

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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*M*EN have at times made much of the value of religion as inducing content. But in fact one of the greatest of its services to man is to induce discontent. Men God-driven are men unsatisfied. The hope of the future lies in the rebellion of men against circumstances, their splendid unwillingness to leave things as they are.

—JESSE H. HOLMES

## The Practice of the Absence of God

. . . . . *by Howard W. Alexander*

## Visitors from the Barriada

. . . . . *by Margery S. Walker*

## Meditation on Soil

. . . . . *by Francis D. Hole*

## Publish or Perish?

. . . . . *by Dorothy M. Williams*

*Southern California Half-Yearly Meeting*

*Friends' Attitudes Toward Poverty*

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## FRIENDS JOURNAL



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## Thoughts from Turtle Bay

QUAKER UNITED NATIONS PROGRAM

## Happy Birthday to U (N)

ON the first day of the United Nations' twentieth anniversary observance in San Francisco, two of the Quaker United Nations Program staff were on their way to the West Coast, one for the Friends Conference on World Order that was to follow, the other on a tour to talk about the U.N. at American Friends Service Committee summer camps and institutes. Another was in Geneva to help with coverage of Economic and Social Council meetings. The one left in New York stopped on his way to the office to ask the Carnegie Building manager if he was going to set up the TV as usual in the lounge so that one could hear the President's speech. "What President? What speech? Where?" the man asked. "Oh! Sure, why not?"

For lunch, our Friend joined about sixty-five other invited guests in the U.N. delegates' dining room to honor the Minister of Education of Kenya at a very friendly affair exemplifying the spirit of the new free and interracial world of international cooperation that is the U.N.'s aspiration. This was heartening, but our Friend's mind was also in San Francisco, and he had chosen his seat at table with the sole consideration that it be near a side door so that he could get to that screen by 2:30. As he left the U.N. building, he found himself hurrying across the street with a member of the U.S. Mission who said: "What a chance he has to say something big! Why, he could really turn the whole tide."

The machine was set up, as promised, with comfortable seats in two facing rows. No one else was there; no one else came. Our man, full of expectation, turned on the channel just as the President was announced. The speech, while suiting the occasion with right generalities of praise and respect for the U.N., offered no mention of any solution to the U.N.'s number-one problem, the General Assembly stalemate. While pledging support to U.N. peacekeeping efforts, it in effect asked the U.N. to support U.S. policy in Vietnam.

As the camera paused at various ambassadors' familiar faces, it seemed to our Friend that he could read their thoughts more easily than he could apologize for the synthetic White House-Pentagon-State-Department line that the President was reading as if it were the lesson for the day—reluctant acceptance in some, cynical indifference in others, pained heart-searching in the friendly-disposed, reconfirmed opposition in the hostile, considerable incredulity in the most responsible. It was finished. What had happened to the heroic moment?

And why had Mr. Johnson spoken from his own special lectern, behind his own seal, above and to one side, instead of down where members belong? Was this a question of protocol? Whose? Or was it symbolic, consciously or unconsciously? Other heads of state have spoken from the regular rostrum, below the high desk of the President of the General Assembly and the Secretary-General, under the U.N. emblem. Why not the President of the United States of America? Perhaps even the same words would have had a truer ring down there.

# FRIENDS JOURNAL

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## Editorial Comments

### *Peddlers of Death*

HOW can we recognize consensus when we meet it? For those of us in our little world of Quakerism and nonviolence who for months have been hearing one outraged protest after another against our country's lapse into jingoistic militarism, it comes as an almost incredible shock to discover that, by dominant standards, it is those of *our* ilk, not the militarists, who are viewed as trouble-makers.

Thus we find the majority of newspapers in the United States (in other countries it is a very different story) heaping scorn on the "beatniks," "milkshops," and similar low characters who oppose U.S. involvement and methods in Vietnam and the Dominican Republic. When thousands of students, teachers, ministers, and other concerned citizens stage marches on Washington or express dissenting views on their government's intervention policies, most newspapers give them little or no space unless some incident occurs that can be played up in an unfavorable light. From what you read in the papers you might assume (if you did not know better) that ninety-nine percent of Americans favored the bombing of North Vietnam and the cracking of Uncle Sam's big stick over the West Indies, and that those who oppose these ventures are merely an insignificant fringe of unpatriotic nuisances.

Yet it may be that the advocates of the big-stick doctrine are more characteristic of majority American opinion than can seem possible to those of us who look on in horror as the values we have deemed important are crushed one by one by the military juggernaut. Representative of this is the recent report of the Harris Survey (one of the innumerable surveys that thrive so buoyantly in this day of taking each other's pulses), which shows more than half of those interviewed declaring that protests against U.S. policy in Vietnam are a very bad thing—probably a manifestation of an organized "radical" plot to undermine the country.

All of this has an ominous tone to those of us old enough to remember the McCarthy era and the popular scorn of pacifists in past wartimes. It is even more ominous to anyone who has read the publisher's announce-

ments of a new book called *Peddler of Death: The Life and Times of Sir Basil Zaharoff*, which "vividly sheds light on the nefarious world of the cynical munitions merchants who coldly plunged Europe into World War I for their own profit. The press, the politicians, and the general public were at the mercy of these death-merchants."

(Does this serve as an uncomfortable reminder that of late the financial reports of large corporations show one after another of these corporations announcing new highs in income and profits and at the same time stating pridefully what a large proportion of their product goes to aid "the national defense"?)

It *can* happen again, and it can happen here. How easy it is for the human race to let itself be won over to a proposition that is contrary to common sense is indicated in a recent letter to the *Manchester Guardian* dealing with aviation's ear-shattering sonic booms which seem, upon first encounter, to make normal life almost unlivable. "Through all official and expert statements . . . about the results of sonic boom tests," says this correspondent, "runs a disquieting assumption . . . that if a considerable percentage of a population can be persuaded to accept the booms, everything is somehow all right."

Is it too much to hope that the citizen who seems quite willing to have his aural world disrupted by sonic booms and his ethical world turned topsy-turvy by the high-riding cult of Mars may sometimes have a sober moment wherein he is willing to listen to a still, small voice like that of *The Mohonk Bulletin*, a leaflet issued weekly by a Quaker-operated resort hostelry in New York State? What this modest bulletin has to say under the title "Of Flags and Faces" seems of sufficient significance, in the light of the current trends to which it runs so strongly counter, to be worth reprinting here.

### *"Of Flags and Faces"*

"On June 14th," says *The Mohonk Bulletin*, "we celebrate Flag Day, a rather inconspicuous holiday which, as often as not, passes without notice from Mr. Average American. This year a dismaying number of large and small sniping operations are being directed at our na-

tion. Perhaps by examining our flag—the symbol of our relationship with all men—and what we are doing with it, we might correct some of the causes of our current unpopularity.

"The American flag . . . is the visual representation of our heritage of honor and mercy, freedom and courage. As such, it should be possible for all of us to feel the deep stir of patriotism while saluting it, without being considered drooling sentimentalists.

"But where have we carried this flag . . .? We carried it to Hiroshima, to our everlasting shame. We carried it in misguided ignominy to the Bay of Pigs. We are frantically waving it as we whistle in the dark of South Vietnam and Santo Domingo.

"Why? In too many instances what started out as military strategy . . . has deteriorated into a face-saving operation. Why this Oriental concept should be so much with us while our own avowal of 'In God we trust' is reserved for formal engravings on coins is a mystery.

"Let's examine the 'face' we are saving.

"It is the face which screams 'foul' at every Russian move to do the very things we are and have been doing since the outset of the cold war—ignoring boundaries

with reconnaissance flights, establishing rings of air bases, infiltrating agents into the social structure. These acts are all excused by us, and for us, but for no other country not aligned with us, as being 'defensive,' even though it is fairly obvious that our only defense, our only hope, lies in the realm of the spirit, rather than that of military force.

"It is the face which has displayed the utmost contempt for nations which break treaties, while it has unblushingly broken treaty after treaty with its own people, the American Indians. These contractual side-steppings are brilliantly labeled 'progress'—unnecessary and unwanted dams and roads, as with the Senecas, inadequately recompensed removal from the land which had been theirs for centuries, as with the Plains Indians, limitation to reservations and the undermining of their morale. . . .

"Is the face worth saving? Or is it possible that we have reached the point where a return to the simple virtues of guilelessness and honor are not only desirable: they are *essential* to the survival of both the flag and the nation for which it is the symbol? The 'face' will then take care of itself."

## The Practice of the Absence of God

By HOWARD W. ALEXANDER

*The world's experience of professed seers has on the whole been very unfortunate. In the main, they are a shady lot with a bad reputation. Even if we put aside those with some tinge of insincerity, there still remain the presumptuous, ignorant, incompetent, unbalanced band of false prophets who deceive the people. On the whole, the odds are so heavily against any particular prophet that, apart from some method of testing, perhaps it is safer to stone them, in some merciful way.*

—A. N. WHITEHEAD, *The Function of Reason*

PROFESSOR Whitehead here suggests a method of procedure in dealing with prophets who claim to be obedient to the Word of the Lord. But how shall we deal, or how indeed shall the Lord deal, with a disobedient prophet? The book of Jonah presents to us the strange spectacle of a prophet who, instead of "practicing the presence of God" and following where he leads, is determined to do the opposite—to "practice the absence of God."

Who was Jonah? The superscription identifies him as "Jonah the son of Amittai," (mentioned in 2 Kings 14:25). But historical research will throw little light on the book of Jonah. More to the point is the remark of James D. Smart in the *Interpreter's Bible* that the name *Jonah* means *dove*; and the dove is a symbol of Israel. This is the essential clue to the book of Jonah, for it is

surely a parable of Israel: of its ineffectual flight from God, its disobedience to his leading, and the calamities that ensue from this. It is also a parable of the exclusivist mentality that afflicted Israel in the fourth century B.C., stemming from the reforms of Nehemiah and Ezra.

The last thing in the world that Jonah wants to do is to preach repentance to Nineveh. He foresees correctly that the Ninevites may repent and turn to the Lord, and that would be the greatest calamity of all! For a Jew of Jonah's persuasion it was impossible to conceive that Yahweh could be the God of all the nations and that all men were enfolded in his mercy.

