

FRIENDS JOURNAL

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Come-to-Good Meeting House (1710)
(See page 78)

Photo by Maurice Mook

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*Q*UAKERISM was born in dissent; our founders challenged the traditional thinking of the day. Are modern Friends too often fearful of change? In the revolutionary climate of today we should not find any of our emotional bearings overheated when traditional beliefs and testimonies are questioned. Wisdom lies in knowing what must be defended at all costs and what needs to be discarded or refashioned. —THOMAS F. GREEN

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Come-to-Good Meeting

COME-TO-GOOD Meeting House near Land's End in Cornwall, England, (pictured on our cover) is described by Maurice Mook of State College (Pa.) Meeting, who photographed it last summer on a trip through England, as "the sweetest meeting house we visited. With its steeply thatched roof, plain benches, gallery, hitching post, it is as charming as its name." The clapboard entrance at one side is a modern addition; the open-fronted, thatched shed at the other side probably sheltered a horse and trap. In front of this, not shown in the picture, is a stepped mounting stone for getting on and off horses.

The visitors' book in the meeting house lists persons from all over the world, many of whom must wonder how Come-to-Good happened to be built in this beautiful but isolated spot. The history compiled in 1960 for the meeting house's 250th anniversary explains that a seventeenth-century map of Cornwall shows Come-to-Good on one of the routes from Truro to Falmouth. What are now only fields or footpaths are present-day evidence that this typical Cornish lane went from Truro via Penwethers, Killiow, Playing Place, Come-to-Good, Penpol, and thence to the Restronguet Ferry (mentioned as early as 1458) across to the Pandora Inn. Thus Come-to-Good lay on the possible routes taken by the first itinerant Quaker preachers.

A number of these Friends traveling and preaching in Cornwall had their trip interrupted by a stay in Launceston jail. Many others wended their way to Cornwall to minister to the needs of these prisoners. George Fox was one of those who endured the filth and indignities of Doomsdale (a particularly terrible part of the prison); it was from there in 1656 that he sent out his letter to Friends in the ministry: "Let all nations hear the sound by word or writing . . . be valiant for the truth upon earth . . . Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one."

In the neighborhood around Come-to-Good, meetings in homes were recorded as early as 1663. In Cornwall alone there are hundreds of recorded cases of fines levied on these Friends for one of the many offenses punishable under several restrictive Acts of Parliament: speaking in meeting, allowing a meeting to be held on one's premises, not attending "ye publick worship," and refusing to take an oath after being arrested on any charge whatever. After the Toleration Act of 1689 the atmosphere became more peaceable, and in the absence of so many fines subscriptions began coming in toward the cost of a meeting house. The first meeting in Come-to-Good was held in 1710, forty-seven years after Friends had begun gathering in private homes thereabouts.

Friends Book of Meetings, 1966 (London) lists Come-to-Good as an "allowed" meeting, with ten members, under the care of Cornwall Monthly Meeting. E.L.C.

The final sin of man is a religious sin, the identification of his particular culture and partial interest with the eternal and the divine.

—REINHOLD NIEBUHR

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FRIENDS JOURNAL

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Editorial Comments

"Everybody Does It"

WE hear so much today of rebels—rebels, as John K. Hutchens puts it in the January 28th *Saturday Review*, "raucously cutting loose from the genteel tradition." One of them, in fact, appears in the correspondence columns in this issue of the *JOURNAL*, explaining that he wears sloppy clothing as a protest against neatness and all that it stands for.

But neatness is only one of the aspects of the status quo to which the genus rebel objects. The sexual revolution has been receiving perhaps more than its fair share of attention, and there are any number of other old-established guideposts that are in the process of being toppled: the matter of correctness in spoken and written language, for instance, and a once-popular (or was it?) code known as the Ten Commandments.

The first-named of these, though obviously of far less weight than the other, is a curious business that may be worth examining briefly because it seems symptomatic of what is happening in more important fields. It is not merely a matter of the advertising man's dictum that *Winstons* taste good like a cigarette should, with its ensuing follow-the-leader transformation of the prepositional "like" into the adverbial. It goes far deeper than that, as evidenced by the latest Webster's unabridged dictionary, in which (to quote Wilson Follett's comment, in his *Modern American Usage*, on this and other specimens of permissive linguistics) "the professional linguists . . . deny there is such a thing as correctness. The language, they say, is what anybody and everybody speaks. Hence there must be no interference with what they regard as a product of nature." They suggest, according to Follett, "that the desire for correctness, the very idea of better or worse in speech, is a hangover from aristocratic and oppressive times. . . . Change is the only ruler to be obeyed. They . . . accuse their critics of being clock-reversers, enemies of freedom, enemies of 'life.'"

This summation of Follett's is no exaggeration. Every old-line editor (count us in!) or English teacher is all too familiar with the incredulous stare, the implication of old fogysm, that greets almost any attempt to follow long-standing rules of punctuation or to quash a dangling participle or a misused "hopefully." This sort of thing,

irritating though it may be to us poor old purists, is probably of no great import in itself, but as a symptom of a far-reaching malady (or of progress, depending on your point of view) it is of real significance, for if the new gospel holds that there must be no interference with the products of nature and that anyone who urges abiding by rules is an enemy of freedom, then we are in for real trouble.

The professional ethics of Adam Clayton Powell and Bobby Baker, for instance, are most assuredly products of nature, for nature has a way of implanting in all of us an impulse to indulge what those quaint old puritanical rule-makers used to call our "baser instincts." If the overindulgence of those instincts results in venality, corruption, and subversion of the public interest it does seem as if there might be good reason for belief in old-fashioned codes of ethics, but an amazing number of commentators on the case of Powell have observed that the only thing he really did wrong was to get caught doing things that everyone else would like to do but cannot get away with. What are rules (they say in effect) when personal freedom is at stake? And to one who dares to suggest that there are such things as decency and honor and trying to live according to the injunctions laid down by all great religions, the standard retort is: "Don't be a square!"

Against this widespread inversion of values, this scorn of "squares" so well exemplified by California's notorious "Hell's Angels" (who seem to serve as a model for admiring juvenile gangs all over the country), there is a tiny counter-current, now gaining force on a modest scale, that holds out some hope of an eventual swing of the pendulum back to belief in the essential desirability of some of those rules and codes of ethics that currently are being flouted as enemies of freedom.

This countercurrent takes the form of a resolute attempt to bring honor systems back into serious use in schools and colleges. To the many persons now of middle age or past who took honor systems as a matter of course when they themselves were undergoing the educative process it comes as a shock to learn that this should be considered an innovation, but the fact seems to be that in recent years the idea of making students themselves responsible for honest behavior in classrooms and exami-

nations has drifted (or has been driven) out of favor. Bucking this trend, a number of educational institutions are now making a valiant try to reintroduce the theory that their students are honorable human beings capable of being trusted without constant faculty surveillance.

"We cannot afford," says a recent statement on this subject from Wilmington College, "to aim at educational excellence and at the same time be satisfied with ethical mediocrity. We are, in fact, faced with a clear and present danger of becoming scientific giants and moral morons, . . . unable to master ourselves because we have lent such little emphasis to the importance of basic human probity. . . . Examples of adult irresponsibility . . . are so widely publicized and well known that we too often take them for granted as the price normally paid for conducting the affairs of life in a free society. . . . We cheat too much. . . . We cheat without a burdensome sense of guilt because 'everybody does it.' . . ."

"According to a study by the Columbia University

Bureau of Applied Research . . . about half of all college students cheat. It is probably safe to assume that these same students cheated in high school and will continue the practice after graduation from college. . . . I am confident that in an atmosphere which spotlights the wrongness of it, cheating will diminish considerably. . . . In the meantime, we will repeat with Oliver Wendell Holmes: 'A great thing in the world is not so much where we stand as in what direction we are moving.'"

To this brave statement of faith in essential human probity made (in the face of strong contrary trends) by a small Ohio Quaker college, the board of trustees of Friends' Central School in Philadelphia adds the suggestion that "an important feature of an honor system is that it does make people stop and think." We can only hope that they stop and think before it is too late—before the "moral morons," scoffing at all rules, crumple all opposition before them in the glorious name of freedom.

Religious Education: Involving the Whole Family

By CHRIS DOWNING

WE approach the problem from the wrong direction if we begin with religious education as it is carried on in our First-day School classes and then ask how we can extend this into the week in such a way as to include whole families, not only their children. We must rather, I believe, begin with asking more basic questions about our understanding of such education's aims.

Religious education means faith in search of understanding. What is it that we want to learn more deeply ourselves? What is it that we want to communicate to others? Why does it seem important to share this? And how can we go about sharing it within the family and as a Meeting?

We need to recognize religious education as something in which we are all involved as students, not only as teachers. For, just as our worship life is empty if it is confined to the meeting for worship and if we use the hour of corporate worship for our private meditations, so religious education quickly becomes an empty form if confined to formal Sunday programs.

Actually all of us want to deepen our awareness of the religious dimension in our everyday encounters, in our social concerns, and in our worship. Our question about religious education is an asking about what will help us in this search. We look for ways of sharing our

seeking and our finding, especially with those closest to us. One of the things we most want to communicate is how important such continued seeking is to our faith.

We are all well aware of how our own understanding of faith changes and develops, how after a time images and concepts which had quickened our faith come to seem inadequate. Hans Küng (in a book explaining to his fellow Catholics the significance of the Vatican Council's reformations and re-formulations) speaks of the catechism as "baby shoes" in which one cannot walk very far. Most of us, perhaps at first with fear and trembling, have had to give up the childhood image of the man with the white beard; some may even have come to experience that inability to imagine God which is now being spoken of as "the death of God." In any case we find that our more mature understandings are much more difficult to articulate and to share; often we seem to find them almost embarrassingly private and to become even more reticent about our theology than about sex.

