FRIENDS JOURNAL

Quaker Thought and Life Today

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OUR period has decided for a secular *world. That was a great and much-needed decision. . . . It gave consecration and holiness to our daily life and work. Yet it excluded those deep things for which religion stands: the feeling for the inexhaustible mystery of life, the grip of an ultimate meaning of existence, and the invincible power of an unconditional devotion. These things* cannot *be excluded. If we try to expel them in their divine images, they re-emerge in demonic images.*

—PAUL TILLICH

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Civil Disobedience—A Student View

(A report by Friends' Select School seniors)

ON three occasions early this spring, Friends' Select School in Philadelphia was presented with the gentle challenge of George Lakey, secretary of the Friends' Peace Committee. A most effective speaker, he was immediately popular, even with those who radically disapproved of his viewpoint. He attempted an explanation and defense of nonviolent civil disobedience, both as a social tactic and as an individual ethic, illustrating his talks with such profound examples as his own recent experiences in Albany, Georgia.

The resulting controversy was the most violent (figuratively) that the school has experienced in several years. Not only the student body but also the faculty split into pro- and anti-Lakey factions. For several days a constant informal debate went on between them. According to a poll taken several weeks later, when passions had cooled somewhat, the anti-Lakey faction maintained a distinct majority, although the impact of a new way of thinking had obviously caused many people to revise their positions.

The senior class was the only one in which a clear majority supported George Lakey's views. The seniors felt that civil disobedience was a legitimate and, in some cases, desirable method of achieving social change. This attitude was dependent upon the following points: that those engaged in civil disobedience break the law openly and be willing to accept the consequences of their actions; that in a democracy, where there is at least theoretical recourse to "equal justice," the nonviolent aspect of civil disobedience be strictly defined and maintained; that civil disobedience be reserved for "last resort" situations where normal legal remedies have failed.

Even under the above conditions, the seniors felt that there were only two purposes for which civil disobedience might justifiably be used. The first was to test or challenge specific existing laws in the courts. The second was to focus public attention on a particular situation in order to initiate or hasten its *legal* correction. Thus defined, civil disobedience has a normal and legitimate place in the evolution of a democratic society.

The saint is . . . a man or a woman who has become clear as to exactly what he wants of all there is in the world, and whom a love at the heart of things has so satisfied that he gaily reduces his cargo to make for that port. . . . The saint is one who begins with himself and with what he must do, not with denunciations of society and its wrongs. . . . He is acutely aware that all of the projected sins of society are present within himself. And with God's help he is concerned to begin from within, in Maritain's words, "to purify the springs of history within his own heart." . . . The saint knows sin for what it is because he knows it within himself. Yet the saint is not overcome by sin, for he knows the Light by which the darkness is revealed as darkness; and his trust is in that Light.

—DOUGLAS V. STEERE
in *On Beginning from Within*

FRIENDS JOURNAL

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Editorial Comments

"That Truly Desirable Character"

WHAT would Edward Hicks have thought to hear that a young Friend from his home-town Meeting had won the Prix de Rome for sculpture (as reported in the current JOURNAL's news notes) and that (as may also be seen in the news notes) a Friends' boarding school near his home had just dedicated a new building with special classrooms earmarked for music and dramatics?

Chances are that, despite his own devotion to art, he would have been deeply shocked; according to his *Memoirs,* quoted in this issue by Walter Teller in his "Painter of Peaceable Kingdoms," he felt a deep shame at his "excessive fondness for painting," which, he believed, "has presented formidable obstacles to the attainment of that truly desirable character, a consistent and exemplary member of the Religious Society of Friends." Fortunately for later generations, however, he was forced to depend for his income upon this talent he considered so unbecoming to a Quaker, "having been unsuccessful in every attempt to make an honest and honorable living by a more consistent business."

Friends' attitude toward the arts having altered perceptibly in the last century, it is likely that if Edward Hicks were living today his fondness for painting would not seem to him incompatible with being an exemplary Quaker; but it is also likely that, being obviously a sterling specimen of the anxiety-ridden, self-critical school of Quakerism, he would be finding something else to make him feel unworthy, such as his failure to live up to every possible implication of all the Quaker Queries.

This compulsion to feel unworthy—so common among Friends—is doubtless preferable to its opposite number, self-righteousness, but we sometimes wonder whether many of those who customarily make themselves miserable by doubting their fitness to be considered "exemplary Friends" may not have as little real basis for their self-doubts as Hicks had for his. Might Hicks have been a better artist if he had not always been worrying about what a disreputable profession he was following? Might modern Friends who keep distressing themselves about their lack of adequate spirituality or dedication be better Friends if they simply did the best they could with their available talents, recognizing that (as in the case of Hicks) time and history might be on their side?

In this connection we cannot help thinking of a tale told in the recent report of the supervisor of Philadelphia's Quaker Playground, which carries on a summer program for underprivileged children. One day last summer, in the midst of the clamor of children playing, she came upon Kenny, a thirteen-year-old who had been a regular at the playground ever since he was three. He was sitting, chin in hand, alone and absolutely still, obviously deep in thought. When she asked what was troubling him he explained that "When I was little I wanted to hurry up and get big. . . . I wanted it so much. Now that I am old, I wish I was little again. You have so much fun when you are young and little!"

Apparently Kenny, too, is joining the ranks of Edward Hicks's worrisome spiritual descendants.

Nonviolence in Transition

From India, traditional stronghold of nonviolence, comes a plaintive questioning of that doctrine's practicality in the form of a bit of light verse by Marjorie Sykes in *The Friendly Way.* After reciting the havoc created on a farm by rats in the rye, hares in the wheat, pigs in the potatoes, cutworms in the cauliflower, and so forth, she concludes by inquiring:

> So tell me, all ye pandits, in the name of common sense,
> *Can* a farmer implement "Nonviolent Defence"?

A more serious intimation that nonviolence is not as potent a force in India as it once was may be found in a communication to Chicago's 57th Street Meeting *Newsletter* from two members who recently returned from an extended Indian assignment for the American Friends Service Committee. "Militancy," they say, "has come with industrialization. Appeals to patriotism are seen everywhere. University students have compulsory military training. . . . The voices of pacifists can scarcely be heard in the land that gave us Gandhi."

Meanwhile in Japan, once the exemplar of militarism, arms production is now conspicuously absent, according to Norman Cousins, editor of *The Saturday Review,* just back from a Japanese stay. The Japanese people, he

writes, attribute their prosperity "precisely to the fact that they haven't had to pour their resources and their energies into non-consumer production. And they are worried today because of the possibility that Japan may have to follow the other nations in developing a large-scale arms program," as the United States has been urging them to do.

In such a topsy-turvy world of militaristic Indias and nonmilitant Japans, reminiscent of the puzzled-looking lions consorting with lambs in Hicks's peaceable kingdoms, is it any wonder that thirteen-year-old Kenny yearns to be young and little again?

Britain's New Outsiders

As if the churches in Great Britain did not have enough to worry about, with their marked decline in attendance, they now have added to their troubles by deciding to split their ranks. At the spring meeting of the British Council of Churches it was agreed that any member bodies (meaning Friends and Unitarians) who refused to "sign on the dotted line"—as the editor of *The Friend* of London puts it—"to a definition of Jesus Christ 'as God and Saviour' and as the Second Person in the Trinity" should be reduced from active membership in the Council (which they have enjoyed for twenty-two years) to mere associate membership.

Since *The Friend* is notable for the liveliness of its correspondence columns, it is not surprising that this decision of the British Council to emulate the World Council's earlier stand on unorthodoxy should have inspired a flood of letters from readers, none of whom seem to wish to see Friends adopt a conformist creed just in order to retain voting membership in the Council.

What wonderful people Christians might be if only they would devote less energy to splitting hairs and more to being Christian!

A Fable for Friends

By JAMES J. PINNEY

ONCE UPON A TIME in a city on a beautiful island far away in the western sea there was a Friends Meeting whose members shared a strange and wonderful vision. They realized with surprise one day that their coming together was bound by custom only as long as they thought of it so, and they decided to be free. Free to explore the inner frontier. Free to experiment with inner truths. Free to create new forms, new selves, new ways of growth and change.

They knew the inner frontier is limitless in space and time, less known than America before Columbus, fraught with dangers for the ignorant. But they guessed rightly that the wonders hidden there are more than worth the hazards on the way. They knew that inner truths are full of unexpected powers, but they were not afraid; they had an eagerness for the joys of discovery. They knew that creating is at once pure play and ultimate responsibility, but they were ready for both, for they had come from so many different races and backgrounds that they had already glimpsed the glory of loving all-inclusively.

It would be futile to try to trace the beginning. The earliest incident most of them remember was the evening a young mother spoke in Monthly Meeting with a gentle blend of determination and apology, declaring her intention to be "selfish" about the religious education of her children. She said she and her husband had decided to take turns spending the whole of Sunday mornings learning with their children how to see and how to listen, how to ask the real questions and how to be still . . . often by the sea or in the wooded hills, sometimes in lives portrayed in the world's great literature, sometimes in music and dancing. The idea had grown out of the unexpectedly rewarding results of an experiment in making their Sundays as different from other days as possible: radio and television left off and papers unopened until after the noon-day meal, a leisurely "special" breakfast, sacrificing efficiency for fellowship by doing all the chores all together—and finding them no longer chores. An older Friend wondered rather reprovingly what would become of the Sunday School, but no one tried to answer.

Some time later a sojourner spoke eloquently of the unique power of spirit he had experienced as a youth attending a remote Meeting where only fourteen Friends had gathered in a circle and had centered down to such profound communion that the two brief messages had seemed to be voices of the whole Meeting rather than of separate individuals. In the silence that followed, several members recalled similar depth and intimacy in the earlier years of their own Meeting.

Then later still a visitor from a distant country remarked that a Meeting minus its young people could never do more than mark time.

These were some of the seeds of the decision to be free; the harvest was a hundred-fold. How much can happen in a year!