So Jonah's problem becomes: how to escape from the Lord? If Yahweh is actually a local, tribal god, then one can escape from him simply by going far enough away—outside his territory, so to speak. Hence when Jonah is called to preach to Nineveh, "that great city," the fabled capital of Assyria, he goes down to Joppa and finds a ship sailing to the farthest possible port in the opposite direction, "away from the presence of the Lord."

But God is the Inescapable One, and Jonah probably

Howard Alexander, chairman of the department of mathematics at Earlham College, Richmond, Indiana, is beginning in September two years of service at University College, Nairobi, which is part of the University of East Africa. This article is an offshoot of a term of study he recently completed at Earlham School of Religion.



knows this. In his heart he knows that the Lord will seek him out, no matter where he goes: "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" (Ps. 139:7) The sea is no place to flee from Him, for it is His; He made it, and all the creatures in it, large and small. So there comes a storm, which is an instrument of God for Jonah's redemption. The sailors are also instruments of God's redemptive purpose, even though they are merely Phoenicians (i.e. Canaanites) and are ignorant of Yahweh.

The captain finds Jonah fast asleep in "the inner part of the ship" and urges him to join all the crew in prayers to whatever gods they worship, in case there should be some successful prayer among them all. The bowels of the ship and a sleep so deep the storm cannot disturb it are all part of Jonah's headlong flight—back to infancy, back to the womb, back to complete irresponsibility.

Lots are then cast to determine whose the blame is, and Jonah is found out! He has nothing to live for, so he tells the men to throw him into the sea, that they may be delivered from the deadly peril that he represents to them. These Phoenician sailors are good men and desire no harm to Jonah, so first they try to save the ship by rowing. It is no use; the storm rages more fiercely than ever; and finally they toss Jonah overboard, not without a prayer to his God for forgiveness. In the calm that follows, the sailors, good men that they are, fear the Lord, offer a sacrifice to him, and make appropriate vows. So Jonah's self-giving has brought them salvation. How that would have distressed him, had he known it!

The sea, though stormy, actually has been obedient to the purpose of God; likewise the Phoenician sailors have been obedient. And now a great fish, in obedience to the Lord, swallows Jonah for three days and three nights and then vomits him out upon the dry land. All those things which seem most to threaten Jonah—the alien sailors, the destructive tempest, the great deep itself, and finally the great fish—all these are instruments of mercy, instruments of a loving God who draws Jonah back to Himself. But there is only one way for Jonah to be reconciled to the Lord; there is only a narrow pathway back which leads through that great and terrible city of Nineveh.

Let us look for a moment at the psalm which Jonah is represented as composing while in the belly of the fish. Its message is echoed in many of the Psalms: at the very time when I was overwhelmed by life itself, "thy waves and thy billows," at this very time "thou didst hear my voice . . . thou didst bring up my life from the Pit, O Lord my God." Some seem never to learn from suffering they endure; but some are brought by suffering to that state of mind described by Robert Barclay in which "the

witness of God ariseth in the heart, and the light of Christ shineth, whereby the soul cometh to see its own condition" (*Apology*, p. 338). The belly of a fish must be a dark, damp and slimy place; yet some discover God in such places.

Jonah finds his task easier, perhaps, than he expected. The simple proclamation, in the center of Nineveh, "Yet forty days, and Nineveh shall be overthrown!" brings the Ninevites to true repentance. They proclaim a fast and put on sackcloth; the king covers himself with sackcloth and sits in ashes; and he orders man and beast to be covered with sackcloth and to take neither food nor water. When God sees this He is impressed: so many men and so many cattle, all in a state of true repentance! The cup of wrath which God is ready to pour over the city of Nineveh is put aside.

Never before has such a great repentance been known. Jonah as a prophet is overwhelmingly successful. But he is disgusted. The worst thing in the world—just what he has feared—has happened. The Ninevites have repented. Jonah wants no part of a world in which the Lord abounds in steadfast love—to Ninevites! It was to escape precisely such a world that he had fled to Tarshish; it was because he had suspected that the Lord's steadfast love extended even to the ship at sea in the midst of the storm, with its heathen sailors, that he had been so willing to be thrown overboard. So he prays, "Now, O Lord, take my life from me, I beseech thee, for it is better for me to die than to live." A quiet voice within him keeps saying, "Are you sure about this anger of yours? Does it make any sense?" But Jonah is in no mood to listen to quiet voices. He is still hopeful that doom will come, and so he prepares himself a ringside seat in a little booth on a hill to the east of the city and waits for the holocaust.

There he sits in the burning sun, suffering from (and at the same time nursing) his righteous anger at the Lord. So God appoints a castor-bean plant (just as He had appointed the great fish) to come up in a night and give him shade, for which Jonah is grateful. The next night God appoints a worm to destroy Jonah's bit of shade; and He appoints a sultry east wind to make Jonah even more uncomfortable. Jonah feels more ridiculous than ever, more alienated from the world God has created. What sense or meaning is there in a world in which, as soon as a fellow gets a bit of shade, it is taken from him? That little plant, so quickly grown, so quickly destroyed, was the only thing in the world to which Jonah's heart could go out in tenderness and compassion. God says to him, "If you can exercise compassion on so transient a thing as a simple plant, why should my pity not extend to all the inhabitants of the great city of Nineveh, to all

those so infantile that they do not know their right hand from their left, and even to all the cattle that participated in the grand act of repentance?"

Because of the thoroughness and the viciousness of the destruction which the Assyrians repeatedly brought upon the country, they were the people most hated by the Jews. They were, therefore, the last people on earth toward whom Jews could feel sympathy or toward whom they could imagine the tenderness and compassion of the Almighty being extended. This parable is intended to help the Jews (indeed, to help us all) to learn to see our own condition, for the embracing compassion of the Lord is too high for us to understand. It cannot include Hitler or the Chinese communists or whomever we have selected as the objects of our special hate.

In the Jewish church the book of Jonah traditionally is read on the Day of Atonement. I find in it a series of symbols of reconciliation which have a close relation to the overcoming of alienation which constitutes atonement. First, Jonah becomes reconciled to the Phoenician sailors whose religion the Jews have struggled against ever since they came to Palestine. Ultimately he is willing that it should be their arms that heave him overboard.

Secondly, he reaches the point of willingness to be swallowed up by the sea and by the great fish, both symbols for the "dark side" of our human nature which we fear at least as much as we fear the destructive forces of the natural world. One of the great discoveries of this century is that there are redemptive forces, healing forces, in the great depths of our humanity, and that there, in some way, God may be encountered. Our fear of the dark abyss in our lives has been in part due to a belief that sin somehow resides there, but we are coming to realize that sin resides as much in our public selves, in the realm of the rational and the respectable. We are beginning to understand that we need to be reconciled with our own deepest selves.

Finally, Jonah is led to the very threshold of reconciliation with that particular group of human beings who seem most to threaten him. "Perhaps," says God to Jonah, "your compassion is not wide enough to embrace the Assyrians. But will you not permit *me* to have a compassion this wide?"

The book of Jonah does not answer the question; because, in fact, the question is addressed to each of us and to all of us. How wide is our compassion? Can it include the seemingly destructive part of nature? Can it include the dark basement region of our lives where goodness knows what evil things lurk? Can it include all men, the uncouth as well as the couth? In a word, can we give up being disgruntled with God because he has set us in a universe obviously still under construction?

## Meditation on Soil

By FRANCIS D. HOLE

MANY Friends throughout the history of our Society have been by necessity close to the soil, all the while their main business was to draw close to the Inner Light. Their central experience in worship has been to find an interior source of new orientation and energy that fortunately is not limited by local cultural controls. This experience is not unrelated to the outward landscape. We can presume that rural Friends have sensed in the soil around their meeting houses and dwellings an inexhaustible potentiality—a promise for renewal of life for centuries to come.

We are interested in soil in considerable part because it so successfully resists intellectual analysis and scientific investigation. Some enthusiasm for "organic gardening" comes from our conviction that the complexities of the biologic-soil cycle still elude scientists and hence, in some special sense, still belong to all of us.

A helpful exercise in this connection is to compare a purely appreciative approach to soil with a somewhat analytical one. This can be attempted in the following two verses. The first is patterned after the Japanese *haiku* or seventeen-syllable poem:

From hill's slope  
I see soil glint red at the crest  
And shine black at the foot!

The response captured in this *haiku* is contemplative, or "eastern." The next verse is "western," or scientific, in that it records the eagerness of another viewer of the same landscape to delve into the soil and to treat it as an object of investigation:

Soil on the hilltop and in the valley,  
I dig deep and lift you out of the cool darkness  
And hold you here, blocks and crumbs of soil in my handclasp,  
Moist earth or hard—but if I could somehow grasp  
Why you were born red on the crest and black in the lowland,  
How you distribute the rainwater, nourish crop and forest stand  
And the city man's Ailanthus tree in the alley,  
Then I could comprehend people and the universe.

In the course of thousands of years our soils have been receptive to a great variety of plants and animals. While supplying nutrients and water to these living things, the soils to a depth of several feet have become altered and

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colored by them and by the elements to brighter hues at the hillcrest and grays in the depression.

Early American Friends shared in the clearing of the forests and the job of growing one blade of corn where a wild tree seedling grew before. The program of growing two blades of better corn or rice where one of ordinary quality grew before is not yet perfected, as far as the hungry of the world are concerned. Nor has the highest goal been achieved of sustaining one fully loved and loving human spirit in the space once occupied by, let us say, a score of trees.

Most of us live in an urban society and make our way to meeting along streets. We are necessarily conscious of the works of man. It little matters to us that the rises and dips in the land, now carpeted with lawns, structures, and asphalt, once displayed a natural mosaic of soils in a state of dynamic rapport with forests, prairies,

and marshes. Except in those places where structures have been improperly set on land too wet or otherwise unstable, the soils have received us as hospitably as they received plant and animal populations before us.

The soil outlasts each of us and stands ready to support whatever form of life comes next. There is a patience and ultimate renewability about soil which answers that of God in us. Words bewilder us; soils renew us.

In fair weather some of us worship out of doors. In our meditations there are we conscious of the soil that undergirds us and other life around us? Are we able to see our meeting houses now and in the expanding future as major centers for crop improvement—that is, for improvement of the most important crop which the soils of this planet have yet supported: human beings with exercised, liberated, and productive spirits?

