along the way."

We had our glorious, solemn, nationally advertised day. But, where do we go from there? Persistent, constructive, effective efforts are needed to change the fundamentals of our society. Those in the contemporary peace movement have not yet shown the required commitment.

My generation is trying to bring about "a new heaven and a new earth: for the first heaven and the first earth were passed away. . . ." We believe that man, because of his egocentric, unloving manipulation of everything, has lost reverence for himself and his universe. We refuse to accept anything but the harmony of nature-with-man-with-man-with-nature.

In seeking this harmony, we embrace a radical lifestyle: Zen-macrobiotic food, Eugene McCarthy, King, Panthers, earth awareness, communes, hippies, diggers, Easy Rider, Afro-American, transcendental meditation, D. T. Suzuki, I-Ching, drugs, intense loneliness, searching, and alienation.

Although we say it with reluctance, we know "the first heaven and the first earth" are insane. We are therefore desperately struggling to create a lifestyle that exploits and manipulates no one and nothing, that is loving and compassionate. Our singers tell of our longing for the coming time of freedom: Crosby, Stills, Nash, and Young; Dylan; James Brown; the Byrds; B. B. King; The Jefferson Airplane. Listen carefully to them and you will sense our souls. They are our prophets and our fellows.

Kent State and Cambodia have swept away many barriers. Jocks and freaks, blacks and whites, students and administrators, children and parents all are being inundated by the ills of our society. We must be "together" to throw off oppression. Adolf is threatening to walk across the River to the White House, and the intellectual community is being moved to act against him.

The Dead at Kent State

To see the deaths of the four students from Kent State merely as senseless, as pointless, is to spit a lie on their lifeless bodies.

The very point is that,
just as the farthest rings
of splashing waves reveal, as their source,
a center of splashed water,
these students' senseless, pointless deaths
reveal, as their source,
a senseless, pointless war.

KENNETH JOHNSON

Since November 15, when nearly one million walked, unheeded, those who want to save freedom realize that demonstrating is not enough. The Kingdom can come only if you can endure and if you can work constructively for it. "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves."

Thus far we have had the innocence, but the tough-minded sagacity for constructive action to carry out our vision of a compassionate world has been lacking. Consequently we have not been able to endure and be effective.

We must first of all become informed. We must keep close watch on the activities of the Department of Defense and the military committees in the Congress and rally against them. We must know our local communities and refuse to accept inadequate sewage treatment plants. We must support the struggle of our black brothers.

We used to be rather sporadic and unorganized. Now the National Student Association has initiated a nationwide organizational framework for constructive action against autocracy and oppression. The Ohio Coalition has been formed. This beginning *must* lead to national boycotts of the economy; active penetration into the great silent majority to convince voters to end war, oppression, and environmental pollution; and an acute understanding of the actions of governmental policymakers to put an end to Cambodias and tragedies like the one at Kent State University.

Our march in Ohio developed in us the endurance that sustains the vision in regenerative innocence—and the vision of a society of freedom and compassion through constructive, penetrating action. Compared to us, in one sense, Gandhi had it easy. He was rallying his people against a readily identifiable oppressor, the British Lion. But we must cast out the demon from within ourselves. Our neighbor flies the Death Eagle. We are both the Children of Israel and the Pharaoh. We cannot leave Egypt to its destructive oppression because we are Egypt. We must work to heal ourselves. We must endure, if we are to save. We invite you of other generations to join us.

A Quaker Portrait: Mary-Cushing Niles

by Rachel Conrad Nason

A STUDENT in Friends World College put it very well: "You can say anything you like to Mary-Cushing, and she won't shock, but when it comes to principle, she won't budge an inch."

Mary-Cushing Niles has been a driving force the past six years for the establishment and the success of Friends World College. Presently she is chairman of the Board of Trustees and director of development for South and West Asia. Fortunately she is enough of a rebel to bridge the generation gap, she believes deeply in the problem-solving direction of the curriculum, and she is sufficiently dedicated to include yoga in her daily schedule. Fortunately, too, she is no stranger to travel. India is for her a second country, and Asia and Africa are familiar ground. She once joined a Dutch woman doctor on a jeep trip across the Sahara.

Mary-Cushing is also chairman of the Policy Committee of Friends Committee on National Legislation. There she is beloved for her depth of knowledge and clear analysis of issues. Her colleagues have learned to accept the courteous timekeeping by which she makes certain all points of view have been voiced and examined before judgments can be reached.

Mary-Cushing has deep concern for family and friends. With her husband, Henry E. Niles, she has shared home, professional, and Quaker interests. She keeps up with five grandchildren. Their two daughters, Cushing Dolbeare in Philadelphia, and Alice Lynd in Chicago, carry on the family tradition of combining professional and domestic lives.

Mary-Cushing has the unusual distinction of a favorable appearance in The Congressional Record. In the December 5 issue Senator Tydings inserted an interview with a Baltimore magazine. The Senator hailed her as an internationalist, innovator, active Quaker and pacifist, author, grandmother, wife, and "outstanding woman." Noting her ambition to "leave the world a better place," he commented: "She already has."

I first met Mary-Cushing (Howard) Niles in a Negro church in Hartford, where we were setting up a speaking date for Frederick Libby, the veteran worker for peace. Our antiwar interest sparked the organization of a state council on international relations, which offered training conferences and services to some twenty civic, church, labor, and women's groups. She helped pioneer methods now taken for granted as part of responsible citizenship. Before each meeting, she made a business of assembling



Photograph by C. B. Nieberding

Mary-Cushing Niles

facts and planning how to reach consensus. Thanks to their capacity for friendship, the Niles home became a center for evenings with distinguished guests, among them A. J. Muste, Roger Baldwin, Maude Royden, and Salvador de Madariaga.

The Niles entered new territory in 1931 as management consultants in the United States and Canada. In those precomputer days, routines often engulfed personalities. The Niles saw the people behind the desks and the machines. Working as a team, they talked with the workers, men and women, young and old. They learned about dozens of frustrated suggestions. Always under a guarantee that no one would be discharged as the result of job shortcuts, they enlisted all levels in improving operations. The experience of those years became the basis for their first book, *The Office Supervisor*. Mary-Cushing later adapted it for use elsewhere; in 1968, in the Himalayas, I watched her make the index for the new edition for India.

A second book, *Middle Management*, this time with Mary-Cushing as sole author, opened new concepts of communication needs between top executives and supervisors down the line. The object, again, was to make jobs meaningful by making their purpose understood. The Japanese translation of this book led to a red-carpet speaking trip in Japan. *Middle Management* also appeared in Turkish. The government of India retained her as a management expert. Thirty thousand miles of travel and meetings with hundreds of managers lighted in her a pas-

sionate hope that the people of India could avoid some of the pain and frustration that had accompanied Western industrialization and that she could help them build work relationships to match their achievements in political democracy. *The Essence of Management* was written in 1956 for publication in India. Japanese and American editions followed.

Mary-Cushing's respect for the dignity and capacity of people who work, whatever their place in the employment hierarchy, found further expression in the decade and a half she spent in the United States government. As assistant to the chairman of the Federal Personnel Council, she found ways to write compassion as well as efficiency into regulations and, even more important, ways to help persuade bureaucrats to adopt modern human-relations practices. Personnel men in a dozen Federal agencies today are grateful for her encouragement of their younger hopes and skills. She was elected president of the prestigious Washington chapter of the Society for the Advancement of Management—another of her many “firsts” as a woman.

She also has been active in her city and her Meeting. She headed the Maryland Committee on Public Accommodations during the danger years when Negroes were routinely and dismally turned away from restaurants and gas-station facilities and whites who questioned segregation were denounced as social traitors. She served a term as president of the Baltimore Business and Professional Women's Club. Her sensitive interpretation of Hindu, Muslim, and Buddhist beliefs has been a unique contribution in her seven years of service in world relations with the Church Women United of Baltimore and Maryland. As president of the United Nations Association in Maryland she developed new programs.

Among Baltimore Friends, she has long been an activist in the Social Order Committee. She has served as a trustee and overseer in Stony Run Meeting, where she is now a member of Ministry and Counsel.

How does she do it? How is it that as a professional, Mary-Cushing works with the enthusiasm of a volunteer, and as a volunteer, with the competence and determination of a professional? As an economist and a specialist on the business cycle, how does she center so unfailingly on human needs and the practicalities of social action? How does she do so much, so fast, and so well?

Mary-Cushing says she likes work. She has been known to write articles while in bed with the flu, and claim them as good medicine. Those who know her reckon with deeper sensitivities: The drive that brought her into the Society of Friends after years of religious experience elsewhere, the vision that forces her to discipline magnificence of mind through years of daily meditation; her dynamic belief in people. She has learned to pray for those who steer the world the wrong way. She knows also that God expects her to do something about it.

A Study of American Quakers—II

by Martha Deed Niss

HOWARD H. BRINTON has said there is a wider divergence in religious belief among members of the Religious Society of Friends than there is in the World Council of Churches. Therefore, it comes as little surprise that few similarities were apparent between pastoral and nonpastoral Friends who responded to my questions as to religious belief and experience.

These data confirm our subjective experiences as Quakers and provide a basis for undertaking more detailed studies later of religious differences among Friends and Quaker organizations.

Many of us have theories about what unites and separates Friends. Once I had found a way to open communication with all major groups of Friends in the United States, I had to decide what questions to ask and then to ask them in such a way as to invite a full response.

After sending a trial questionnaire to those who had answered my letters in Quaker publications, I made several decisions about the demands I would impose on respondents.

First, the questions would be phrased in traditional religious terms. Liberalizing the terminology might have made the questionnaire more acceptable to the most liberal Friends but probably would have led to a rejection by a major proportion of pastoral Friends.

Second, the questionnaire would have to be brief. If I wanted full participation, my demands on Friends' time would have to be minimal. I designed a questionnaire that most persons could complete in twenty minutes or so.

Third, the questions needed to cover basic areas of religious thought, experience, and practice. They needed to be of interest to the recipients and had to provide enough information to make possible intelligent conclusions without overwhelming me with interesting but irrelevant data.

Finally, they had to be designed in relation to the methods of interpretation I would later be using to write up my results. There had to be a definite reason for the inclusion of each question and the exclusion of others that might have been asked, and I needed to know, before I mailed the first questionnaires, all of the calculations I wished to do on the information received when they came back.

This last requirement was complicated by the fact that I was actually doing two pieces of research simultaneously. My primary interest was research on the different ways in which people relate to the Society of Friends. (I had as-

sumed that Quaker unity would have to be sought in terms of similarities of approach to religion rather than in the content of their beliefs.) I was seeking answers to such questions as: What function does belonging to Meeting have for a given individual? Are there certain styles of relating to Meeting that are characteristic of Friends in general and of certain groups within Friends? What reasons do Friends cite for joining Meeting or remaining a member?

In order to deal with these questions, I needed considerable background information about Quakers' religious beliefs, experiences, and practices that were not available through previous research.

One previous questionnaire study of Quakers was undertaken by Jack Cole Ross in 1965 for his doctoral dissertation ("Traditionalism and Charisma . . ." University of Minnesota.) His research on Illinois Yearly Meeting of Friends provided helpful leads for my own. His lending me some of his questionnaires provided an opportunity for pretesting my analytical methods.

Two sociologists, Charles Glock and Rodney Stark, have been involved in a major comparative study of American religious groups for many years but have not published any figures on Quakers. They developed a versatile questionnaire designed to indicate differences and similarities among various religious groups and compiled norms based upon thousands of completed questionnaires. Adapting the questionnaire to my research would make it possible for me to compare Quakers with other religious groups.

Members of programed and unprogramed Meetings responded on opposite sides of the Protestant norm on almost every question taken from Glock and Stark's questionnaire.

Quakers as a group, however, did affirm the existence of God somewhat more strongly than the average Protestant, although they were less sure of God as a personal deity than most Protestants.

Quakers also stressed the humanity of Jesus more than Protestants and tended to deny exclusive doctrines, such as, "Only those who believe in Jesus can go to heaven."

In line with the concept of Inner Light, many Friends felt that man can avoid doing evil. Fully one-third of the respondents, however, felt that man is born in sin or that he has no control over his evil actions, and both of these beliefs conflict with the concept of Inner Light.

Although Quakers could not agree on their concept of God, they did differ significantly from other Protestant groups in their higher rate of having personal experiences of God's presence. Quakers were in closer agreement on this experience than on any question of belief.

It was not sufficient to compare members of programed and unprogramed Meetings on the basis of their religious beliefs and experiences without examining variations with-

in each group to see if there were enough agreement within each group to merit making intergroup comparisons. Not too surprisingly, there was greater internal consistency within groups at either end of the theological scale (Evangelical Friends Alliance and unaffiliated Yearly Meeting Friends) than within such "moderate" groups as the United Meetings.

The seventeen EFA respondents from three Meetings in Kansas, Oklahoma, and the State of Washington were within six points of each other on an eighty-three-point theological scale, and all seventeen selected the same response out of five to seven choices on such items as belief in God and "being saved in Christ." Unaffiliated Meeting members, primarily from relatively new urban or campus Meetings, had a twenty-three-point range and emerged as the most skeptical group.

In spite of its size, Friends United Meeting appeared highly cohesive; forty-five of its eighty respondents ranked within eight points at the conservative end of the scale. Friends General Conference respondents scored along the full range, but only two scores were highly conservative. Nearly half of the FGC respondents scored within ten points of one another in the moderately skeptical range. Thus, the majority of FGC respondents were somewhat skeptical of traditional religious formulations; the programed Friends were decidedly affirmative of these.

Statistical analysis of these results indicates that there is no significant difference in the degree of orthodoxy among unprogramed Meetings included in the sample. EFA Friends, however, were somewhat more conservative (as might be expected) than FUM Friends. The programed Friends as a group were significantly more orthodox than the unprogramed Friends. Several examples illustrate the nature of these differences.

Nearly ninety percent of the pastoral Friends affirmed the idea that "Jesus is the Divine Son of God and I have no doubts about it." Only twenty-seven percent of the non-pastoral Friends accepted this formulation.

Nine-tenths of the pastoral Friends had no doubts of God's existence. Among nonpastoral Friends, sixty-one percent had no doubts.

Twice as many pastoral Friends felt they had found the "answers to the meaning of life" (seventy-seven percent compared with thirty-eight percent) as nonpastoral Friends.

There were even wide differences of opinion on answers to questions that appeared to be matters of fact and where agreement had been expected:

"Jesus was born a Jew." A third of the unprogramed Friends denied this, compared with eighteen percent of the programed Friends.

"Jesus was opposed to all drinking of alcohol." More than seventy-five percent of pastoral Friends agreed with this formulation, as did slightly fewer than half of the non-pastoral Friends.