The young mother's insight proved to be contagious. The answer-in-action to the older Friend's question was

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James J. Pinney and his wife, Jessie Loo Pinney, former students and staff members at Pendle Hill, are now resident couple at Friends Meeting House in Honolulu, Hawaii.

that the Sunday School simply ceased to exist, yet its spirit was renewed and transformed. The religious nurture of children under ten became again as in ancient times the heart and central theme of family life. And more, for the privilege of enjoying several hours a week with two or three children was shared with *all* the adults in the Meeting so that through this sharing of each other's children in each other's homes the values and tender joys of family became a new dimension of the Meeting itself.

There soon were other new dimensions. The children's tenth birthdays came to be accompanied by a kind of rite of passage into membership and participation in the Meeting, a climax of their home nurture long anticipated by both children and adults, and it was this new young element in the Meetings which brought about the great transformation from customary worship to spontaneous communion. Their enthusiasm brought an influx of new members, and their quiet insistence on the values of the small, intimate circle met the need to divide for lack of space by continuing the process and subdividing for improvement of function. Groups numbering between twelve and twenty used the Meeting House at different hours or met in each other's homes in outlying neighborhoods. Their ever-deepening ministries and silences grew through love and wisdom to be wholly communion, quickening every relationship, every aspect of their daily lives. It was also the student members who discovered that there are Friends among Buddhists and Jews, Taoists and Moslems, as well as among Christians, so the membership gradually included as wide a variety in channels of inspiration as in backgrounds of race and culture.

However, it was not so much in the outward forms as in the inner lives of the Meetings and their members that the great transformation was most evident.

Have you ever visited a hydro-electric plant? There is the distant sibilance of invisible rivers rushing through penstocks to turbines, the high steady whirr of perfectly balanced generators, all the flashing poetry of intricate machinery, the exciting pungency of ozone, the over-all sense of the miraculous in the whole symphonic translation from the mystery of gravity to the mystery of electricity, and beyond . . . along the gleaming cables cresting from tower to tower across the hills to light a thousand homes and cook a million meals, to serve at birthing and schooling, at working and wedding and healing and dying, used or idled at the flick of a switch, nerve and sinew of a civilization.

Island Meetings are like that.

They had been mere tranquilizers for their members, mild stimulants for occasional observers.

Now the places where Friends meet are the "power houses" of their neighborhoods.

Once upon a time. . . .

Letter from England

By Joan Hewitt

If you drive through London and its seemingly endless suburbs and then from new satellite town to satellite town in the Home Counties, or through the grimy industrial towns set end to end in the Midlands and the North, you begin to think that England has lost all its open countryside and small village communities, unless you land in a place like Charney Bassett.

But in this cluster of about a hundred houses, with a tiny all-purpose shop-*cum*-post-office and infrequent buses only four days a week, rural England still survives. Charney lies in the Vale of the White Horse, which was marshland in the days of our Neolithic forebears, who stayed mainly on the higher ground of the chalky Berkshire Downs; even today the lanes of the Vale are full of puddles in winter, and heavy rainfall may jeopardize the life of young lambs in the damp meadows, but as I write the roads are edged with feathery cow-parsley and the meadows are yellow with buttercups.

In 1948 Friends came to this peaceful spot to establish a center for conferences and quiet holidays in the ancient manor house of Charney. Later they added a new block on the site of the old tithe barn and named it after Joan Vokins, a seventeenth-century Quaker of Charney Bassett. "She was one that did truly fear the Lord," wrote her children, "and sought the prosperity of his precious Truth, above all the glory and honour of this world." She traveled overseas to bear a "faithful and living Testimony" as far as Barbados and "other parts of America."

The manor house goes back far beyond the birth of Quakerism, for it was built about seven hundred years ago when "the Manor of Cerney with Basset's land" belonged to the rich Abbey of Abingdon and helped to furnish it with victuals. It is solidly built, of gray stone, with a stone slate roof, and though the interior has been altered in the course of the centuries, two rooms in particular retain much of their original character. They are the undercroft and the solar. The former, used as a dining room, has a low wooden roof, deep window seats, and a surviving Early English lancet window. The solar, directly above, is now a sitting room, with unobtrusive but comfortable modern chairs and modern heating. The roof is high and vaulted; in winter a log fire crackles in the wide grate, but in spring crab apple blossom stirs in the breeze just outside the leaded panes and the starlings trample vigorously, with much twittering, in the eaves. One may fall asleep at night to the bleating of

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Joan Hewitt, one of the Journal's English correspondents, is assistant warden at Charney Bassett. For many years she was assistant editor of *The Friend* (London).

lambs and the occasional hoot of an owl, and be roused by the call of the cuckoo.

But what of the life lived in this somewhat idyllic setting? Are Friends justified in spending money to maintain it, and are the wardens and staff achieving anything worth while? For most of the individual guests the answer is, I think, "yes." Many of them are suffering from age or some other disability or are recovering from illness; others merely need a good rest. In Charney's atmosphere the sufferers are perhaps helped to bear their infirmities graciously, and the tired and sick gain strength to return to the busy world. Several join us at our Sunday meeting for worship and in our daily period of quiet following a reading. Some of them need (and receive) more than physical care—as, for instance, an alcoholic guest who is safe from temptatiou in this alcohol-free house and finds the wardens ready to lend a sympathetic ear to his troubles. Conferences of adults, too, seem worth providing for: Quaker committees, members of other churches, and teachers who snatch a weekend from their crowded lives in order to review their objectives and ways of attaining them.

The answer is perhaps more doubtful when we turn to the groups of students and schoolchildren who come for educational courses. We wonder if this ancient house, run by Friends, has any special significance for them. Most of the schoolchildren, young teen-agers, never have stayed in quite so grand a place before, and they try to live up to it by ringing their bedroom bells until they find that their action is not favorably received. They bring their own world of pop records most obtrusively with them.

The warden is usually asked to give a talk on Quakerism during their visit and, if the ice has been well broken by then, he is rewarded by questions—not so often on Quaker beliefs as on more fundamental subjects, such as the existence of God and why, if God does exist, he allows war and suffering. Their own beliefs, as far as we can gather, are very sketchy in most cases. With the older students, in addition to a session on Quakerism, there usually is also opportunity for frank discussion at meals and over coffee on a wide range of subjects, from religion to Britain's colonial policy.

And so we hope that our young guests take away with them new questions, if not new certainties, and that we who work in Charney Manor may refuse both to vegetate and to get bogged down in our daily tasks, bnt may keep alert to the needs of the world beyond our trees and meadows and to the possibility of service.

Learn as if you were to live forever; live as if you were to die tomorrow.

—Ansalus deInsulis

William Bacon Evans
(1876–1964)

By Carolyn W. Mallison

We are not sorry for thee, William.
Thee was always ready for the next adventure.
Thee has travelled too long in the ministry
To be ruffled by a mere journey out of time.

The heavenly assemblies have had to wait a long while
For thee to get around to them.
No doubt they need thee.
Thee will have an eternity to keep them salted and peppered
With thy wise wit
Lest their felicity lose its savor.
What with Angels and Archangels, Cherubim and Seraphim,
The glorious company of the Apostles,
The goodly fellowship of the Prophets,
The noble army of the Martyrs,
The blessed communion of the Saints,
And all the company of heaven,
What a field thee has for thy travels!

But what shall *we* do without the looked-for glimpse of thy arrowed head down Yearly Meeting halls?
Who now will give the children, young and old,
Subtle nails and paper paradoxes
Teaching agility and gentleness of mind through fingers?

What will fill the silence in the front benches at New York, Philadelphia, Richmond, Silver Bay,
Left by that old, apple-sweet voice catching us up in our conceits,
Making us laugh ourselves into wisdom?

Oh, no, William; our sorrow is not for thee.
It is for those who must now make do with memory
And hearsay;
It is for our children who will look for thee
And the children yet to come who will not have thee to remember:
It is for ourselves.

OUR first business in life is to let our clamlike shells be opened, to let ourselves be worked upon by the Spirit; then we become channels through which the Spirit may flow to others. . . . All aspects of life are holy; let us take care not to draw any sharp lines between secular and spiritual life.

—Philadelphia Yearly Meeting, 1963 Proceedings

Painter of Peaceable Kingdoms

By WALTER TELLER

This vignette of Edward Hicks, early-nineteenth-century Quaker artist whose primitive paintings have been gaining increasing renown in recent years, is excerpted from Walter Teller's book, AREA CODE 215: A PRIVATE LINE IN BUCKS COUNTY *(Copyright © 1962 by Walter Teller), published by Atheneum, New York, in 1963. It is reprinted here by special permission of the author and the publisher.*

"I WAS born in the village of Attleborough, Middletown township, Bucks County, Pennsylvania, the fourth of the fourth month, called April, 1780," Edward Hicks, Quaker painter, wrote. Attleborough [is] the present-day Langhorne. . . .

Edward, son of Puritans, was a Hicks on both sides, his grandfathers having been cousins. One a judge, the other a colonel, in the War of Independence both were loyalists. Thus when the war ended, Edward's young parents, Isaac and Catherine Hicks, found themselves stripped of position and money. In 1781, soon after Catherine's father went into exile, and when her son was not yet two, she died . . .

Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Va.

After his mother's death, a colored woman, a former servant of theirs but now forced to work where she could, tended Edward. But then presently a friend of his mother's, Elizabeth Twining, wife of David Twining, a prospering Quaker farmer, came to see him. She decided to take Edward to her farm near Newtown, and raise him among her children. Edward's father agreed to pay David Twining board for the boy. And so it happened that Edward Hicks, born a Puritan, grew up a Quaker.

In 1793, when he was thirteen, his father bound Edward apprentice to William Tomlinson, a coachmaker in Attleborough. Edward learned to draw and letter, grind colors, paint and varnish. When his apprenticeship ended seven years later, Edward Hicks set up on his own as a sign and house painter. Soon he was furnishing signs for taverns. For this work his favorite subjects were "General Washington on Horseback," "The Signing of the Declaration of Independence"; above all, "William Penn's Treaty with the Indians." . . .