## Visitors from the Barriada

By MARGERY S. WALKER

THE morning of the visit found me busy with the usual clearing of decks for company, but with more inner butterflies than if the President himself had been coming for tea. In fact, I would have felt more comfortable with that protocol than with the thought of the fifteen children I had invited from one of Lima's *barriadas* (slum districts).

How would they feel as they set foot in a real house—the first time for most of them? In their community of 10,000, the smallest of three adjacent "*barriadas*," there is no indoor water or drain, no plumbing except an open *acequia* (ditch) which drains off the refuse from a nearby factory and to which they add the contents of their night pots. The houses are of cardboard, adobe, scrap wood, and metal; they are windowless, with dirt floors. Cooking is done on a single primus, often on the floor. No trees or greenery brighten the grayness. A few streets bisect the area, but the majority of residents live off narrow *callejones*—little alley walkways, barely wide enough for one person, which wind through the agglomeration of crowded shacks.

Our house, in a middle-class neighborhood, is large, airy, and comfortable. Would they resent the confrontation with such enormous discrepancy? Would it spoil their appreciation of their own homes? Would it ignite social revolution? Eying our full wardrobes, laden book-

shelves, and well-stocked larder, I shrank with guilt. How would these appear to my pals, with their one or two dirty frocks or shirts, a tattered comic, and the frugal supplies for each meal carefully purchased and put directly into the pot?

But I was concerned not only for the children. How would the neighbors view the occasion? Would they fear that I was opening the floodgates to let such a crew of unkempt young 'uns make themselves at home on our street? Would it spoil the growing cordiality and acceptance we enjoyed? Further, was I endangering our own family's health? How would the children react? Would they want to examine and test the many new things? Would they know how to use the bathroom?

With these teeming uncertainties, I think I should have abandoned the project several times over if it had not been strongly supported not only by Peruvian friends whom I consulted, but also by a sense of leading during our Friends' meeting for worship.

During that meeting for worship it had come to me keenly that the basic core of all human life—perhaps of all life—is vibrant interpersonal contact. Love must be mediated by individuals. It seems a miracle that these *barriada* children, lacking practically every ingredient we deem important for the growth in wisdom and stature of our own little ones, and subjected to every influence we judge destructive, should yet emerge so indistinguishable in their basic responses from all children everywhere.

I have known most of the children for almost two years through weekly visits to the *barriada* and (during the summers) through excursions to the beach. The relationship has provided me with endless stimulation and

Margery Walker, whose husband, Alan Walker, is director of the American Friends Service Committee's program in Lima, Peru, has been for the past two years both a volunteer and the organizer of a volunteer program in Ciudadela Chalaca, a *barriada* in the northern part of Lima. A graduate of Stanford University and the mother of five children, she is a member of Burlington (Vt.) Meeting and of the peace committee of the AFSC's New England region.



pleasure. They have taught me language, customs, and folklore; have left me in awe with their merriment, resilience, and eagerness despite the stench, dirt, overcrowding, hunger, and premature responsibilities of their environment; have made me despair with their grabbiness, short attention span, unfulfilled commitments, and seeking of special privilege; have made me turn over inside with tenderness by their gestures of comforting and sharing with unimaginably dirty, nondescript, half-naked little sibling waifs who seem raised up out of the very dust.

So these were my friends to whom I wanted to open up my home. They often had asked "Where do you live?" or had said "Let's go to your house!" The visit seemed a logical extension of the "horizon-expansion" banner under which I tend to classify my efforts. Most of the women and children never go beyond the confines of the *barriada* except to cross the street to market or to school. The children have been full of questions about life elsewhere. Here might be a step in their outreach of understanding.

During the past months I had come to know each of my young guests as an individual. There is Alejandro, a lively, slight lad of nine with sharp features and hooded eyes, who, for some undiscernible reason, is a leader. He is quick, rather than warm, and sharp, not wise, but he frequently engages other boys in imaginative projects beyond their ken.

Lola, another go-getter, is twelve, but one would guess at least fifteen—not an uncommon phenomenon among these children who know so much at the dawn of their being. Her family proliferates in several generations around the *barriada*. She is tough and volatile.

Graciela is a slim, well-matured sixteen-year-old who wears her scanty clothing with conscious allure. She is not in school now and is vague about her plans. Her parents run a little food shop in the *barriada*. She washes, cooks, and minds the little ones; she also loves to dance and to charm the boys.

And there is Jose, a cheery, square-faced ten-year-old who is the third of seven children. I had tabbed him as more gentle and responsive than some until the day he turned up as a stowaway on an excursion to the beach. He and his older brothers and sister are cleaner and more neatly dressed than the others, though even in this family it seems to be a hopeless job to attend to the hygiene of the little ones. They go to school and appear to be doing well. If anyone can make it out of the environment it will be their kind.

They came that afternoon, fifteen of the sixty or so children in the group; the others would be invited later if all went well this time. A few were scrubbed up for the occasion, but most were in their normal state of grime (so

much more obvious outside the *barriada*). They poured out of the car and filed cautiously into the bouse. After a moment of strained conversation as they perched tentatively on the living-room chairs, they accepted with relieved alacrity an invitation to tour the house. Comments were few, with the recurring themes of "How big!" "Just your family live here?" "No television?" Some of their *barriada* neighbors *do* have T.V.'s, and in the dark closeness of one of those cramped houses one may come upon from ten to twenty children and a sprinkling of adults watching the program—any program—at fifty centavos (two cents) a half day.



*Margery Walker collects a carload of children from the *barriada* for an excursion to the beach.*

Photo by Robert Worth

Then, after the manner of all children, they fanned out to play, spotting what they wanted—skates and bikes especially, and ping-pong, (but that proved too difficult for most), and tinkering with an old orange crate on roller skates. They poured forth into the neighborhood, unconcerned about the dangers of cars or neighbors' impressions or getting lost in our maze of streets. Horrors, was that one picking flowers in a neighbor's garden? No, he was just gathering seeds to present to me to plant in our yard—which he proceeded to do. Don't tell me that the little lad squatting yonder—no, examining a bug on the sidewalk. Was that a neighbor tch-tching by her window? Yes, and another was making openly derogatory comments as he passed to his car.

Teatime offered a welcome respite to gather all indoors. My fellow hostess served the refreshments which the children had all elaborately noticed earlier on our tour through the kitchen. The chief attraction was a chocolate layer cake sprinkled with nuts and mixed with a generous handful of MPF (a high-protein supplement



which we are trying to encourage them to incorporate in their diets). It was a pleasure to see them relaxed about taking their turn at first, though at the end there was a bit of a scramble for the last crumbs.

The mechanics of distribution is always a difficult job with these youngsters, so used to competing for scarce resources. One starts out with prim and righteous notions of fair play, lining up for turns, proper qualifications, etc., but such orderly views of life are severely tempered by their wheedlings, their illogical and often barefaced lies, their callous determination to get what they can, whether they want it or not! The sight of something "to get" seems to trigger an almost irreversible pattern of pack behavior, though if, in the midst of the furor, one catches the eye of a child with whom one has talked, the response is likely to be a rueful smile and a sheepish withdrawal from the crowd—for a moment, anyway.

To establish in our group the trust and confidence needed to minimize this reflex pattern in which they have been schooled has been a long road. Other *paseos* (outings) have helped greatly in getting a few children at a time into a context of happy, friendly relationships and plentiful resources. The poise they learn in waiting for their due recognition in a group can serve them well, both toward realization of their own dignity and also as a step toward becoming more competent citizens in the quest for social justice tomorrow.

Take fourteen-year-old Ismael, for instance—tall, stooped, and dressed in a khaki school uniform. His mother had warned me that he should not eat fats because of a "bad liver"—a common complaint here. He tried several subterfuges around the tea table and almost won capitulation with his wistful pleading, but on having the matter put squarely to his own intelligence he rose to the test with such heroic self-restraint that I felt a throb of joy at his maturity.

Refreshments over, the girls had the table cleaned off and were washing the dishes before I knew it. What fun they had with plenty of soap and *hot running water*! I left them to go help the boys with more skates and trikes, and when I came back I found them polishing everything a second time from sheer enchantment with the facilities.

A few records, a visit to the nearby park with lots of playground equipment, round-eyed stares for our own children as they arrived home from school in their uniforms of suits and ties—and it was time to take our guests home—home to the smells of thousands living without plumbing, to the clutter of overcrowding and ignorance, to the stopped-up drain of the *caña* (community water tap), with its sea of mud and stagnant water to wade through every time you need a drop of that vital liquid. But home to families and the familiar. It had been a stretching, tiring day for us all.

I am wonderfully curious to see what the children will say when I see them next. Will they have any comments or questions? Will they have told their friends? For our part, we already have been called down by our landlord and neighbor. "Not that we minded their ringing our bell, you know, but they really don't belong here. Health hazard, you know—" with a lengthy description of a friend of theirs who worked in a *barriada* and got T. B. "The neighbors might get the wrong impression—Of course, it's *your* house—"

Lord, make us an instrument of thy peace!

## Publish or Perish?

By DOROTHY M. WILLIAMS

FOR some time the phrase "publish or perish" has been current in university circles. It began in science departments where research was the focus for all new knowledge and where results could be published in a minimum of space in periodicals existing solely for that purpose. Today it has become standard university policy in all departments; in fact, applications for graduate school query the neophyte on what he has published. "Publish or perish" now conditions the waking hours of all university teachers, for time must be wrung from the crowded daily routine for "productive scholarship." This time-squeeze limits human relations, puts a premium on time spent with students beyond brief classroom contacts, and concentrates the attention of the teacher on the practical means for his own professional survival.

Although the new instructor may already have won his Ph.D., he must insure postdoctoral publication of a book every three years and of scholarly articles in the interim. Without this he cannot look forward to salary increases, promotion, or assured tenure. In fact, he is likely to lose his job.

The argument for publications as a prerequisite for teaching and a measurement of teaching ability begins with the premise that the university is dependent for its academic standing on published research and that the number of volumes written by its faculty determines its standing in a competitive scholastic world. The higher it ranks in this respect (according to this line of thought), the more intelligent the students the institution can attract, the more research grants it receives, and the greater prestige its graduates enjoy. Above all, the thesis runs, the most able professor is the one who can both teach and write.