Our concern with religious education is essentially a concern for finding words and images through which we can communicate, for there is something in spiritual encounter that wants to come to words—that is not content with being expressed in action and attitude. We discover that there are things which have not fully happened for us until they have been shared. We come to recognize that the basis of our communal worship is the common center, and that unless we try to speak of this to one another there is no real "meeting." We learn also that our search for language must take into account the

Chris Downing, a member of Summit (N.J.) Meeting, is professor of religion at Douglass College of Rutgers University and assistant editor of *Quaker Religious Thought*. This article is based upon a talk given some months ago at the Religious Education Institute of New York Yearly Meeting.

other with whom we are speaking, and that the right word for children is different from that for wife or husband. Somehow the search for words deepens our understanding, opening us to a new attentiveness to the words of others.

This search may also return us to a new appreciation of the discarded images. (At least that has been my own experience.) We are brought to recognize that, although an image is but a metaphor, it may still work as a pointer. Perhaps there is no way, after all, of getting "beyond" the language of love and forgiveness, demand and answer, if we want to speak of the reality discovered in the depth of personal relationship. So we find ourselves using anthropomorphic expressions but wanting it understood that we do not mean them literally, and knowing that their adequacy must again and again be questioned.

I think my senior-high-school Sunday School class came to a real appreciation of the meaningfulness of the Bible's mythological language last spring when we spoke of Easter. We read *Acts* and Paul's *Epistle to the Corinthians* and saw how the early Christians' experience of the spirit and power that had worked in Christ being now alive in them led to their faith in the risen Christ. But when I asked the students how they would speak of this gift of freedom from the bondage of sin and fate, of the trap one's own life had become, to their own younger brothers and sisters, they suddenly understood what lay behind the resurrection accounts in the synoptic gospels. They saw how difficult it is to convey the present meaning of an event, and why Biblical writers made use of mythological language when they wanted to convey "the depth dimension."

The New Testament authors felt compelled to witness to their experience. I think we also owe it to our children to try to speak of what has happened to us. To bring the event to word is recognized in the Bible as an integral part of religious encounter. To know God as the Bible knows Him is to hear His word as one addressed to us and demanding a response from us.

So we want to speak of God, not as he is to the metaphysicians, but as He enters into our life. We want to deepen one another's awareness of God's present activity. To do this we must seek to share a moment from our own life in order to awaken another to the full meaning of a corresponding moment in his own experience. We can speak of God only as we ourselves have felt His presence in a particular situation or encounter. We must also do our best to answer a question when it is put, to answer it honestly, but not to drown it with a complete presentation of our theology. Again, the analogy with sex education seems relevant: we must listen to what we are being asked *now*, and for now answer only that.

If our central aim in religious education is to deepen the apprehension of God's working, we may find here the clue to "curriculum," to our own private reading, or to an adult class or a children's Sunday School. We may find ourselves turning to contemporary theologians, or we may return to our past, to the early Quakers. My Sunday School class found it most illuminating to compare George Fox's spiritual journey with the roads that had led their own parents—almost all convinced Friends—to Quakerism.

We may find ourselves turning to the Bible because we have been newly opened to its message by discovering in an experience of our own a parallel to the experiences witnessed to there. We read it now not for the sake of tradition in the museum sense but because the understanding of God and man that it presents may have something to say about our understanding of ourselves and our relationships. I am quite sure that unless the Bible has existential relevance for us there is not much point in our trying, in the role of parent or teacher, to "teach" the Bible; and unless the early Friends have spoken to us we are hardly the ones to preach that they have something important to say to young people. Religious education is not the purveying of information for information's sake.

I think we all recognize that there must be a content to be communicated, not just an attitude. We want to share that which has been meaningful to us in a way that makes it meaningful to another.

We seem, on the whole, to do a fairly good job of conveying our Quaker testimonies. Our children seem proud that in discussions at school they have taken the "right" position with respect to the poverty program or civil rights or the war in Vietnam, and they feel free to ask us for our views and our reasons for holding them. Yet even here it is important that we be willing to articulate rather than to rely on an atmospheric transference of attitude. We should also look for ways of including children in actions to which our convictions lead us.

Where we often fail, I believe, is in our neglect to share our appreciation of meeting for worship. My Sunday School class and I had agreed that we would meet as a class only on alternate Sundays; the other Sundays we would go to meeting for worship for the full hour. But I found that though they came quite faithfully the weeks when class was scheduled, few came on the other Sundays. One morning we talked about this. I had half expected them to criticize the meeting with adjectives such as "boring," "hypocritical," "sentimental," and "irrelevant." Instead they revealed their own feelings of inadequacy, their sense that everyone else knew how to "center down," and that only they, because they did not know how to worship, were left out. Here is where the

real challenge lies, for us as parents and also as Sunday School teachers. We must seek ways of speaking about our own experiences in meeting—and I do not mean only a discussion of that morning's speakers on the way home after meeting.

Our concern for religious education is, then, a concern to awaken our members to such education's full dimensions, to encourage them in their search for an understanding of our faith. Religious education seeks to open us to God's presence and demands; it is a task in which all of us must be involved.

Love and Communism

By RICHARD HOWELL POST

A COMMON current challenge is: "Wouldn't Christian practices, if applied by us in Vietnam, benefit the Viet Cong and communism?" The answer, I am convinced, is "Yes, at first, briefly; but eventually, no." For love overcomes evil and conquers violence, just as surely as Christ drove the money lenders out of the temple and is actively driving them out today wherever his spirit is carried in the hearts of men. Likewise, hate breeds hate, cruelty breeds cruelty.

International communism is a lineal descendant of violence. It was conceived in the mind of Karl Marx by the spirit of the class struggle, incubated by the crimes of Czarist Russia, and born of the inhumanities of the first World War. Communism has flourished under oppression and dictatorship, as shown by its strength today in Italy and in the blackest of the Latin American regimes. Military dictatorship will make deals with communism for mutual benefit, as did Hitler, Mussolini, Peron, and Trujillo. Communism is weakest where public authority has been most Christian-like, in deed as well as in word. It will always be so, everywhere. Love pulls the rug out from under the feet of communism.

The stimulus given communism all over the world by our current crimes in Vietnam are obvious—and tragic, too, since (as far as the public is aware) our government has made no deal and is sincerely endeavoring to overcome communism, however short-sighted our policies. Communist propaganda throughout the world against the United States was ineffective as long as it was false, but today, alas, many of its statements are true and easily confirmed. As a result, communist following is growing; people are more anti-American everywhere as the fear of nuclear war resulting from our military excesses grows. Constitutional governments are being undermined and are becoming more dictatorial and arbitrary. This in

Richard H. Post of Ann Arbor (Mich.) Meeting is a research associate in genetics at the University of Michigan Medical School. For some years he served in the U.S. Foreign Service.

turn fortifies communism, speeding up the vicious cycle.

The war is producing communists most rapidly in Vietnam itself. Because of our violence and inhumanity the Viet Cong has attracted devoted young men in far greater numbers than before. In eastern Europe, where communist policies had been relaxing for ten years or more under growing pressure from liberals, public opinion is now swinging back in support of official party lines of forceful militarism as a direct result of shock from America's frightful use of force.

It might seem difficult to practice love for the Viet Cong at this time, as Christ would have us do. But only love can achieve our indisputable objective of winning the hearts and minds of the Vietnamese. The British showed us one way of practicing it in Malaysia, where they had a similar problem a decade ago; the French showed us another way in Vietnam itself shortly after Dien Bien Phu. Russian communists have practiced a modified form of love in Georgia, Armenia, and several other areas ever since 1917—at least, their rule has been sufficiently humane and enlightened that rancor and hatred are not notable today. Having tried force and repression for temporary periods, they finally learned that technical aid, education, and social justice were more effective than force—also cheaper and less risky. The practice of love may take more time and patience, and it may appear risky, but eventually its advantages will greatly outweigh the immediate setbacks.

Perhaps the greatest obstacle in the practice of love for our enemies is that our military personnel has been inadequately trained in the judicious use of economic aid, in techniques of pacifistic political warfare, and in what might be called social anthropology. But not all militarists have been so narrow. Cyrus, Darius, Alexander (who all earned the title "the Great") and many less-known military geniuses have applied economics and sociology far more often than purely military methods. Their deliberate and efficient diffusion of the best elements of their ancient civilization prompted their enemies to quit fighting and submit to benign rule. We today have far more to offer the Vietnamese than these generals of antiquity could give to their adversaries, yet our puny efforts have been completely abandoned in favor of military escalation. What these ancient humanitarians accomplished without the benefit of Christ's teaching and a partly Christian population should be all the easier for us to accomplish today.

Specifically, we should draw up in broad outline a humanitarian plan such as that offered by the American Friends Service Committee under the title "Peace in Vietnam." Our positive program is relatively unimportant, however, contrasted with the urgency of stopping immediately our most un-Christian military activities.

Music in the Sandy Spring Air

By MARY ADELE DIAMOND

THE door of the Sandy Spring (Md.) Community House was flung wide open to the waning autumn sunshine, spilling out children from six to twelve, all obviously pleased about something. Just then a weighty Friend appeared in the assembly room where the children had been and looked after them curiously. "What have these children been up to?" she asked. The answer came from the busy woman gathering up books and music: "They've been singing!"

"Singing! That's exactly what Quaker children *should* do," the Friend commented with a smile, and the director of the Friendly Voices relaxed. So the choral group was not unsuited to the life of the Meeting; instead, it was welcomed. This was over six years ago, and since then the movement here has taken root, largely due to the sustained interest of the children.

For some Quakers, music may be a new concomitant to First-day School worship. For others, gleaned from the various religious groups where music and singing was a natural part of worship, it is welcome and, in fact, expected. Music has long been recognized as a unifying factor in religious education; most children and young people sing with genuine enjoyment. Each child is his own musical instrument as he lifts his voice in praise and thanksgiving.