In 1803, when he was twenty-three, Hicks joined a nearby Friends Meeting. . . . In 1811, when thirty-one, he became a Quaker minister and then, because he did not think painting the right kind of work for a preacher, he gave it up—turned his back on his genius. He borrowed money, bought land north of Newtown, became a farmer and promptly failed.

Hicks next moved himself, his wife and growing family to Newtown, in those days a place of 982 persons, "every tenth house a tavern, and every twentieth one of bad repute," as he later described it. He helped organize the Newtown Friends Meeting and at its opening session was first to speak. His text: temperance and slavery. At the same time he wisely returned to his trade. He had debts to repay, as well as a house to build. The simple fieldstone house he designed and constructed can still be seen at the corner of Penn and Congress Streets, across lots from the meeting.

As a minister, Hicks took an active part in the quarrels then agitating many Friends and which, in time, were to lead to the schism between orthodox Friends and followers of Elias Hicks, Edward's cousin. In 1819 Hicks started out on horseback through New York and Canada, visiting various meetings on missions of harmony and succeeding only in stirring up further dissension. The next year he painted the first of his "Peaceable Kingdoms," portraying on canvas the peace and love he could not find in meeting. The snbject derived from "The Peaceable Kingdom of the Branch," an engraving by Richard Westall, which then was a popular illustration for Isaiah. . . .

For the next thirty years Hicks painted "Peaceable

Kingdoms," more than a hundred of them, holy mountains inhabited by the creatures Isaiah spoke of in Chapter 11, and rather different from any that ever existed. Troubled-looking lions, leopards prostrate as rugs, red-mouthed bears, enormous oxen with lyrelike horns, fat cows, wolves with tongues hanging out, sheep and lambs, children and many a cockatrice—the fabulous serpent hatched by a reptile from the egg of a cock—all appear in the paintings. Also, except in earliest versions, William Penn and the Indians, for now Hicks broke from the Westall model and brought together his most urgent themes. In the Holy Experiment, as Penn called his New World project, Hicks saw the potential culmination of Isaiah's vision of heaven on earth. More than forty "Peaceable Kingdoms" are extant and no two duplicate each other. In some, in the background, you see what looks like the Delaware Water Gap, in others a scene along the Neshaminy Creek. What you see most of all are ideals such as men now distrust. They do not seem psychologically sound.

While, among Friends, dissension grew warmer, Hicks himself taking an active part, his "Peaceable Kingdoms" became more serene. In 1827, when the break between the two factions occurred, Hicks gave up the orthodoxy of his foster parents and followed his cousin into what came to be known as the Hicksite branch of the sect. "Peaceable Kingdoms" of that period carry vignettes of lambs and doves in the borders; some display the words Innocence—Meekness—Liberty, well lettered and in four languages. Others show Quakers bearing a banner on which the painter inscribed "Peace on Earth and Good Will to Men."

It was, however, the "Peaceable Kingdoms" and the Bucks County farm scenes Hicks painted from age fifty on that won him his place as a very great primitive painter. Indeed, it was in the last four years of his life, when he was approaching seventy, that he produced his magnificent farmscapes. Though reminiscent of actual farms in lower Bucks, they are really farms such as never were; they, too, are kingdoms of peace. Nursing ewes with lambs, the kind that consorted with lions and tigers in "Peaceable Kingdoms," reappear in the aging painter's recollections of his childhood home. . . .

In later "Peaceable Kingdoms" the lion remains on his feet . . . as though even in that idyllic setting the lion could not bring himself to lie down by the lamb. In his furrowed brow and desperate eye, one sees conscience struggling, for despite all the good will in the world, if you have the heart of a lion, it goes against nature to try to conform to the lamb.

Look at the portrait of Edward Hicks painted by his young cousin, Thomas Hicks, when Edward neared sixty, and you see in those blunt, tense, emotional features the very same look that you see in the face of the lion. Unconsciously or deliberately, Edward Hicks painted his lions in the image of his anxieties. . . .

"My constitutional nature," Edward Hicks wrote in his *Memoirs,* "has presented formidable obstacles to the attainment of that truly desirable character, a consistent and exemplary member of the Religious Society of Friends, one of which is an excessive fondness for painting, a trade to which I was brought up, being connected with coach making, and followed the greatest part of my life; having been unsuccessful in every attempt to make an honest and honorable living by a more consistent business. . . ."

In a letter dated 18 April 1846, Sarah, Hicks's second daughter, wrote her younger sister . . . : "Father . . . is so mnch interested in his new painting. He says he thinks he is a much smarter workman than Noah, he has completed his ark in so much shorter time." . . . However, on the very same day he joked with his daughter, Hicks wrote these words: "Diligent in business if not fervent in spirit . . . I have no works of righteousness of my own; I am but a poor old worthless insignificant painter."

On 23 Augnst 1849 Edward Hicks died in bed in his Newtown home. In concluding his *Memoirs,* he noted: "But I am writing too much and saying too little, and had better mind my own business, which if I am not mistaken is to . . . bear a simple, child-like testimony to this mercy and goodness . . . which will subject me to be pitied by the wise and prudent of this world, as a fool, or ridiculed as an enthusiast; my doctrine considered madness, and my end without honor. Yet I would not part with this child-like belief . . . for ten thousand times ten thousand worlds."

A Fallow Year

By Alice M. Swaim

On every soul there falls a quiet time,
A fallow year when all the landscape lies
Entranced and motionless, with no surprise
To stir the dormant dream to spiralled climb,
No flash of glory, uncontained by rhyme,
No interlude of rapture that defies
Gray unrelieved monotony of skies,
Or startles bells beyond their ordered chime.

It is a time to gather strength and dream
Of daring Alps and avalanche again,
In quest of that mysterious far place
That is the purpose and enduring theme
To lure the mind and destiny of man
With flashes of unutterable grace.

UN Experiments in Peacekeeping

By ROBERT H. CORY, Jr.

QUAKERS, in confronting governments, must sometimes be conscientious objectors, saying "nay" to policies which deny the principles of love and human dignity. But they also say "yea": their positive peace witness may be one of reconciliation, dealing creatively with existing conflict; it may also be a search for reforms and for new political institutions which promise to make violence and war impossible.

Often Quakers have faced a conflict between the role of prophet and that of reconciler. Some, feeling called to absolute pacifism, have largely withdrawn from the world of political compromise; others have felt the need to make political choices which, however morally imperfect, lead in the direction of peace. Duncan Wood writes in *Building the Institutions of Peace* that "There will be times when we can proceed through level fields of compromise toward the goal of agreement only to find ourselves confronted by some Rubicon at which choice has to be made between the successful outcome of negotiatious and the maintenance of cherished principle."

Such a dilemma was faced by Friends when they found in the League of Nations Covenant articles envisioning the use of war to enforce international decisions. Again, in the framing of the UN Charter, many Friends protested the provisions for major military enforcement action—provisions used in 1950 to put the Korean War under the UN banuer. And in the negotiations launched in 1962 for general and complete disarmament, some Quakers have judged the proposals for an international army, possibly equipped with nuclear weapons, to be morally wrong, practically infeasible, and politically unwise.

Therefore, Friends today are searching for alternatives to armed conflict as a way of regulating relations betweeu nations. The United Nations has been experimenting with such a method during the past decade. The UN army envisioned in Chapter VII of the Charter as an instrument for "waging war for peace" has not materialized, but rather there have developed various types of UN *presence* to prevent and to control outbreaks of violence. These experiments, sometimes but not always involving small military contingents drawn from nations other than the great powers, are experiments in conciliation rather than in coerciou or punishment. The military element in the dispatch of UN troops to supervise a ceasefire is incidental to the diplomatic purpose of freezing a conflict so that the processes of negotiation may operate.

Soldiers in UN uniform have no enemy and are instructed to go to great lengths to avoid the use of arms. True, they retain "the right of self defense," which permits them to engage in combat in emergency. But for both diplomatic and military reasons, the numerically inferior UN units cannot afford to engage in combat; on many occasions they have used nonviolent methods. In some cases, where contributing nations have been able to spare appropriately trained policemen, UN forces have carried out dangerous missions without bearing arms.

Toward a Permanent UN Peace Force?

Because UN peacekeeping is a diplomatic rather than a military instrument, it must be tailored to each specific crisis. Each occasion for UN intervention has iuvolved a unique combination of personnel and equipment, varying from a single diplomat to (in the case of the Congo) a force of nearly 20,000 men. The types of crises are so varied that advance planning is difficult. When the UN exercises administrative authority (West Irian) or supervises a definite cease-fire line (Kashmir, Palestine), the execution of responsibility can be relatively free from the dangers of combat. Far more difficult is the field operation in the midst of civil war (Katanga, Cyprus), where the UN may be viewed as a threat to the position of one faction or another. Iu chaotic and fluid situations (such as the Congo) rapid policy adjustments, which must be made in the field, may alienate governments participating in UN peacekeeping.

Therefore, there seems to be little diplomatic or financial possibility that in any near future the UN will be equipped to recruit, train, and maintain its own troops. Nor does there appear to be any possibility of establishing a true "peace corps" of volunteers specifically trained for nonviolent confrontation. Rather a system has developed under which neutral nations earmark contingents —in some cases, regular army units; in the case of the Scandinaviau nations, units of volunteers. So far efforts to give special training to these earmarked contingents have been only rudimentary.

This promising peacekeeping method cannot be applied in many dangerous conflicts because UN forces cau be sent only when authorized by the General Assembly or the Security Council and when accepted by the nation on whose soil they operate. Since the big powers have either a legal veto in the Security Council or a *de facto* veto in the General Assembly, UN peacekeepiug works best when there is an agreement of the great

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powers on the need to avoid a confrontation. There are no UN troops today in either Berlin or South Vietnam.

Who Pays and Who Controls?

When there is no great power agreement, the problem of financing UN intervention threatens to undermine the very base of UN authority. The various financial improvisations (outside of the regular UN budget) for operations such as those in Suez and the Congo have been the subject of controversy out of all proportion to the amounts involved. Behind the controversy lies the crucial question of who shall control the conditions under which UN peacekeeping forces operate.