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Dorothy M. Williams, recording clerk of Easton (N. Y.) Monthly Meeting, is a former college teacher of English whose present chief connections with the academic world are through her four children. She is now working in the field of art history for the Hyde Collection of Glen Falls, N. Y.

To judge the validity of such an argument it is necessary to scrutinize the practical results. Not only does the "publish or perish" policy eliminate from the university faculty all new teachers who find their vocation in the act of teaching itself and who have not the talent for writing, but it is destructive of this very act of teaching. It slants the emphasis from the responsibility of teacher for student to his production of written words which are designed not for the classroom but for a wider scholastic audience. Division of interest is not conducive to top performance. The committee which evaluates the teacher's success in his job has a procrustean publication yardstick to determine his worth to the institution. The teacher is well aware that this committee is likely to give more weight to what he has published than to the number of students whose emotional growth he has nurtured or who have been challenged by his courses to learn the discipline of thinking for themselves.

Another result of the focus of simultaneous publishing and teaching is its effect on the individual who does succeed in functioning within its time-squeeze. He becomes "the young man in a hurry," limited in all his relationships by his dual objectives. There is little time for normal relaxation or even for a peripheral view of other fields than his own to bring him a wider perspective. He is forced to be slanted toward library stacks and the past they represent; he is narrowed in his interests, a closed personality, "an egghead" who is often unable to cope with problems in his own practical present.

So now we have a "name" professor with a list of titles to prove his competence. Does the student gain? Because the professor can now command it by his name, his teaching load in laboratories, discussion sessions, and paper grading is shifted to the shoulders of graduate students who may or may not know anything about teaching; he sees his students only at lectures, finding it difficult to connect names and faces and feeling little responsibility for their failures, since their grades have been compounded from the judgments of others. His gaze is oriented to a wider professional world than his own campus, where he is often involved in multi-university organizations. Students may speak of him with respect, but he is not likely to be a beloved mentor.

A side result of the "publish or perish" policy is the hindrance it presents to true scholarship, in place of which we find an army of coerced researchers cluttering up the publication lists with potboilers and adding to a wasteland of academic jargonese aimed at deadlines.

The function of the university is becoming that of a degree-granting institution, with its diploma a kind of union card for all employment. Somewhere along the line we have lost the halls of learning where emotional maturity was a wayside flower, where the teacher was

oriented to develop the student's mind and, often as a by-product, sowed seeds of character growth. Instead, collegiate experience offers the student competition as a value and ideas in an ethical vacuum. Material success too often becomes the hay in front of the donkey's nose.

The hope of parents naively has been to insure a better world for their children; it has been presumed that more education would automatically underwrite that world. Perhaps it is pertinent to inquire what kind of education: education of computers by computers for computers? Are we interested in securing survival for men or for machines?

If we are more concerned with youth, there is real need now to redress the balance between publications and teaching. We need to remember that the love of learning will not flower unless the seed is planted. We need to honor teaching itself as a full-time occupation and to subsidize it. We need to evaluate the success of the teacher by the kind of student he turns out as the end product of the university system.

### International Quaker Center in Paris

*This translation (abridged) of an account of the International Quaker Center at 114 rue de Vaugirard, Paris, appeared in the April "Lettre Fraternelle," French Friends' periodical. The authors are the Center's directors. It is published here because of its possible interest to American travelers in Europe.*

WE receive many visitors, and their number will increase with nice weather. This makes our work more and more interesting but does not simplify it. A problem that comes up more persistently than one might suppose is how to make the Center a place where people of all races, nationalities, and faiths (all equally welcome) can gather without attracting all the beggars of the neighborhood and every sort of malcontent from the other shores of the Atlantic; for these we have neither the money nor (it must be admitted) the psychological equipment their need requires.

A great variety of associations and groups meet here regularly for lectures and studies or for the practice of their exercises—physical, philosophic, psychological, or artistic. But most of these groups are fairly homogeneous, already well integrated, certainly aware of their aims; they pose no problem for us. There are also other groups having more limited aims—for instance, that made up of diplomats who find the Center one of the rare spots favorable to free discussion.

But few of the individuals and other small groups who come under our roof have fixed objectives or plans; rather, they seek here something to sustain or even to guide them in their spiritual, intellectual, or cultural quests. They have our understanding, for we too find worthwhile the lectures and gatherings outside the Center that we attend from time to time. We feel that we all need all the inspiration and moral aid that we can find so that the work of the Center may develop in a truly international sense in a genuinely Quaker atmosphere.

M. C. and ELIZABETH MORRIS

## Southern California Half-Yearly Meeting

SOUTHERN California Half-Yearly Meeting was welcomed on May 16th by Santa Monica Monthly Meeting. All member meetings except Riverside (which was not represented) gave brief state-of-the-meeting reports. These were generally affirmative, indicating growth in unity and fellowship. Many concerns were also expressed, especially regarding civil rights and the war in Vietnam.

Appointment of John Ullman as Clerk through 1966 was approved. It was agreed that one member of each monthly meeting's committee for ministry and counsel be appointed to meet once yearly with HYM's Committee for Ministry and Counsel to share mutual concerns for the spiritual life and health of the meetings. A committee was appointed to assist Los Angeles Meeting in furthering the development of the Westwood Worship Group. Another committee will seek an appropriate site for Pacific Yearly Meeting in 1967.

Pacific Ackworth's request to be recognized as a separate monthly meeting (effective July 1, 1965) was approved; a committee was appointed to oversee the new meeting's first year. HYM's School Committee will continue to work with Pacific Ackworth School to help the school relate more closely to Friends and to operate more effectively under Friends' principles. Under the aegis of its new president, Ed Morgenroth, Pacific Oaks School is providing national leadership to "Operation Head Start"; several Friends are participating in this effort.

Laying down of the Pacific Southwest Fellowship of Friends was approved, but this traditional midwinter fellowship of Friends from all of California, Arizona, and New Mexico will be continued under the auspices of Half-Yearly Meeting. PSWF officers will serve as a committee to arrange the 1966 meeting. Henceforth, the HYM state-of-the-Society report will be summarized by one monthly meeting each year, in rotation.

HYM approved a \$200 fund to enable a young Friend and an adult member to attend the Conference on Race Relations at Earlham College in June. Judy Bruff is going to England to participate in the Quaker Youth Pilgrimage.

Hope was expressed that a United Nations conference with Friends could be held in San Francisco during June. It was also recommended that conversations between Pacific and California Yearly Meetings be continued and perhaps expanded. The possibility of establishing an office of the Friends World Committee on the Pacific Coast was considered.

Gretchen Tuthill reported briefly on her experiences in Washington, D. C. She will speak at greater length at Monthly Meetings if requested. Friends were asked to write to their congressmen supporting the pending immigration bills; a letter from HYM urging their passage was approved.

Rega Engelsberg reported that a fund had been established to assist needy elderly Friends in the Friends' Retirement Home in Altadena. Hope was expressed that this home might eventually come under the care of HYM.

Young Friends of HYM will continue to meet on the third Sunday of each month at Phil and Marguerite Wells' home. The Hadleys will remain their advisors during the coming year.

Several Friends expressed disappointment that there was

not sufficient time to explore possible membership in the Southern California Council of Churches. It was finally agreed that discussion of this issue will be the first item on the agenda in November.

ETHEL LONGENECKER, *Pacific Ackworth Meeting*

## Friends' Attitudes Toward Poverty

By STEPHEN JEFFREY

THE Social Order Committee of Philadelphia Yearly Meeting, hoping to stimulate individual and group discussion, recently sent out a questionnaire dealing with problems of poverty.

It asked for expressions of opinion on (1) the inevitability of poverty, (2) the seriousness of unemployment, (3) the freedom of private enterprise, (4) the role of labor unions, and (5) private initiative versus government programs. Replies were received from only 175 of the 8,000 Friends to whom this questionnaire was sent.

The first question asked if poverty was thought to be inevitable. Although 20 percent of the Friends answering said "yes," the majority felt that it would *not* be inevitable if a major war on poverty were launched to provide jobs and housing for all. Comments indicated that this "war on poverty" should take the form of increased education in the areas of self-improvement, birth control, and (most important) retraining of unemployed nonwhite persons.

A large majority felt that automation, racial discrimination, and the population explosion were major causes of unemployment. The joblessness of four million people creates a politically serious situation.

Private enterprise, most agreed, should be free insofar as it serves the public welfare; when it does not do this, the government should be allowed to intervene to protect the consumer, even at the cost of endangering private enterprise. (A number of persons pointed out, however, that free enterprise has been and will continue to be the greatest incentive for people to produce the most for the common need.)

Labor unions, the majority said, should play a leadership role, particularly in promoting social legislation in such areas as housing and urban renewal. An altruistic point of view was revealed in the opinion that, although unions should be concerned with the welfare of their members, their primary concern should be the general public. While the majority felt that unions should play a leadership role, many others commented that unions are becoming too powerful and could, quite conceivably, get out of hand.

In the area of private-initiative programs, a strong majority favored group medical programs, consumer cooperatives, and the facilitation of home ownership for low-income families. An even stronger majority favored scheduling the intro-

Stephen Jeffrey is an assistant to Daniel R. Conlon of Abington Meeting, Jenkintown, Pa., president of Instruments for Research and Industry in Cheltenham, Pa., who was responsible for conducting the survey described in this article. Copies of the questionnaire used are available from the Friends Social Order Committee, 1515 Cherry Street, Philadelphia 2.



duction of automation so as to permit reassignment of displaced employees. A unanimous vote was cast in favor of expanding private training and retraining programs for industrial and service jobs.

Two questions which provoked great interest, but differences of opinions as well, had to do with retirement and with direct-action protests. The first of these was whether Friends favored or opposed adequately financed early voluntary retirement. Early retirement, some replied, makes an individual feel useless and at loose ends. Others pointed out that it can be coupled with teaching, working for the Peace Corps, or some equally rewarding activity.

A large number of Friends seemed disturbed at the thought that direct-action protests and boycotts might be used in attempting to eliminate job discrimination based on race, while others said that these techniques repeatedly have proved necessary in making progress toward racial equality. The question was raised as to just who would determine whether discrimination actually exists. Sound planning, temperate leadership, and a reconciling spirit were felt by many to be essential.