Perhaps the most important conclusion that can be drawn from these data is confirmation that the mid-nineteenth century revivals left an indelible mark on dozens of programed Meetings established during that period. Revivals continue to play a major role in the religious life of Quakers in many parts of the country even today, judging by the many respondents who referred to them in their religious autobiographies.

In general, programed Friends affirm the special divinity of Christ and the literal truth of the Bible and expect that Friends would accept such doctrines as the virgin birth and original sin. They would expect that in order to be a good Quaker, a person would have to "be saved," "be born again," or otherwise experience a sudden conversion.

In contrast to these Friends, those in Eastern non-pastoral Meetings strongly denied all of the doctrines. Relatively few spoke of conversion. Furthermore, perhaps a third of these respondents objected strenuously to the language of the questionnaire, sometimes with considerable asperity ("so many stupid questions!").

Given the differences in education and location—most of the unprogramed Friends were urban dwellers while the reverse was true of the programed Friends—it appears that the difference in religious beliefs and experiences among Friends may become wider rather than narrower in the future.

(This is the second of three articles by Martha Deed Niss, on her cross-sectional study of American Quakers.)

To God the Father

God! Father! how near sometimes You are.
As if we should, turning the next corner,
Come upon You! as if under the next archway
You waited to greet us like a glad lover.
As if, with ah! what joy
You saw us approaching from a darkened window.

So in the summer park I could imagine
You, lover-like, just hidden by the screen
And dapple of the leaves, waiting my coming.
Your presence felt there, as when we sense
A friend's presence before, entering a room,
We find him smiling, waiting.

So like a lover I cry
O let not this rapture end.
Would capture You, God and Father,
Had I but snare and cunning enough.
But grace only suffices.

You give Yourself, but never may be taken,
Come, but may not be held, till time dies
Till the judgment of care uplifts us
And the joyful dead leap up
Running to one another, crying Your praises,
God! Father! how dear to Your prodigals!

FREDERIC VANSON

A World Fit to Live in

by Allen W. Stokes

TWO MYTHS have marked the development of our country.

First we espoused the myth of superabundance—a belief in unlimited resources.

Now we labor under the myth of technology—when our resources are gone, technology will rescue us.

Today's youth are rebelling against the myth of technology. They say, "Technology has failed us. Look at our decrepit urban transportation, unconscionable waste disposal, unabated air and water pollution, and the jeopardy our machines are putting the national parks and forests in!"

Growth and progress are considered inseparable. We build into offshore oil exploration a calculated risk that spillage will occur—sanctioned by the excuse that exploration would be too costly if full safeguards were required. We dump New York's mountains of wastes offshore for the same reason—and because it is out of sight. We permit, in the name of necessary economy, a million pleasure boats to dump raw sewage into the very waters where we swim and fish.

As long as we allow decisions to be based upon economic expediency, we are at the mercy of the economists and business interests, for we laymen find it difficult to prepare economic rebuttals. Decisions must consider ethics and esthetics. We know inside us what is right. What's more, the economists and businessmen do, too, if we call it to their attention. The time is ripe for churches to stand up and be counted.

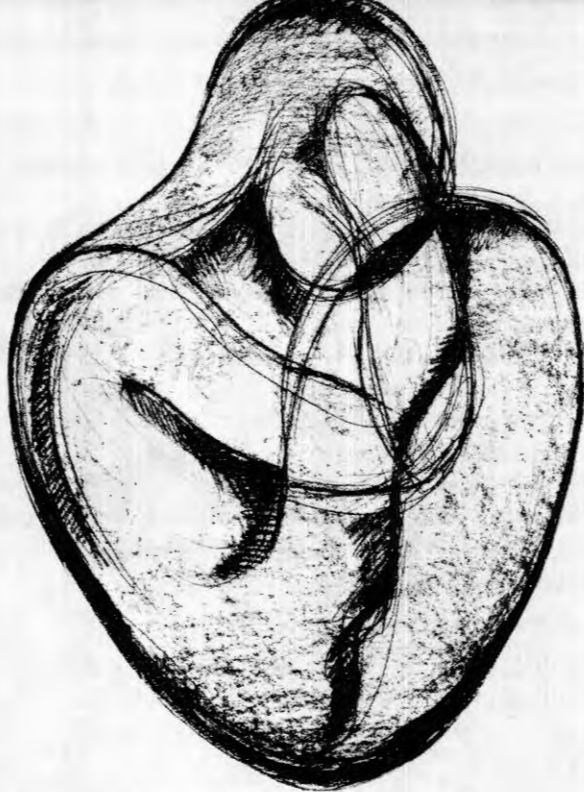
Every Meeting should have an Environmental Order Committee. To learn the problems, subscribe to several national conservation newsletters and magazines. (See the reference list following for suggestions.) These newsletters alert the public to the issues while there is still time to take action.

Probably the best targets for action are those in our own community where we can identify the problems and know the avenues to effect changes.

Are Quaker schools and colleges exposing students to environmental problems? Most schools still take their students up the dissecting path from amoeba through frog but rarely get outdoors to see how animals fit into their environment.

I find it more critical to explore where man is headed than to explain how he got there.

Quakers are known for their leadership in race relations, peace, and a better social order. Will they now become leaders in working for a world fit to live in?



Growing Seed, by Peter Fingesten

Myths, Symbols, Rituals; Love, Trust, Faith

by Peter Fingesten

RELIGIOUS SYMBOLS, Paul Tillich has said, express concepts that can be expressed in no other way. A religion without symbols, according to the Jesuit theologian Avery Dulles, would be unthinkable.

Symbols—the golden halo, lamb, lily, the bones of Adam, the anchor of salvation, and many more—do not prove the existence of that which they symbolize. For instance, that Yama, the god of the dead, is mentioned in Hindu scriptures, represented in images, and prayed to is no guarantee that he actually exists. The countless paintings in Egyptian tombs of the Ka, or shadow soul, prove its existence no more than Renaissance paintings of pretty winged angels prove theirs. There are innumerable symbols for religious concepts that have no existence beyond subjective or dogmatic assertions. In short, religious symbols cannot be tested; they are not amenable to proof; they guarantee nothing; and they cannot be validated.

Symbols are born, get old, and die. They die when belief in them fades, when the religions that created them wither away or are conquered by new religions, or when they are subjected to descriptive and analytical study. Many symbols that promised immortality have themselves died. Many, like the unicorn, have been exposed as nonexistent and therefore have been rejected as not being capable of leading man to a better apprehension of the truth.

Symbols have no psychic inner life or a magical aura, as some persons maintain—otherwise, unintelligible symbols of prehistoric, forgotten, or dead religions could touch, teach, or convert us. Patently this is not so, for the symbols of Mayans, Etruscans, or pre-Buddhist Tibetans leave us cold, and we see them with detached eyes as formal and decorative rather than psychic conformations. The symbol-mongering of certain contemporary psychologists, theologians, and writers therefore leads us to a pseudo-mysticism or back to a magical world-view reminiscent of prehistoric man, who lived in a totally alien world without knowledge of causality or natural processes and came to terms with it by explaining it symbolically and laid the foundations for later myths, rituals, and symbols.

Some believe all activities of man have a symbolic aspect. Among the various activities that are inherently nonsymbolic, though, are playing; physical activities like walking, running, and jumping; mechanical activities, like nailing, hammering, and filing; dressing and undressing; hygienic activities; and, of course, eating and drinking, with the exception of the Mass.

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Conservation Organizations

The Sierra Club. 1050 Mills Tower, San Francisco, California 94104. Yearly membership includes subscription to the monthly Sierra Club Bulletin.

National Wildlife Federation. 1412 Sixteenth Street, N.W., Washington, D. C. 20036. Publishes twice-monthly Conservation News without charge; good for controversial conservation issues.

Also: Wilderness Society, National Parks Association, Audubon Society, Planned Parenthood League.

Many creative activities do not serve a symbolic end, such as improvisations on musical instruments and many expressions of purely abstract art. Language itself is a symbolic system, but the scientific study of it is not a symbolic but a scientific activity. The scientific study of symbols—describing, measuring, checking influences, different interpretations, etcetera—cannot be said to be symbolic.

More significant than these activities are human acts that do not have to serve symbolic purposes. Among them are kissing and making love. The latter can be the deepest possible communication without the employment of language, myths, rituals, or symbols.

Another experience is the mystic experience, which by definition is a nonsymbolic one.

When the Greco-Roman world was sinking under the weight of the symbols of Mithraism, Gnosticism, divination, astrology, fatalism, occultism, and other superstitions, Christianity stepped into this milieu of mysterious symbols, secret passwords, and painful initiation rites and freed man by teaching him love, trust, and faith that would lead to personal and direct access to the truth.

As Christianity became organized, however, some superstitions that had been chased out the front door re-entered through the rear. Medieval man thus existed in a symbolic milieu as did the pagans before they were converted. It invited a Reformation that was long in coming and culminated in the protests of reformers like Pietro Waldo, Jan Hus, Zwingli, Luther, and Calvin. They cleansed Christianity of many excesses and ushered in the modern world, but they did not reject all the dogmas, sacraments, rituals, and symbols that had accumulated. This was left to the last religious genius, George Fox, who offered complete spiritual freedom by rejecting all indirect paths to the truth, all dogmas, and all symbols.

George Fox made two important contributions to the history of Christianity: Silent worship and the right and possibility to approach and be approached by God directly in complete spiritual freedom. Society in the seventeenth century was shocked by the idea that man might again face God stripped of all symbolic veils that various religions, including Christianity, had woven around the truth. What George Fox stood for was that freedom from symbols leads to spiritual freedom, and vice versa.

In this sense, George Fox was more revolutionary and prophetic than his predecessors, because he taught the religion of the future during the seventeenth century. He anticipated the religious revolution we are witnessing in the twentieth century, with its emphasis on the social gospel, the right to individual conscience, and the rejection of outmoded rituals, dogmas, and symbols. Thus Quakerism maintains a metaphysical dimension in life without dependence upon the physical. Thus it is possible to remain deeply religious without being intellectually embarrassed by what is clearly ancient mythology.

A symbol, to repeat, neither proves nor guarantees the existence of that which is being symbolized. A mystic experience, on the other hand, is self-validating. It is its own proof inasmuch as it is a personal experience. This is the experiential path, which does not depend upon dogmas, rituals, or symbols.

Mystic union is the only experience known that leads to the assertion of the existence of an absolute truth. A mystic experience permits one to generalize from one experience alone, because to have merged in God is to have experienced everything at the same instant. This is the supreme experience, which encompasses and subsumes all others.

Of Rocks, Floods, Violence, and Apathy

THE WORLD OF NATURE has many apparent contradictions.

For instance, a rock carried along by a mountain stream becomes round as a result of the abrasion it receives, because a sphere offers the least face for fracture.

Should all rocks be round? Not at all. A shoreline rock becomes flat because of the rotating action urged by waves. There is no single "right" shape for a rock, and if the action in either instance continues, the rock will become sand.

What happens along the way may be more interesting than the end result; yet the end result is good, and the way is violent. A river that benefits from this end result probably has widened its valley by undercutting the banks. A broad plain then develops, upon which man may live.

We need not despair of the violence around us. Some violence is inevitable, and violence can be directed constructively.

Disasters may bring some good. A flood of the Mississippi may spread a rich alluvium on the nearby flood plain. Some planters say a flood, even one every four years, more than pays for itself. Volcanic eruptions that scatter mineral-rich soil can benefit landowners, although the cost may be high. Another example: An early snowstorm, even a blizzard, is welcomed in Vermont, because the snow keeps water pipes from freezing.

Remember, however, that the greater the violence the sooner does it bring its own surcease. An ocean storm pulls out enough sand to create an offshore bar that will stop many waves before they hit the beach.

These instances of violence in nature exemplify violence of a free-wheeling type. In many respects they resemble man's nonfocused expressions of rage.

How do we deal with this rage? By guidance and patience? These make a narrow bridge, indeed, to cross an abyss we do not like.

We must look for the longtime benefits, the alluvium that will enrich our society. The cost that is violence may not be too much to bear if it rouses men from apathy. Apathy, after all, may be just a step away from death.

HOWARD G. PLATT

Creative Reading: Kenneth Grahame

by Elizabeth Yates McGreal

ONE DAY, visiting a friend in a house with many books, I noticed twelve books of mixed vintage and subject matter that were held between bookends on a table.

My unspoken question was answered: "That's my once-a-year shelf, books that for my own reasons I reread every year." They will be nameless; to name them might seem to indicate "must" reading and the imperative in this case was for only one person. We all have such favorites.

One of mine is Kenneth Grahame's *The Wind in the Willows*. Sometime in the youth of the year, which might be any time between March and June, I reread at least one chapter, "The Piper at the Gates of Dawn." For a space of time, everything in me stands still—beauty has been evoked, wonder restored. I move into the living of the days with something in me renewed. After I reread it recently, I felt more aware than ever of the loveliness of the world of nature, poignantly aware because we know now that it is in jeopardy. This world, in which we with all creatures feathered and furred have brief tenancy, is threatened.

The river that flows through the book: Read of it with a sense of nostalgia, for most of our rivers have become desecrated. The earth that nourishes its creatures so kindly: Read of it with contrition, for much of our earth has been violated. But read with joy, and respond to the magic when Rat and Mole go in search of the missing baby otter and hear the strange piping:

"'O, Mole! the beauty of it! The merry bubble and joy, the thin, clear, happy call of the distant piping! Such music I never dreamed of, and the call in it is stronger even than the music is sweet! Row on, Mole, row! For the music and the call must be for us.'"

When they see the Piper, the Friend and Helper of all small things, they see that near him the baby otter is safely sleeping. "All this he saw, for one moment breathless and intense, vivid on the morning sky; and still, as he looked, he lived; and still, as he lived, he wondered.

"'Rat! he found breath to whisper, shaking. 'Are you afraid?'

"'Afraid?' murmured the Rat, his eyes shining with unutterable love. 'Afraid! Of Him? O, never, never! And yet—and yet—O, Mole, I am afraid!'

"Then the two animals, crouching to the earth, bowed their heads and did worship."

How did it happen, this book written for children with majesty and dignity and delight—written for all with the child heart?

Beside it on my shelf is a very slim volume, *First Whisper of "The Wind in the Willows,"* edited and with an introduction by Elspeth Grahame (J. B. Lippincott Company, 1944). Read it and find out how this book, which outdoes time and the seven ages of man, came into being.

Kenneth Grahame died as quietly and beautifully as he had lived on a summer day in 1932. Among the many words said of him were these: "... on that day, the translators of the King James Version of the Bible, seated at an eternal counciltable, admitted to their fellowship the last great master of English prose."