Though some persons have suggested the need for independent resources for UN peacekeeping, raised by voluntary contributions of nations and individuals or by some type of international taxation, such a policy wonld not be without great dangers: a majority of nations, not those with fundamental interests in the settlement of the conflict, could involve the UN in operations which might undermine rather than promote its authority. A more fundamental answer to the minor costs of such UN operations might be a negotiated compromise among the great powers which would provide techniques for assuring that peacekeeping forces would operate under guarantees against their misuse and would also provide a long-range plan for equitable sharing of financial responsibility.

Until some such agreement is achieved, the UN will be restricted both in the number of situations with which it tries to deal and in the adequacy of resources to fulfill its commitment.

Though UN peacekeeping is not yet adequate to deal with all conflicts, the accumulated experience of these experiments in the limitation of violence is pointing toward ways whereby conflict can be handled in a future world order in which nations are more willing to accept international intervention. These techniques can find increased use only as nations develop increased *will* for peaceable settlement of disputes. For instance, given the will to peace, it is not beyond the UN's constitutional capacity to undertake border patrol in disputed areas *before* violence breaks out. A moral barrier, not an overwhelming force, could be used in Malaysia and even in Berlin. A somewhat more difficult use of peacekeeping forces would be demanded on the borders of Southern Rhodesia or the Portuguese territories in Africa, for intervention would have to bring some promise of justice for African majorities.

A further step might be giving the UN the responsibility of assuring that any disarmament agreement will not be violated. Here again, it is not a matter of overwhelming force to be used against a violator. Relatively small UN peace forces, guaranteed access in case of any complaint, could move rapidly to any weapons installation which, according to international investigation, is in violation of the disarmament agreement. To challenge this moral interposition, a state would have to bear the responsibility of destroying the political consensus on which disarmament must rest and of initiating a costly and dangerous rearmament race.

Quaker Responsibilities

In advancing such ideas in the arena of public debate, Quakers can challenge the idea that peace can be based only on the military foundations of an international armed force capable of defeating in combat any "aggressive" state. In doing so they must continue to put emphasis on the building of a sufficient community of interest to sustain a world society in which massive force is not needed to preserve law and order and to protect minority interests. Yet the persistence of specific conflicts does call for interposition of the type of moral barrier which UN peacekeeping forces may provide.

In the meantime, Friends could encourage the development of a small but highly skilled staff at the UN to prepare against possible emergencies and to train personnel for dealing with crises. Since it seems probable that reliance will be put on manpower from the smaller, more neutral states, Friends may want to encourage in those states initiation of earmarked plans that would envisage the development of "peacekeeping corps" of men trained for international responsibilities.

For Friends who see in UN peacekeeping a promise of nonviolent solutions to the threat of war one task could be to develop knowledge and understanding and to communicate this knowledge and understanding to others. (Few international problems have been so obscured through misunderstanding as the question of UN intervention.)

Next might come testimony to those in position of authority. Here the need can be urged for a basic rethinking of government policies: serious planning for a warless world. From such rethinking could come stronger governmental support for negotiating an agreed-upon system for the use and control of peacekeeping forces and for their financing. Governments might also undertake a deeper exploration of possible UN mechanisms for enforcement of disarmament agreements.

Behind all these efforts for dealing with international violence should be the effort to increase the moral authority of the UN, both as a diplomatic instrument and as an instrument for social justice. If the UN is seen as a peacemaker as well as a peacekeeper, then the occasion for the threat of violence may be gradually removed.

What About Irish Friends?

By HELEN F. CAMPBELL

DURING my recent extended visit in the United States I was asked many questions about Irish Friends. For example, "Do Friends in the North of Ireland belong to London Yearly Meeting?" This article attempts to give an answer to this and to some of the other questions.

For centuries Ireland was a conquered country whose native Roman Catholic people never had accepted conquest. By 1922 she had gained her independence, but not as a united country. Twenty-six counties in the central and southern parts, plus Donegal in the Northwest, became the Irish Free State, which since 1949 has been a republic outside the British Commonwealth. The remaining six counties, known as Northern Ireland, continued as an integral part of the United Kingdom, with some measure of autonomy. A long, wiuding border separates the two parts, aud only certain roads, on which customs posts are stationed, are "authorized" for motor traffic. All who travel by train from one part of Ireland to the other must pass through the customs. (Few Friends ever have any difficulty with customs. In the Republic the main thing looked for is obscene literature, and in the North spirits and cigarettes.)

Many of the present Protestant families came to the North during the Plantation of Ulster early in the seventeenth century, when the native Catholics were driven from their lands and gradually pushed toward the mountains and the bogs. The English and Scots became the well-to-do ruling class. With certain notable exceptions they represented strongly puritauical attitudes and standards of behavior and a determination to hold on to a policy of "no surrender" to Rome. Bitter antagonism between Protestants aud Catholics has beeu the keynote of Northern Ireland, and the "powers that be" have tried to prevent the Catholics from increasing their proportion of one-third of the popnlation. In the last year or two there have been indications in some quarters that barriers of suspicion aud intolerance are beginniug to break down, and some Catholics and Protestants are meeting and listening to one another. (In the worlds of business and of sport there has always been a certain amount of cooperation.)

After the act of 1922, when Southern Ireland became independent, a large number of Protestants left the conntry. Now only five or six per cent of the Republic's popnlation are Protestants, and these live peacefully beside their Catholic neighbors. The Constitution of the Republic gives to the main Protestant churches (including the Society of Friends) full freedom to worship and to educate their people. Throughout the whole of Ireland Protestants and Catholics have their own schools. The governments of both Northern Ireland and the Republic pay all elementary teachers' salaries according to fixed scales, and the greater part of the salaries in secondary schools.

Quakerism began to take root in Ireland when William Edmundson came from England to the North of Ireland in the middle of the seventeenth century. He travelled widely and was joined by other Friends. The Society expanded and strengthened, but over the years there was constant emigration of Irish Friends to North America, and now there is only a small remnant (under 2,000 Friends) of what was once a large Quaker community with many more Monthly Meetings than there are at present. The seventeen Meetings which still take place regularly are in Dublin, Waterford, Cork, Belfast, aud, with two exceptions, in a line running west of Belfast and south of Lough Neagh. All these Meetings are unprogrammed.

Ireland Yearly Meeting, to which all Irish Friends belong, is usually held in Dublin during the first few days of May. Dublin young Friends make valued contributions to the gatherings, and their paper, *Irish Young Friends Quarterly,* is an interesting and often challenging production. The still younger Friends meet each year in their own Junior Yearly Meeting and send in a report to the main Yearly Meeting. Friends look forward to this report, which in recent years has indicated a lively interest in the Society, much common sense, and flashes of insight. Ireland and London Yearly Meeting have bonds of friendship and common interests. They exchange representatives, and the Friends Service Council is a joint service.

There are four Friends' schools in Ireland: Newtown in Waterford; Rathgar Junior School in Dublin; Drogheda Grammar School, north of Dublin; and Friends School, Lisburn, near Belfast.

A small private meutal hospital, situated in Dublin, is under the care of a committee of Friends, and plans are on foot for building a Home for Elderly Friends.

Irish Friends have hesitated to make any official statements regarding the religious, political, and social issues which from time to time have torn their country, but there always have been a few individual Friends who have worked publicly for reconciliation and justice. Others

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Helen F. Campbell, an elder of South Belfast Meeting, Ireland, retired in 1960 as Senior Lecturer in Education at the State Training College of Northern Ireland.

have rendered service at times of suffering; often they have been helped by American Friends. In the last five or six years several Friends have taken a leading part in organizing an annual conference which is sponsored by the Fellowship of Reconciliation (Northern Ireland) and the Irish Pacifist Movement (Dublin). This conference is held in either the North or the South, and Catholics and Protestants from all over Ireland meet to discuss and meditate and to seek together for better understanding of the country's issues.

Within the Society of Friends in Ireland, as in some other countries, there are fundamental differences in theological beliefs and in the language used to express religious convictions. At times this leads to severe tension in some Meetings, but, frnstrating and painful as these differences are, it is acknowledged that through them we have learned toleration and self-discipline. Real unity does exist among Irish Friends—a nnity which is rooted in warmth of affection for one another and in search for the same goal.

Children and Silence—Outer and Inner

By Mary Hannaford

THE first fifteen minutes of meeting for worship, in which the children participate, should be as much the concern of the Religious Education Committee as the forty-five minutes of classes, for here the children experience Quakerism at first hand. I find myself sometimes giving in to the temptation to regard the first fifteen minutes of worship as an interval to be sat through until the children leave, when the adults can settle down and worship. At the risk of stating what may be obvious to more experienced members of the Meeting, I would like to express my personal concern that these fifteen minutes be approached by all of us as deeply important. This concern comes from thinking about my experiences in sitting with my children in meeting over the years. I think now that often I reacted to them in ways that were wrong.

Exterior silence—an absolutely still room—is pleasing in itself and helps us to seek interior silence. But exterior silence should never be a necessity for our worshipping, but a by-product—something that grows out of inner silence. In fact, just exterior silence can be a hindrance to spiritual silence. We may find it so soothing to our nerves and so delightful that we mistake the peace of our senses for the peace of our souls.

We hear of the great spiritual power of meetings in the early days of Quakerism. In those days women had more babies than we do now. I find it hard to believe that those babies and small children sat perfectly still in meeting any more than ours do. The older children may have been conditioned to greater onter self-control, bnt I really wonder if there were no shuffling feet and prattling babies and occasionally langhing children. I wonder if, rather, so many adults were communing with God that a collective inner stillness encompassed all these sounds and made nothing of them—or even rejoiced in some of them, expressing, as they do, the presence of life, which is holy. This inner stillness may have been commnnicated powerfully to the children.