As a private piano teacher I had been working with children for many years and knew how joyfully many of them express themselves in this vital medium. As a convinced Quaker, I was also aware of the traditional Quaker attitude toward the arts, now much modified in most areas. In Sandy Spring our predominantly silent worship fills many of our deepest spiritual needs, but for the children in First-day School something more was required—something to move them inwardly and to involve them in thinking about spiritual values and their responsibility as growing Friends.

Our singing in the assembly programs was led with warmth and conviction, but still it was not a complete answer. I was then playing and selecting hymns for the assembly programs, and I decided to send up a trial balloon. Was there, I asked, any interest in forming a small chorus that would sing occasionally for First-day School and could rehearse for six-to-eight-week periods?

Our religious education committee was intrigued, so announcements were made and a first rehearsal date was set. Eight children (all girls) turned up for the rehearsal. As we went along, the number grew to twelve, with a

few boys, and we sang our first number at Thanksgiving assembly in November, 1960. Since then we have sung approximately five times during every First-day School year, from the latter part of September to the middle of June. Our number stays between twelve and eighteen—feminine despite efforts toward "coeducation."

After a few months of rehearsing with an ancient instrument whose only claim to fame was an intricate and grotesque carved music rack (which would never stay in place), and whose pitch varied with the temperature, always nearly a full tone lower than concert pitch, I took the concern to the monthly meeting for business. "Transposing is all very well," I said, "and I enjoy it, but now I am required to transpose every hymn we sing to be sure that most of us can reach most of the notes."

The Meeting responded quickly; soon a fund was established, and a "piano committee" purchased a fine piano which is serving us well. A reliable piano is an invaluable aid, not to be underestimated.

On the basis of our work a number of suggestions arise which may be valuable to others interested in leading First-day School music.

Select simple songs, with no more than three and preferably two parts. Use rounds and canons to introduce young children to part singing, adding variations to make this type of choral work suitable for programs. We have used "Praise and Thanksgiving," the Alsatian round in the *Friends Hymnal*, very successfully as part of our Thanksgiving music by making our own arrangements based on the hymnal version.

Use music of a limited vocal range; small young voices should not be forced beyond their comfortable range, usually not over eight to ten notes. Transpose material down whenever strain is apparent.

Always use both familiar and new material for programs and at choral rehearsals. This tends to alleviate tension in young singers, as they are apprehensive when everything is new and strange.

When young singers cannot yet read music, or (worse yet) are slow at reading words, rely on parents to help at home rather than using valuable rehearsal time. If in the course of rehearsing parts you discover apparent tone deafness or unsteady pitch, count on parents for help again. Usually they already know how musical their child is and will not be offended to learn that he is less than gifted.

Keep rehearsals moving along briskly, but take time to ask for and answer all questions as they arise. Our rehearsals usually last an hour, broken up into concerted

Mary Adele Diamond is pianist and director of music for the First-day School of Sandy Spring (Md.) Meeting.

efforts of about fifteen minutes each, with one short break. Use particular care to see that the smallest singers are progressing, keeping up, and enjoying themselves.

Teach the basics of correct breathing, enunciation, and voice production, but never let technique become the predominant factor. Instead, stress the content and meaning of the material and the words and music, and encourage young singers to let it express their own sense of joy and accomplishment as its significance as an aid to their worship grows. It is helpful to bring out little-known and interesting facts about composers and poets as a preparation to rehearsal, and in this the *Guide to the Friends Hymnal* is an invaluable help.

If you direct from the piano, you will be tempted to lead the group by force and vigor in your playing. This is folly and leads to a hodgepodge of sound as the chorus gamely tries to catch up with the piano, which is always too loud and at least one full beat ahead. Instead of this, I use my head, eyes, lips, and general attitude to keep the singers focused on the music, so that we progress as a unit.

We also have learned to group the singers around the piano so that they hear it immediately and respond to it at once. It takes time to develop desirable habits and techniques in untrained young singers, especially in attacks and releases. These are the critical points. A solid, precise attack and a beautifully controlled ending will mollify much poor musicianship in between.

The usual First-day School age span, ranging from about three to eighteen years, poses a real problem. Creating and sustaining interest in such a widely spaced age group is enough to discourage even an ardent music lover. Experience teaches that the best method is to aim particular selections at different age groups each week. Thus everyone has his day.

In planning musical programs involving the entire First-day School I have used several "gimmicks" with success. Some of us brought back from Baltimore Yearly Meeting the sprightly song, "Walk in the Light," with appealing words about George Fox. We discovered that this could be sung in unison with "My Faith It Is an Oaken Staff," already a great favorite. For this we planned a short introduction of polyphonic music and divided the assembly room into two parts, one to sing "Walk in the Light" and the other "My Faith It Is an Oaken Staff," led by two groups of the Friendly Voices. Harmonically this left something to be desired, but it was so enthusiastically received and was sung with such conviction that we have repeated it several times.

In a quieter mood we have centered on the poet Whittier, whose lines form an integral part of many songs in the *Friends Hymnal*. Selecting several favorites, we talk about the poem and the poet, and then ask the



children to sing the hymn with new understanding. Also, since the hymnal is rich in themes by the great classical composers, we have turned the attention of the assembly to several of these. Bach, Haydn, Schubert, Handel, von Weber, and Schumann (to mention a few) have thus become a living part of the musical experience of each child.

We never assume that the Friendly Voices will continue each fall. Instead, after things settle a bit, we ask in assembly whether there is an interest in continuing the group. For six years the answer has come back affirmatively. My own response is the same. To work with children is always a challenge and a privilege, and to work with music is a source of continuing joy. When we combine the two we have an opportunity to plant many seeds of truth and beauty which may grow and flower beyond our hopes.

"Great Master, touch us with thy skillful hands—let not the music that is in us die!"

The Gospel of Mark

By MILDRED BINNS YOUNG

Abrupt from the thirty unknown years,
Quick on the heels of John, appears
Jesus, and puts his hand to the plough.
Above his head a gibbet rears

As soon as the righteous notice how
The knotted multitudes gather, and bow
To the power that lies in his open hand
And the light that illumines his brow.

Three dense years his labor spanned;
The good news swept around the land,
Igniting fires of niggard hate,
Which winds of fear and malice fanned.

Neither love nor the law could stem the spate
That whirled him out to his foreknown fate:
The narrow way and the straitened gate.

Narrow the way and the gate is strait.

From Flood-Stricken Florence

By MARIA COMBERTI

THE year 1966 was a blissful one for Florence—until the floods came, the floods which cast a shadow on the sunny past. I think that by the year's end most of the city's people had aged more than is normal, especially we older ones.

At 6:30 a.m. on the 4th of November (I was already up) I got a call from my neighbor's sister who lived with her family in the district of San Niccolò, down our hill: she wanted to bring me her family since the water was already so high that they could hardly reach the street and their car. These were the first five desperate people who came to stay with us. Shortly after this, six more arrived from the same district, already soaked, carrying their children. My flood guests ranged between seventy-two years and seven months. The men rushed back to save some expensive items—a TV set, blankets, and the most precious thing for Italians: the mattresses.

At 11, after having accommodated my very cooperative flock, I went down the hill to buy some bread, but it was impossible to reach our baker's shop. Already dinghies, rafts, and rubber boats filled the streets; people living in the upper floors lowered baskets to get bread and, especially, water, because the water system was cut off. At the gate of San Miniato at the bottom of our hill there was a gap of only one yard left between the top of the arch and flood water, so that people in the boats had to duck their heads when passing through. One of our men brought two big loaves of bread; the farmers offered potatoes, eggs, and wine; and the next day our flooded bakery was working again.

On the 5th I went to town via Costa Giogio. At the Ponte Vecchio a tree-trunk had been driven through one of the small jeweler's shops and was lying across the bridge. Jewelers sifted the deep mud through sieves looking for their jewels. Formerly sophisticated shopgirls in rubber boots and overalls cleaned their merchandise in front of the boutiques. Everybody worked desperately, but in a good mood.

For weeks the houses in the city had no water, no light, no phone, often no gas. At Belvedere [my home] the water supply stopped after several days. But we had a well down the hill where long queues awaited their turn.

Maria Comberti, one of the few Friends in Italy, keeps a small Florentine *pension* and once a year arranges a gathering of those interested in Quakerism (*Amici dei Friends*), usually in Florence. She writes that the *Amici dei Friends*, together with several other groups, are planning to contribute to the establishment of kindergartens in the new-built areas (where flooded families have been temporarily accommodated) and probably will be entrusted with the supervision of these kindergartens and their staffs.

No water and fifteen people in the house would have been a great hardship if my flood guests had not carried buckets and buckets of water from the well before going to work. Water had to be used wisely, and we developed a certain routine: first vegetables, then faces, then dishes and hands, then muddy boots, and finally down the four lavatories.

As soon as the water withdrew, the fight against the mud began. There was one ton of it for every inhabitant. Tons of mud and garbage were carried up from the deep cellars by feed-screws and carried away by army trucks, but every day new loads of mud obstructed the pavements. There were thousands of soldiers fighting against nature instead of fighting against mankind.

One could walk only in high rubber boots, and owing to the Florentines' passion for fishing indefatigably in the normally so-shallow Arno there were some in almost every family. People who had shops or who lived on the ground floor lost everything. In piazza Santa Croce about twenty thousand cars parked on the streets or in garages floated away; many were carried by the Arno for several miles, while many others were ruined just by staying for twenty-four hours under water.

The worst damage was caused by the heating oil stored in cellars. Tanks exploded, and the oil was carried by the water, leaving everywhere brown stripes which show the highest water-level. Today, after two months, the Arno, now almost normal, still carries large patches of oil; and the brown stripes—in some streets six meters high—will stay forever.

The first help came from the Roman branch of the Fellowship of Reconciliation: money and a big load of clothing—many dozens of individual parcels carefully packed with generosity and thoughtfulness. I must emphasize the wonderful and morally uplifting help of foreign students who came in large groups, bringing their own food and working hard, not only to restore art treasures but to free shops and apartments from mud. I remember two young Americans who for weeks helped in a little shoe-shop, digging out shoes and washing them so that they could at least be sold for half price.