Witness to the Power of God

IT IS SNOWING outside, and I have returned from a sunrise meeting for worship. The sky is gray, but the air is light and filled with the gently falling snow.

Toward the end of the meeting, one woman broke the silence with a message about the need to search for Easter and about past Easter Sundays, when all was green and bright and birds were singing. And my heart said, "But God's world is beautiful today."

Another message was given about an Easter in Africa several years ago and the beauty of that occasion. And my heart said, "But God's world is beautiful today."

The final spoken message was given by a younger Friend: *The Lord's Spirit is risen in me . . . Direct my hands, Lord, in thy work.* Someone else felt the beauty and power of today.

In this Meeting, as in my home Meeting, the young Friends and some other members and attenders have felt dissatisfied at times with the depth and quality of the meetings for worship, have felt inhibited in speaking, and have not felt comfortable. This morning one reason why came to me.

Many messages are thought-provoking, many have social or personal insights, and most are interesting—but few are in direct witness to the power of God.

"There is a Spirit which I cannot deny." "The Lord opened my mouth to speak." "I was moved to go." Writings of early Friends are full of such reminders of the direct and ever-present guidance of God's power. Our heritage is not just a humanistic regard for mankind or a quest after social justice, but a day-by-day living in the Spirit, Light, and Power of God.

"If you love me, you will obey my commandments. I will ask the Father, and he will give you another Helper, the Spirit of truth, to stay with you forever. The world cannot receive him or know him. But you know him, for he remains with you and lives in you." (John 14:15-18, *Good News for Modern Man*)

On leaving the meetingroom, I stopped to watch the robins looking for food and to listen to the singing in the trees.

ALAN CROSMAN

Ours is a World Within a World

by Lawrence S. Apsey

SEVERAL HOURS of intense concentration on sales procedures, forecasts, profit margins, and legal pitfalls gave way to an afternoon of relaxation. Despite the pressures of the training program and two nights of conviviality, the men still found energy to burst onto the golf course with the enthusiasm of boys out of school.

Though not a golfer, I, too, welcomed the chance to get out into the fresh air, since I had come from the turmoil of the city to this luxurious resort. I wandered out through the woods and fields.

I reveled in the sweet scent of pine, as I walked over the soft needles. I soon came out into the sunlight and crossed a field below a hill studded with dogwood in bloom. The air was alive with birds and resonant with their rich, clear notes, trills on different themes: Purity, mystery, contentment, and ecstasy. Butterflies rose from the grass and on gold and orange wings fluttered across the meadow. The waters of a swift-flowing brook sang and gossiped across the pebbles near a sandy bank.

Memories of happier days came. Here was existence I knew in boyhood, a world of harmony, of a teeming life that knew its objectives, in which each plant, insect, bird and animal fulfilled its pattern of growth and expression and in which nature was trusted to care for its needs and to harmonize all its functions.

I remembered an experience of earlier years. I was crossing a field, and the grasses and other vegetation suddenly seemed iridescent. Each stood out in rainbow hues and seemed to breathe and radiate life and color. The vision was soon gone, but the memory of its unearthly beauty has never left me.

Those were not the only experiences that speak of a brighter world around our own. There is the Presence, felt intensely but unseen—a Presence whose searching eyes look through one and see the impurities, shortcomings, and faithless deeds. Yet, there is no censure—only compassion, with the balm of peace to wash away the stains and the remorse. Surely, that peace is not of this world. It is as vast as the universe, stretching through the axis of the planet to the outermost reaches of space and horizontally in all directions to Eternity. In it, no breath stirs, no sound is heard; yet it encompasses every galaxy, star, planet, organism, and atomic particle of the universal energy. Its cleanness is beyond all other cleanness. It is the harmonious heart of all life and power.

Once again, the Presence—this time a flame of love so



Photograph by Christopher Byerly

"The waters of a swift-flowing brook sang and gossiped across the pebbles . . ."

intense as instantly to liquefy one's heart, like a candle in a blast furnace. Melted, I fall to my knees and weep tears of joy for the privilege of being a speck of dust before this Presence: "Oh, take me! I will follow you to the ends of the universe!" It is gone, leaving in my soul clouds of glory, which linger only a short time but leave an everlasting memory.

How can I retrieve these experiences and make them permanent? Try as I will, in long hours of prayer and meditation, I can recapture but a pallid image. They are like the wind, which blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes.

Yes, there is evidence that ours is a world within a world, a world of mistakes, pressures, anxiety, and violence, interpenetrated by a greater world of beauty, harmony, and peace. Perhaps this greater world is the Kingdom which the Master told us was at hand. While the conscious glimpses of this Kingdom are as fleeting as the wind, yet they are so authentic that one glimpse can serve as light for a lifetime and basis for a faith like that of Job, who said, "Though He slay me, yet will I trust in Him."

Nature is a part of our humanity, and without some awareness and experience of that divine mystery man . . . becomes, as it were, a kind of cosmic outlaw having neither the completeness and integrity of the animal nor the birthright of a true humanity. —Henry Beston

A Quaker Teacher in Visakhapatnam

by Stanley M. Ashton

Nobody's Business—Why Bother?

RETURNING FROM A VISIT at the hospital one evening, I stopped at Poorna Market to buy fruit and vegetables. It was not much—only a small load in my old air bag. It was then I met Chandra, a voice in the dusk:

"I can carry it for you."

Not *can I*, but *I can*. Just a boy of about twelve years, but disabled, his left leg off to the knee. It was amazing how he got along so well with only a stout bamboo stave and one sound leg. I had decided to walk home some two miles.

"Too far for you," I said.

"No, I can go any distance," he replied.

I gave in. The look on his face was serious. His need of a job was evident. The walk was in silence. My mind was on a sick friend, and I almost forgot someone was helping me. A heavy shower came suddenly. In moments we were soaked. I suggested he go back.

"Unwilling," he said. "I can go on with you."

We plodded on and reached my home.

Why had he chosen me? I was troubled. I was sure of my evening meal, but what about him?

"Are you hungry?"

"Yes."

I got him a leaf of rice and curry and set him on the verandah, where he ate and waited for the rain to stop. I had an idea.

Why could I not let him sleep on the verandah? At least he would be dry and quiet. A large gunny bag and an old piece of sheeting made him a bit comfortable, and he was off to sleep in no time. I put his earning beside him to find when he awakened so that he could go off when he wished. He was away when I looked next morning.

After that, when I passed the market, Chandra would spot me. Sometimes I would see him first and watch him compete with other "basket boys" who have two sound legs. Sometimes he had to fight to retain his customer. He was game.

It took days before we really began to talk. Where did he live? Oh, just anywhere. Where were his father and mother? He did not know (some tears). I asked about his accident; how did it happen? He was the son of a migrant family—his father and mother did menial jobs for builders, and moved from place to place as employment offered. Home was a palm mat hut, which moved with them. A sister cared for two smaller children while the parents worked. He, the

son of the family, was allowed to go to school for a few weeks here and there.

On the way to school one morning, he was run over by a speeding bus, which swerved to avoid something else. (You have to know the crowded roads to picture this.) The doctors at the hospital said amputation was necessary. The police were notified by the hospital to inform his parents. But—why bother? He was only a child. I do not suppose a constable was deputed to find and inform the parents. The parents—what about them? Poor, illiterate, standing in some awe of officialdom, possibly they thought he had run away to care for himself so as to lighten their load.

Chandra healed. The time came when he had to be discharged from the hospital. He was given a bamboo stave, and he set off for home. There was no home. Nobody nearby knew anything. Anyway, he was only a boy—why bother?

He had to survive; he had to eat. At first it was the refuse of the markets. Slowly he was able to earn a few pisa for the roughest of food. He would not beg. He would do any message and accept the reward of service. He was saving a pisa now and then to go into business for himself.

That is how Chandra came to live on my verandah.

Later he brought another boy—Samba—to share it. How well the poor help the poor!

Now a moment of sadness. I have lost Chandra. Grown up somewhat—now about fourteen years old—he has gone. I am grateful that he had confidence in me not to go off without a word. He said one day, "I must go on."

What would he do? He showed me a few cheap combs, some safety pins, and moth balls, bought with his carefully hoarded coins. He said he would travel. I knew what he meant. He would embark on the Grand Tour, ticketless travel, so easy on the railways. All he would need to do would be to watch when the train started, which coach the conductor got in, and then slip into another. Repeat this many times, and you travel many miles, even thousands, all for free. He would try his future in other towns and cities. There is no doubt that he will manage somehow and will grow in mind.

I let him go with a small gift and an old pair of shorts, telling him to go with God and to come back if need be. I had failed him. I could offer nothing more, but he was my friend. It was my business.

One in Christ

I NOTICED in Friends Journal the words "liberal" and "conservative." Being old fashioned, I had not known that there were parties in the Society of Friends. Shall I be reading of those of "the left," others of "the right"? God forbid that there come the word "red"! Differences of opinion I allow to all and hope that I may be open to new ideas. But no parties. We are all one in Christ.

Reviews of Books

Gandhi Through Western Eyes. By HORACE G. ALEXANDER. Asia Publishing House, New York. 218 pages. \$7

HORACE ALEXANDER first visited Gandhi at his ashram near Ahmedabad in 1928. He came to know the Indian leader better when Gandhi was in London in 1931 at the Round Table Conference. For the remaining seventeen years of Gandhi's life, the two often corresponded and visited one another. The riches of this friendship Horace Alexander shares with his readers in this lucid and beautifully written book.

I have recently read several biographies of Gandhi, but this is the first one that has made me feel that I was face to face with him and could experience almost at first hand his humor, patience, frankness, and warmth. Horace Alexander has given us the privilege of stepping into his own shoes and seeing Gandhi through his eyes.

This slim volume includes a useful summary of Gandhi's life up to 1928. A section on Gandhi's religious views clarifies this aspect of the Mahatma's thought as no other author has. An epilogue, written earlier, synthesizes Gandhi's political ideas and explains how he

managed to be at the same time a conservative, liberal, socialist, radical, communist, and an anarchist. An appendix contains some of the letters exchanged by Gandhi and Alexander, which give the flavor of this extraordinary Indian's correspondence.

The heart of the book is in a few pages in which the author explains why liberal, middle-class English men and women were often disappointed, even disgusted, with Gandhi. His directness and frankness and his turning from persuader to man of action confused them.

All this, says Horace Alexander, was due to Western misconceptions:

"In the first place the expression 'Mahatma' should not be translated as 'saint.' A man can be a great soul without having all the qualities that are normally thought of by modern Anglo-Saxons to be the marks of sainthood."

When the author asked Gandhi why he turned away from persuasion the Mahatma answered, in effect: "Because human beings are not always ready for persuasion. Their preconceptions may be so deeply rooted that arguments do not touch them at all. Then you must

touch their feelings. Nothing else will change their minds."

Gandhi Through Western Eyes is an opportunity to participate in a rare friendship and to gain insight into a Great Soul through the eyes of one whose sensitivity is in every line.

The address Horace Alexander delivered at Friends House in London has been published in a twelve-page booklet, *What Has Gandhi to Say to Us?*, by Friends Peace and International Relations Committee (Friends House, London N.W. 1).

In it, he said:

"Gandhi was one of the friendliest of men; he delighted in the society of all those who came to see him. Through his writings we may still in effect sit down with him, and discuss the fundamental ends of life. But if we decide to take him seriously we are likely to find him an uncomfortable companion. He may convict us of being thieves and tyrants. But, even if his diagnosis of the ills that afflict our world is severe, he offers us a magnificent remedy. Our job now is to translate Truth and Non-violence into language that means something real to the people of the West, and then make it our own by living up to it."

MARGARET H. BACON

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The Unexpected Universe. By LOREN EISELEY. Harcourt, Brace & World, Inc., New York. \$5.75

THE UNEXPECTED UNIVERSE is certain to provide Friends with a path through which they are bound to experience—Experience. Dr. Eiseley is a noted anthropologist and renowned writer, who upon searching finds not what he wants to see, but rather tells what actually exists. He leads rather than directs.

Being an anthropologist, Dr. Eiseley's views are: "Without knowledge of the past, the way into the thickets of the future is desperate and unclear." Perhaps when thinking of evolution, "It must not forever be in the past, for there is a future and an inner optimism, the failures who had always won. . . ."

Friends will delight in a chapter titled "The Innocent Fox," or escape to a higher self in "The Inner Galaxy," or identify with "The Star Thrower." *The Unexpected Universe* contains much that is relevant to our needs: "Both the light we seek and the shadows that we fear are projected from within."

KEVIN GELDERMANN

The Silence of God: Response to the Films of Ingmar Bergman. By ARTHUR GIBSON. Harper and Row, New York. 171 pages. \$5.95

A DEMANDING and inspiring analysis, this, of Ingmar Bergman's seven films, *The Seventh Seal*, *Wild Strawberries*, *The Magician*, *Through a Glass Darkly*, *Winterlight*, *The Silence*, and *Persona*.

Arthur Gibson writes: "The itching quest after new articulations may be a simple evasion of the massive question: Is God there? Certainly, articulations must never be confused with the underlying reality. But here, curiously enough, poetic and aesthetic articulations are tougher and more resistant than theological and philosophical ones. The visceral, the neural, the immediately sensuous experience (positive or negative), can be trusted both to reveal more clearly than any poetic elaboration and to survive longer than any syllogism (whose form may continue impeccable long after its content has evaporated into utter irrelevancy)."

This erudite study of the silence-of-God theology as presented in the films of Bergman denies the pursuits of many God-is-dead, God-is-silent theologians. It took Bergman seven feature-length films to work through this subject. It took Arthur Gibson, who is a professor of theology in St. Michael's College, Uni-

versity of Toronto, seven years of seeing and studying the films in the order in which they were made to write this book. No other writer on Bergman has touched the profundity of this one. We have seen Bergman's thought in an opaque glass, as compared to the clear one through which he is now visible. Until one links these God-haunted films together, one can not comprehend Bergman or extol him sufficiently for his logic and theology.

Professor Gibson strives not to bend or twist the films to support his beliefs that restrictive humanism is dead and that his stance as a psychologically convinced Christian theist is the soundest one for a twentieth-century man. He concludes, however, that God is silent not because He does not exist but because He is God.

Men have throttled God, but God is always willing to try if man will not be a passive sponge. Man is independent and has free will to do with his life what he pleases. God is waiting and hoping man will grow up. God did not answer the characters in the first six films studied in this book because He was determined that the characters should grow up.

Elizabeth Vogler, the protagonist in the last film studied, *Persona*, is the personification of God. She is an actress who becomes silent in the midst of a role she is playing on a stage. She remains silent, and her nurse-companion, Alma, abandons her to return to the distraction and immorality of the city. In *Persona*, Bergman shows that creative evolution applies not to God but to man, and to man it applies with a vengeance, for God has willed to leave the future of the human cosmos in man's hands rather than to interfere with man's freedom.