I do not think we need to make any special effort to give verbal messages for children. What a surprising and revolutionary experience it must be for many of them to see grown-ups sitting still without saying anything! When spoken messages that have special meaning for children come naturally, of course we are thankful for them.

Sometimes one sees a mother in meeting who seems uneasy becanse her children are noisy. Of course there are times when a child may be crying in some kind of distress. And sometimes a child will deliberately behave disturbingly because he is angry at having to sit in meeting. (This is one reason why I do not think any child should ever be required to go to meeting. Other parents may not agree.) We all recognize these as being cases when a child probably should be taken out of meeting. But I hope we will encourage mothers of small children, who often have few minutes in the week to call their own, to feel that here in meeting is a place where they can seek God freely and that the meeting looks on their children with love.

Our children owe much to those faithful ones who help all of us by the steadfastness with which, from the first moment of meeting, they forget themselves and seek God. None of us in meeting can give our children a greater gift than this.

Mary Hannaford is coordinator of the Religious Education Committee of 57th Street Meeting, Chicago. This is a condensation of her committee's report to the Meeting.

A Friend who is a biologist always "speaks to my condition." In meeting for worship the new life of spring repeatedly came into our thinking. After meeting I asked our Friend about the cause of the sudden change in the male goldfinch from the drab colors of winter to his brilliant summer-time yellow. An inner light-meter, he said, influenced by the longer daylight reaching the bird's eyes, activated the pituitary gland, which in turn released . . . well, a biochemical mystery. But, as always, the meaning of what he said was quite clear: more light, lively inner activity, then a startling beauty. When the Light really dawns inside our Quaker-gray go-to-meeting clothes . . . but there's another mystery!

—Moses Bailey

Book Reviews

ISAAC HICKS, NEW YORK MERCHANT AND QUAKER, 1767-1820. By ROBERT DAVISON. Harvard University Press, Cambridge, 1964. 217 pages. $4.75

After spending some time on Long Island in 1815 and visiting among wealthy New York Quakers who had retired there, John Comly wrote, "I lament the consequences which too often result from wealthy citizens settling in country places among plain Friends, and supporting an appearance of grandeur, and what is called polished life"; but he hastened to add, "Our valued friend Isaac Hicks, although very wealthy, is very much an exception to these remarks. . . . [There is] much plainness, and simplicity, and moderation in his house, furniture, carriage, and deportment. . . . This family is an example worthy the imitation of Friends retired from city life, and lucrative business in towns, to settle in country places."

Isaac Hicks, raised on his father's farm, went to New York City in 1789 to enter upon a mercantile career. With $1000 loaned by his father, he went into the dry goods business. Later he became a shipper and commission merchant, and finally an international trader. His ships sailed to England, France, Russia, and the Scandinavian ports. Having accumulated a modest fortune, he retired to Long Island at the early age of 38 to spend the remaining fifteen years of bis life in Westbury, where he entertained many "visiting Friends." Several of these—including his cousin Elias Hicks—he accompanied on their journeys. He served on innumerable Meeting committees and was an Elder and Clerk of his Monthly Meeting.

Robert Davison, who has made a careful study of ledgers, journals, books, and letters, points out that Hicks was successful because he held fast to Quaker business ethics and because he was aided by Friends in the Eastern States and by other such merchants in England and Ireland. All Friends, especially businessmen, will enjoy this study. BLISS FORBUSH

PRISON: A SYMPOSIUM. Edited by GEORGE MIKES. Horizon Press, N. Y., 1964. 215 pages. $4.95

Far from being the solemn treatise on penology that its title may suggest, this is an engrossing report of the experiences —physical, spiritual, and psychological—of seven men and one woman who have been held in institutional confinement. Of the eight, only one was imprisoned for a criminal offense, and two were not actually prisoners, but patients: one in a mental hospital and the other in a tuberculosis sanitarium. The other five were political prisoners: one in a Nazi concentration camp for Jews in Germany, one in Communist Hungary, one in a Japanese prison camp during World War II, one (Arthur Koestler, the famous author) in the Falangist prisons of Spain's civil war, and one (Jawaharlal Nehru's sister) as a young disciple of Gaudhi during the days of British rule in India. Three of the political prisoners barely escaped execution.

All of these ex-prisoners answer in their own widely differing ways such questions from the book's editor as "How does it feel to be caged?" "What did you learn in prison?" and "What about your adjustment to normal life after returning to the outside world?" That their self-examination has produced fascinating results goes almost without saying. "As your stomach shrinks," writes one of the half-starved ex-prisoners of war, "your mind grows," and certainly all the contributors reveal an exceptional mental depth, whatever may be the multiple scars they bear from their searing prison experiences.

This is recommended reading. F.W.B.

SYSTEMATIC THEOLOGY. *Volume III: Life and the Spirit; History and the Kingdom of God.* By PAUL TILLICH. University of Chicago Press, 1964. 434 pages. $6.95

The world of theology and the Protestaut Church in general will consider this third and final volume of Tillich's *Systematic Theology* an event of historic importance. It deals with the ultimates of man's existence in history, with the Kingdom idea, and with eschatological problems. All of Tillich's writings have broadened the scope of theological thinking to encompass philosophy, cultural sociology, psychology, psychoanalysis, and art. This display of knowledge is impressive, but the author does not indulge in intellectual acrobatics. He rightly believes that all these disciplines foster an enriching interchange of ideas. Religion must confront the culture in which it finds itself placed. That such an encouuter is apt to disturb any set order of belief or some hallowed sentiments is only too clear.

This volume affords to Friends many more stimulating moments than the preceding ones. Yet the entire trilogy is a landmark of Protestant thought at its best. Now that the demand for renewed theological thinking is stirring laymen as well as theologians (as we can see from the work of Bishop Robinson in Protestantism and from the critical thonghts of Karl Rahner and Carl Améry in European Catholicism), no one seriously interested in the ecumenical movement should fail to become acquainted with this work.

WILLIAM HUBBEN

THE LAST TITAN: *Percival Farquhar, American Entrepreneur in Latin America* (Hispanic American Report). By CHARLES A. GAULD. Stanford University, Calif., 1964. 434 pages. $5.00

The story of Percival Farquhar's career in Latin America is fascinating reading. Charles A. Gauld, former Washington (D. C.) Friend now living on the West Coast, brings into dramatic relief the energy, enterprise, and vision of this Pennsylvania Quaker empire builder, and one thinks nostalgically of an earlier age, when great games were played for high stakes, great deeds were done, and even failures were of gigantic proportions. Farquhar's dreams left economic development in their wake, his genius brought material progress to Cuba, Guatemala, Paraguay, and Brazil, and the pattern of operations like his led ultimately to grave political problems for the United States.

Capitalist Farquhar promoted the "civilizing mission" of capitalism at its best. That the system itself may have had flaws or have been resented by local nationalists as a threat to

their sovereignties was no fault of his. Perhaps his very effectiveness defeated him in the end. Economic development, as we know it today, is a far more complex process than the mechanical one of mobilizing capital, labor, resources and management to take advantage of a market opportunity.

Students of international relations will find here a documented case study, while those whose major interest is economic development are offered a sympathetic history of the role of the genuine entrepreneur of high type.

Farqubar is clearly a hero to Gauld. But who does not thrill to read of his exploits in trying to tame the Amazon jungle, populate vast areas, develop a Brazilian cattle industry, tie Brazil together, link oceans with railways, build a modern metallurgical industry, and between times, take a giant's plunge in Wall Street? Such things were possible for men of ideas, charm, and forceful personality; for them the world was to conquer. Farquhar staked out for himself a large piece of the world and acted responsibly according to the standards of the time. One cannot help admiring the man Charles Gauld has recreated; one can only urge others to read *The Last Titan.*

JOHN P. HOOVER

THE DEAD SEA SCRIPTURES. By THEODORE H. GASTER. Revised and enlarged paperback edition in English translation. Doubleday, Garden City, N. Y., 1964. 420 pages. $1.45

An invaluable aid to every student of Scriptures and New Testament times, this scholarly work is a masterpiece of literary research and a worthy and valuable adjunct to the library of every Bible class teacher and First-day School. It contains a thorough translation and revision of the Hymns (a worthy companion of Bible Psalms), as well as additions to the introduction and to the sections devoted to sources, analytical index, and Biblical quotations and parallels.

WILLIAM M. KANTOR

THE POPULATION CRISIS AND THE USE OF WORLD RESOURCES. STUART MUDD, Editor. Published for the World Academy of Art and Science by Dr. W. Junk Publishers, The Hague, 1964. 562 pages. $9.50

This handsome volume, of which a widely known Priuceton (N.J.) Friend, W. Taylor Thom, Jr., is one of the associate editors, is a library about the fact of increasing population and its related problems, such as how to try to discover, conserve, and develop the natural resources needed to maintain the population. Among the authors of the forty-four contributions are W. Taylor Thom, Jr., George W. Cadbury, 3rd, Bertrand Russell, Julian Huxley, Brock Chisholm, Eugene R. Black, and Frederick Osborn.

The World Academy of Art and Science is concerned to make knowledge available about population trends, to examine possibilities of finding and applying methods of controlling population increase in a socially useful way, and to investigate possibilities and necessary conditions for conserving and increasing the natural resources needed to support increasing population.

The theme of this impressive anthology is, in fact, the title of the paper by Professor Hudson Hoagland, "The Unit of Survival Is the Human Race."

The longest paper, and one of the most important, is that by W. Taylor Thom, Jr., on "The Discovery, Development, and Constructive Use of World Resources." Professor Thom believes that the human race can support itself if it will act sensibly and decently.

The range of topics discussed in this volume suggests not only the seriousness of the problem but also the possibility of several sorts of useful ways of seeking solutions.

An American edition is expected shortly from the University of Indiana Press. R. R. W.

SCHOOL DESEGREGATION: DOCUMENTS AND COMMENTARIES. Edited and with an introduction by SENATOR HUBERT H. HUMPHREY. Crowell, New York, 1964. 314 pages. Paperback for schools, $2.50

As a teacher of Negro youth for many years, I am delighted with this book—an armory of intelligence and insight. Youth's hope for a good life depends upon our understanding. Senator Humphrey reminds us that we are the cause-bearer of the free world, and that "that world is being challenged by the world of slavery."