The International Service Civil sent groups of about fifty young people to remove mud and garbage from suburban cellars, working eight hours a day. They were living propaganda for civic responsibility. Their enthusiasm was catching, and many Florentine youngsters joined them.

Now the worst hardship has generally stopped. However, after two months, loads of mud are still being dug

out and carried away; there are still closed shops, the owners of which lost confidence or got ill from overwork. It is really too early to describe the calamity as something belonging to the past. Today, more than in the beginning, we feel heavily the disaster, perhaps because the emotional strain has lowered our power of resistance and our nerves are slackening.

Nevertheless, every day on going to town one finds something newly improved: some pavement repaired (the floods had loosened and carried away stone slabs of thirty by fifty inches), some shop reopened, some street lamp re-erected. Each of these improvements is enjoyable, like the sight of a first flower in spring.

We Florentines always think that, according to Dante, we are a bad lot of selfish, stingy cynics, incapable of enthusiasm and taking advantage of our less-shrewd neighbors. But the floods have shown us that a whole population can change behavior. With mutual help, pity, and understanding the Florentines have outgrown their innate bad points and have shown what they can be and do in case of emergency, never losing their sense of humor and their good mood.

I want to give you some examples: A little old pensioner, who used to increase his monthly pension for himself and his paralyzed wife by selling shoelaces, was asked how the floods had treated him. "We have been lucky," he said. "We lost the kitchen and my goods, but the Commune gave us money so I could buy some pots and pans and shoelaces. You see, we have been really lucky."

Needing to buy some groceries, I went to a shop-

keeper, very unpopular because of his rude and selfish mood, but he asked me rather to go to his competitor up the street: "You know, he has five kids, I have just one." My coal man, a precious acquaintance after the floods, sold me his wood and coal much cheaper because he did not want me to pay for the mud within the sacks. A watchmaker on the Ponte Vecchio who had lost everything offered to replace two watches he had got for repairs. A flooded basketmaker who, besides all his material, also had lost his baby's pram, accepted only half of the money I had given to replace the pram because he had saved the chassis. And every morning the milkman brought a bottle of drinking water with the milk.

The rest of the year brought many problems and disappointments, much help and hope. Anyhow, Christmas was for most people a happy time, with light all over the town, good food, a good mood, and many toys from all over the world.

In spite of all, Florence is now ready to welcome tourists. Hotels have been reopened and all equipment has been modernized. Museums have been cleaned, and you will miss but few treasures. Traffic has been better regulated, there are more parking places than before, and there is even an energetic campaign against noise. What more can you ask for? Come, then, and help us to help ourselves!

"Buon Anno" was our wish for the new year. This time we wished each other "Buon Arno!" May our generally-so-shallow river remain the "laughable rivulet" that someone called it mockingly! May our Sunday fishers always be able to cross it, wetting only their high boots!

On Watching People Watching a Peace Vigil

By JAMES H. MATLACK

FOR several months I have been taking part in a peace vigil in downtown New Haven, Connecticut, where we gather with a few small signs that read:

Until Americans Stop Killing
And Being Killed in Vietnam,
A Silent Vigil Every Wednesday
To Express Our Sorrow and Our Protest.

There are two aspects to such a vigil—inward and outward. They do not necessarily coincide. In recent weeks I have been concerned with the relationship between them and particularly with the outward effect of a vigil—its impact upon the nonparticipants who observe

James H. Matlack, clerk of New Haven (Conn.) Meeting, is a birthright member of Moorestown (N.J.) Meeting who is now working for his doctorate in American studies in the Graduate School at Yale.

it. While standing in line I have shifted from personal meditation to an attempt to gauge public reaction to our activity (or nonactivity). Suspecting that few people understood what the vigil was all about, I have tried to observe the response we evoked and to see if our witness has in any sense increased the peacemaking spirit.

This raises a central question: what, exactly, is one trying to do at a vigil? If it were merely self-purification, then the group might better gather in seclusion. Yet if it is meant as an attempt to influence and persuade bystanders, precisely how is this to be accomplished? Should one do more than stand quietly with bowed head and leave the message to be conveyed by a few small signs? Can or should one confront every passerby more directly? Is there such a thing as aggressive vigiling?

The first point about a vigil, even a small one, is that more people are aware of it than is evident to those who

stand in the line week by week. To the participant it seems that the same old crowd goes by every Wednesday and that only a slight fraction of the city's population will ever see the vigil. In the early weeks, news media give some attention to it, but their coverage soon tapers off. Yet somehow a great many citizens *do* know about the vigil and its purpose. Chance remarks overheard and a word of support from the most unlikely sources testify to this fact.

The second point, however, is not so reassuring; it is that most reactions to the vigil are negative. The reasons for this are many and complex, but there is no blinking at the fact that most people resist or reject the vigil's intent. Those of us who are prone to go vigiling ought to give more thought to this matter. How often is a vigil counterproductive? To what extent does it provoke hostility or merely reinforce set views and unloving attitudes? Perhaps we should revise our estimates about the value of vigils as a means of public persuasion. At the very least, anyone initiating a vigil must take utmost care as to the site, focus, duration, tone, and other factors. Many people are wary of any public witness. (Catering to prevailing stereotypes, news photographs of our vigil usually have featured participants with beards and casual dress.)

The immediate reaction to our silent line which I observe most frequently is a snort of disapproval. Common variants include a slow shaking of the head (in disagreement or disbelief) or a wave of the hand which seems intended to dispatch us from the scene instantly. Other passersby frown and seem bewildered. Only a few smile or nod in sympathy.

Usually there are hecklers. Some shout a brief invective and hurry away. They face the problem of whether we should go back to Russia or to China, but the habits of twenty years of cold war win out, and usually we are urged to rejoin our Bolshevik buddies. Others demand, with passion if not logic, that we be sent to the front lines in Vietnam. A very few stop to speak to us and are willing to discuss the vigil and the war. This is the most rewarding result of vigiling and the situation in which its public-education purposes can best be carried out. But nearly everyone goes by without such personal exchanges.

Vignettes of individuals come to mind. A workman in rough dress reads the sign slowly, scowls, then turns and spits in the gutter. A lady with a heavy-laden shopping bag stops motionless for a full minute to read the sign, not letting her bag touch the pavement. A man approaches and shakes hands with several of us, identifying himself in broken English and saying that he would join us if he did not have jury duty. Well-dressed lawyers on their lunch hour gather in a cluster and smile knowingly at each other as they discuss the vigil across the

street. A middle-aged Negro looks intently at the sign and the quiet faces for a long time, then walks hesitantly away on his errand. Twenty minutes later he walks back along the line; now he is self-consciously nodding in agreement. The policeman directing traffic calls jokingly to a passing friend, "Wanna join 'em?"

While I have watched people watching us, my idea of how one might conduct a vigil has altered. I have tried to confront bystanders more directly. The only means available are one's eyes. I have been looking intently but cordially at people as they first encounter the signs, so they know I am aware that *they* are aware of the vigil and that I am waiting for their reaction. A bond of consciousness is established. They are not so free to snort "Beatniks!" and pass on without giving a thought to why we are standing there.

The key is to hold their eyes as long as possible. It converts an instant of recognition and simultaneous dismissal into a process of interaction. I will not be dismissed so easily. I wait for them to react further, to justify to themselves their snap judgment. I have personalized the encounter, involving them more intimately in the vigil than they expected and creating a one-to-one relationship instead of letting them glance casually over the vague mass of our group. This tactic has had some interesting and positive results, but it also introduces further problems.

There is a great deal of evasion when the spectator realizes you are watching *him*. Many pedestrians walk by with carefully averted faces. Those in cars look the other way while they wait for the light to turn green. Most people exhibit the stock reactions previously described, unmoved by our witness except to confirm their prior views. As I continue to watch, however, they often blink and turn away, embarrassed. Then they sneak a look back to see if I am still watching. They fidget. "How many times can a man turn his head and pretend that he just doesn't see?"

Many people, under such scrutiny, act as if they felt guilty. This attitude may be only partly conscious, but they seem to be ashamed—if not of their implied support of the war, at least of not being able to face squarely my questioning gaze. I don't know how much is due to the issue of the war and how much to normal human embarrassment. My intent is to confront them with the message on our signs; to ask: "Do you know what this war is really like? Do you *know* what horrors are being committed in your name?"; to make them answer to themselves, if to no one else, exactly what their responsibility is in connection with Vietnam. Yet one must remain mute and convey all this with the eyes.

I think the technique works—in the sense that it has provoked some reflection in most of the watchers I have

watched. It was an effective prod to the complacent. But there are complications. Although bystanders I have tried to engage in this fashion have had to think a bit more about the war issue, I am not at all sure there has been any corresponding increase in sympathy or agreement. Another problem is raised by those who stare back, usually with a hint of belligerence. What results is a staring match. I have been in comparable eye-to-eye confrontations in Mississippi, where it seemed a form of primitive combat, and to flinch was to show weakness and invite violence. But how can you stare someone down lovingly?

This is the nub of the problem I have been wrestling with—not whether the active, rather aggressive technique I have described is effective but whether it is consistent with a loving spirit. Can one be a goad to the public conscience and a peacemaker at the same time? How does one gauge when a vigil may serve these two functions and when it clearly will not? Is it wise or just to stage a vigil in which only the condemnatory role is manifest to nonparticipants? Above all, in the context of a silent vigil, how best can I make clear to my fellow citizens that they are implicated in a great evil yet have them realize that I am loving and conciliatory toward them?

A special American Friends Service Committee fiftieth anniversary supplement will be included in the April 15th FRIENDS JOURNAL. Readers wishing extra copies of this issue (priced at 45 cents) are requested to reserve them in advance.