ROBERT STEELE

Cooperatives and Poor People in the South. By AL ULMER. Southern Regional Council. 31 pages (typed). 30¢ single. 20¢ bulk

Southwide Conference of Black Elected Officials (Report of Proceedings). Voter Education Project of Southern Regional Council. 62 pages.

THESE TWO PUBLICATIONS, obtainable from the Southern Regional Council, Incorporated, 5 Forsyth Street N.W., Atlanta, Georgia 30303, will give the mere northerner at least a taste of what's cooking every day down there.

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ices to Negro members of a ten-county, Black Belt Alabama area. It has operated under a \$399,000 grant from the Demonstration Division of the Office of Economic Opportunity. The OEO grant was made despite the opposition of the entire Alabama Congressional delegation and the veto of the governor . . . " There is one problem. The other is summed up in the sentence: "Co-ops that have forced their members to invest until it hurts generally have members who realize they own a co-op." But seldom otherwise.

Very different in format is the profusely illustrated, completely documented report on the conference that was held in Atlanta, December, 1968. But it brings us the flavor of what transpired, from Representative Julian Bond's keynote address to the closing words of Mrs. Shirley Chisholm of New York, first Negro Congresswoman in history. She concluded: "Forget what the world will say, whether you're in your place or out of your place. Forget conventionalism. Speak your best words. Do your best deeds. Fight your best fight, looking only to God and to your conscience for approval."

M. C. MORRIS

Moral Reasoning. By R. W. BEARDSMORE. "Studies in Ethics and the Philosophy of Religion" Series; General Editor, D. Z. PHILLIPS. Schocken Books, New York, 143 + xvi pages; \$4.95

R. W. BEARDSMORE begins his inquiry into the definition of ethics with two chapters that review the positions of two key thinkers in the field, R. M. Hare and Philippa Foot.

According to R. M. Hare, an ethical proposition is recognizable by its structure, by the pattern of language. Within this recognizable pattern—the syllogism—men can make or choose for themselves their own ethical positions.

Mrs. Foot holds that philosophers may create any number of problems and complications, but ordinary people know an ethical proposition when they see it—they recognize its content; and they usually agree empirically on ethical conduct.

Beardsmore disagrees with Dr. Hare's claim that ethical propositions are recognizable by the shape of the statements and finds the notion of arbitrarily chosen moral positions untrue to experience. One does not choose one's way of life as though one were not already committed to certain values; one makes choices that stand in some relation to other values one accepts as moral.

The author tends to agree more with Mrs. Foot but feels that she does not

give enough attention to the varying traditions of different societies. Yes, he says, in general we agree on ethical propositions, but this is because of the tradition in which we have been reared, the community to which we belong.

Beardsmore's conclusion, that the traditions and conventions of a civilization determine its ethics, was impressive and shocking in 1600 when Montaigne came out with it against a world background assuming absolute values. Today, as a conclusion, it is a let-down, though not untrue.

Examples, largely taken from literature, give the book color and tone—but, one wonders, would not one do better just to read Shakespeare, Dickens, Chekhov, Butler, and Camus?

LORIE LEININGER

The Structures of Awareness. By THOMAS C. ODEN. Abingdon Press, Nashville, Tennessee. 650 pages. \$6.50
IN HIS EARLY CHAPTERS, Thomas C. Oden conducts a phenomenological inquiry into how man experiences reality. Later he inquires into the nature of that reality, as it is understood within the Judeo-Christian tradition.

Dr. Oden's equation of man's salvation as self-actualization must be held responsible for the author's strangely optimistic interpretation of Samuel Beckett's *Waiting for Godot*, in which he concludes with a quotation from Paul that "night is far gone, the day is at hand." Scholars and thousands of critical studies tend to conclude that the Beckettian message, rather, is that the day is far gone and night is at hand.

The author decides in his epilogue that he has written a book that probably comes under the heading of systematic theology, but some readers, he adds, might place it under ethics, psychology of religion, or practical theology. The reader who can bring along a background of study in these various disciplines will be rewarded by a good view of the tapestry of Dr. Oden's thought. The more limited reader may find that he is unable to keep the design that he has already covered in mind as he gropes his way along new configurations.

JUNE J. YUNGBLUT

The Theological Foundation of Law. By JACQUES ELLUL. Seabury Paperback Edition, New York. 140 pages. \$1.95

A PROFESSOR of law at Bordeaux has produced a closely reasoned dissertation written with French exactitude.

Jacques Ellul is critical of the concept of "natural law," acceptable because it

accords with man's innate sense of justice. He rejects the belief that the state is the creator of law. Although the state expresses law and enforces it, law is created by God, resulting from God's covenant with Adam, with Noah, and with Abraham.

The author views his work as a theological analysis proceeding to the limits of the concrete. It is a scholarly battle in the ivory tower. The lawyer is not likely to find that the theory of this book is related to his experience.

Friends will not find the author's presentation congenial. There is heavy emphasis on the nature of man as being evil. How can man, who is not just, create a just law?

Friends, believing in the natural goodness of man and intent upon applying the teachings of Christ to the basic social problems of our day, are likely to find it difficult to follow the author's argument and still more difficult to be persuaded by it.

HENRY C. BEERITS

Dieu est silence. By PIERRE LACOUT. Editions Ouverture, J.S. & E. Grand, Printers, Romanel-sur-Lausanne. 37 pages. \$2

THANKS to our Swiss Friend, Madelaine Jéquier, this small gem of great price has come into my hands.

Pierre Lacout is a French Roman Catholic become Swiss Quaker, who in *Dieu est silence* has given us in thirty-seven pages the essence of what silence is, our daily need for it, preparation for silence, the psychology of silence, distractions and the art of using them, steps toward silence, the silences of Jesus, and the silence of pacifism.

Practically each sentence could serve for devotional reflection. As examples: "donne-nous aujourd'hui notre silence quotidien . . ." "Le silence individuel de tous les jours prolonge et en meme temps prépare le silence collectif du culte." "On se prépare au silence . . . par l'habitude du recueillement. C'est le silence qui dispose au Silence."

One remark of amusement: Pierre Lacout in two places quotes Gandhi's "petite voix silencieuse" but evidently does not recognize the source, part of our English heritage, as 1 Kings 19:12, the familiar "still, small voice." No doubt he is dependent on the "murmure doux et léger" of the French (Protestant) Bible!

Let's not be captious! This brief pamphlet is for everyone who wants to know a greater épanouissement in recueillement.

ANNE Z. FORSYTHE

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Letters to the Editor

Bonding Black Contractors

THE SUPPORT of community, professional, and business leaders is needed to assist small business contractors to obtain the bonding required for them to bid on most construction contracts.

About three thousand black construction contractors in the United States have the qualifications to be bonded, according to testimony by William S. Moorehead, chairman of the House Banking and Currency Subcommittee. An approved program, therefore, is needed to prequalify small construction contractors for bonding.

We are trying to establish a contract review committee, under the aegis of a nonprofit corporation, which will guide the small contractor in qualifying for bonds in the regular course of the bonding business and in meeting the usual standards established by the bonding industry.

If you can assist this vitally-needed program in any way, please write to Watlington & Cooper, Inc., 3734 Germantown Avenue, Philadelphia 19140, or call 215-BA 3-2201.

FRED D. COOPER
Philadelphia

Help for Alcoholics

SERENITY FARMS is an effective approach to rehabilitation for the sick and homeless male alcoholic who wants to stop drinking.

Three years ago a handful of sober male alcoholics moved into an old Pennsylvania farmhouse set in one hundred and one overgrown acres, and started to work. They accomplished miracles in plumbing, heating, masonry, carpentry, farming, and so on. As the work progressed, more alcoholics arrived.

Today Serenity Farms has comfortable accommodations for forty persons. Male alcoholics wanting to quit and build a new life are welcome to share this atmosphere of productive peace where individual dignity is accented. They can rebuild shattered egos in preparation for a return to society. No physicians are in residence at the Farm, but doctors, dentists, and opticians are only a few minutes away by car. Protestant, Catholic, and Jewish services are about thirty minutes distant.

The Farm residents try to live in daily affirmation of the twelve suggested steps of Alcoholics Anonymous. In surrounding towns there are AA meet-

ings every night. Residents will take those who wish to go, or AA's will pick them up. If a man cannot pay the suggested eight dollars a day, the Farm takes care of him anyway.

Funds permitting, the hope is to create a Serenity Farms for Women, duplicating the philosophy and technique available to men.

The address: Serenity Farms, Hickory, Pennsylvania 15340.

MAEVE S. SOUTHGATE
New York

Investments

IT IS GRATIFYING to note that some Friends are becoming concerned about their investments. It is almost impossible to avoid supporting the war by holding stock in the military-industrial complex and its subcontractors. It is noteworthy that these businesses pay nearly as much in Federal taxes as they do to their stockholders! Thus we are contributing indirectly toward military procurement by holding such stocks.

A happy alternative is the participation in housing for the limited-income tenant. While this may not be as "secure," it is helping people to live, and helping interracial relations.

A thoughtful reminder by James D. Hull is that "we are a religious society of Friends and the only importance of our funds is the way in which we use them to further our ideals." A comment: If Friends had been faithful in this, we might not have been presented with the Black Manifesto!

There are other worthy "investments in humanity."

SAMUEL COOPER
Camp Verde, Arizona

To Organize a New Society

MAN CREATED this potentially delightful social world, but mankind has also injured almost fatally himself and his world. I believe man can recreate his social world and preserve and improve the earth.

Those who care must get together in small groups and start anew, first with discussions to plan, and later to implement a more compassionate, creative, and humane society than we now have.

Such a society can be secured non-violently, although with great effort and over many generations, through the imaginative use of knowledge—social, psychological, and technological—which man already has at his disposal. Such a

society will accept and enjoy the physical differences that will continue to develop among mankind.

We have nothing to lose but unproductive dogmas and erroneous notions and everything to gain in the way of discovering new human potentialities in warm and humane human relationships.

Out of a patient dialogue let us create new experiments in political and economic organization that will produce more real wealth, more equitably and wholesomely used than our present wealth. This will liberate and motivate more citizens to participate in a more responsive and humanly controllable series of governments or perhaps in a single government.

If you would like to meet others in your vicinity who share these ideals, please write to me at 612 West Sedgwick Street, Philadelphia 19119.

KENNETH E. BURNHAM
Philadelphia

The Unprogramed Meeting for Worship

SILENT WORSHIP as practiced by traditional Friends is considered to be a type of worship that can be participated in and understood by everyone. I am beginning to wonder, however, if we have been deluding ourselves.

The disturbing thought has entered my mind that the completely unprogramed approach to worship is perhaps the most rigidly ritualistic form of worship service one might find and therefore seriously limits our appeal.

If that is true, is it not ironic that a religious group such as ours, which was organized as a protest against rigid ceremonialism and ritual in worship, has itself become that from which it claims to have been set free?

Recently I gave a talk on Quakerism in a Unitarian Church. Afterward, a half-hour unprogramed meeting for worship was held. There was vocal ministry. Comments and discussion over coffee later were enlightening. All appeared pleased to share in our worship and welcomed the opportunity for silent communion, but two statements made by Unitarians during the meeting have set me to thinking. They were; "The silence is so repressive." "The silence is threatening."

The second statement disturbs me less than the first. The implications of the first have aroused in me a real concern. As to the second statement, we could perhaps chalk that up to a general unfamiliarity with silent communion.

Many convinced Friends know from

experience that it takes a while to get used to silent worship, and that is one reason why some attenders do not apply for membership (and are not encouraged to do so) except after what is generally a rather long period of attendance at meeting for worship.

I know from speaking with other non-Friends, who have attended an unprogramed meeting for worship, that they may have experienced a feeling of repression. I have wondered if this is why we do not have more black members. We certainly need them.

Man is a creature who possesses rhythm. He likes to sing. Man also likes to learn. Unless one is quite philosophically inclined (and has time to sit, think, and read), it is difficult to develop a long period of silent worship. People go to church to learn (please do not confuse this with indoctrination). A planned sermon, talk, or reading is a psychological requirement for many.

Where does this leave Quakerism and its claim of, or desire for, universal appeal? Note our declining membership figures and our abandoned meeting-houses. To be sure, we are glad and proud to observe the "growing edge" of Quakerism in university centers, but are we interested in appealing only to the college-bred, or are we interested in a truly universal approach?

One answer may be a movement toward a semiprogramed approach in meetings for worship. Let's retain the great Quaker contribution of the supreme value of silent communion, most certainly, but let us not become so hung-up on the tradition of the unprogramed meeting that the worship service becomes a "repressive," ritualistic, Sunday-morning ceremony.

JAMES B. PASSER
Rome, New York

A Center in Mexico

VILLA JONES, an international cultural center at Chilpancingo 23, Mexico 11, D. F. Mexico, has been a hostel and inter-American center for thirteen years. The center sponsors talks and lectures that constitute an informal education program. More than six hundred speakers have participated in these Tuesday evening social gatherings. The Devere Allen Memorial Library is a valuable resource.

Some four thousand persons from one hundred twelve countries have visited the center. We welcome your interest and participation.

ROBERT C. AND INGEBOG H. JONES
Chilpancingo, Mexico

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Friends and Their Friends Around the World



Schuylkill Meeting Friends in plain and fancy dress.

Schuylkill Friends Look Back and Ahead

by Marjorie Penney Paschkis

SCHUYLKILL FRIENDS MEETING was established in 1807, when abolition was in the air. Fiery freedom fighters, like Elijah Pennypacker and the Lewis sisters, were members. Forty fugitives in a single week were fed and sheltered in their home and passed on to safety via the North Star route.

Lucretia Mott spoke from the facing benches. John Greenleaf Whittier sat—second row, first seat—at many a meeting for worship. Slaves whose bodies could not rest in the Jim Crow Philadelphia cemeteries lie beneath the old oaks in our burying ground.

The rural population was decreasing by the end of the Civil War. The steel mills of Phoenixville and the factories of Spring City and Royersford grew.

Early in the nineteen hundreds, the Meeting was laid down. It was reopened in 1938, and the group now includes about thirty adults.

Victor Paschkis and I this last September volunteered to help open in the Meetinghouse a people-serving center. The Meeting agreed to sponsor it, and the work began at once.

The old building needed paint and a

number of improvements. Meeting members and attenders worked hard.