The account starts with the cases that implement our Constitutional liberty. I am grateful for the part on psychological considerations, for we must know in depth the distress, and also know the potential for change, when men understand that (in the words of Yale's Charles Black) "segregation as we know it is inequality."

If a supplement were added, I'd suggest Martin Luther King's *Letter From a Birmingham Jail* and President Kennedy's address on our moral imperative.

SAM BRADLEY

RICHER BY INDIA. By MYRA SCOVEL. Harper and Row, New York, 1964. 151 pages. $3.50

This delightfully written book enables the reader to learn more about India, her customs, her culture, and her social and economic progress since she became an independent nation. There is the added pleasure of seeing this progress through the eyes of a happy missionary family.

Myra Scovel had seen missionary service in China with her husband, a medical doctor. She had endured with him persecution and internment during the war, so she had doubts and fears when, after a few years of normal living in America, she faced with him a return to India. Yet the call to a Christian medical college in Ludhiana challenged both of them. To meet Indian government requirements the college needed upgrading. A building program and administrative duties required abilities such as Dr. Scovel possessed. His teaching qualifications would enable him to train Indian doctors, which is the goal of medical missions. So the call was accepted.

The joys and frustrations of this dedicated couple are most interestingly related. The happy holidays from school with three of their six children whom they took to India with them show family fellowship at its best.

NONA M. DIEHL

Friends and Their Friends

George A. Walton, principal from 1912 to 1948 of George School at Newtown, Pennsylvania, was guest of honor and principle speaker at the dedication ceremony on May 16 for the school's new Education Center named for him and his father, Joseph S. Walton, George School's first principal. This new building will house a 600-seating-capacity auditorium which, by the use of movable partitions, may be divided into smaller lecture areas. It also will have a reception area, music and dramatic classrooms, offices, dressing rooms, and rehearsal rooms, as well as lounges and locker rooms for day students.

Scholarships enabling guests from overseas to attend the Friends General Conference at Cape May (June 20-27) will be provided by some thirty Preparative, Monthly, and Quarterly Meetings. Throughout the conference members of these Meetings will be in tonch with their guests, in whose honor a tea will be held on Monday afternoon, June 22, at the Hotel Lafayette.

Friends knowing of foreign students or other overseas visitors who need financial assistance in order to attend the Cape May gathering are urged to call the Friends General Conference office in Philadelphia (LO 7-1965) as soon as possible to learn whether any scholarships are still available.

The Suffolk Museum at Stony Brook, L. I., N. Y., has recently published a monograph on the histories of the various faiths and denominations on Long Island. This has been done in conjunction with the museum's exhibition on "Ecclesiastical Art of Long Island." The title of the book is *Long Island's Religious History.* It is available to libraries at 75¢ plus postage (retail at Museum desk, $1.00 per copy).

Swarthmore College has received a grant of $275,000 from the Rockefeller Foundation for a three-year program to discover and enroll talented Negroes and others from disadvantaged minorities and to give them special assistance in their undergraduate education. It is expected that the grant will allow the college to recruit and assist about thirty students.

A related program will be undertaken by the college this summer in cooperation with the Robert Wade Neighborhood House of Chester, Pa. Planned primarily as an on-campus project aimed at motivating students from economically poor home backgrounds to seek higher education and responsible careers, it will provide special instruction sessions, scientific demonstrations, and educational field trips for a racially integrated group of thirty to thirty-five boys and girls who have completed eighth or ninth grade.

Germantown Friends School in Philadelphia has found itself besieged this past spring by reporters who have wanted to know more about two of the school's students, the Spaeth girls. "The Spaeth girls," Suzanne and Merrie, are cousins, and both recently have won honors to bring them into the public eye: Suzanne as the author of an essay on William Penn's lasting significance that has achieved for her both a cash prize and a trip to Europe, and Merrie as a schoolgirl with no professional acting experience for whom—as *The New Yorker* says of her editorially—"a common daydream came true" when she was cast in a leading role in *The World of Henry Orient,* a movie starring Peter Sellers which has received excellent reviews.

Charles A. Wells, Jr., of Florence, Massachusetts, a member of Newtown (Pa.) Meeting, has been awarded the Prix de Rome in sculpture for work at the American Academy in Rome. This $3000 grant may be renewed for a second year. He also has received the National Institute of Arts and Letters' $2500 award for sculpture and the John Taylor Arms award for etching at the National Academy Gallery exhibit. His mother, Elizabeth Wells, is a member of the FRIENDS JOURNAL's Board of Managers, and his father, Charles Wells, is editor and publisher of *Between the Lines.*

At the request of some of its younger members, Moorestown (N.J.) Meeting is planning to experiment with holding two sessions of meeting for worship on Sunday mornings—one before First-day School and one after. "The basis of the request," according to Moorestown's *Meeting Notes,* "is the feeling that young children find it difficult to go to First-day School and then to meeting because they become too tired and hungry by the time meeting breaks."

Correction: An unfortunate confusion of names crept into the editing of Southeastern Yearly Meeting's report in the May 15 FRIENDS JOURNAL. In the seventh paragraph the name of Rufns Jones was mistakenly substituted for that of Barnard Walton in the second sentence, which should have read "So great was Barnard Walton's devotion that Southeastern Yearly Meeting would be unlikely had he not been among us as a gniding spirit." The editors regret this error and any misunderstanding it may have caused.

Historical Association–Social Union Meeting

Friends Historical Association (now in its ninety-first year) held a joint spring meeting with the Friends Social Union (marking its fortieth year) on May 16 at Woodstown (N. J.) Meeting House. About a hundred were present.

Anna Brinton, president of the Historical Association, who presided, asked Richard Yarnall, president of the Social Union, to introduce the first speaker, Dr. Frederick S. Palmer, who spoke briefly on the history of Pilesgrove (later Woodstown) Meeting, which has existed since 1719. The brick meeting house was built in 1785.

In introducing Professor Hugh Barbour of Earlham College, whose address was somewhat mysteriously entitled "From the 'Lamb's War' to 'Magistrates in Christ,'" Anna Brinton held up a copy of his new book, *Quakers in Puritan England.* Hugh Barbour traced the agonizing transition among early Friends from the "Lamb's War"—the effort to bring all men to submit

to the Divine Light within—to the lesser but still arduous task of being "Magistrates in Christ" in New Jersey and Pennsylvania. Throughout his paper he used evidence from the writings of men like Edward Byllynge, who founded West New Jersey. (The State of New Jersey, it may be mentioned, is this year celebrating its 300th anniversary.)

After the meeting all gathered for box suppers before concluding the day with a short meeting for worship. F. B. T.

South Jersey Peace Center

Since the South Jersey Peace Center opened its doors last September it has been involved in many more activities than were foreseen by the Haddonfield Friends who held a special meeting over two years ago to consider what they should be doing about such problems as war, peace, and civil defense. One of their suggestions, the setting up of a peace center, was approved by the Monthly Meeting, which allocated $750 toward starting expenses and provided rent-free office space in the meeting house at Haddonfield.

The Center's purpose is to reach the seven counties of South Jersey which are not well reached by organizations based in Philadelphia. Elisabeth Farr, the executive director, has been kept very busy as a speaker, teacher, and discussion leader. She has spoken to over thirty different groups in churches, schools, and civic organizations and has organized adnlt school courses on "The Search for Peace" and "World Peace Through World Law."

As a former teacher at Haddonfield and Moorestown she has especially enjoyed her work with young people. She has met occasionally with senior and sophomore groups at Moorestown Friends School. Every two weeks she meets with a group of students from several different high schools; their lively discussions have ranged over a wide variety of subjects. Some of them planned and ran a conference on *Peace: National Sovereignty, Power Blocs, World Federation?* attended by about forty-five young people.

Earlier in the year, the Center held a poster contest. The response to this was completely unexpected: 911 posters were entered by students of all ages from twenty-two public, ten Roman Catholic, one Lutheran, and two Friends' schools. The contest had a valuable side effect: in collecting posters and in later distributing them for exhibition, Elisabeth Farr had an excellent opportunity to become acquainted with schools and libraries in the area.

The Center's main instrument of outreach into the community is the *SJPC Brief,* published about once a month. This newsletter, edited, folded, and mailed by a group of volunteers, contains notices of coming events, write-ups of pertinent local events (as, for example, the civil defense experiment in Burlington County), book reviews, and so forth. It is mailed to about 1200 people, including all the clergy and social studies teachers in the area.

The Center is not exclusively a Friends' organization. The board of directors is less than half Friends. So far, most of the financial support has come from Friends, but it is hoped that others will contribute more as the Center becomes better known.

Ideas for next year's program are already well into the planning stage. An institute for high school teachers will be followed by a model U. N. session for high school students. More adult school courses, further afield, are contemplated, and it seems certain that, as happened this year, there will be many activities not now planned.

Not unexpectedly, the Peace Center has had its share of criticism. Some have said that it does not *do* anything for peace, does not take enough action. Others have looked askance at this "radical experiment," complaining that it incites to action too much. The Center is an educational organization. Without pretending to know the answers to the problems of world peace, it wishes to stimulate discussion of *all* points of view. As was stated when it opened, it was "founded for the sole purpose of stimulating interest in and planning for alternatives to armed conflicts in a dangerously vulnerable world."

WINIFRED C. BEER

Some FCNL Information Services

One of the chief activities of the Friends Committee on National Legislation is—in a broad sense—educational. The staff in Washington gathers and disseminates information which it hopes will be helpful to groups and individuals seeking clarification on public issnes included in the FCNL program. While much of this service is set up directly to help Friends and Friends' groups, the FCNL reaches out to many other groups, as well.

In 1957 the FCNL was instrumental in founding a Disarmament Information Service which has functioned informally as a clearing house for pooling and sharing information. Participating in the arrangement are about eighty nongovernmental organizations, including many important national associations having headquarters in Washington: business, labor, and farm organizations, as well as church, professional, social action, welfare, and peace groups whose representatives meet at occasional luncheons.