The last section of the questionnaire asked for viewpoints on a variety of proposed governmental programs. A clear majority favored reduction of taxes for lower-income groups to increase their purchasing power; extension of urban-renewal programs; continued Federal ownership of the TVA; and increasing Federal aid to public education. An even larger majority felt that Federal aid should be denied to school districts continuing to practice segregation.

Widely diverse opinion was evident in responses to the question of relief regulations being tightened to penalize mothers of illegitimate children and force men [on relief] to accept any job offered. Relief money, some thought, should be given out with more constructive restrictions. Several held that it would be permissible to force a man to accept a job as long as the job paid the minimum wage, but others felt that one should not penalize the mothers of illegitimate children, because this penalizes the children too. Several commented that there would be no occasion for illegitimate children with birth-control information adequately available to the general public.

Although most Friends clearly favored expansion of the "war on poverty" to provide work-and-study opportunities for all youth, some opposed government control of such a program, suggesting instead that local organizations be established to handle training and retraining programs.

While most Friends advocated cutting military expenditures in order to finance domestic and foreign economic-welfare programs, a few insisted that our very existence depends on the United States' having the most and the best weapons in the world.

The small proportion of Friends who bothered to fill out and return the questionnaires leads one to wonder whether Friends do not feel deeply about the problems of poverty which affect thirty million fellow citizens. Obviously Friends do not share a common viewpoint on these problems. Perhaps there is need for discussions on this topic in local meeting forums and other groups.

## Book Reviews

THE SEASONED MIND. By BRADFORD SMITH. Stephen Greene Press, Brattleboro, Vt., 1965. 40 pages. \$3.50

What strikes the reader of Bradford Smith's poems (a number of them written during his final illness) is their joyful wonder. Their subject matter is usually quite simple—a Vermont seascape, a poplar blossom, the return of spring; but the poet evokes each scene in precise detail and makes it the starting point of the meditation of a richly stocked and sympathetic mind. Drawn into the interaction between scene and poet's mind, we celebrate with him the goodness of life. Holding in balance the regret that life must end and the joy of seeing things so clearly, the poet lifts up in turn the objects, scenes, and experiences which have had meaning for him, seeing how intermingled the self is with them, and then parts with them in benediction:

Too much, too much: already it is full.  
So I embrace them all, embrace them all.

Bradford Smith's poetry is marked by this desire to embrace all, not in despair but in love and trust—to know the particular but to see through it the universal. In "Ashes" he asks to lie under the lilac or the poplar, the pond or the grove,

Or anywhere, anywhere, so I but touch  
This brimming world unrimmed by bone and breath  
That knows, by yearly dying, how to conquer death.

Reflecting on how we discover our world "by grasping alphabets" and naming things, he wishes to turn back to find the unchanging one which underlies multiplicity.

End as begun:  
The wonder of the one—  
Ikhnaton and his Sun!

PAUL A. LACEY

THE COLLOQUIES OF ERASMUS. Translated by CRAIG R. THOMPSON. University of Chicago Press, 1965. 662+xxxiv pages. \$15.00

Erasmus died in 1536. During the last eighteen years of his life and for two centuries thereafter, successive editions of *The Colloquies* poured from the presses of western Europe. Probably only the Bible was more widely read. Erasmus first wrote *The Colloquies* as examples of good Latin prose style for schoolboys. A textbook on composition that is for centuries a favorite book for civilized adults is worth looking at.

The first edition, in 1518, was published without Erasmus' knowledge and somewhat to his dismay. But as it became popular he added to successive editions new essays that eventually discussed most of the human foibles and controversial issues of the time. There is scathing criticism of parental ambition that sacrifices a daughter's health and happiness to an advantageous marriage. There is sympathetic amusement at the ignorant superstition of the humble; there is blazing wrath, expressed so wittily that even the victim was amused, at the greed which preyed on the ignorance and piety of the humble.

Erasmus was a pioneer in critical study of the text of the Bible. He was a forerunner of the Reformation who never left the Catholic Church, who admired Luther and deplored



his extravagance. He believed so strongly in mercy that his criticism of all coercion in matters of faith caused all parties to distrust him. He deplored the boring profligacy of the soldier's life and was outraged at the arrogant stupidity of papal, imperial, and national policies that sacrificed true interests of human beings to the elusive phantom of power.

The translator, who is librarian at Haverford College, introduces each colloquy with an explanatory note, giving its date, explaining the issue discussed, and identifying any of the characters who may have been drawn from life.

This is a book to browse in—one from which to receive little by little an impression of the personality of one of the great men of Europe whose spirit has something to say that is much needed today. It would be the perfect bedside book except that the mass of material makes it so bulky.

A competent reviewer, not ignorant of Latin, has remarked that Professor Thompson's English is as delightful as the Latin of Erasmus.

RICHARD R. WOOD

#### YOUTH CONSIDERS "DO IT YOURSELF" RELIGION.

By MARTIN MARTY.

YOUTH ASKS "WHY BOTHER ABOUT GOD?" By ALVIN ROGNESS.

YOUTH CONSIDERS SEX. By WILLIAM HULME.

Nelson, N. Y., 1965. \$1.50 each

Church Youth Research has engaged in six years of intensive effort in trying to understand more clearly "the beliefs, values, and conflicts of church youth," publishing its findings in a paperback series which tries to get away from Sunday School language.

Martin Marty attempts to deal with the "cultural" or "religion-in-general" atmosphere of our times. This phenomenon, without specific leaders and doctrines, craftily blends itself in with contemporary church and secular life. This reviewer feels that the Society of Friends is not completely immune from its wiles. Too many of us appear to believe that all religions are equally valid—that our differences are only ones of semantics or approach, and that we are all heading toward the same shore.

It is difficult for me to imagine many high school students reading Marty's book on their own. Too much time is spent on defining terms, and many more questions are raised than most of us can answer. However, as a reference document for a First-day school class, I can see it producing many hours of useful and stimulating discussion.

In *Why Bother About God?* the appetite of the reader is quickly whetted as the author states that "Doubt and faith belong together," and one can respond to his insight that "You must put limits on your doubts." To do, believe, or accept only those things which can be proved results in a paralyzed life. However, this auspicious beginning quickly disintegrates into a sugar-coated version of "that old-time religion." The title is indicative of an attempt to be modern, but the context travels a path which leads to a rather narrow understanding of God and Jesus Christ.

*Youth Considers Sex* presents this important realm of life in clear, direct, and penetrating terms. In the preface, Randolph Crump Miller points out that the author is attempting to help

the reader to understand that "Sex becomes involved in our search for meaning." In his opening chapter William Hulme sets the stage by touching upon "Moral approach, religious approach, love as affection, love as responsibility, sex as vitality, sex for restraint, and sex for fun." He writes with beauty, feeling, and a profound insight into the sexual nature of man. Throughout the book he shows real awareness and understanding of the sexual problems, questions, and desires faced by youth.

This book is not only for senior-high youth, but is also important reading for parents of children approaching, or already in, the junior-high years.

ELWOOD CRONK

#### VISITORS TO THE UNITED STATES AND HOW THEY

SEE US. By BRYANT M. WEDGE. Van Nostrand, Princeton, N. J., 1965. 140 pages plus appendix. \$4.95

As international relationships become daily more important, we can be grateful to anyone who undertakes to provide the background of understanding that allows one culture to speak to another. This book by Bryant M. Wedge, director of the Institute for the Study of National Behavior and a consultant to the Peace Corps, is drawn primarily from the experience of the escort-interpreters who serve the Department of State's foreign leader program, inaugurated in 1947. A well-organized effort has been made to present the major understandings and experiences gained from these visits. There is an appendix on method and a reading list which will help to document and complement the ideas expressed.

Nothing can quite replace personal experience in intercultural contact, but in considering the difficulties of talking between cultures Bryant Wedge has written a helpful volume.

JOHN M. SEXTON

POETRY: FROM STATEMENT TO MEANING. By JEROME BEATY and WILLIAM H. MATCHETT. Oxford University Press, N. Y., 1965. 331 pages. \$5.75

Routine, and the profits and losses of our lives, blunt our senses. A casual reader *may*, therefore, look dull-eyed at a poem. Perhaps understanding its statement to the letter, he *may* miss its spirit as a whole.

An exceptionally good poet and Friend, William H. Matchett of the University of Washington, and Jerome Beaty of Emory University have, step by step, probed sources of meaning in "the poem itself." They begin by using paraphrase: thus, the poem depends on ordinary meanings of words and sentences. They proceed to examine how words are used beyond ordinary meanings, as words must be in significant poetry—much as a mind must shake loose from lethargy in order to feel beauty, wonder, or any fine quickening.

If poetry begins with what can be stated in prose, it moves on to tap every possible resource of language appropriate to its pattern. Sounds and rhythms; implications, tone, and analogies; images, symbols, and silences—all these can be superbly interwoven. "Idea controls sound, just as sound controls idea. . . . In fact, all the elements of poetry are formative" and interact. To show this, the authors analyze poems of many ages and forms, with liberal use of the modern. This is a thorough, quietly persuasive book.

SAM BRADLEY

**WORSHIPPING TOGETHER WITH QUESTIONING MINDS.** By SOPHIA LYON FAHS. Beacon Press, Boston, 1965. 240 pages. \$4.95

Sophia Fahs' many years of study, teaching, and writing come to fruition in this discussion of "how to awaken in children wondering awareness and reverent thinking, especially about invisible and intangible realities." Its contribution moves far beyond her denomination (Unitarian) or the specific setting in which the experiences took place. Worship becomes much more than symbols or ceremonies. It includes a variety of deepening experiences: "self-examination, struggle, doubting, trusting, questioning, desiring, purposing, reverencing," thanksgiving, and celebration.

We glimpse teachers of children from nine to thirteen or fifteen, listening closely to their questions and comments, experimenting with teaching materials and methods, drawing stories in a fresh way from a background of wide reading. There is much help here in the effective teaching of skills of equal importance to parents.

In keeping with Sophia Fahs' earlier book, *Beginnings: Earth, Sky, Life, Death*, we find also stories from early times and other cultures. Excellent biographical material is provided on such men as Charles Lindbergh, George Washington Carver, Harry Emerson Fosdick, and Sir Isaac Newton; there are letters which Albert Einstein and Arthur Compton wrote to a group of children. All are welcome resources for those who know the value of good stories.