The real job had begun before the paint was dry. First came a teenage rap session; next, a draft-counseling service for young men in the communities up and down the Schuylkill Valley. Then Victor called together scientists and engineers concerned about the dangers of accelerating technology. Through study and discussion, they are preparing themselves to inform businessmen, churches, schools, and civic groups about the danger to man and his environment from misuse.

There developed a growing outreach into the needs of the black community. A course in Negro history and a series of relevant films are planned.

With some programs initiated, like the hero of the Gospels we felt moved to announce our mission to our friends and neighbors—but how? We wanted to say to them—and even more to ourselves: "Here were Quakers, yesterday, and here we are today—dissenters, searchers for the will of God, moved by the assurance of His spirit in all men, and so, engaged in witnessing for peace, for freedom, for love-in-action."

One good way, we decided, was to prepare a dramatic presentation based on Quaker history and the history of Schuylkill Meeting, and arrange exhibits

of Indian relics and "Quaker antiques." We would invite all our neighbors and friends, and we would have a pleasant, meaningful time together.

Cold, slow rain spoiled our outdoor plans for the big day but did not discourage our audience. In a play entitled "The Time is Now," narrators and folk-singers told the stories of George Fox, William Penn, John Woolman, and others. Critics, carefully planted in the audience, asked questions. Events from Quakerism of different eras were dramatized. A climactic moment was the choral reading by Schuylkill Friends of the 1660 declaration on war and strife presented to King Charles by George Fox and other Friends.

The response to our effort was encouraging. Quakers in and out of the Meeting said they had rediscovered their heritage. Several who had attended our meetings for worship previously said they were thinking of applying for membership.

Schuylkill Friends are convinced that, in the words of Dag Hammarskjöld, "You have not done enough, you have never done enough so long as it is possible that you have something of value to contribute." The time is now. We have no other, and we embrace it and its demands with joy.

(Marjorie Penney Paschkis was founder and for thirty-seven years director of Fellowship House in Philadelphia. She is a member of Schuylkill Friends Meeting and wrote "The Time is Now.")

Abington Friends School

DANIEL D. TEST, JR. is now development director in Abington Friends School. He is initiating new programs of deferred and capital giving to meet the school's growing financial needs.

Daniel Test retired as headmaster of Westtown School after eighteen years of service. He is on the boards of managers of Friends Journal and Haverford College and is a trustee of The Baldwin School.

Relief for Cambodia

AMERICAN FRIENDS SERVICE COMMITTEE has authorized the purchase and shipment to Cambodia of up to five thousand dollars' worth of emergency medical supplies, medicines, and drugs for the relief of Vietnamese detainees and Cambodian civilians.

Edward Snyder, on leave from Friends Committee on National Legislation, was in Cambodia in May to investigate the situation.

For the Development of Human Potential

by David H. Scull

PARTNERSHIP FOR PRODUCTIVITY is the first program to develop directly from the challenge at the Fourth World Conference of Friends that Quakers find a new kind of transnational outreach. It is part of the program of sharing the world's resources and looks for support from the nineteen American Yearly Meetings that have endorsed the One Percent More plan. The first project planned is in Kenya, East Africa.

PfP represents a new concept in development: The combination of a management advisory team with many small and medium enterprises and a capital loan and investment fund to supplement local capital and money available from banks and the government. PfP will encourage young persons with potential as managers and entrepreneurs. It will try to involve co-ops and private firms that hope to improve or expand. It will look for unexplored opportunities and needs in the economy of the countries involved.

The goal is to develop human potential. An important part of using economic means to train managers involves the effective use of capital. We must be able to say to each group that works with us—this is as true of a co-op as of a profit-motivated enterprise—here is partnership capital. It needs to be used prudently, accounted for accurately, and eventually paid back to the investors when local ownership has become complete, and with a reasonable return, although we shall be satisfied with less than the return desired by most commercial investors.

We hope eventually to be able to give many Americans the chance to invest directly in the development process. We should like to establish something like a mutual fund that can give Americans a stake in the rest of the world and make them constituents in the whole development effort.

It appears that we cannot make this kind of an offer, with approval from the Securities and Exchange Commission, until we have actual experience to cite in a prospectus. Thus we must seek to raise our first capital from a small number of "sophisticated" investors—individuals and institutions—who are aware of the substantial risks involved and are willing to put up twenty-five hundred dollars or more.

The key to the success of PfP will be our ability to recruit an international group of practical businessmen and administrators who can help Africans to become managers and entrepreneurs but who are sensitive to cultural traditions.

Kakamega, the administrative center of Western Province, Kenya, where most of the members of East Africa Yearly Meeting live, will be home base for the first PfP Management Advisory Team.

That location is suitable for several reasons. The initiative of African Friends led to the formulation of PfP. Problems there are characteristic of other regions in the world—problems of neglected areas in an economically developing country. Solutions developed in Africa may apply to Brazil, Malaysia, other countries, and other parts of Africa.

I cite several basic problems.

In a chiefly agricultural area, how do you nurture the supportive business structure that is needed if farming is to be reasonably efficient and productive? Whether done through cooperatives, private enterprises, or the government, such businesses need managerial skills not native to a subsistence-agriculture economy.

How do you encourage a viable balance between the concentration of industry and the better jobs in urban centers like Nairobi and a reasonable distribution in regional centers? Nairobi, where the action is, lures thousands of young people. Housing and other social problems arise, and the home communities are left without some of their best leadership potential.

How do you train people in the jobs that need doing for employers who are ready to hire them? In many colonial-rooted school systems, the heavy academic and examination orientation produces unemployment and underemployment while the economy aches for the right kind of potential employee.

How do you nurture qualities found in productive societies: Initiative, resourcefulness, willingness to work hard, to save, and to defer gratification of many desires? PfP is trying to develop management skills in the practical production of useful goods. It is not selling any ideology. Nevertheless, the whole area of small private business and industry—the type of economic activity that enabled America and Europe to emerge from the subsistence-agriculture phase—has been largely neglected in current development programs.

The services of the PfP team will be offered at a nominal charge. Ninety percent of the cost will be met by outside contributions. Contributing sponsors—groups willing to make a joint commitment of one hundred dollars or more a month for three years—are needed. Friends World Committee and Friends United Meeting can receive tax-deductible contributions.

PfP may indeed hold the promise for a new and much needed breakthrough in development. We have men willing to go to Africa to share their knowledge of productivity. We have eager partners in Kenya, possibly the forerunners of many more in other lands. We now need partners on our side.

(David H. Scull, a member of Langley Hill Monthly Meeting, McLean, Virginia, is president of the Partnership for Productivity Foundation and chairman of the board of a printing firm. He is chairman of the International Affairs Committee of Friends World Committee, American Section, and for many years was a member of the Board on Christian Social Concerns of Friends United Meeting.)

Henry Scattergood Moves

HENRY SCATTERGOOD, for sixteen years principal of Germantown Friends School, will join the history department of William Penn Charter School in September.

A Worthy Cause

CLEAR CREEK MONTHLY MEETING, Indiana, is sponsoring bake sales to raise money for the American Friends Service Committee hospital in Quang Ngai.

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New Swarthmoor: Simple Living and Spiritual Renewal

NEW SWARTHMOOR is an experiment in simple living, spiritual fellowship, and renewal of faith undertaken by a group of young Friends. It is on a farm near Clinton, New York, donated for the purpose by the Haines family of New York Yearly Meeting.

The size and the makeup of the group are fluid. Participants often form caravans to visit Meetings.

Two young Friends who sojourned there wrote their impressions of New Swarthmoor. Pamela Haines is a junior at Antioch College and a member of Rockland (New York) Meeting. Chris Laning is a junior at Earlham College.

by Pamela Haines

I VISITED New Swarthmoor last fall when the group was in Barnesville, Ohio, picking apples to earn money to live for the rest of the year. Friends had been out in the orchards all day, and they were gathering for supper. The traditional moment of silent grace blossomed into a meeting for worship. Thankfulness for being alive, together, and hungry and the simplicity of the

meal seemed to cut through the sophistication of modern life. It was hard for me to leave the warmth of that community to go back to school.

By November they had moved into the old farmhouse, and they issued an open invitation for Friends to visit for Thanksgiving. Twenty-six of us sat down that day at a plank table with an enormous squash, which had been cut open with a sledge hammer, stuffed, and baked in the fireplace. Although we were in a house with few modern conveniences, there was a spirit among us like that which must have been with the Pilgrims. Carrying buckets of water and splitting wood became a service of love. Joyfulness was in the air.

After living there the winter, my perspective changed. I became more aware of the problems of day-to-day living. It takes a great deal of tolerance and time to live with ten or twelve persons in a small house under fairly primitive conditions. It's difficult to get things done. The population is so mobile that you constantly must adjust to new personalities. Sometimes the chaos becomes almost intolerable.

But then, after a particularly hectic day, you sit down for worship before supper, and quiet reigns. You gather the people around the table into your heart,

and love flows through you and around you. You are thankful for the day and the people and the house—for the chance to see how much there is to be thankful for. And you realize that, for all its shortcomings, this is a community that is grounded in God. Without that foundation we could never survive.

Although it seems socially unacceptable to live without having a regular job, somehow nobody at New Swarthmoor has the time, or needs that much money, or wants that kind of limitation on his openness to leading. Others argue that anybody who isn't a full-time social activist these days is suspect, and those who hole up in rural farmhouses must totally lack conscience.

But there are different ways of working for the Kingdom, and one of them involves living as if it were here.

If such a group can provide a community of love and refreshment, a place to come to in times of emptiness or need in order to be made whole again, a community of spirit that goes back with each person into the "real world" and shines in his life, then perhaps its existence can be justified.

by Chris Laning

I AM NEITHER INSIDE nor outside the New Swarthmoor community. I lived there for just a week. I came to seek rest and healing from a shattering term at school and found it, and this is how.

I learned to make bread and candles and maple syrup and how to start a coal stove. And I lived out of a pack.

I learned how to tell when meeting is really over. The long silences at New Swarthmoor were trying at first but became fuller and more meaningful. I came back to my own meeting with a better appreciation of silence.

Never before had I lived with a vegetarian household, either, nor on so small a budget. I learned that it is entirely comfortable and possible and healthful to eat a much less "rich" diet—in sweets, fats, and meat—than most of us are used to. A lower standard of living, in terms of such richness, is something we all should learn to accept, since we know that we are living at a much higher standard than our spaceship, earth, can indefinitely support.

Never before had I lived with a group of Friends, and the experience was good. They take God's direct guidance seriously. They fail to do some things because they feel "a stop in the mind." They put trust in Providence to get them through a day or a journey. They can give sympathy without being

Sandy Spring Friends School

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themselves anxious. Instead, they are quiet and strong and warm.

In a house like that of New Swarthmoor, one must spend more time, energy, and thought on keeping warm and clean and fed than in a dormitory situation. The responsibilities there are smaller and more controllable. At New Swarthmoor, one can effectively change the impact on the environment—in most cases. One's conscience can be easier when one turns to reading and writing.

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Consciousness of direct dependence on God becomes more acute. In this sense, life is simpler. It is also simpler in the sense that many objects and pursuits become completely unnecessary: Choosing clothes for appearance's sake, television, radio, daily trips to the store, and dusting the furniture, for instance.

New Swarthmoor is a continuing community and a way-station. As a way-station it offers a quiet welcome, good food, full silences, and a long and warm night's sleep. As a continuing community it provides a real sense of belonging in those who are temporarily absent. They seem to be remembered in more than prayers, in daily mail-sorting, and letter writing.

Friends are accepted for what they are, and room is made for them to do what they do best. Silence is often the treatment given troubled individuals, but it never comes across as neglect. In a sense God is the head of the household. All are cared for in accordance with their need, without conscious planning. Participants in the community are given the love and strength and patience to live for the most part without strife—one of life's highest achievements.

A Dilemma

ARGENTA FRIENDS SCHOOL (British Columbia) follows a student-staff communal learning plan. Its newsletter discusses the question of "the present North American hang-up over protecting property and fear of its loss." The problem arose when tires were stolen from a corner of the campus, not far from where the school van was usually parked. Should the van be locked so that its spare tire would not disappear? At the time of writing, no unity had been reached, but it was felt that "none of us will be quite so unthinking for a while as we lock or refrain from locking our property."



I Remember Twelfth Street and Friends Institute

by Robert C. Smith

THE GROUND Friends owned at 20 South Twelfth Street in Philadelphia has been sold. Several plans have been considered for the meetinghouse, which has been on the property since 1812. It belongs to Central Philadelphia Monthly Meeting, the successor to the Monthly Meeting of Friends of Philadelphia for the Western District.

The attractive red-brick building of Friends Institute, which adjoins it, will be torn down. The Institute is a separate organization, but half the members of its board are nominated by the Meeting. I have fond memories of the Institute and the Meeting.

We have had to get used to such matters in places we love in Philadelphia, in London, and in the New Jersey farmland. For natives like me, who were born before the turn of the century and were drawn south from the Northern Liberties and Sixth and Noble Meeting, the livelier waters of Twelfth Street promised adventure.

We attended the earliest First-day classes in Philadelphia Yearly Meeting under the benign and determined leadership of Maria Scattergood and her assistants. We molded profile maps of the Holy Land in gray paper pulp.

As a sort of discipline in outreach we spent alternate Sunday afternoons at the Overbrook School for the Blind and the Home for Incurables.

There were rewards for junior members, sound schooling in the Scriptures, and cultivation of compassion for the unfortunate. We were qualified attenders of the winter tea meetings, when Penn Charter's chef (the school was next door) served Philadelphia broiled oysters on toast as the main dish of the evening. Those oysters were the epitome

of culinary excellence in Philadelphia Yearly Meeting.

For young eyes and sensibilities, First-day meetings were occasions of intense interest. First, for a number of years before 1910 (after most attenders were seated) came the entrance of the Chapmans, led by the well-known coin collector himself, bearded like Edward VII and wearing a cutaway, with his well-tailored paunch going before. In the wake of his sweep down the middle aisle came the beautiful Mrs. Chapman and their flock of children. The flutter following that entrance took minutes to subside.

Then, after the meeting had settled down, came the sounds of ear trumpets being assembled when a Friend arose to speak. The early warning device for these interludes came from Susan Shipley, who sat at the head of meeting on the women's side, with her own large horn, and saw everything.

I recall the day J. Henry Scattergood, great Haverford footballer in the 'nineties, popped a button from his tight vest, and the impact on the bench in front of him and Ann Morris, his lovely wife, resounded, to our delight, into the galleries. Little did I dream then that the way to Henry Bartlett and Friends Select School and later to Isaac Sharpless and Haverford College were there in Twelfth Street Meeting.

In the fifty years since Mrs. McGovern, Institute standby, welcomed a discharged soldier just home from France and opened up that large closet in the hall for a barrack bag and miscellany, 20 South Twelfth Street has been city club and crossroad.