Three religious denominations — the Church of the Brethren, the Disciples of Christ, and some Western divisions of the Methodist Church—distribute the FCNL's monthly *Newsletter* to their own membership. The FCNL *Action Bulletins,* mailed out whenever the need arises, bring valuable information on critical issues and legislative proposals to the attention of persons and groups who might want to take immediate action. Recently, the FCNL has been issuing a monthly *Report on Indian Legislation* to groups especially concerned with Indian affairs.

The FCNL duplicates and distributes to selected groups documents of special importance, such as Senator Fulbright's foreign policy speech on "Old Myths and New Realities," Senators Mansfield's and Javits' discussion of U. S. military policy in Vietnam, and the *Resolution on the Elimination of Poverty* approved by the General Board of the National Council of Churches in February of this year.

The FCNL also provides briefing services to groups of Friends and others coming to Washington and helps to arrange programs and provide speakers for the Quaker Leadership Seminars held in Washington.

CATHERINE HARRIS

Letters to the Editor

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

Birthright Membership

Convinced Friend Gertrude Marshall says (May 15th JOURNAL) with respect to her birthright children: "in retrospect I feel a blindness in myself not to have recognized that the act of joining Friends, which meant so much to me, would not also have its validity for my children."

Woudn't it be better to say that it is precisely because the act of joining Friends as a convinced adult means so mnch that we Friends need to beware of stealing this part of our children's birthright by blanketing them into membership unawares? Only if we are careful to preserve for our children the privilege of finding the Light for themselves can it he truly theirs. Friends, of all people, should beware of relying on the outward form of birthright membership, especially when it deprives our children of the opportunity to follow in our footsteps as convinced Friends. Even ritualistic churches allow their children to be confirmed, whereas the poor birthright Friend never has an opportunity to commit himself to the Society of Friends.

Ann Arbor, Mich. ROBERT O. BLOOD, JR.

A fervent amen to Gertrude Marshall's article on birthright membership! Birthright membership today means paper members and, what's worse, active members who feel little obligation to be consistent to Friends' testimonies. This, in turn, cheapens the membership of all the rest of us.

We should also realize that other systems do not automatically work better. I have met Friends from Meetings with "associate" membership practices who tell me that when they were fifteen or so they were subjected to great pressure from Meeting and family to apply for full membership. If we drop birthright membership, I think we shall need a new supplementary query, asking Meetings if they are as fully cautious in admitting children of Friends as in admitting others, and asking if they are free of pressuring such children or admitting them prematurely.

I should like to see membership reported in three categories: (1) adult members; (2) adult nonmembers who are ministered to by the Meeting; (3) children ministered to by the Meeting, including, without distinction, children with two parents Friends; children, with one parent a Friend, who are brought to Meeting; and other children who are brought to Meeting.

Wayne, Pa. R. W. TUCKER

Gertrude Marshall's discussion of birthright membership (May 15) sets forth persuasive reasons for preserving what many deem an anachronism. Extreme diversities of custom concerning membership are sure to exist among Monthly Meetings, and the sooner that this is recognized, the better.

The proper way to cut the Gordian knot is to dissociate the Yearly Meeting completely from membership matters and grant each Monthly Meeting absolute autonomy concerning membership. The theory that a member might carry a disownment (release) matter from Monthly Meeting to Quarterly Meeting to Yearly Meeting is the theory on which the Yearly Meeting attempts to impose standards concerning qualifications for membership. By abandoning such rights of appeal and letting the Yearly Meeting merely advise Monthly Meetings concerning membership matters, each Monthly Meeting could nurture its own approach more satisfactorily than in the past. As long as Monthly Meetings are substantially required to accept certificates of removal, it is substantially impossible for a Monthly Meeting to adhere to a policy of seeking pacifists. By granting greater autonomy to Monthly Meetings concerning membership matters, the disputes at Yearly Meeting level about birthright membership could be by-passed. Yearly Meeting needs to deal with the concerns of those interested in participating in Yearly Meeting, and should not be burdened with problems solvable at Monthly Meeting level.

Southampton, Pa. JOHN R. EWBANK

Extremist Groups

May I thank you for Paul Lacey's very fine statement on "A Christian Response to Extremist Groups"? This is a very complex area of thinking, and I have never seen it handled so clearly and briefly.

Washington, D. C. HANNAH MORRIS BIEMILLER

The weakness of Paul Lacey's "Christian Response to Extremist Groups" (JOURNAL, May 1) is that it lumps all social conflict together under the extremism label. It fails to take into account that quality in vital Christianity which does not hold back from taking extreme positions. After all, Christ himself was extreme in his implacable challenge to the chief priests and the Pharisees. Jesus shakes the lukewarm and moderate Christians out of their complacency and their accommodation to evil.

It is true that to apply the word Christian to an economic or political system is wrong. But it is equally wrong or even worse entirely to separate the area of religious belief from the area of politics. We must be williug to be redeemed by Christ in our political relationships, as well as in others. And the same thing goes for our economic life.

I am not afraid of people taking extreme positions so long as they remain open to the truth in the person with whom they are dealing and are willing to allow that truth to take possession of their lives, even as they speak from their own nnderstanding. It is this kind of spirit that enables communication to exist, in my view, rather than whether the position taken is an extreme one or a moderate one. Some of the most difficult people to communicate with I know are mild and moderate in their views. They simply shut their minds tight and keep a mental "fix" on dead center.

Finding a scapegoat is, as Paul Lacey says, a false solution. It is quite another thing if we see the identification between ourselves and the goat. Jesus himself is a type of scapegoat. He has borne our sins. Does this relieve us of responsibility?

Paul Lacey takes an easier view of the desirability of an emotionally stable society than I do. It seems to me wrong that we should remain poised and calm as we placidly move along making more and more nuclear weapons and preparing greater and greater instant annihilation. I would feel more secure if our society were not quite so emotionally stable in its acceptance of this situation.

Philadelphia STEWART MEACHAM
Peace Education Secretary
American Friends Service Committee

Paul Lacey's piece re extremist groups is a worthy effort, but he seems not to understand all of the concepts with which he deals. He says, "To apply the word Christian to an economic or political system and seek thereby to freeze history is blasphemy." Why does he think that use of the word "Christian" in connection with a country, religion, magazine, individual, or economic system implies a freezing of history? Use of the term does not mean that the ideal has been achieved, or that there is any limitation on needed adaptation in progressing toward it.

It surely is proper to describe as Christian economics a system based on the Ten Commandments and the New Testament in which Christian men confine their activities to the making of such goods and the rendering of such services as are beneficial to their fellows. Fallible people cannot create infallible institutions, but we do not restrict use of the word "Christian" to institutions, nations, and people just because they are not perfect. The term signifies goals and ideals, rather than accomplishment.

We agree with Paul Lacey that every system is "under God's judgment," but God makes judgments and expects us to make judgments. Is it not our duty to discover and follow systems that are more nearly in line with the ideals of the Kingdom of God than other systems? Should we stop referring to ourselves as Christians because we humbly doubt that we are worthy of the name? Use of the term "Christian economics" is not exclusive and does not imply that other systems may not have elements of Christianity.

New York, N. Y. HOWARD E. KERSHNER

Negro-White Relations

The peace testimony has led many Friends to participation in the civil rights movement's demonstrations, protest marches, sit-ins, etc. Unavoidably, this has led in many instances to that living contradiction, the militant peace testimony. As some of the civil rights protests and actions have brought (understandably) exaggerations and wrongdoings, there has been growing (also understandably) a resentment among white people not only as to the violent means used but also as to formulation of the immediate goals. Too often it is overlooked that the goal is not meaningless enforcement of even distribution of white and colored in schools, etc., but peace between the various groups.

I wonder how it could be clarified, especially among our religious community, that it is not helpful to struggle to force adherence to policies which do not grow out of peaceful human relations. I wonder what we could do to get colored and white groups in the various communities actually to know each other so as to react toward each other not as opposed groups but as human beings and neighbors.

Deal, N. J. RICHARD B. BLASS

"Taxes for Violence"

I am interested in the article by Alfred Andersen in the April 1 JOURNAL. I too, as an ex-prison C. O. (1942-43), have felt that I could not consistently support by voluntary payment of income tax that which I opposed by nonregistration for military service. My wife and I have tried several means of protest and withholding; latterly we have resolved the problem by living within the non-tax income bracket.

This limits one's contributions to worthy causes, but it also prevents one's contributions from going toward withholding taxes for salaried staffs of organizations which are working for peace and at the same time supporting defense.

This I may submit as a tenth point to Andersen's listing.

Mt. Holly, N. J. SAMUEL COOPER

New York Yearly Meeting Discipline

In Albert Schreiner's letter in the April 1 JOURNAL about Joseph Havens' article and the "shutting out" of members, he states that "New York Yearly Meeting has just prepared a preface to its new Discipline that accomplishes much the same thing. Called by the lofty title, 'The Life of the Spirit,' it so rigidly defines the channel through which that spirit must flow that in effect it reads a minority of members out of Meeting."

In order to avoid misunderstanding on the part of members of New York Yearly Meeting, the committee which is now working on the new discipline wishes to correct a possible misinterpretation which we are sure was not intended by Albert Schreiner. The "preface" we believe he has reference to was a proposed draft submitted to Yearly Meeting last year. It is still under consideration by that body, and a revised draft of this statement will be submitted to New York Yearly Meeting in 1964.

New Paltz, N. Y. KEITH SMILEY, *Chairman*
Committee on Faith and Beliefs
New York Yearly Meeting

"Stories of the Underground Railroad"

In the FRIENDS JOURNAL for April 15, the Religious Education Committee published an inspiring article by Candida Palmer, "Experiment in Religious Education." I was pleased and flattered to see my own *Stories of the Underground Railroad* mentioned, but was grieved to see the notation "out of print" appended to the book's title.