AFSC Fiftieth Anniversary

APRIL 30th will mark the official fiftieth birthday of the American Friends Service Committee. This half-century mark is being observed throughout the year by Friends and their friends across the land in a series of programs and events that will include feature stories in newspapers and national magazines; photographic exhibitions in civic centers; special radio and television programs; a phonograph record including messages of Service Committee leaders past and present; a "Great Speakers Program" in several cities; anniversary concerts; and national and regional dinner meetings.

The dinner meetings, scheduled for the evening of Saturday, April 29th, will be held at the following locations: Cambridge (at Harvard Business School), Wilmington (O.), Kalamazoo and Anu Arbor (Mich.), Richmond (Ind.), Louisville, High Point (N.C.), Atlanta (at Emory Union), San Francisco (at Asilomar Conference Grounds, Pacific Grove), Portland, Seattle, Philadelphia, and tentatively at Chicago (at Illinois Institute of Technology), Detroit, Indianapolis, and New York.

The scope of these observances is indicated by the fact that of the 14,000 people in the Philadelphia Yearly Meeting area who have been associated with the Service Committee, some

1,500 are expected to assemble for reunion and rededication at Haverford College on the afternoon of Saturday, April 29th, beginning at 4:30. A simple meal will be served at the field house at six o'clock. A planned feature of the evening will be a fifteen-minute telephone hookup carrying messages from executive secretary Colin Bell and executive-secretary-designate William Lotspeich to friends and staff members attending regional anniversary gatherings across the country.

Arrangements for these affairs will be very simple; they will largely be taken care of by volunteers. Since many will be needed in planning for the event, all persons interested in assisting are urged to get in touch with program coordinator Dorothy Taylor at the AFSC national office (LO 3-9372), 160 North Fifteenth Street, Philadelphia 19102.

International Young Friends Summer

YOUNG Friends of North America are planning for this coming summer a wide range of activities (caravans, workshops, seminars, and conferences) for young Friends from all over the world in connection with the Friends World Conference. More than eighty representatives from twenty-seven countries already have indicated a desire to participate in the International Young Friends Summer. Many of them are now raising funds for travel expenses, while North American young Friends are also actively seeking funds to pay for their visitors' expenses while in this country.

The program will begin in early July in the Philadelphia area with a seminar focusing on the diversity in American Quakerism today. This gathering will also serve as an orientation period for a caravan that will travel to Yearly Meeting groups in Ohio.

A second midwestern caravan, also beginning in July, will visit Friends in central Illinois, Iowa, and Kansas. Just before the World Conference (held in North Carolina at the end of July), a group will learn how Friends' testimonies on peace and disarmament can be related to the legislative process in Washington, D. C.

In early August a caravan will travel south from the World Conference to the Southeastern Yearly Meeting area. Still another caravan, starting in Indiana, will circle through Chicago, Michigan, southern Ontario, Canada, and New York, before concluding in New Hampshire.

Other August activities are a week-long nonviolence workshop in New York City, a second seminar in the Philadelphia area on "Quakerism Today," and a conference in New Hampshire on China.

The week-long, biennial YFNA conference, to be held in New Hampshire from August 26 to September 2, will draw together many young Friends from abroad as well as from North America to consider in worship, fellowship, and discussion the theme "Crisis of the Missing Community." Jan de Hartog, Quaker author, will give the keynote address.

Coordinator for the International Young Friends Summer is Marian K. Baker, a 1966 Earlham College graduate now teaching biology at Friends Boarding School, Barnesville, Ohio. Further information may be obtained from IYFS, Box 447, Earlham College, Richmond, Indiana 47374.

Book Reviews

SEEK, FIND, SHARE: Study Volume Number Two Preparatory to the Fourth World Conference of Friends, 1967. Edited by J. FLOYD MOORE. Friends World Committee for Consultation, American Section, Philadelphia, 1967. 160 pages. \$1.25 (discount of 10 per cent on orders of more than ten)

This second book assembled in preparation for the World Conference of Friends planned for this coming summer at Guilford College may come as a surprise to many Quakers acquainted with the first one. The introduction to *No Time But This Present* did not promise a sequel. It was careful to say that the reader might miss papers on several subjects, such as Quaker missions and extension work; the book did not pretend to "illuminate the full spectrum of Quaker thinking." The hope was that the essays would provoke comments that could be brought to the conference "for the enrichment of all."

But here is the second volume, and it now appears that the FWCC planning committee had it in mind all along. The introduction explains that "strong effort has been made in *Seek, Find, Share* to provide both responses and new contributions which reflect the world-wide character of Quakerism. . . ." Of the twenty-eight contributors to the first book, all but a handful were British or American writers. The somewhat slimmer sequel contains "insights from forty-one Friends in sixteen nations," plus comments from nine Friends' groups.

This background is important partly because it could be said, as R. W. TUCKER *did* say in his review of *No Time But This Present* (JOURNAL, January 15, 1966), that "the editors pulled their punches slightly" by omitting the most articulate spokesmen for the most extreme forms of Hicksite, Wilburite, and Gurneyite Quakerism—Arthur Morgan, Lewis Benson, and Arthur O. Roberts. The sequel carries essays by the second and last of these three, and it must therefore be given credit for facing the fact that among those who call themselves Quakers there are wide differences on matters of theology, organization, and outreach.

Still more important, the background strongly supports the proposition that the two books should be studied together. The gathering at Guilford will bring together nine hundred persons chosen from some 200,000 members of Quaker bodies distributed thinly over the five continents. Surely these delegates need to be fully aware of the obstacles they must overcome if the conference is to be fruitful! The effort to make the second book fully reflect the differences among Friends did not succeed completely because of a "lack of response in some areas." This is sad enough. But those who are willing to try to bridge gaps should be under no illusions about the difficulties confronting them.

True, to read the three-score and more essays in the two compilations is to be conscious of a confusion of voices. But if some are raised in passionate affirmation or in blunt remonstrance, they are not angry voices. As for the confusion, I am reminded of the comment sometimes heard in Washington when an answer is hard to find: "If you aren't thoroughly confused, you don't understand the problem."

At Guilford the problem must be how to achieve enough unity to accomplish something of value. In 1952, at Oxford, many earnest Friends were fearful of even attempting to get agreement on a message for others. Some American delegates insisted that surely Quakers at least had something to say to their fellows. The conference almost broke apart on the issue but at length came together, and the result was a statement that still echoes in our ears. Perhaps if those who meet at Guilford understand the problem and humbly seek divine guidance to solve it, the promise implied in the theme of the conference will be fulfilled. The theme is: "Seek, Find, Share: The Time is This Present." It could even be the time for positive action going beyond words.

Many of the essays in Study Volume Number Two are the work of persons already well and favorably known among Quakers. Others, equally stimulating, appear under less familiar names. They are all worth reading—and should get the wide, and wide-minded, study they deserve.

MARTIN KLAVER

THE INDIAN: America's Unfinished Business. Compiled by WILLIAM A. BROPHY and SOPHIE D. ABERLE. University of Oklahoma Press, Norman, Oklahoma, 1966. 236 pages. \$5.95

This most comprehensive single book on the contemporary affairs of American Indians is the result of extensive studies carried out for the Fund for the Republic by the Commission on the Rights, Liberties, and Responsibilities of the American Indian. That work was started in 1957, and "A Program for Indian Citizens," a summary report with recommendations, was published in 1961. *The Indian*, containing updated information, was scheduled for publication in 1961 and could have been helpful in informing the public and in shaping policy during these years of rapid change. That it is so late in appearing is unfortunate.

The title also is unfortunate. It is the Indian *problem*, not the Indian, which is America's unfinished business. The latter suggests that we should have done something to make Indians disappear, as indeed many people think should happen, although that viewpoint is not supported by the text.

The matter of termination is dealt with well, but too briefly. Assimilation and integration need more attention, too. All three are tragic if they are not voluntary, from both Indian and non-Indian viewpoints. The problem is not so much Indian recalcitrance as it is the racial discrimination, cupidity, arrogance, and ethnocentricity of the rest of us.

THEODORE B. HETZEL

READERS IN SOCIAL PROBLEMS. A new series, edited by DONALD R. CRESSEY. Harper & Row, N. Y., 1966. \$3.25 each (paperback)

This series brings together the works of widely recognized authorities on contemporary social problems. Included in each "reader" is a wide range of articles—some previously published, some written especially for the series. Volumes published in spring, 1966, are *Poverty in the Affluent Society*, edited by Hanna H. Meissner; *The Unwed Mother*, edited by Robert W. Roberts; and *Narcotic Addiction*, edited by John A. O'Donnell and John C. Ball. Seventeen other titles are in preparation.

Friends and Their Friends

Quang Ngai Provincial Hospital will be the starting location for an American Friends Service Committee program of therapy and rehabilitation for South Vietnamese to be launched within the next few months. The AFSC plans to recruit a medical team of about ten, who will provide both outpatient and inpatient care along with nursing, physical and occupational therapy, and medical social work. Vietnamese personnel will be trained for similar functions in other areas as the program expands, according to David Elder, director of the Service Committee's Overseas Refugee and Resettlement Program, who adds, "We will conduct a medical program in North Vietnam also as soon as possible."

A **Friends Campus Center** at the University of Wisconsin, Madison, is being sponsored by Madison Meeting as a cooperative residence for graduate students and seniors over 21. The area's American Friends Service Committee office shares the building, located at 314 North Murray Street.

"**Religious Education in Friends Elementary Schools,**" a revised edition of the original 1951 source book compiled for the use of principals and teachers, is now available. While retaining the spirit and practical nature of the first booklet, the new one recognizes the need for more timely approaches and provides an up-to-date bibliography. It may be ordered (at \$1.50 plus 10 cents postage) from Friends Council on Education, 1515 Cherry Street, Philadelphia 19102.

A **two-year Latin-American term with the Peace Corps** has been made part of a five-year bachelor's-degree program at Wilmington College for an initial group of eighty selected high school graduates. The students, who will begin their undergraduate work next fall in any of eight major subjects, will complete two years at Wilmington (including a term of outside field work relating to their future assignment) and a special summer training period before undertaking their stints with a rural agricultural-development program in Latin America. Both the college and the Peace Corps hope that the arrangement will become a model for similar programs at other colleges, particularly agricultural schools.