Friends will recall that in 1960 Sophia Fahs gave the Rufus Jones Lecture, "Why Teach Religion in an Age of Science?" She has always been asking questions and helping children to do likewise. This new book calls to our attention the "essential interdependence of mind and heart, of reverence and inquiry."

CAROLINE PINEO

**THREE BILLION NEIGHBORS.** By LEONARD S. KENWORTHY. Ginn, Boston, 1965. 159 pages. \$4.00

In this age of scientific, social, and political change, the need to know and understand our global neighbors becomes increasingly urgent. Leonard S. Kenworthy (a member of Brooklyn Preparative Meeting in New York) has compiled an excellent volume of photographs about aspects of daily life common across the world. Expressions of beauty, means of entertainment, commerce, and cultural heritage are compared, as well as the more obvious areas of homes, clothing, food, and worship.

Each chapter has a page of introductory remarks outlining the diversities found within the topic and giving some explanation of why and where these occur. The author is noticeably careful not to imply any political or cultural bias. Though his comments are brief, they provide an interesting cohesiveness for the pictures that follow. (In Chapter 15, however, the paragraph sequence seems to be out of order.)

This book could be used for a number of purposes. It would be a useful addition to any elementary, junior high, or First-day school library as an enrichment resource. The varied and warm human quality of the photographs makes the volume one that adults will enjoy, as well as the children to whom it is primarily addressed.

MARY ALICE HOFFMAN

## Friends and Their Friends

**A new Monthly Meeting** is that at Newark, Delaware, which was formally organized on June 25th as part of Western Quarterly Meeting of Philadelphia Yearly Meeting. It holds its meetings for worship at 10 a.m. on Sundays at the Wesley Student Center, 192 South College Avenue, Newark.

**Currently representing the AFSC abroad** are seventeen American families with a total of forty-eight children, according to the summer issue of *Quaker Service*, the AFSC bulletin, which adds that "Service Committee families are realistic about the problems involved in overseas service, but most of them seem to feel that the values of the experience—shared service, increased family closeness, and a world-stretching adventure—by far outweigh the disadvantages." In AFSC parents' opinion the children who have most to gain from a period abroad are those aged from six to twelve, who are quick to make friends in new situations.

**The Friends Neighborhood Guild** of Philadelphia is one of ten settlement houses in the Delaware Valley which have been approved for participation in the employment program authorized by the U. S. Economic Opportunities Act. As a result of this financial aid the Guild is able this summer to employ over forty young people in its various summer programs, such as its Play Parade, its Theatre Caravan, its new Education and Arts Program, and others.

**Earlham's Experiment in Classroom Auditors.** "An obstacle to better college teaching," according to the June 11th issue of *Time*, "is the defensive notion that a teacher compromises his freedom if he allows anyone except students to enter his classroom and evaluate his performance. This sanctification of the classroom not only cuts the teacher off from useful criticism but also gives administrators a handy excuse to argue that good teaching cannot be judged, and that therefore a teacher's rewards have to be based on his publications" (as discussed by Dorothy M. Williams in her "Publish or Perish?" in this issue of the JOURNAL).

"Challenging this notion," *Time* adds, "is small, Quaker-founded Earlham College in Richmond, Indiana, which recently received from the Danforth Foundation of St. Louis a \$20,000 grant to make it possible for Earlham teachers to invite experts in their fields to visit their classrooms, observe their techniques, and assess their abilities." This experiment had its inauguration in May, when a first-year English lecturer invited one of his former professors from the University of Chicago to attend his lectures, with the result that the visiting professor provided most helpful criticisms and suggestions. Other faculty members plan to follow his example.

Since the Earlham program is voluntary and the experts' evaluations are not confided to administrators, it poses no threat to the teacher.

**Swarthmore College and Wade House** (a settlement house in Chester, Pa.) are joint sponsors of two racially integrated summer projects, one a study program for those about to enter high school, the other a workcamp project for anyone fifteen or older.

The study program, using facilities of both the college and Swarthmore Friends Meeting, is providing about fifty students with opportunities for study, cultural enrichment, and recreation. It will continue until August 6th.

The workcamp project, known as the "Chester Home Improvement Program," consists of a series of work camps similar to those pioneered by the Friends Social Order Committee of Philadelphia Yearly Meeting. Volunteers (coming individually or in groups) assist in rehabilitating homes of lower-income residents. New participants will be welcomed at any time before the project's closing date, August 13th, while loans of small tools and donations of paint, plaster, glass, and other building materials are also needed. For further information, those interested may call Lowell Livezey, KI 3-2299.

**A newly opened bookstore at Powell House**, New York Yearly Meeting's conference and retreat center, has the combined purposes of helping to build up the center's library and of providing a literature-supply service for the area. In addition to having in stock books and pamphlets of interest to Friends (with particular emphasis on religious-education materials), the bookstore will endeavor to fill orders for any other books desired. Orders for and communications about books should be addressed to Pearl Hall, Powell House, Old Chat-ham, New York.

**Protestantism in East Germany** has almost disappeared, according to the *News Service* of the Canadian Council of Churches, which reports that the number of acknowledged Protestants in that area has shrunk from over three million in 1939 to only thirty-five thousand now.

**AFSC work in Algeria**, where for several years the Service Committee has maintained teams in both the west and the east, is now being consolidated into a single program, with headquarters at Skikda. Programs in the Tlemcen (western) region will be turned over to local groups. The reason for the change is the growing ability and eagerness of local Algerian groups to operate their own training programs. This is, of course, an outcome toward which the AFSC always works. Similar transfers of responsibility for programs inaugurated by the Service Committee have taken place recently in Pakistan and Jordan.

Most of the local training programs operated by Friends will be taken over by Algeria's Ministry of Youth and Sport. The Ministry of Health will operate the maternal and child health centers organized by the AFSC.

Meanwhile, a number of Algerian villages are eager for AFSC help in such basic community-development projects as draining swamps, repairing bridges, and constructing new irrigation systems. Since government funds are not available for these projects, they will be undertaken on a self-help basis.

"Westtown . . . was most beneficial to me. But my religious training there can best be described by the old German saying, 'We get too soon old and too late smart.'" So runs a recent letter from a non-Quaker business man who in youth attended the Quaker boarding school. "I got nothing out of meeting," he continues. "All 'W's' sat in the last row or two. This made meeting an ideal place for studying, reading, sleeping, etc." He adds, however, that "Today, worship in the Quaker tradition truly appeals to me."

**The new Upland Institute** at Chester, Pa., which is scheduled to open in September, includes among the Quaker or Quaker-oriented members of its faculty and visiting-lecturer staff George Willoughby, George R. Lakey, Kenneth E. Boulding, Robert Wallace Gilmore, and Bayard Rustin. The Institute, located on the grounds of Crozer Theological Seminary, has for its objective the training of men and women for nonviolent leadership in the field of social change and social conflict.

**Euell Gibbons**, Quaker author whose *Stalking the Wild Asparagus* (1962) and *Stalking the Blue-Eyed Scallop* (1964) have been added to the White House library, will be further honored by the inclusion in Boston University's new center for study and research in contemporary literature of a collection of his writings described by a university official as a "distinguished nucleus" for the center's library of papers, manuscripts, and correspondence files of modern authors.

*Stalking the Healing Herbs*, latest in Euell Gibbons' series of books on unorthodox foods, is scheduled for publication in 1966. ("Inspiration," most recent of his many poetic contributions to the JOURNAL's pages, appeared in the July 1st issue.)

**Possibly a new high in ecumenicity** is to be found in the procedure reported by the British *Peace News* under the head "Whitsun Pilgrimage for Peace." At one stage of this elaborately staged pilgrimage its participants all assembled in the Friends Meeting House at Canterbury, where a Catholic priest, assisted by an Anglican clergyman, a Congregationalist clergyman, and the chairman of the Friends Peace Committee, conducted a Roman Catholic service.

**"Crisis Without Violence"** is the title of a booklet recently published by the Anti-Defamation League of New York as a case history of the experience last summer of the city of New Rochelle, New York. When confronted with a potentially explosive racial situation, New Rochelle (guided by its Human Rights Commission) successfully avoided violence and created a better community climate by giving a fair hearing to all protests and by seeking just solutions to the problems at issue. Author of the pamphlet (which may be obtained at fifty cents a copy from the Anti-Defamation League at 315 Lexington Avenue, New York) is Alexander F. Miller, the League's national community relations director and the volunteer chairman of New Rochelle's Human Rights Commission.



ete sets of Quaker magazines, including *FRIENDS Friends Intelligencer*, and *The Friend*, are very much wanted by the new Friends World College, which will, of course, reimburse senders for shipping charges. (By a "complete set" is meant all issues of a periodical during a calendar year.) Inquiries or communications on this subject should be sent to Morris Mitchell at the college's temporary address, Harrow Hill, Glen Head, Long Island, New York.

**William H. Matchett** of Seattle's University Meeting, co-author of *Poetry: From Statement to Meaning* (reviewed elsewhere in this issue), was "poet-in-residence" for a weekend recently at the John Woolman School near Nevada City, California, where he visited English classes, met with faculty and students, and participated in an evening of poetry reading. His visit, sponsored by the Friends Council on Education, was part of the school's newly developed guest-artist program.

**The Little Choir** of Germantown (Philadelphia) Friends School is making a concert tour of Europe again this summer, as it did in 1956 and 1962.

**The problem of what to do** about "the chronic, habitual, and repetitive speaker who Sunday after Sunday gives us the same medicine in the same twelve-minute dosage" in meetings for worship is the concern voiced by George C. Hardin in a letter to the editor of the *Friends Bulletin* of Pacific Yearly Meeting. "It is not enough to say that we must love these speakers," he concludes. "We do love them, as well as we can, but I find myself rebelling when worship is taken over as a forum and grindstone, and sometimes feel like standing up, saying nothing, until the speaker sitteth down. Nonviolent direct action, would it be?"

**Work camps** are a fairly common phenomenon among Friends, but how many have tried the variety reported by Minneapolis Meeting, where "Junior Young Friends" staged a work camp early this summer in order to improve the Meeting's own landscape gardening by planting shrubs around the meeting house?

**"Journey Into History"** by Caroline Nicholson Jacob, a brief sketch of three hundred years of Quaker history in Ireland, is available in the form of an attractively printed and illustrated booklet which may be obtained at the price of thirty cents a copy from Friends World Committee, 152-A North Fifteenth Street, Philadelphia.