I was lucky. The girl to whom I was engaged was the Institute secretary. There were lunches for two on the stairs at the east end. One noon, when the late Francis Stokes brought me a shell briar from the Islands, a few tentative puffs of Middleton's Best rose above the back benches where nothing of the sort

had ever happened before. In due course, the secretary and I became one, and my membership followed hers to Moorestown.

In all the years since, from the days Virginia holly, shipped up by the Babbs, was sold each Christmas in the yard, through the demolitions and tall buildings going up all around it, things remained unchanged inside its brick walls. We and hundreds of others went in to the Institute to rest, to meet our wives and families, to plan expeditions on the town, to write letters on the desk in a quiet corner and, in season, to get our stocks of motto calendars.

We went to committee meetings of all sorts. Some were dull. Others, like meetings of the Board of The Friend, chaired by Alfred Scattergood, with Editor Richard R. Wood at his elbow, were lively and full of good talk. American Friends Service Committee made the place hum. Other tenants moved in later.

We cannot avoid change. Some of us will go east on Chestnut to the latest version of the Mercantile to find a place to sit down, or up to Thirteenth and Locust to the Historical Society. Quiet in midtown is precious, and the Institute has been a worthy custodian of that blessing. And Twelfth Streeters everywhere, like me, will remember its old meetinghouse and know its spirit will survive regardless of its mortal body.

(Robert C. Smith is president of the board of the John Woolman Memorial Association of Mount Holly, New Jersey. He has written articles for The Friend (Philadelphia), some of which will be reprinted in his forthcoming book, In and Out of Town.)

Workshop in Reading

READING, Pennsylvania, Monthly Meeting has a "Rehab Workshop," which began in October, 1969, and has been growing as it develops the self-confidence of handicapped (or inadequate) persons through "goal oriented, constructive activity" and helps them feel a greater sense of self-worth. It meets every Wednesday from 10 A.M. to 2 P.M. in the meetinghouse. All persons who have any kind of handicap are invited to participate. Its steering committee of nine members finds volunteers to supervise the activities, which include sewing alterations, mailing operations, candy making, woodworking projects, and handyman work. Compensation may be given for these services, but the emphasis is on rehabilitation and self-confidence of the individual.



STUDENTS in Friends World College always have been attuned to studying man's use of resources. As a part of their curriculum, they examine problems and solutions in ecology on the local level and on a regional, national, and international scale. Students have taken field trips to work with forest conservation techniques in Vermont and to do analysis of water pollution in Florida. The students in the photograph are preparing for a study trip in Florida. (Photograph by Larry Tuttle)

Peace Institute

AT WILDMERE MOUNTAIN HOUSE, near New Paltz, New York, Friends gathered for a three-day Peace Institute heard Stewart Meacham and Richard Taylor speak on the subject, "A Time to Let our Lives Speak." Stewart Meacham considered it from the point of view of our communities and the world. Richard Taylor discussed personal witness. There also were workshops and a program of music and poetry.

Our task was to exchange ideas and information, to develop a deeper understanding of how we could carry concerns from and to our Monthly Meetings, and to present specific proposals to New York Yearly Meeting for consideration and action.

We ranged from conservatively dressed middle-aged folks to spirited blue-jeaned gamin youth, with viewpoints that varied according to orientation, experience, and lifestyle, but out of thoughtful listening and sharing, consensus took shape and patterned our discussions creatively.

We were there, through community, to implement our testimony. And if we sometimes felt the pressure of the num-

ber of meetings, in their number of places, this was part of what it was all about, for we needed to recognize and receive the intensity that would make us whole.

I came away from the Peace Institute with the real sense that New York Yearly Meeting's Peace and Social Action Program is our servant; it is a ready instrument that can help each of us carry out what, as a Friend, he is called upon to do.

NANCY S. BLANC

The American Left

R. W. TUCKER, writing in the Harvard Bulletin, analyzes the position of today's youth under the title: "Insurrection and Martyrdom: the American Left in the 70's." Recognizing that the "new left" is repudiating the policies of old-time leftist groups in favor of the direct action of confrontationism, he looks beyond the future of the left to that of America itself. He poses the question: Can democratic channels be reopened in a meaningfully enough way to avert a mass production of martyrs in an increasing ad hoc neighborhood struggle against statism, or must we submit to the imposition of a police state?

Meeting the Needs of People in Mississippi

by Christine Erb

SUMMER IN MISSISSIPPI starts early, and the sun burns down relentlessly on dilapidated shacks and dusty roads. It's hot. A couple of puppies are languidly eating the remains of a catfish someone caught in the Ross Barnett Reservoir last night. An old black woman chops weeds in the vegetable garden across the road from the Voice of Calvary Church. A police car slowly cruises by; the two white men in it eye suspiciously everything that moves.

In this setting, the Summer Leadership Development Institute of Mendenhall, Mississippi, opened in June. A hundred black children attend the school, which is housed in the Voice of Calvary Church. The staff consists of half a dozen black college students, native Mississippians, and several volunteers from other parts of the country.

These schoolchildren and their parents have many problems: Shabby housing; little or no medical or dental care; extreme poverty; racist policies of government officials, schools, police, employers, and merchants; broken homes; and malnutrition. Because school attendance is not compulsory in Mississippi, children drop out or attend irregularly at any age. Mendenhall schools still are segregated.

Classes in black history, art, arithmetic, reading and writing, Bible, typing, manual arts, and African culture are beginning to meet the needs of these children. The school aims to create black awareness, help the children understand economic conditions, and teach them how to communicate, develop individual skills for the good of the community, and play.

The Rev. John M. Perkins, a native Mississippian, founded the school.

"I could see that neither the church nor the school was involved in helping to correct the problems which existed in the rural community," he said. "In fact, the actions of most black churches in the South are merely a force to hold the members in subjugation. Their actions are absolutely irrelevant to the needs of the people."

The school is deeply a part of the cooperative movement in the South. Economic cooperatives, which produce and market all kinds of products and sponsor credit unions all over the South,

represent the coming together of more than thirty thousand families.

The Federation of Southern Cooperatives, a coalition of more than a hundred cooperatives, for which John Perkins is field director in Mississippi, follows the principle that "alone one man can do little, but together we can create new jobs and extra income in the black community. With economic freedom will come political freedom and power. A man who can feed, clothe, and house himself is no longer a slave."

The completion last December of a cooperative grocery store in the black community of Mendenhall provided a needed alternative to shopping in the white-owned businesses uptown. Shortly before Christmas, following several instances of police brutality and illegal arrest, the black people of Simpson County boycotted white businesses in Mendenhall.

Blacks in Mendenhall demand that thirty percent of the employees of stores, the police force, and government offices be black (that is the percentage of blacks in the county); representation on the draft board and school board; minimum wage; desegregated recreational facilities; paved streets; the firing of certain police officers; establishment of a biracial human relations committee; and obedience on the part of the police to the United States Constitution.

Saturday marches supported the boycott, which continues to this day. In February, following one of these peaceful demonstrations, several black boycotters and seven students from Tougaloo College were illegally arrested, jailed, and beaten. They were not informed of the reason for their arrest or advised of their rights. John Perkins and another leader of the boycott were singled out throughout the night in jail and nearly beaten to death. They were given no medical care. Their trials are pending.

The Summer Leadership Development Institute is stronger this summer. More courses are offered, the staff is larger, and instruction more individualized. The new library offers children books by and about black people. A new four-room office serving the Simpson County Civic League and the school was acquired during the winter. A yurt (Mongolian hut) was built in March to house workers. A small tutoring program helped children during the spring.

People who are risking everything they have are making these changes. They rely not on government assistance, but on cooperation and hard work. Chil-



MARY KESSLER, a volunteer in the Workroom of New York Monthly Meeting, puts together the 675th afghan she has made for the Material Aids Program of American Friends Service Committee. She has helped in the Workroom for more than twelve years.

dren at the school are learning to understand the cooperative movement.

A pool is being formed of businessmen from all over the country who are willing to come south and give on-the-job counseling for a week or two or longer. Cooperatives, such as a concrete block manufacturing plant, foodstores, and others, need advice on cutting costs, marketing, accounting, increasing sales, and new-business location surveys.

The interest and concern of Friends are welcome. American Friends Service Committee helped stock the shelves of the cooperative grocery store. Friends Book Store helped with the library. The two volunteers AFSC sent to teach in the school last summer returned this spring on their own. So, the weather is hot in Mendenhall, but otherwise we hope the forecast is more favorable.

(Christine Erb, a member of Lehigh Valley Monthly Meeting, Bethlehem, Pennsylvania, is a teacher in the Summer Leadership Development Institute in Mendenhall.)

Young Musicians

A TEENAGE GROUP of some eighty singers and instrumentalists under the leadership of Dale Lewis, pastor of the Lynn Friends Church, Russiaville, Indiana, has raised thousands of dollars to support mission work in Kenya, Kingston (Jamaica), Oklahoma, and New York City. They have performed in their own area and in Cleveland and Washington, D. C.

Help for Youths

MEMBERS of Friends Meeting of Washington are paying tuition fees for six African students in Rhodesia. They have also made it possible for ten Palestinian boys in Washington to enjoy camp this summer.

Quakerism and Humanism

WRITING in *De Vriendenkring*, the monthly publication of the Society of Friends in the Netherlands, Herman Struik asks what our belief means to us.

Although we lay emphasis on the Bible as one of God's revelations to man, new rites, we cannot be said to be Bibliocentric, since any book, properly regarded, can be a revelation.

Can we then be referred to as Christocentric? To this question he at first gives a cautiously negative answer. For some, Christ is the great example, for others the redeemer. Still others see in him the recipient of special grace from God to spread His message on earth. Thus God associated himself with Jesus as He now wishes to be able to do with us. This leads to the question of whether we can then be called "Holy-Spirit-centered," and this he would answer affirmatively, for it is the Spirit which leads us and gives life. But are we ready for complete obedience?

He then questions whether congruence exists between Quakerism and Humanism. He answers in the negative—our actions must be dictated by Christ's Spirit, and this Humanism does not do. This is not to say that we should not always try to understand others, to keep ourselves open, to think in universal terms, not to push others aside.

A Meeting Library

THE LIBRARY COMMITTEE of Haddonfield Friends Meeting has circulated a questionnaire to determine the future of the library. Questions, starting with whether the library should exist at all, concern its location, frequency and volume of use, types of books or general subject matter desired, and budgeting for rebinding and purchases.

For Hungry Friends

"T. C. F. M. LUNCH" is the label on a pantry shelf stocked with nonperishable food items for the convenience of all unprepared persons who are in the Twin Cities Friends Meetinghouse at lunch time. A jar is provided for contributions to cover the cost of what is used. Thus self-maintenance is hoped for by this Meeting in Minnesota.

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MEETING ANNOUNCEMENTS

Argentina

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

Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School. 17th Street and Glendale Avenue. Chester W. Emmons, Clerk. 9639 N. 17th Street, Phoenix.

TUCSON—Friends Meeting, 129 N. Warren: Sunday School, 10 a.m.; worship (semi-programmed) 11 a.m. Clerk, Harry Prevo, 297-0394.

TUCSON—Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street, Worship, 10:00 a.m., Barbara Fritts, Clerk, 5703 N. Lady Lane, 887-3050.

California

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

CLAREMONT—Meeting for worship 9:30 a.m. Discussion 11:00 a.m. Classes for children. Clerk: Martha Dart, 421 West 8th Street, Claremont 91711.

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings second, third, and fourth Sundays, 10 a.m. 847 Waterman Avenue. Phone 264-2919.

HAYWARD—Worship group meets 11 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.



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MARIN—Meeting for worship, Sunday 10 a.m., Mill Valley Community Church annex, Olive and Lovell. Phone (415) 388-9475.

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 and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-9218.

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.

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.

VISTA—Palomar Worship Group, 10 a.m., 720 Alta Vista Drive. Call 724-4966 or 728-2666.

WESTWOOD (West Los Angeles)—Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 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, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m. Conn. Hall, Yale Old Campus. Phone 776-5584.

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, Peter Bentley, 4 Cat Rock Road, Cos Cob, Connecticut. Telephone: 203-TO 9-5545.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street. Phone 274-8598.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Margaret Pickett, Clerk. Phone 259-9451.

Delaware

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

CENTERVILLE—Center Meeting, one mile east of Route 52 at southern edge of town on Center Meeting Road. Meeting, First-day, 11 a.m.

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

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

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

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

District of Columbia

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

WASHINGTON—Sidwell Friends Library—Meeting, Sunday, 11:00, during school year, 3825 Wisconsin Avenue, N. W.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 733-9315.

DAYTONA BEACH—Sunday, 10:30 a.m. 201 San Juan Avenue. Phone 253-8890.

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 Corica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK—Meeting, 10:30 a.m., 316 E. Marks St., Orlando. Phone 241-6301.

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 955-3293.

ST. PETERSBURG—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 30306. Tom Kenworthy, Clerk. Phone 288-1490. Quaker House. Telephone 373-7986.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Sundays, 2426 Oahu Avenue. 9:30, Hymn sing; 9:45, Worship; 11, Adult Study Group. Babysitting, 10 to 10:45. Phone: 988-2714.

Illinois

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

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

DECATUR—Worship, 10 a.m. Phone Mrs. Charles Wright, 877-2914, for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 968-3861 or 665-0864.

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

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

PEORIA-GALESBURG—In Peoria, telephone Cecil Smith, Dunlap 243-7821. In Galesburg, telephone George Dimitroff, 342-0602.

QUINCY—Unprogrammed meeting, 10:30 a.m. Phone 223-3902 or 222-6704 for location.

ROCKFORD—Rock Valley Meeting. Classes and Adult Discussion 10:15 a.m. Worship 11:15 a.m. Booker T. Washington Center, 524 Kent St. Phone 964-0716.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m., 714 W. Green St., Urbana. Phone 344-6510 or 367-0951.

Indiana

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

WEST LAFAYETTE—Meeting for worship 9 a.m., EDT Shelter 2, Happy Hollow Park, June 7 to Sept. 6. Lois R. Andrew, phone 743-3058.

Iowa

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

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. Semi-Programmed Meeting for Worship 8:30 a.m., First-day School 9:45 a.m., Programmed Meeting for Worship 11 a.m. Richard P. Newby and David W. Bills, Ministers. Phone 262-0471.

Kentucky

BEREA—Meeting for worship, 1:30 p.m., Sunday, Woods-Penniman Parlor, Berea College Campus. Telephone: 986-8205.

LOUISVILLE—Adult First-day School 9:30 a.m. Meeting for worship 10:30 a.m. Children's classes 11:00 a.m. 3050 Bon Air Avenue. 40205. Phone 454-6812.