Further information may be obtained from the director of admissions, Wilmington College, Wilmington, Ohio. (Wilmington is a Quaker college.)

The **Peace and Social Action Committee of Palo Alto** (Calif.) Meeting is joining several local Unitarian groups to make comprehensive information on the draft available to high schools in the Palo Alto and Sequoia school districts. A working committee of parents is being set up to discuss all alternatives open to young men under the draft law and, with the help of the students, to make these alternatives (and especially information on conscientious objection) available to every student body in the area.

U Thant will address **Friends World Conference** on July 30 at a public session to be held in the 8,500-seat coliseum at Greensboro, North Carolina. Joining the Secretary-General of the United Nations on the rostrum at this gathering will be Douglas V. Steere, chairman of Friends World Committee, who is now on a world tour.

Mark Twain country of central Missouri will be the site of the Friends Midwest Conference this summer from June 25th to July 1st. The conference, to meet on the extensive campus of Stephens College at Columbia, will include morning worship-sharing groups, special-interest groups, and evening speakers, with afternoons open for recreation. Registration will be \$10 per person or \$15 per family; room and board is \$35 for adults, \$25 for children three to twelve, and free for children under three. Plans are under way for provision of scholarship assistance where needed. Further information is available from Friends Central Conference, 1520 Race Street, Philadelphia.

A **permanent white-elephant sales table** has been instituted by Flushing (N.Y.) Meeting, which encourages members to bring or send regularly to the meeting house any bric-a-brac, household articles, toys, etc., which can be sold to help raise money for the Meeting's scholarship fund.

Nonviolent Fight. "It is good to hear," writes an absentee member of Chicago's 57th Street Meeting in a communication to that Meeting's *Newsletter*, "that 57th Street Meeting continues to fight the good fight (nonviolent, of course)."

A **Methodist minister**, James Laird, has joined the American Friends Service Committee's Peace Education Division as director of Working Party Studies. In this capacity he will gather experts to study issues related to the pursuit of peace (such as the draft and the extension of international law) and to prepare reports of the type represented by the Service Committee's *Speak Truth to Power* and *Peace in Vietnam*. James Laird has served since 1958 as senior minister of the Central Methodist Church of Detroit.

Maria Comberti, whose article on the Florentine floods appears on page 85, recounts in her accompanying letter the story of "the judge who had to try a case between two litigants while his son was standing next to him. The plaintiff presented his cause, the judge nodded assent and said: 'You are right.' The defendant, then, got up and asked the judge to listen to him too, and told the story as *he* saw it. The judge was impressed and said: 'You are right too.' The little son then whispered into his father's ear: 'But they cannot be right both!' The judge shrugged his shoulders and sighed: 'I'm afraid you are right too.'"

"Alas," Maria adds, "this story has no moral."

Designation of New York's 20th Street Meeting House as an official New York landmark recently proved to be not enough to protect the Gramercy Park edifice from demolition, so last month a group of wealthy New Yorkers who plan to adapt the structure for use as a cultural center bought it at \$400,000 from New York Monthly Meeting. The buyers, who have formed the Meeting House Foundation, Inc., were offered a \$100,000 reduction in price by the Quaker owners when the 108-year-old building's replacement by a new apartment house seemed imminent. (The structure, used only sporadically in recent years, had been designated a landmark by the Landmarks Preservation Commission in 1965.)

Fourteen young North American Friends now in eleventh or twelfth grade have been selected to go abroad this summer on the Quaker Youth Pilgrimage, sponsored by the American and European sections of the Friends World Committee. From July 15 to 29 the pilgrims (including fourteen from Europe) will visit historic Quaker landmarks in northwest England. A two-week work camp, possibly in northern Germany, will conclude the pilgrimage.

The fourteen American pilgrims, chosen from among applicants from Meetings across the United States, are: Dale Andrew (Indiana), Thomas Bailey (New York), Donald Ellis (Ohio), Leyton Jump (Oregon), Roy Laughlin (Texas), Alan Rumsey (Oregon), Harry Scott III (Maryland), Patricia Brown (Kansas), Karen Green (North Carolina), Darianne Meshanuk (Connecticut), Anne Thiermann (California), Rachel Trueblood (Pennsylvania), Patricia Wilson (North Carolina), and Kathie Workman (Iowa).

Wilbert and Nina Braxton, the American leaders, will be with the group throughout the pilgrimage. James and Joyce Drummond will join them in England.

Dean Freiday of Shrewsbury (N. J.) Meeting, president of the local Council of Churches, was coordinator of the "Week of Prayer for Christian Unity" held in January at Red Bank, New Jersey. This was the first time that Protestants and Roman Catholics in that area had arranged a joint program.

Philadelphia Quaker Women, an informal group (open to all comers of feminine persuasion) which meets every month or so during the winter season to hear an interesting speaker and to lunch together, has made tape recordings of all the addresses given at this winter's sessions. These tapes may be borrowed for use in First-day Schools, forums, etc. Inquiries about them should be addressed to Anne J. Taylor, 617 Montgomery Avenue, Fox Chase Manor, Philadelphia 19111 (telephone ES-9-4926). The March 10th talk by Richard K. Taylor, listed under "Coming Events" in this issue of the JOURNAL, will also be taped.

Martin Niemöller, noted anti-Hitler German Protestant clergyman, is the author of a three-page preface to *China, Southeast Asia, and the War in Vietnam*, the recently published German edition of the American Friends Service Committee's *Peace in Vietnam*.

A regional coffee-house consultation for delegates from all religiously oriented and other non-commercial coffee houses in Rhode Island and Massachusetts has been tentatively scheduled for April 7 by the Coffee House at Southern Massachusetts Technological Institute at North Dartmouth, Massachusetts, described in an article by T. Noel Stern in the January 1st FRIENDS JOURNAL. The purpose of the consultation (under the chairmanship of Edwin E. Hinshaw, Young Friends Secretary of New England Yearly Meeting) is to encourage the growth of the coffee-house movement.

Frank Dingman of the Canadian Friends Service Committee, back from a three-day visit to Hanoi to explore possibilities for Friends medical relief there, recently spent two days presenting an account of North Vietnamese suffering to Congressional and nongovernmental personnel in Washington. He was sponsored by Friends Committee on National Legislation, which, along with fourteen other national organizations, is backing "Vietnam: Challenge to the Conscience of America," a program that includes visits of protest to Washington.

A church-affiliated study of the 90th Senate shows Methodists in the lead, with 24. Next come Episcopalians, with 15. The body includes 13 Roman Catholics, 12 Presbyterians, 11 Baptists, six from the United Church of Christ, four Mormons, four Unitarians, three Lutherans, two of the Jewish faith, two "Protestants," one Disciple of Christ, one from the Reformed Church in America, one Christian Scientist, and one Seventh Day Baptist. No Quakers!

Jokes and anecdotes about Quakerism, to be used as part of her graduate work in folklore at the University of Pennsylvania, are requested by Karen Baldwin of Providence Meeting in Media, Pa. She asks that they be sent to her at 4408 Walnut Street, Philadelphia 19104.

A two-page leading editorial called "Quaker Underground" was featured, as many FRIENDS JOURNAL readers know, in the January 28th issue of *The New Republic*. It summarized the measures (previously recounted in these pages) taken by the United States Government to prevent Friends and their sympathizers from sending medical supplies to civilian victims of warfare in Vietnam, both North and South: the refusal to accept parcels in the mail, the blocked payment of checks, the sealing off of bank accounts, the withholding of licenses, the introduction into Congress of legislation providing jail sentences.

"The right to dissent against the war," concludes *The New Republic*, "has become too much of an embarrassment for most public officials to defend publicly. We are entering a time when it is not only suspect but unlawful to put out a helping hand to people we injure by mistake."

For those who did not see this account, or who wish extra copies of it, reprints may be obtained from A Quaker Action Group (20 South Twelfth Street, Philadelphia 19107) at no charge for single copies, \$2.00 for a hundred.

Unskilled young people aged eighteen or nineteen, many of them conscientious objectors, will soon begin work with the American Friends Service Committee's new Youth Service Opportunities program. Granted a starting budget of \$115,000 by the AFSC and directed by former AFSC overseas personnel director Marty Dickson, the program plans to utilize those "whose lives have been disrupted within and without by the war in Vietnam" to solve social problems of which the war is a symptom. The first two workers to be chosen, for example, (both C. O.'s from New Jersey) will seek to help Southeast Pennsylvania mushroom workers improve their social and economic conditions.

A retrospective exhibition of Fritz Eichenberg's work (lithographs, wood engravings, and woodcuts) is now on view at the Associated American Artists Galleries, 605 Fifth Avenue, New York City. The artist (whose work has often appeared in the FRIENDS JOURNAL) is a member of Scarsdale (N. Y.) Monthly Meeting and is now head of the Department of Fine Arts of Rhode Island University, Kingston, R. I. He is also editor of *Artist's Proof*, a semi-annual magazine serving the graphic arts. The exhibition will close on March 4th.

Salem (N.J.) Quarterly Meeting in December acted favorably on a recommendation of its executive committee that the Quarter employ a part-time secretary to serve all the local Meetings, particularly in working with young people. The Meeting approved a sum of \$2000 to initiate this program.

A scholarship fund for "deserving Puerto Rican students," consisting of some \$250,000 worth of stock, has been established at Haverford (Pa.) College in memory of a former Puerto Rico commissioner of education and acting governor, Dr. José Padín, by his wife. Dr. Padín received his B.S., M.A., and LL.D. degrees from Haverford between 1907 and 1931. The first student under the fund is to be admitted in September 1967, according to Haverford officials.