Stories of the Underground Railroad was out of print for a year or so, but a new edition is now available. The Friends Book Store in Philadelphia has it, of course, and I myself am glad to fill orders.

325 West 13th Street ANNA L. CURTIS
New York 14, N. Y.

Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

JUNE

16-21—New England Yearly Meeting, Pembroke College and Moses Brown School, Providence, R. I. Correspondent: Carol Z. Kellam, 19 Firglade Avenue, Providence 02906.

19-23—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario, Canada. Correspondent: C. LeRoy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.

20-27—Friends General Conference at Cape May, N. J. Obtain detailed information from Conference office, 1520 Race Street, Philadelphia 2 (LO 7-1965).

21—Meeting for worship, Barnegat (N. J.) Meeting House, East Bay Street, 2 p.m., in observance of Tercentenary Church Day.

21—Bart Historical Society at Bart Meeting House, near Christiana, Pa. Meeting for worship, 11 a.m. Business meeting, 2 p.m. Bring picnic lunch.

21 — Semiannual meeting for worship at Plumstead Meeting House, near Gardenville, Pa., 3 p.m., under care of Buckingham (Pa.) Meeting. (*Note:* Date given in June 1 issue was wrong.)

28—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half-mile east of Hamorton, Pa. Also on July 26 and August 30.

28—Annual Meeting at Homeville, Pa., 2 miles north of Russellville, on Route 896, 2:30 p.m. Friends may bring basket lunches, but no picnic facilities are available.

28—Annual Meeting at Huntington Meeting House, R. D. 2, York Springs, Pa., 3 p.m. D.S.T. Meeting for worship will also be held on the first Sunday of each month at 3 p.m. while weather permits. For further information, write to Francis Worley, R. D. 1, York Springs, Pa.

JULY

3-6—Gathering of Friends at Quaker Haven, Ind. Theme: "A Radical Oneness." Leaders: James Vaughn, Norval Webb, George Sawyer. For further information, write to Continuing Committee on Greater Unity, c/o C. L. Haines, New Burlington, Ohio.

4-10—National Conference on Evangelism and Church Extension, Green Lake Wis., sponsored by Five Years Meeting. For further information, write to Board on Evangelism and Church Extension, 101 Quaker Hill Drive, Richmond, Ind.

11-18—Summer Institute at Elizabethtown College, Elizabethtown, Pa., sponsored by Middle Atlantic Region of the American Friends Service Committee. Theme: "Change Without Violence—Quaker Approaches." Programs for all ages. Resource staff will include Amiya Chakravarty, Gordon Christiansen, Anna Arnold Hedgeman, Roy McCorkel, Charles C. Walker, Arthur Waskow, Norman Whitney, Duncan Wood. For further information, write to MAR Office, 1500 Race Street, Philadelphia 2.

Note: Rancocas (N. J.) meeting for worship will be held at 10 a.m. (DST) instead of the usual hour of 11 a.m. each Sunday from June 21 to September 6.

MARRIAGES

RAAB-WATSON—On May 6, at Johnson City, Tenn., Mary Louise McCall Watson and Carl Frederick Raab. The bride is a member of Haverford (Pa.) Meeting.

SHARPLES-KIRBY—On April 4, Adrienne Kirby and Laurence P. Sharples, a member of Haverford (Pa.) Meeting.

SHARPLESS-APPLEDORF—On March 30, at Princeton, N. J., Elizabeth Ann Appledorf and Thomas Kite Sharpless, Jr. The groom and his parents, Thomas K. and Martha Binns Sharpless, are members of Haverford (Pa.) Meeting.

TRISMEN-EDGERTON—On May 2, at Orlando, Fla., under care of Haverford (Pa.) Meeting, Leila Bonner Knight Edgerton, daughter of Richard and Marie Edgerton, and Richard Frederick Trismen, son of Gladys and the late Frederick D. Trismen. The bride and her father are members of Haverford Meeting. The mother of the groom is a member of Orlando Meeting.

DEATHS

BROOMELL—On May 26, at Quakertown, Pa., John P. Broomell, aged 85, husband of Ethel Close Broomell.

GUMMERE—On April 19, at Cambridge, Mass., Christine Robinson Gummere, aged 79, a member of Haverford (Pa.) Meeting.

PASSMORE—On May 19, Dorothy B. Passmore of Pelham, N. Y., a member of Christiana (Pa.) Meeting. She is survived by her husband, Roy H.; a daughter, Mrs. Vincent D. Martire; a son, Richard C.; a sister, Mrs. Isaac Grimley; and a brother, S. Jervis Brinton.

SWAYNE—On May 11, Norman Walton Swayne, aged 78, a member of Newtown (Pa.) Meeting. He is survived by his wife, Amelia W., and a son, Kingdon W., members of Newtown Meeting; a daughter, Carolyn S. Foote of Boise, Idaho; two sons, Kenneth G., a member of Hockessin (Del.) Meeting, and Philip E., a member of Swarthmore (Pa.) Meeting; and eleven grandchildren.

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

Georgia

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

Illinois

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

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

Iowa

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

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or UN 6-0389.

Maine

CAMDEN—Meeting for worship each Sunday. For information call 236-3239 or 236-3064.

Maryland

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

Massachusetts

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

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

NANTUCKET—Sundays, 10:45 a.m., through July and August. Historic Fair Street Meeting House.

SOUTH YARMOUTH, CAPE COD — Worship and First-day School, 10 a.m.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

WESTPORT — Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

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

Michigan

DETROIT—Meeting, Sundays, 11 a.m., Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

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

Minnesota

MINNEAPOLIS — Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

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

Missouri

KANSAS CITY — Penn Valley Meeting, 306 West 39th Street, 10:30 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—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

Nevada

RENO — Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

New Hampshire

HANOVER—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day School, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m. on Dartmouth College Union Service Sundays. William Chambers, Clerk.

MONADNOCK — Southwestern N.H. Meeting for worship, 10 a.m., The Meeting School, Rindge, N.H.

New Jersey

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

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

HADDONFIELD — Meeting for worship, 11 a.m.; First-day School, 9:45 a.m., Lake Street.

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

MONTCLAIR — 289 Park Street. First-day School and worship, 11 a.m. Visitors welcome.

MOORESTOWN—Meeting for worship, First-day, 9:30 a.m. and 11:00 a.m., Main St. and Chester Ave.; 10:30 a.m., Mount Laurel.

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

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. John Atkinson, Clerk. Alpine 5-9588.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Sante Fe. Jane H. Baumann, Clerk.

New York

ALBANY—Worship and First-day School, 11 a.m., YMCA, 423 State St.; HE 9-4207.

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

CLINTON — Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

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

NEW YORK—First-day meetings for worship, 11 a.m. 221 E. 15th St., Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

POPLAR RIDGE—Route 34B, 25 miles north of Ithaca. Worship, 10 a.m.

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

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

SCARSDALE—Meeting for worship and First-day School, 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

North Carolina

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

Ohio

E. CINCINNATI—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave.; 861-8732. Horatio Wood, Clerk, 751-6486.

CLEVELAND—First-day School for children and adults, 10 a.m. Meeting for worship, 11 a.m., 10916 Magnolia Drive, TU 4-2695.

N. COLUMBUS—Unprogrammed meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

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

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 11 a.m., First-day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513—382-0067.

Oregon

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

Pennsylvania

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

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

ELKLANDS at Wheelerville, Sullivan Co.—Meeting for worship, 11 a.m., Sixth through Ninth Month only.

HARRISBURG—Meeting and First-day School, 10:30 a.m., YWCA, 4th and Walnut Sts.

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

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

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary F. Bussler, Clerk. Tel. LI 6-5796.

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

PHILADELPHIA—Meetings 10:30 a.m. unless specified; telephone LO 8-4111 for information about First-day Schools.
Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Coulter Street and Germantown Avenue.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Green Street, 45 W. School House Lane.
Powelton, 36th and Pearl Streets, 11 a.m.

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

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

Tennessee

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

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 327-4615.

Texas

AUSTIN—Worship, Sundays, 11 a.m., First-day School, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

DALLAS — Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

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

Vermont

BENNINGTON—Meeting for worship, 10 a.m. (note time change), Old Bennington School House (toward Troy).

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

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

WANTED

EXPERIENCED SECRETARY for coeducational Quaker day school. Contact Charles W. Hutton, Friends School, 101 School Road, Wilmington, Delaware.

POSITIONS WANTED

GENTLEWOMAN, as companion-attendant to elderly lady residing Atlantic City. Hourly, weekends. Phone 344-1614.

GIRL, HIGH SCHOOL GRADUATE, 19, seeks employment as mother's helper or waitress from late June to August. Write Box B-304, Friends Journal.

AS TRAVEL COMPANION by matron of pleasing personality and disposition. Excellent driver. Hobbies are bridge and fishing (if needed). Write Box G-305, Friends Journal.

Our deadline for advertising is the first of each month for the issue of the 15th, and the 15th of each month for the following issue, dated the first of the month.

AVAILABLE

WE CAN FIND **ANY** BOOK. Save time and energy. Order by mail. Ardent BookFinders, Box 67, Cos Cob, Connecticut.

YOUNG MAN, 28, COLLEGE GRADUATE, experienced in line sales and administration. Tired of the world of the giant corporation, seeks work with meaning and a challenge. Robert P. Olson, 238 Dickinson Avenue, Swarthmore, Pa. 19081. Telephone 609 KI 4-6429.

RE-UPHOLSTERY, SLIPCOVERS, 40 years experience, reasonable. Serving Philadelphia and suburbs within 25 miles. SEREMBA—LUdlow 6-7592. Member Swarthmore Meeting.

MEXICO CITY FRIENDS CENTER. Pleasant, reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 a.m.

WIDOW WITH VACATION HOME on the Lake of Bays, near Huntsville, Ontario, desires to have a retired couple or woman and child occupy adjacent small cottage, late June through July and August. Area not isolated. Would require to be driven from and to suburban Philadelphia. Will provide car. MacInnes, TU 4-7293 evenings.