Louisiana

NEW ORLEANS—Meeting each Sunday, 10 a.m., in Friends' homes. For information, telephone UN 1-8022 or 891-2584.

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzger Road. First-day School 11 a.m., worship 10 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 267-8415 or 268-2469.

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. Phone 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 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 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.

AMHERST-NORTHAMPTON-GREENFIELD—Meeting for worship and First-day School 10:30. Mt. Toby Meetinghouse, Route 63 in Leverett. Phone 549-3529.

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.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Mellor, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from June 14 to Sept. 13.

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

SPRINGFIELD—Meeting for worship 10:30. Council of Churches Building, 152 Summer Avenue. Phone 567-0490.

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Mabel Hamm, 2122 Geddes Avenue. Phone: 663-5897.

DETROIT—Friends Church, 9640 Sorrento. Sun-

day School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

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

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

GRAND RAPIDS—Friends Meeting for worship. First-days 10 a.m. For particulars call (616) 363-2043 or (616) 868-6667.

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

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., W. 44th Street and York Ave. So. Phone 926-6159 or 332-5610.

ST. PAUL—Twin Cities Friends Meeting, unprogrammed worship, 10:15 a.m., Friends House, 295 Summit Ave., St. Paul. Call 222-3350.

Missouri

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

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

Nebraska

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

Nevada

LAS VEGAS—Unprogrammed meeting for worship, 10:30 a.m., 3451 Middlebury Avenue, Phone 737-7040.

RENO—Meeting for worship 11 a.m., First-day School and discussion 10 a.m., 1029 N. Virginia Street. Telephone 322-3013. Mail address, P.O. Box 602, Reno 89504

New Hampshire

DOVER—Meeting for worship 10:30 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship, Sunday 10:45 a.m. Friends Meeting House, 29 Rope Ferry Road. Phone 643-4318.

MONADNOCK—Worship 10:45 a.m., Library Hall, Peterborough (Box 301). Enter off parking lot. Visitors welcome.

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—Friends Ave. Lake St. Meeting for worship 10 a.m. Nursery care. Special First-day school programs and/or social following worship, from October to June. Phone 428-6242 or 429-9186.

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

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

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

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

PLAINFIELD—Meeting for worship 10 a.m. Watchung Ave., at E. Third St., 757-5736. Open Monday through Friday 11:30 a.m.—1:30 p.m.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Douglas Meaker, Box 464 Milford, N. J. 08848 Phone 995-2276.

RANOCAS—Meeting for worship 10 a.m., June 14th through Sept. 13th, 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. 158 Southern Boulevard, Chatham Township. Visitors welcome.

TRENTON—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. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Richard Hicks, Clerk. Phone 877-0735.

GALLUP—Sunday, 9:15 a.m., worship at 102 Viro Circle. Sylvia Abeyta, clerk. 863-4697.

LAS VEGAS—828-8th. Write for information.

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

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 914-666-3926.

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. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. 155 West 6th Street.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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, 9:30 a.m., 11 a.m., 15 Rutherford Place, Manhattan. Others 11 a.m. only.

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
Phone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POUGHKEEPSIE—249 Hooker Ave., 454-2870. Silent meeting and meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: one meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoemaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duanesburg, 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, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship, Sunday evening 7:00 p.m. Old Chapel, Union College Campus.

SYRACUSE—Meeting for worship at 821 Euclid Avenue, 10:30 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. and Post Avenue. Phone 516 ED 3-3178.

North Carolina

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

CHAPEL HILL—Meeting for worship, 10:00 a.m. Clerk, Adolphe Furth, Phone 544-2197 (Durham).

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

DURHAM—Meeting for worship and First-day School, 10:30 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GREENSBORO—Friendship Meeting (unprogrammed), Guilford College, Moon Room of Dana Auditorium, 11:00, Cyril Harvey, Clerk.

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 10:00 a.m., 120 Woodburn Road. Clerk, Lloyd Tyler, 834-2223.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 9:30 a.m. at the "Olive Tree" on Case—W.R.U. campus. 371-9942; 921-7016.

CLEVELAND—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., University Circle area. 791-2220 or 884-2695.

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

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.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber, 878-6641. In BOWLING GREEN call Briant Lee, 352-5314.

WILMINGTON—Campus Meeting of Wilmington (F.U.M.) and Indiana (F.G.C.) Meetings. Unprogrammed worship, 10 a.m. First-day School, 11 a.m., in Thomas Kelly Center, Wilmington College. Elizabeth H. MacNutt, Clerk. 513-382-3328.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

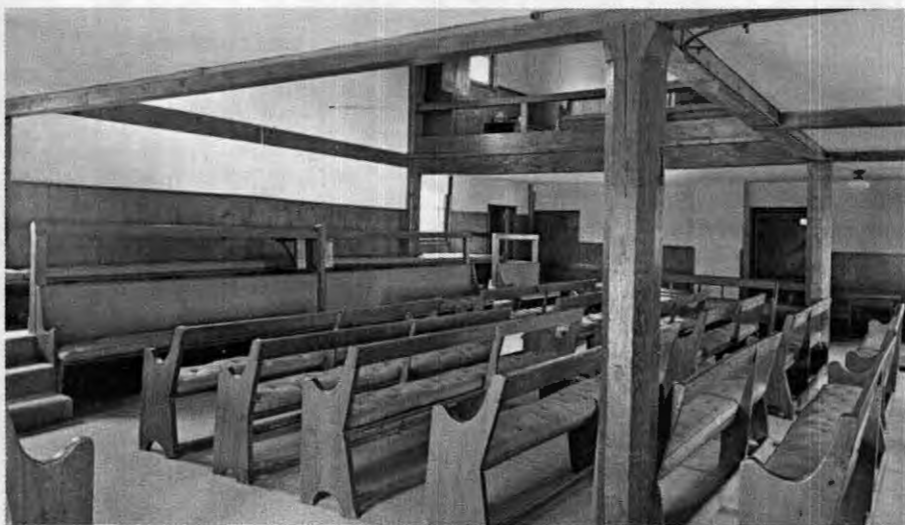
Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Phone 235-8954.

Pennsylvania

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

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



Plainfield Meeting House, New Jersey

CONCORD—at Concordville, on Concord Road one block south of Route 1. First-day School 10 a.m.-11:15 a.m. Meeting for worship 11:15 a.m. to 12.

DOLINGTON-Makefield—East of Dolington on Mt. Eyre Road. Meeting for worship 11:00-11:30. First-day School 11:30-12:30.

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

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

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—Sunneytown Pike and Route 202. First-day School, 10 a.m., except summer. Meeting for worship 9 a.m., and 11:15 a.m.

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

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

LANDSOWNE—Lansdowne and Stewart Aves. Meeting for worship 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—Vaughn Literature Building Library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 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 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

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. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 546-6252.

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 and Jacoby Sts. Meeting for worship 10 a.m.

OLD HAVERTOWN 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.

Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Closed for the summer.

Fourth and Arch Sts. First- and Fifth-days.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Waln Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 10 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench," 11 a.m.

PHOENIXVILLE-SCHUYLKILL FRIENDS MEETING. East of Phoenixville and north of juncture of Whitehorse Road and Rt. 23. Meeting for worship 10:15; Forum—11:15.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave.

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

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

RADNOR—Conestoga and Sproul Rds., Ithan. Meeting for worship and First-day School, 10:30 a.m. Forum 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—West of King of Prussia; on Old Rt. 202 and Old Eagle School Road. First-day School and Forum, 10:00 a.m.; meeting for worship 11:15 a.m. Monthly meeting on second Sunday of each month at 12:15 p.m.

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

WILKES-BARRE—Lackawanna-Wyoming Meeting. No First-day School. Monthly picnic meeting, June, July, August, Phone 717-836-1560.

WILLISTOWN—Goshen and Warren Roads, 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

WEST KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton. Phone 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. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and First-day School, Sunday 11 a.m., Peden Branch YWCA, 11209 Clematis. Clerk, Allen D. Clark, 729-3756.

LUBBOCK—Worship and First-day School, 10:30 a.m., 2412 13th, PO 3-4391. Dale Berry, Clerk, 763-7284.

Vermont

BENNINGTON—Meeting for worship, Sunday, 10:30 a.m., Bennington Library, 101 Silver Street.

BURLINGTON—Worship, 11 a.m. Sunday, back of 179 No. Prospect. Phone 802-862-8449.

PUTNEY—Meeting for worship, Sunday, 10:30 a.m., home of Peter and Phyllis Rees, West Hill Road, two miles from village.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 11 a.m., Hope House, 201 E. Garrett Street.

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

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 Sunday 10:30 a.m., 1st and 3rd Sunday of month, 202 Clay St. Blacksburg. 2nd and 4th Sunday Y.W.C.A. Salem. Phone Roanoke, 343-6769.

Washington

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

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, 273-4945.

WAUSAU—Meetings in members' homes. Write 3320 N. 11th or telephone 842-1130.

Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personnel notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is four weeks in advance of date of publication.

The rate is 13 cents a word for at least 12 words: discounts are offered for 6-11 and 12-24 insertions within a year.

Positions Vacant

COMPANION AND COOK (no cleaning, laundry, or nursing) for elderly lady in Swarthmore. Own air-conditioned room and bath. Salary. Some time off. Box C-481, Friends Journal.

EXPERIENCED ACCOUNTANT, male or female, age no barrier, full or part-time. Help me provide low-cost, computerized accounting for Friends' groups and similar organizations. Salary open. Stanley Cobb, 647 East Palm Street, Altadena, California 91001.

FAMILY DOCTOR wanted, to help develop inner-city group practice in conjunction with black community organization and family medicine group. Will evolve into neighborhood health center. Please write: Eugene S. Farley, Jr., M.D., Family Medicine Program, University of Rochester School of Medicine and Highland Hospital, 335 Mt. Vernon Avenue, Rochester, New York 14620.

COUPLE to be houseparents for school year 1970-71. Teaching skills sought in American history. Two other social studies courses. Write The Meeting School, Rindge, New Hampshire 03461.

Positions Wanted

RESPONSIBLE QUAKER, A.B.D. (All But Dissertation) in American History (University of Virginia) with a responsible wife and hungry infant—victims of a glutted P.H.D. market—would like work. Teaching preferred, other work acceptable. Darden Asbury Pyron, Box 94-A, Route 1, Afton, Virginia 22920.

LIVING-WORKING ARRANGEMENT desired by male library aide retiring on modest annuity in 1971 at age 55. Please send suggestions to William Dailey, 1221 Massachusetts Avenue, N.W., Apartment 406, Washington, D. C. 20005.

Wanted To Rent

FURNISHED HOME for six wanted to rent, near Pendle Hill, for academic year 1970-1971. References furnished. Betty Ann Towle, 78 Front Street, Exeter, New Hampshire 03833.

For Sale

YEAR-ROUND VACATION HOME in the Poconos. Part of a lake community—combines privacy and multi-recreational opportunities. \$17,500. Three hours to Philadelphia, two and one-half hours to New York City. Write L. W. Lewis, Box 31, Wallingford, Pa. 19086.

Accommodations Abroad

LONDON? Stay at THE PENN CLUB, Bedford Place, London, W. C. 1 Friendly atmosphere. Central for Friends House, West End, concerts, theatres, British Museum, university, and excursions. Telephone 01-636 4718.

Vacation

VACATION IN UNSPOILED UNCOMMERCIALIZED SUPERIOR NATIONAL FOREST. Housekeeping cabins on the shore of Lake Superior. Elmer and Mary Alice Harvey, Solbakken Motel and Cabins, Lutsen, Minnesota 55612.

Services Offered

RE-UPHOLSTERY and pinfitted slip covers. Please see my display advertisement. Seremba. Philadelphia and Suburbs.

Opportunities

STOP THE WAR! START THE PEACE! High School students can learn "guerrilla" tactics in the summer program of Friends Peace Committee—apply now for session from July 13-26. Part time, four days a week. Intensive training in nonviolent action and social change. Street theater, direct action, audio-visual, roleplaying, etcetera. For cost and further information, write to Chuck Noell or Caroline Schrag, Friends Peace Committee, 1520 Race Street, Philadelphia 19102, or telephone 215-561-4640.

HELP A HOMELESS CHILD. Pledge ten dollars a month to the Child-A-Month Club, dramatic plan to increase adoptive placements of children with all the odds against them. For information, write to Spaulding for Children, 3660 Waltrous Road, Chelsea, Michigan 48118.

ANYBODY WANT an old but usable sofa? No cash—but carry from center-city Philadelphia. Write to Box F-480, Friends Journal, 152-A North Fifteenth Street, Philadelphia 19102.

Wanted

ANYONE HAVING TAPE of Gurdial Mallik during 1963 United States and England visit, please notify Liz Gianopoulos, 161 Seaciff Drive, Aptos, California 95003.

Books and Publications

MAY WE PRINT your life and thoughts? Your family and friends will value your personal history. Also print research papers, booklets, letters, etcetera. Economical offset printing, any quantity. Free booklet. Biography Press, Route 1, Box 475, Ingleside, Texas 78362.

HOW DOES THE TREE CRICKET let you know the outdoor temperature? When does the columbine bloom in Bucks County? The answers to these and many other questions relating to the world of nature may be found in "This Week Out of Doors. A Nature Calendar," by Edward E. Wildman. Get your copy now—\$3.75 (\$2.25 in quantity or to bookstores). Elizabeth S. Lewis, St. Davids Park, Apartment 127-D, St. Davids, Pennsylvania 19087.

THE POWELL HOUSE COOK BOOK is full of good things! Order it from: Powell House, Box 101 (P) Old Chatham, New York 12136. \$3.50 postpaid.

"McNeil" (McNeil Island, Washington, Federal Prison)—a booklet of pacifist Mel Acheson's prison experiences in 1967-69. Valuable for conscription-age youth and draft counselors. 58¢ postpaid; two for \$1.00. Whittier Print Shop, Springfield, Iowa 52336.

DANIEL BERRIGAN, peace activist priest, reads his own poetry on a long-playing, stereophonic record. On the flip side, a rock mass, by John Hostetter, Allan Servan, and David Turner. Stirring performance, excellent reproduction. Only three dollars each plus 25¢ postage. Available only from Friends Book Store, 302 Arch Street, Philadelphia 19102. Telephone 215 MA 7-3576.

PEACEABLE KINGDOM: Handsome notepaper—Edward Hicks reproduction. Box of ten, \$1.50; five or more boxes, \$1.00 each. Planned Parenthood Cards, Box CEF, Newtown, Pennsylvania 18940.