The latest issue of "Quaker Religious Thought," published by the Quaker Theological Discussion Group, is devoted to "The Future of Quakerism," with discussions of that theme by Roland H. Bainton, Everett L. Cattell, and Maurice A. Creasey. Copies of this publication (priced at 75 cents) may be obtained from P. O. Box 1066, Owensboro, Kentucky 42301.

Over \$22,000,000 has been withdrawn from New York's Chase Manhattan and First National City banks by depositors protesting South African apartheid and the two banks' support of the South African government, according to the Committee of Conscience Against Apartheid.

"On Being Present Where You Are," Douglas V. Steere's 1967 James Backhouse Lecture at Australia Yearly Meeting, is now in print as Pendle Hill Pamphlet 151. The essay explores the mysteries and dimensions of Presence—personal, ecumenical, educational, racial, and political. (Obtainable from Pendle Hill, Wallingford, Pa. 19086 at 45 cents.)

Letters to the Editor

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

Unscrambling in South Africa

In FRIENDS JOURNAL of January 15th, Walter Martin likens the Bantustan policy of separate development in South Africa to "trying to unscramble an egg." Since those who are most affected—the whites and the blacks of South Africa—believe that they can unscramble this egg, why shouldn't they be allowed to try? Who has the right to interfere?

Walter Martin also says, "The core of the problem in South Africa has to do with color discrimination and human dignity." It is not color discrimination; it is vast disparity in cultural development. "Human dignity" is indeed the core of the problem. The whites of South Africa recognize that, and in spite of some irritating practices they are making great progress.

Six months ago the black prime minister of Lesotho was received with honor by the late Prime Minister Hendrik Verwoerd of South Africa. The two statesmen discussed common problems on a basis of equality, with full respect for each other. This same prime minister has just concluded a similar conference with Prime Minister John Vorster of South Africa. The black statesman was received with full honors and every courtesy. There was real cordiality between these men on both occasions. With full respect and great sincerity they sought to cooperate in solving common problems.

The Bantustans afford an arrangement whereby the Bantus may fulfill their desires with respect to the preservation of their languages, their religions, their customs, and their folkways, while exercising liberty of independence and self-government.

From a personal poll taken by my wife and myself in South Africa a little more than a year ago, we know that the Bantus, the Coloureds, and the Indians are very hopeful that this policy will work out far more to their satisfaction than would any policy of integration whereby they would lose their own individualities.

Who are we to deny the whites and the blacks of South Africa the opportunity to proceed along the lines which they believe will be most satisfactory to them?

New York City

HOWARD E. KERSHNER

"Quakers in Early Nantucket"

I have read with a certain sense of dismay the article entitled "Quakers in Early Nantucket" (JOURNAL, January 1). Having read the minutes of the Monthly Meeting (both men's and women's) from 1708 to 1763, I was struck by the absence during these years of meticulous Puritanism. If, for instance, the County Court fined someone in 1678 "for being away from home on First-day," it was not Quaker-inspired. In 1678 there were probably three Quakers on the island. At no time, as far as I know, was the County Court Quaker-dominated. If anyone was fined in 1678 it probably had to do with the Gardner-Coffin quarrel over the Proprietary.

The sketch which accompanies the article involves 19th-century garb. My guess would be that the caricature of Quakerism which 19th-century Nantucket presented to the world includes practically all the generalizations which Chandler

Forman makes in this article. I fail to understand what is "eclectic" in Quaker conservatism which prevented the adoption of other than the typical half-, three-quarter-, or full-type colonial Georgian houses common in 18th-century New England. In fact the period of Quaker "degeneracy" occurred on Nantucket *precisely* after 1810, when the "stylish" neo-Greek and Neo-Roman styles made their appearance on the island.

The *Enquirer and Mirror*, the Nantucket weekly, has kindly published this winter an extensive article which I wrote on "Nantucket's First Man of Wealth," Nathaniel Starbuck, Jr. (1668-1753), first clerk of the Men's Monthly Meeting. I would advise readers who wish to have a sober historical approach to this early Quaker age to read this short biography. Less than half a dozen of perhaps two thousand members were disowned up to the death of N. Starbuck, and these for what even our age would consider serious social faults.

The atmosphere portrayed in Chandlee Forman's article is foreign to 18th-century Nantucket (at least till 1763).

Geneva, Switzerland

ROBERT J. LEACH

Neatness and Traditional Quakerism

In the article entitled "Quaker Coffee-House Ministry" in the January 15th JOURNAL the writer used two words which stayed with me after reading so that I felt there must be something wrong either with the choice of words or the intent. These words were "neat" and "tool."

I know many Friends who do not own the word "neat" but who nevertheless are valuable even in their disarray. Some, like myself, maintain an intentional dishevelment for purposes of protest. Other Quakers I know are un-neat because they have more important concerns than appearance. To me enforced neatness and mental strait-jacketing go together.

The last line in the article is pure gobbledygook: "The modern coffee house is a *tool . . . for modern Friends who stand for traditional Quakerism. . .*" (italics mine).

Aside from the mechanistic (and at the same time Madison-Avenue) approach that I can see in this writer's efforts to spread both Quakerism and the coffee-house idea as one package, I can see that neither the writer nor the editors took time to think out the obvious fact: You can't have a modern coffee house added to such modern Quakers with the product being a return of traditional Quakerism. Indeed, who wants it?

Philadelphia

JIM B. HART

Announcements

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

BIRTHS

EVANS—On January 12, a daughter, CAROL LARUE EVANS, to Walter L. and Larue Evans of Moorestown, New Jersey. The parents and paternal grandparents are members of Cropwell (N.J.) Meeting.

HARDIN—On January 3, a daughter, LISA ANN HARDIN, to David H. S. and Mary Ruth S. Hardin of Danville, Va. The father and paternal grandparents, George and Helen Hardin, are members of Lansdowne (Pa.) Meeting.

LANDES—On December 5, 1966, a son, JEFFREY STOVER LANDES, to Michael and Lee Stewart Landes. The father and paternal

grandmother, Kathleen Kirk Landes, are members of Wrightstown (Pa.) Meeting.

MARLOWE—On December 23, 1966, a son, ANDREW WOODRUFF MARLOWE, to David H. and Gertrude Woodruff Marlowe. The mother is a member of Germantown (Philadelphia) Meeting.

REGEN—On November 21, 1966, at Rochester, New York, a son, PETER WHARTON REGEN, to Richard Wharton and Susan Koster Regen. The father and paternal grandparents, Curt and Rosalie Regen, are members of Plainfield (N.J.) Meeting.

TRISMEN—On September 30, 1966, at Winter Park, Florida, a daughter, AMANDA EDGERTON TRISMEN, to Richard and Leila Trismen. The mother is a member of Haverford (Pa.) Meeting.

MARRIAGE

WESTOVER-HONEY—On January 28, at Wilton (Conn.) Meeting, MARTHA SPENCER HONEY, daughter of John C. and Mary Honey of Westport, Conn., and PETER WESTOVER, son of J. Huston and Jane W. Westover, members of Acton (Mass.) Meeting. The bride's maternal grandmother, Ottilie Taber, is a member of Wilton Meeting.

DEATHS

ALEXANDER—On January 15, IVA MARSHALL ALEXANDER, wife of the late Edward W. Alexander. She is survived by two brothers, Pennock E. and Clifton J. Marshall, and a sister, Marion S. Marshall, all living near Doe Run, Pennsylvania. She was a member of London Grove (Pa.) Meeting.

BURK—On January 10, at Richboro, Pennsylvania, CHARLES W. BURK, aged 62, husband of Frances G. Burk. He was a member of Wrightstown (Pa.) Meeting.

COMLY—On January 14, at Wycombe, Pennsylvania, ROWLAND R. COMLY, a member of Wrightstown (Pa.) Meeting. He is survived by his wife, Frances F. Comly; a daughter, Verna C. Terry; a son, Newton M.; and six grandchildren. His wife, son, and three grandchildren are members of Wrightstown Meeting.

DAVIS—On January 9, MILTON C. DAVIS, aged 70. He is survived by his wife, Frances S. Davis; two daughters, Mary C. Phinney of California and Margaret S. Gass of Long Island; and three grandchildren. He was a member of long standing at Fourth and Arch Streets (Philadelphia) Meeting.

FELL—On July 11, 1966, at Kennett Square, Pennsylvania, MARY PUSEY WOOD FELL. She is survived by her husband, Clarence P. Fell; a daughter, Mrs. Laurence W. Moore of West Grove, Pa.; five grandchildren, and ten great-grandchildren.

JONES—On January 19, NATHAN LEEDS JONES, aged 88, husband of Margaret H. W. Jones. A member of Atlantic City (N.J.) Meeting, he served for many years on the committees of Atlantic City Friends School and Westtown (Pa.) School. Surviving, in addition to his wife, are two daughters, Mrs. Herbert W. Congdon of Arlington, Va., and Mrs. Charles C. Martin of Newtown Square, Pa.

POWELL—On December 25, 1966, at her home in Delray Beach, Florida, HARRIET VAN NOSTRAND POWELL, aged 90, wife of the late Charles U. Powell. A member of Flushing (N.Y.) Meeting, she is survived by a son, Fred J. of Douglaston, N. Y.; two daughters, Louise Powell Burke of Fort Lauderdale, Fla., and Eleanor Powell Case of Peach Bottom, Pa.; nine grandchildren, and two great-grandchildren.

TAYLOR—On December 18, 1966, at the home of her daughter in West Chester, Pennsylvania, CATHERINE SHARPLESS TAYLOR, wife of the late Hayes C. Taylor. A member of London Grove (Pa.) Meeting she is survived by a daughter, Mrs. Willard Yarnall, Jr.; two sons, Burdsall of Ocean City, New Jersey, and Charles of Cleveland, Ohio; and four grandchildren.

WHITE—On January 2, at Carmel, California, CASSANDRA CHANDLEE WHITE, aged 87, wife of George Herbert White. Daughter of William and Eliza Chandlee Platto, she was born in Poughkeepsie, New York. She was a member of Haverford (Pa.) Meeting and was active in the development of new Meetings in Chicago and Hartford, Conn. Surviving, in addition to her husband, are two sons, Edwin Chandlee of Rock Hill, South Carolina, and George Herbert, Jr., of Whittier, California, and six grandchildren.