**Thomas Kelly's "Reality of the Spiritual World"** and his "The Gathered Meeting" have just been reprinted together in a three-shilling edition published in England as part of the "Quaker Classics" series by the Friends Home Service Committee (Friends House, Euston Road, London N.W. 1).

**Problems similar to Vietnam's** are likely to produce Vietnam-like crises in many other countries of Southern Asia, according to Russell Johnson, who has just returned from four years spent as director of the American Friends Service Committee's International Seminars and Conferences Program in Southern Asia. "To face this situation adequately," he observes, "the American people must get over the feeling that when anything goes wrong anywhere in the world it is the result of a Communist conspiracy." Among the problems he mentions are the aftereffects of colonialism, an unbalanced nationalism, nepotism, the caste system, a fatalistic and passive philosophy, the inverse balance of trade, the population explosion, and foreign intervention.

**A major campaign for repeal of death-penalty** statutes has been announced by the American Civil Liberties Union. This decision by the ACLU's board of directors, arrived at after a two-year study of the problem, reverses the ACLU's earlier stand that capital punishment is not an infringement of civil liberties. The nationwide organization not only will seek elimination of the death penalty both through the courts and through legislative action to repeal existing capital-punishment statutes, but also will seek commutation of existing death sentences.

**Friendship Farms** and other group projects of Church World Service's CROP program for feeding the world's hungry include nine farms in Indiana which were affected by the recent midwestern tornados. Although severely damaged by the tornados, and though some of their owners' relatives and friends had been killed, these farms nevertheless did their share in planting corn and soybeans during a spring drive for increased participation in CROP's program, which was initiated in 1963 by a group of Indiana farmers near Goshen.

### **AFSC East-West Seminar in Thailand**

Five religions and twelve countries were represented by the thirty young people who in May attended an international seminar in Thailand sponsored by the American Friends Service Committee. The conference theme was: "Our Changing Values; Encounter of East and West." Participants came from Thailand, India, Pakistan, Malaysia, Vietnam, Laos, Japan, the United Kingdom, Belgium, Spain, the United States, and Canada.

After three days in Bangkok, where the group encountered some of the changing and enduring traditions in Thailand (including a religious festival at the home of a member of the royal family) the scene shifted to Chiangmai, center of northern Thai culture and second largest city in Thailand. Here members of the seminar settled for two weeks, engaging each other in formal and informal discussions on the technological, sociological, and political impact of the West upon the East.

There was some controversy, but all the young people valued greatly having the opportunity for debate. At the seminar's conclusion one participant from Vietnam said: "This was the most exciting episode of my life."



### ***Southern Appalachian Friends***

The Southern Appalachian Association of Friends, which has a widely scattered membership in an area bounded on the north by Berea, Kentucky, on the east by Celo, North Carolina, on the south by Atlanta, Georgia, and on the west by Nashville, Tennessee, held its annual conference early in May, with eighty-nine Friends in attendance. The scene of the conference was Crossville, Tennessee.

Special guests from outside the area included Dean Freiday of New Jersey (representing Friends World Committee and Friends General Conference), Glenn Reece of Indiana (representing Five Years Meeting), Dan Wilson of Pendle Hill (Wallingford, Pa.), and Irving and Mary Smith of Iowa (representing Friends Committee on National Legislation). Leaders of adult discussion groups were John and June Yungblut of Quaker House in Atlanta, while leaders of programs for teen-agers and younger children were Gene and Nancy Cherry, Ron Mattson, Marian Fuson, Nelson Fuson, and Maie and Dave Klaphaak.

In the course of the conference Southern Appalachian Friends initiated three projects: a peace action fund, a plan of assistance to Ronald E. Mattson in the inauguration of an area-wide intervisitation program, and the establishing of the Walter Hoose Memorial Fund to aid young Friends of junior and senior high school age in developing leadership abilities.

### ***Friends' Race Relations Conference***

At the National Conference of Friends on Race Relations, held at Earlham College, Richmond, Indiana, June 18-21, there was a total registration of 257 persons from eighteen Yearly Meetings.

The Conference issued a statement calling on Friends everywhere to recognize the civil rights movement as part of the worldwide thrust of oppressed peoples for freedom, justice, and security; to seek new means of bringing to bear the spirit of nonviolence and the rule of law; to support the movement for family planning, recognizing the role of population expansion in leading to new forms of violence in an overcrowded world; and to work for such changes in our economic structure and in public education as will assure freedom from want, the development of each person's talents, and avoidance of the tragedies of depersonalization and facelessness.

John Yungblut of Atlanta was named chairman of the committee to plan the next conference, to be held in 1967 somewhere in the southeastern part of the United States. Victor Paschkis of New York was named coordinator for the next two years.

Other committee members are Marion Adair, Toledo, Ohio; Arthur Emory, Fayette County, Tenn.; Marian Fuson, Nashville, Tenn.; Wade Mackie, Baton Rouge, La.; Caroline Estes, Berkeley, Calif.; Chester Graham, Chicago; George Hardin, Philadelphia; and George Sawyer, Richmond, Indiana. Herbert Huffman will represent Friends United Meeting on the committee; George Corwin, Friends General Conference; and Herbert Hadley, Friends World Committee. Six additional members of the committee will be appointed after consultation with the Yearly Meetings, especially those in the Southeast.

### **Letters to the Editor**

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

#### **Ethical Culture, Social Service, or Christian?**

I share Douglas Steere's concern (FRIENDS JOURNAL, June 15) that the Society of Friends is in danger of "turning into an ethical culture society." He rightly says "whenever the ingredient of the historical Christian disclosure is neglected, the result is an ultimate collapse of the very experience itself."

At a recent meeting for worship I expressed my firm belief that the Society of Friends should remain Christian. I was immediately challenged by a Friend who said many of our members are not Christians and that he saw no reason for continuing to emphasize that tradition.

Truly, we are in danger of becoming either an ethical culture society or a social service agency or both. If we cease to be actively and earnestly Christian, I see little reason for our continued existence.

New York City

HOWARD E. KERSHNER

#### **"Premature Announcement"**

It is regretted that in the May 15th FRIENDS JOURNAL a premature announcement appeared concerning the establishment of a Peace Center at our new meeting house. Harrisburg Friends have agreed to explore the possibility of a Peace Center with other groups, but as yet no definite plans have been formulated.

ELTON SMITH, Clerk

Harrisburg, Pa.

Harrisburg Monthly Meeting

#### **Roots of Intemperance**

There are two queries on temperance in the *Faith and Practice* of Philadelphia Yearly Meeting. I am disturbed by one of them.

We are asked, "What are you doing to encourage total abstinence and remove the causes of intemperance?" This is out of kilter with our witness today. Most of us find no harm in our friend's dinner cocktails (if he is not driving). To discourage him from these because alcohol, in excess, leads to lack of self-control or has ill effects on the body, or because he or his son might become alcoholic, would seem self-righteous. If I have some special reason to distrust his self-control, I should be ready to help, but not simply to tell him to quit drinking.

The social evils giving rise to and arising from alcoholism and heavy drinking are more complex than some imply. The discovery of Alcoholics Anonymous was that, once psychological and social problems were overcome and confidence was regained, the physical habituating element of alcohol could be resisted. A former alcoholic needs to be encouraged to be an abstainer. However, a heavy drinker not yet alcoholic may need help in social and psychological problems.

"To encourage total abstinence and remove the causes of intemperance" sounds coldly indifferent. Our concern is for the alcoholic and for the failure of society to make help available to a man trapped in heavy drinking and in his inability to solve deeply rooted personal problems. We ought to write a query that will express this concern and challenge us. This will better help us to answer "Am I my brother's keeper?"

Philadelphia

GEORGE FERNSLER, JR.

## Announcements

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

### MARRIAGES

**CLAFFIE-REGEN**—On June 9, at St. Mary's Catholic Church, Plainfield, N. J., BARBARA LEE REGEN, daughter of Curt and Rosalie Regen, and GERALD MICHAEL CLAFFIE, son of Mrs. Gerald L. Claffie. The bride and her parents are members of Rahway and Plainfield Meeting, Plainfield, N. J.

The Catholic ceremony was followed by a Quaker period of silence during which messages were given by three members of New York Yearly Meeting.

**RILEY-SILCOX**—On June 19, in Gladwyne, Pa., LOUISE EVANS SILCOX, daughter of Louis E. Silcox, M.D., and Ruth Evans Silcox, and WILLIAM CREEVEY RILEY, son of Mr. and Mrs. Joseph William Riley. The bride and her parents are members of Haverford (Pa.) Meeting.

### DEATHS

**BRANSON**—On June 9, EMMA S. TAYLOR BRANSON, aged 82, wife of the late Oliver Branson. A member of Haverford (Pa.) Meeting, she is survived by a daughter, Helen Branson Dechert.

**HILLIGAS**—On April 19, at Bowerstown, Ohio, ERIC FOX HILLIGAS, wife of Clarence G. Hilligas. She was a former member of Short Creek (Ohio) Meeting. Surviving, in addition to her husband, are two sons and a daughter by her late first husband, William Wilson McLaughlin; Francis Fox and James Alfred McLaughlin, and Dorothy Loraine Miller, all of Salem, Ohio.

**LUPTON**—On June 1, at Madison, Wis., after a long illness, MILDRED HATHAWAY LUPTON, wife of Hugh S. Lupton. Funeral services and burial were at Hopewell Friends Meeting House, near Clearbrook, Va., on June 4th, her 68th birthday. Surviving, in addition to her husband, are a son, David Walker Lupton, and two grandchildren, Edward Hugh and Caroline of Lafayette, Ind.

**MAGILL**—On June 10, at Doylestown (Pa.) Hospital, FLORENCE KESSLER MAGILL, aged 83, wife of the late John J. Magill. A member of Solebury (Pa.) Meeting, she is survived by a daughter, Nellie Magill Carter of Furlong, Pa.

**PANCOAST**—On June 11, in Woodstown, N. J., after a long illness, MARY S. PANCOAST, aged 90, wife of the late Leonidas Pancoast. She was a member of Salem Monthly Meeting in Woodstown.

**PHILIPS**—On May 30, ANNE HILLBORN PHILIPS, aged 94, wife of the late Jesse W. Philips. A member of Wilmington (Del.) Meeting, she is survived by two stepdaughters, Anne P. Blake and Helen P. Henley; five grandchildren; and four great-grandchildren.