BACK IN PRINT . . . Eli Harvey Quaker Sculptor from Ohio. second edition; embossed leatherette soft cover. \$3.00, plus 25¢ handling charge. Send check with order to: The Clinton County Historical Society, P.O. Box 529, Wilmington, Ohio 45177.

Sufferings

Meetings, families, or friends may wish to send to Friends Journal the names of Friends and attenders who are in jail and prison or face hearings or other action for their beliefs. Information about writing, visiting, and otherwise supporting imprisoned Friends is available from Friends Coordinating Committee on Peace, 1520 Race Street, Philadelphia 19102.

RICK BOARDMAN, Acton Meeting, Massachusetts, has begun a three-year sentence in the Federal Prison, Lewisburg, Pennsylvania 17837, for refusal to perform mandatory civilian work. He wrote to his friends and family shortly before going to prison: "... Voluntary self-suffering is implicit in a philosophy that affirms all human life even when other humans act in inhuman ways or ways threatening to one's own life. ... Voluntary self-suffering can be joyous because it is the continuing affirmation of one's own life and the lives of other men at the same time that one is suffering, perhaps at the hands of others. It is a triumph over the kind of nonvoluntary or imposed suffering that undermines and weakens—not by eliminating suffering but by accepting it and recognizing its potential for deepening one's self-understanding, and strengthening one's sense of community with others. . . ."

SIX MEMBERS AND ATTENDERS of Albany Meeting, New York, spent fifteen days in the county jail for attempting nonviolently to prevent the induction of men into the military.

ROBERT W. EATON, Annapolis Monthly Meeting, Maryland: Federal Prison, Allenwood, Pennsylvania 17810.

FRANK FEMIA, an attender of Germantown Monthly Meeting, Philadelphia, is in the Federal Prison, Ashland, Kentucky 41101, for refusal of induction.

WALTER SKINNER, attender of Orange Grove Meeting, Pasadena: Federal Prison, Lompoc, California 93436.

RALPH SQUIRE, Morgantown Meeting, West Virginia: Federal Prison, Morgantown, West Virginia 26505.



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Announcements

Births

CADWALLADER—On April 22, in Philadelphia, a son, **MATTHEW LEONARD CADWALLADER**, to Leonard and Mary Ann Cadwallader. The father is a member of Yardley Monthly Meeting, Pennsylvania, and the mother, of Tokyo Monthly Meeting, Japan.

NEWTON—On May 3, a daughter, **MIRIAM NEWTON**, to Robert and Sabron Reynolds Newton. The parents are members of 57th Street Meeting, Chicago. The maternal grandparents, Willard and Sabron Reynolds, are members of Denver Monthly Meeting, Colorado.

Marriages

MACPHERSON-WEIGHTMAN—On May 16, in Arch Street Meetinghouse, under the care of Springfield Monthly Meeting, Pennsylvania, **PATRICIA A. WEIGHTMAN**, daughter of Melvin A. and Helen Weightman, and **DONALD W. MACPHERSON, JR.**, son of Donald W. and Elizabeth S. Macpherson. The father of the bride is a member of Haverford Monthly Meeting, Pennsylvania, and the bridegroom is a member of Springfield Monthly Meeting.

NISS-DEED—On May 23, in Fifteenth Street Meetinghouse, New York, **MARTHA LOUISE DEED**, daughter of Robert and Louise Deed, of Nyack, New York, and **JAMES FRANKLIN NISS**, son of Nancy Niss of Beverly Hills, California, and the late Stanley Niss. The bride and bridegroom are members of Fifteenth Street Preparative Meeting, New York Monthly Meeting.

WOODBIDGE-OSBORNE—On May 9, in Pleasant Street Meetinghouse, Worcester, Massachusetts, **RUTH FRAZER OSBORNE**, daughter of Mrs. Oliver M. Frazer, and **DR. PHILIP DUDLEY WOODBRIDGE**.

Deaths

EVES—On May 5, in Bloomsburg, Pennsylvania, Hospital, **PAULINE TRIVELPIECE EVES**, aged 79, widow of John W. Eves. She was a member of Millville Monthly Meeting, Pennsylvania, and of the Millville Garden Club. She is survived by a daughter, **Lois Geyer**, of Millville.

MCCLURE—Suddenly, on April 15, **FLOYD A. MCCLURE**, aged 72, author of *The Bamboos: A Fresh Perspective*. He lived for twenty years in China and for most of that time was professor of economic botany in Lingnan University. He was at the time of his death a botanist at the Smithsonian Institution and an honorary research associate at the National Museum of Natural History. He was a world-renowned authority on bamboo. He was on the Ministry and Counsel of Bethesda Monthly Meeting, Maryland. He is survived by his widow, the former **Ruth Drury**; two daughters: **Mrs. Peter Gregg**, of British Columbia, and **Mrs. Richard Simon**, of Baltimore; and four grandchildren.

MCDONALD—On May 6, in Paris, France, **GERALD D. MCDONALD**, aged 65. A member of Fifteenth Street Preparative Meeting, New York, he was chief of special collections in the research libraries of The New York Public Library. He had served the

library in various capacities since 1930. He wrote *Educational Motion Pictures and Libraries* and *A Way of Knowing*, an anthology of poetry. He was active in several library and historical organizations. He is survived by a sister, **Mrs. Willard T. Henderson**, of Whittier, California.

Coming Events

July

18—New York-Westbury Quarterly Meeting, Conscience Bay Meetinghouse, St. James, New York. 5:30 p.m., evening dinner meeting. Speaker, **R. W. Tucker**, "Discipleship versus Institutionalism," 6:30.

19-25—Northern California Family Camp, John Woolman School, Grass Valley, California. Write **AFSC**, 2160 Lake Street, San Francisco, California 94121.

19-26—Seminar on peace testimony of Quakers, Mennonites, and other religious groups, Grindstone Island, Portland, Ontario. Write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario.

26—Meeting for worship, 11 a.m., Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.

27-31—Gathering for All Friends, in Washington, D. C., National Conference of Friends on Race Relations. Details from **Jean Hunt**, NCFRR c/o Friends World Committee, 152-A North Fifteenth Street, Philadelphia 19102.

26-August 2—New York Yearly Meeting, Silver Bay, New York. For information, write **Miriam K. Brush**, 15 Rutherford Place, New York 10003.

31-August 5—Baltimore Yearly Meeting, Western Maryland College, Westminster, Maryland. Write to Yearly Meeting office, 17100 Quaker Lane, Sandy Spring, Maryland 20860. Speakers: **Ross Flanagan**, **Francis Hall**, **Edward Snyder**.

At Powell House, Old Chatham, New York 12136:

3-5—Folk Festival, with **Frank Warner**.

5-12—Family Camp, in Sycamore Area. Leaders: **Jack and Ethel Haller**.

12-15—Workshop: "Search for New Life and New Forms," **George Corwin** and **Young Friends of North America**, leaders.

At Pendle Hill, Wallingford, Pennsylvania 19086:

3-5—"Radical Discipleship," **Debby Haines** and **Geoffrey Kaiser**.

5-10—"Quakers and the New Morality," **Kenneth C. Barnes**.

10-17 (in two sessions)—The Community of Otherness: A Dialogue of Underground Churches and Communes," **Maurice Friedman** and others.

17-19—"Some Contemporary Poems," **William H. Matchett**.

19-26—"The Religions of Man," **Huston and Kendra Smith**.

26-31—"Intensive Journal Workshops," **Ira Progoff**.

August

23—Annual Meeting for Sufferings, Quaker Memorial, Shelter Island, Sylvester Manor (north side of Route 114, about one and one-half miles north from North Ferry). In case of rain, Union Chapel, Shelter Island. 3:30 to 4:30 p.m.

30—Meeting for worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania, 11 a.m.

At Powell House, Old Chatham, New York 12136:

2-16—Unstructured Quaker living.

9-16—Conference for one-parent families.

19-20—Encounter group and search for personal growth, led by **Joseph Havens**.

At Grindstone Island, Portland, Ontario, Canada. Write for details to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Ontario:

7-15—Seminar on nonviolence.

16-23—Seminar for high school students.

Yearly Meetings:

4-9—Kansas, Friends University, Wichita, Kansas. Write **Maurice A. Roberts**, 3011 Arnold Court, Topeka, Kansas 66614.

6-9—North Carolina (Conservative), Woodland, North Carolina. Write **George C. Parker**, George, North Carolina 27833.

6-9—North Carolina (FUM), Guilford College, North Carolina. Write **J. Binford Barlow**, 3402 Rockingham Road, Greensboro, North Carolina 27407.

8-9—Missouri Valley Conference, Pine Crest Camp, Palmer Lake, Colorado. Write **Edgar Palmer**, 2415 Winthrop Road, Lincoln, Nebraska 68502.

11-16—Oregon (Evangelical), Newberg, Oregon. Write **Dorwin E. Smith**, Box 624, Camas, Washington 98607.

11-16—Iowa (Conservative), Interfaith Spiritual Center, Colfax, Iowa. Write **Mary Autenrieth**, Paullina, Iowa 51046.

12-16—Iowa (FUM), College Avenue, Okaloosa, Iowa. Write **Lloyd Davis**, Albion, Iowa 50005.

15-20—Indiana (FUM), Earlham College, Richmond, Indiana. Write **Harold C. Cope**, Earlham College, Richmond, Indiana 47374.

20-23—Cuba, Oriente Province. Write **Maulio Ajo**, Banes, Oriente, Cuba.

16-20—Pacific, Saint Mary's College, Moraga, California. Write **Edwin A. Sanders**, 6208 Temple City Boulevard, Temple City, California 91780.

18-22—Wilmington, Wesley Woods, Wal-land, Tennessee. Write **James Terrell**, R. R. 1, New Vienna, Ohio 45159.

19-23—Canadian, University of Saskatchewan, Saskatoon, Canada. Write **Hugh Campbell-Brown**, Route 4, Vernon, British Columbia.

19-23—Illinois, Clear Creek, near McNabb, Illinois. Write **Clifford Haworth**, 921 North Rock Hill Road, Saint Louis, Missouri 63119.

19-23—Jamaica, Kingston, Jamaica. Write **Ronald Williams**, 11 Caledonia Avenue, Kingston 5, Jamaica, West Indies.

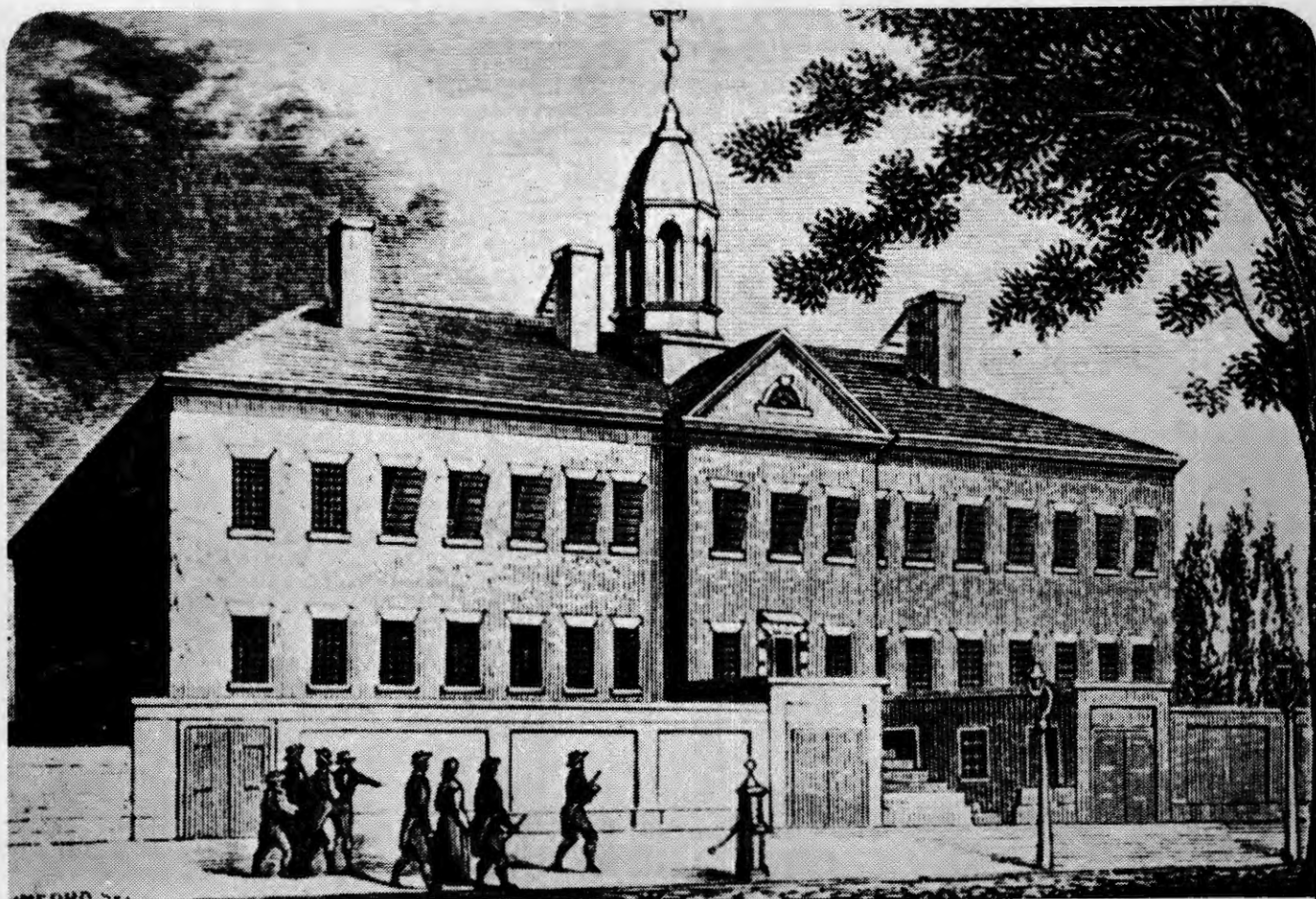
19-22—Ohio (Conservative), Stillwater, near Barnesville, Ohio. Write **Edward N. Kirk**, R. R. 2, Columbiana, Ohio 44408.

20-23—Lake Erie, Bluffton College, Bluffton, Ohio. Write **Flora S. McKinney**, 3451 Menlo Road, Shaker Heights, Ohio 44120.

20-23—Indiana (FGC), Waynesville, Ohio. Write **Richard P. Eastman**, Box 262, Yellow Springs, Ohio 45387.

25-30—Ohio (Evangelical), Malone College, Canton, Ohio. Write **Harold B. Winn**, R. R. 1, Salem, Ohio 44460.

For date and other details about Central Yearly Meeting, write to **J. Edwin Newby**, R. 1, Box 296, Noblesville, Indiana 46060.



THEN:

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