**SMITH**—On June 8, at Taylor Hospital, Ridley Park, Pa., FRANK F. SMITH, aged 76, husband of the late Margaret Harvey Smith. A member of Kennett Meeting, Kennett Square, Pa., he is survived by three brothers, George, Harvey, and Joseph, all of Wilmington, Del., and three sisters, Clara Conlyn, Mildred Donavan, and Edna Tayton of Wilmington.

**WEBB**—On April 21, at Avondale, Pa., EDWARD A. WEBB, V.M.D., aged 60, husband of Anna Passmore Webb. A member of London Grove Meeting, he is survived also by a daughter, Ruth Webb Harrison; a son, William P. Webb; and four granddaughters.

**WHITE**—On May 26, in the Salem County Memorial Hospital, WILMER F. WHITE, a member of Woodstown (N.J.) Meeting.

## Coming Events

*Written notice of Yearly and Quarterly Meeting activities and of other events of general interest must be received at least fifteen days before date of publication.*

### JULY

15—Western Quarterly Meeting, London Grove Meeting House, Route 926, west of Kennett Square, Pa. Worship and Ministry, 9 a.m. Worship, 10 a.m. Business, 10:45. Lunch, 1 p.m.

18—Edwin B. Bronner of Haverford College will speak on Friends' meeting houses and educational institutions in Philadelphia area, WCAU-TV, Philadelphia, 7:30-8 a.m.

17—New York-Westbury Quarterly Meeting, Westbury (N. Y.) Meeting House, Post Avenue and Jericho Turnpike. Ministry and Oversight, 10 a.m. Worship, 10:30, followed by business session. Child-care provided. Bring box lunch; beverage served. In afternoon, dialogue between Edmund P. Hillpern and Felix Boyce on "Spiritual Life of Quarterly Meeting."

18—Millville-Muncy Quarterly Meeting, Elklands Meeting House, near Shunk, Pa. (northwest of Eaglesmere, on Route 154). Worship, 10:30 a.m. Afternoon session, 1:30 p.m. Speaker: Florence L. Kite, former executive secretary, Race Relations Committee of Philadelphia Yearly Meeting.

18—Meeting for worship, 11 a.m., Brick Meeting House, corner Routes 272 and 273, Calvert, Md. Visitors welcome.

23-30—New York Yearly Meeting, Silver Bay, N. Y., Correspondent: Rachel K. Wood, 224 East 15th Street, New York, N. Y. 10003.

25 (also August 29)—Meeting for worship, 11 a.m., Old Kennett Meeting House, Route 1, half mile east of Hamorton, Pa.

25 (also August 1)—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. Representatives of American Friends Service Committee and Philadelphia Yearly Meeting will discuss activities of these groups.

31—Joint session of Chester and Concord Quarterly Meetings, Westtown (Pa.) School, 3 p.m. (This will supplant Concord Quarterly Meeting previously scheduled for August 7.)

### AUGUST

1 (also September 5)—Plumstead Meeting House, Gardenville, Bucks County, Pa., will be open for worship, 11 a.m.

1—"The Light Within," WCAU-TV, Philadelphia, 7:30-8 a.m. (See July 25 listing.)

3-8—Germany Yearly Meeting, Bad Pyrmont, Germany. Address correspondence to Quakerburo, Planckstrasse 20, 108 Berlin 8, Germany.

6-11—Baltimore Yearly Meetings (Stony Run and Homewood), Western Maryland College, Westminster, Md. Principal speakers: Francis B. Hall, Bliss Forbush, Kenneth Boulding. Young Friends and Junior Yearly Meeting.

15-19—Pacific Yearly Meeting, St. Mary's College, Moraga, Calif. Correspondent: Edwin C. Morgenroth, 2721 - 5th Avenue, Corona del Mar, Calif.

15—Meeting for worship, 11 a.m., Brick Meeting House, corner Routes 272 and 273, Calvert, Md. Visitors welcome.

Note: Rancocas (N.J.) Meeting for worship, 10 a.m. (DST), June 20-September 12.

Powelton Preparative Meeting, Philadelphia, has discontinued regular meetings at the Christian Association Building (U. of Pa.) until September 12.

## MEETING ADVERTISEMENTS

*NOTE: This is not a complete Meeting directory. Some Meetings advertise in each issue of the JOURNAL and others at less frequent intervals, while some do not advertise at all.*

### Arizona

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

**TUCSON**—Pima Friends Meeting (Pacific Yearly Meeting), 2447 N. Los Altos Avenue. Worship, 10:00 a.m. Barbara Elfbrandt, Clerk, 1602 South via Elnora, 624-3024.

### California

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

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

**CLAREMONT**—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Leonard Dart, Clerk, 421 W. 8th St.

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

**LA JOLLA**—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

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

**PALO ALTO**—First-day School for adults, 10 a.m.; for children, 10:40 a.m. Meeting for worship, 11 a.m., 957 Colorado.

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

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

**SACRAMENTO**—2620 21st St. Discussion, 10 a.m.; worship, 11. Clerk: 451-1581.

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

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

**SAN PEDRO**—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. Ph. 377-4138.

**SANTA CRUZ** — First-day School, 10 a.m.; meeting for worship, 11 a.m. YWCA, 303 Walnut. Call 426-3552.

**SANTA MONICA**—First-day School and meeting at 10 a.m., 1440 Harvard St. Call 451-3865.

**WESTWOOD (West Los Angeles)** — Meeting 11 a.m., University Y.W.C.A., (across from U.C.L.A. bus stop.) Clerk, Pat Foreman, GR 4-1259.

**WHITTIER**—218 W. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

### Colorado

**BOULDER**—Meeting for worship, 10 a.m.; First-day School, 11:00 a.m. Bob Kuller, 443-2770.

**DENVER**—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. M. Mowe, 477-2413.

### Connecticut

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

**NEW HAVEN**—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 288-2359.

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

**STAMFORD-GREENWICH**—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: William E. Merriss. Phone: Greenwich NO 1-9878.

**WILTON**—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk; phone OL 5-9918.

### Delaware

**CAMDEN**—Friends Meeting, Camden, Wyoming Ave., off route #13, 2 miles south of Dover. Meeting for worship 11:00 a.m. All are welcome.

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

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

**WILMINGTON** — Meeting for worship: at Fourth and West Sts., 9:15 a.m. and 11:15 a.m.; at 101 School Rd., 9:15 a.m.

### District of Columbia

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

### Florida

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

**FORT LAUDERDALE AREA**—1739 N. E. 18th Ave. Fourth Sunday at 7:30 p.m., or call 566-2666.

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

**JACKSONVILLE**—344 W. 17th St., Meeting and Sunday School, 11 a.m. Phone 389-4345.

**MIAMI**—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

**ORLANDO-WINTER PARK**—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

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

**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.

**LAKE FOREST**—10 a.m., Sundays. Deerpath School, 95 W. Deerpath. Clerk, Elizabeth Simpson. Phone 537-0412.

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

**URBANA-CHAMPAIGN** — Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 365-2349.

### 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 891-2584.

### Maryland

**BALTIMORE** — Stony Run Meeting, 5116 N. Charles Street. Worship, 11 a.m. Tel. ID 5-3773.

**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.

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

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

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

### Michigan

**ANN ARBOR**—Meeting for worship, 10 a.m., Meeting House, 1420 Hill St., call 662-6083.

**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, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

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

### Nebraska

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street. Phone 488-4178.

### Nevada

**RENO** — Meeting Sunday, 11:00 a.m., 1127 Evans Avenue. Phone 329-4579.

### New Hampshire

**DOVER**—Meeting, First-day, 11 a.m., Central Avenue, Dover.

**HANOVER**—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, D.C.U. Lounge, College Hall, 9:30 a.m., June 20 to September 12. Avery Harrington, 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.



**RIDGEWOOD** — Summer schedule through July and August. Meeting for worship at 10:30 a.m. and 7:30 p.m., 224 Highwood Ave.

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

### New Mexico

**ALBUQUERQUE** — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Dorelin Bunting, Clerk. Phone 344-1140.

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

### New York

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

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

**CHAPPAQUA**—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914 MA 8-8127.

**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

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about First-day Schools, Monthly Meetings, suppers, etc.

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

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

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

**SCARSDALE**—Meeting for worship and First-day School, 11 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, 10:15 a.m. Meeting, 11:15 a.m., 1828 Dexter Ave.; 861-8732. Grant Cannon, Clerk, 752-1105 (area code 513).

**CLEVELAND**—Meeting for worship and First-day School, 11 a.m., 10916 Magnolia Dr., 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 Haliday, 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 Street. Meeting for worship, 11 a.m.

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

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

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

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

**LANDSOWNE**—Meeting for worship, 11 a.m.; Sunday School, 9:45 a.m. Landsowne and Stewart Aves.

**MEDIA** — Providence Meeting, Providence Road, Media, 15 miles west of Phila. First-day School, 9:30 a.m.; meeting for worship, 11 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.  
Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days.  
Frankford Meetings held jointly at Unity and Wain Sts., 11 a.m.

Germantown Meeting, 47 W. Coulter Street (held jointly with Green Street Meeting at Coulter Street address.)

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Powelton, not meeting until September 12th.

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

**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.

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

### Rhode Island

**JAMESTOWN**—Conanicut Meeting, First-days July, August, and on Sept. 5, 10:30 a.m.

### Tennessee

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

**MEMPHIS** — Meeting and First-day School, Sundays, 9:30 a.m. Eldon E. Hoose, Clerk. Phone 275-9829.

### Texas

**AUSTIN** — Worship, Sunday, 10 a.m., 3014 Washington Square, GL 2-1841, Eugene Ivash, Clerk, GL 3-4916.

**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, Sundays, 11 a.m., Cora Peden, Y.W.C.A., 11209 Clematis St. Clerk, Lois Brockman, Jackson 8-6413.

### Vermont

**BENNINGTON**—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

**BURLINGTON**—Worship, 11:00 a.m., First-day, back of 179 No. Prospect. Phone 862-8449.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., also meeting First and Third Sundays, 7:30 p.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.

### Wisconsin

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

**MILWAUKEE**—Sunday, 10 a.m.; meeting and First-day School, 7000 W. National Ave., DR 7-4247.

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