Olga Heikel

Finland Monthly Meeting has lost its clerk, Olga (Gaga) Heikel, who died on December 30, 1966, at the age of seventy-two. She had carried out the duties of clerk since the beginning of Friends' activity in Helsinki in 1945. For her, joining the Quakers meant taking upon herself a considerable responsibility. She also continued for some years her cherished work among the Karelian evacuees (work started in 1944 by a small group of persons and supported in part by American and Swedish Friends).

Olga Heikel had a special gift for personal contacts. Anyone—Finnish or foreign—who wrote to her or asked for an interview was answered and welcomed. Those she met she never forgot. She was eager to share letters from foreign Friends with other members of her Meeting. Although ill, she continued until the end of her life her work for the Meeting. Her very last letter, the day before her death, was written to a Friend in England.

INA RYDMAN

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.

FEBRUARY

17—Bucks Quarterly Meeting for Worship and Ministry, Buckingham Meeting House, Route 202, Lahaska, Pa., 6:30 p.m.

18—Bucks Quarterly Meeting, Doylestown Meeting House, 95 East Oakland Avenue, Doylestown, Pa., 10 a.m.

18—Caln Quarterly Meeting, Lancaster Meeting House, Tulane Terrace, west of Lancaster, Pa., on Route 30. Meeting for worship and business session, 10:30 a.m., followed by lunch, served by Lancaster Friends. Meeting for Worship and Ministry, 1:30 p.m.

18—Potomac Quarterly Meeting, Adelphi Meeting House, 2303 Metzert Road, Adelphi, Md. Ministry and Counsel, 10:30 a.m., followed by lunch (served by host Meeting) and by meeting for business and conference session.

26—Warrington Quarterly Meeting, York Meeting House, West Philadelphia Street, York, Pa. Ministry and Counsel, 10 a.m.; meeting for worship, 11, followed by box lunch (dessert and beverage provided). Meeting for business and conference session after lunch.

MARCH

4—Nottingham Quarterly Meeting, Nottingham Meeting House, Main Street, Oxford, Pa. Ministry and Counsel, 10 a.m., followed by meeting for worship and meeting for business. Lunch served by host Meeting. Conference session in afternoon.

4—Philadelphia Quarterly Meeting, Germantown Meeting House, 47 West Coulter Street, Philadelphia. Worship and Ministry, 10:30 a.m.; lunch, 12 noon (by reservation only); business session, 1 p.m., followed by an up-to-date report on Gerard and Nancy Negelpach's work with the Quaker group in Barcelona, Spain.

5—Haverford Quarterly Meeting, Merion Meeting House, Montgomery Avenue and Meeting House Lane, Merion, Pa., 10 a.m.

5—Frankford Friends Forum, Frankford Meeting House, Unity and Waln Streets, Philadelphia, 3 p.m.

5—Sunday evening discussion, Woolman Hill, Deerfield, Mass. Topic: "What Can a Man Do?" Speaker: Milton Mayer, author.

10—Philadelphia Quaker Women, Fourth and Arch Streets Meeting House, Philadelphia, 10:45 a.m. Speaker: Richard K. Taylor of Abington Meeting (Jenkintown, Pa.), former executive director of Fair Housing Council of Delaware Valley. Topic: "An Ideal Meeting of the Twentieth Century Is . . ." All women of Philadelphia Yearly Meeting and their friends are invited. Bring sandwiches; dessert, beverage, and child care provided.

11—Salem Quarterly Meeting, Woodstown Meeting House, 335 North Main Street, Woodstown, N. J., 10:30 a.m.

12—Haddonfield Quarterly Meeting, Moorestown Meeting House, Main Street and Chester Avenue, Moorestown, N. J., 11 a.m.

12—Vietnam Forum, Central Junior High School, Greenwich, Conn., 2:30 to 5 p.m., sponsored by (among others) Stamford-Greenwich Friends Meeting. Speakers will include Dr. Arthur Larson, Director of Duke University's Rule of Law Research Center.

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—Pluma Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m. Barbara Elbrandt, Clerk, 1602 South via Elmore, 624-3024.

California

BERKELEY—Unprogrammed meeting, First-days, 10 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. Clerk, Isabel F. Smith, 900 E. Harrison Ave., Pomona, California.

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

DAVIS—Unprogrammed Meeting, 10:45 a.m., First-days, 4th and L Streets, 753-5437.

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 583-4610 or 454-7459.

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, Leslie Pratt Spelman, PY 3-5613.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: GA 8-1522.

SAN FERNANDO—Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

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

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

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

SANTA BARBARA—Meeting for worship 10 a.m., each First-day at Neighborhood House, 800 Santa Barbara Street.

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

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

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

WHITTIER—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 a.m. Margaret Ostrow, 443-0594.

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 624-3690.

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: George Peck. Phone: Greenwich TO 9-5265.

WILTON—First-day School, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. George S. Hastings, Clerk; phone 655-0481.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 11:00 a.m.

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

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

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

WILMINGTON—Meeting for worship: at Fourth and West Sts., 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

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

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

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

JACKSONVILLE—303 Market St., Rm. 201. Meeting 10 a.m. Phone contact 389-4345.

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

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

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

SARASOTA—Meeting, 10 a.m., in The Barn, New College campus. Phone 922-1322.

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

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Frank Burford, 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.

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

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

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

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m.: 714 W. Green St., Urbana. Clerk, phone 367-2677.

Indiana

BLOOMINGTON—Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, William Shetter, 336-5576.

Iowa

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

Kentucky

LEXINGTON—Unprogrammed meeting for worship 10 a.m., First-day School 11 a.m., 475 W. 2nd St. 278-2011.

Louisiana

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

Maryland

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

BETHESDA—Sidwell Friends Lower School, First-day school 10:15, Meeting for worship 11:00 a.m. DE 2-5772.

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

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

SPARKS (Suburban Baltimore area)—Gunpowder Meeting, Priceville and Quaker Bottom Roads, near Belfast Road Exit of Route 83. 11:00 a.m. 771-4545.

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.

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

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

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

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

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

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Janet Southwood, 1326 White Street, phone 665-4934.

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

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

Minnesota

MINNEAPOLIS—Meeting, 11 a.m.; First-day School, 10 a.m., 44th Street and York Avenue S. Mervyn W. Curran, Minister, 4421 Abbott Avenue S.; phone 926-9675.

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

Minnesota-Wisconsin

DULUTH-SUPERIOR—Unprogrammed worship, biweekly. Phone Don Klaber, 728-3371.

Missouri

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

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

Nebraska

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

Nevada

RENO—Meeting Sunday, 11:00 a.m., YWCA, 1301 Valley Road. Phone 329-4579.

New Hampshire

HANOVER—Meeting for worship and First-day school, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m., weekly.

MONADNOCK—Southwestern N.H. Meeting for worship, 9:45 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.

CROSSWICKS—Meeting and First-day School, 9:30 a.m.

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—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting and First-day School 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283 or 249-7460.

PLAINFIELD—First-day School, 9:45 a.m., meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship and First-day School, 11 a.m., Quaker Road near Mercer Street.

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

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. Route 35 and Sycamore Ave. Phone 872-1332 or 671-2651.

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

New Mexico

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

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

New York

ALBANY—Worship and First-day School, 11 a.m., 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., Kirkland Art Center, On-the-Park.

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

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. 15 Rutherford Place, Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
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about First-day Schools, Monthly Meetings, suppers, etc.

ORCHARD PARK—Meeting for worship and First-day School, 11:00 a.m., E. Quaker St. Phone, Harold Faeth, Buffalo 823-9420.

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.

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

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

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

North Carolina

ASHEVILLE—Meeting, Sunday, 11:10 a.m., Fr. Broad YWCA, Phone Philip Neal, 298-0944.

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

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Rebecca Fillmore, 1407 N. Alabama Ave., Durham, N. C.

Ohio

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

CLEVELAND—Community, Meeting for worship, 8 p.m. Lila Cornell, Clerk. JA 6-8648, 371-4277.

E. CINCINNATI—Meeting for worship 11 a.m., joint First-day School with 7-Hills Meeting 10 a.m., both at Quaker House, 1828 Dexter Ave. Horatio Wood, clerk, 751-6486.

N. COLUMBUS—Unprogrammed meeting, 10 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. Henrietta Read, clerk. Area code 513-382-3172.

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.

BIRMINGHAM—(South of West Chester), on Birmingham Rd., one quarter mile south of Route 926, on second crossroad west of intersection with Route 202. Meeting for worship 11 a.m., First-day School, 10:00 a.m.

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

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

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

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

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

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

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

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

LANSDOWNE—Meeting for worship, 11 a.m.; First-day School, 9:45 a.m. Lansdowne 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.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day school 10:30 a.m. Sitting service.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day school 9:45 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, Race St., west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.
Chestnut Hill, 100 E. Mermaid La., 10 a.m.
Fair Hill, Germantown and Cambria, 10 a.m.
Fourth & Arch Sts., First- and Fifth-days.
Frankford, Penn & Orthodox Sts., 11 a.m.
Frankford, Unity and Wain Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3708 Spring Garden St., 11 a.m.

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

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

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

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

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

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 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.

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

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

YORK—Conewago Preparative Meeting—YMCA, West Philadelphia and Newberry Sts. Meeting for worship, 11 a.m.

Tennessee

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

Texas

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

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

HOUSTON—Live Oak Friends Meeting, 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 a.m., First-day, at quarters of Vermont Conference of United Church of Christ, 285 Maple Street.

Virginia

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

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

West Virginia

CHARLESTON—Meeting for worship, Sunday 10 a.m., Y.W.C.A., 1114 Quarrier St. Phone 768-4581 or 342-1022.

Wisconsin

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

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

**ALTERNATIVE SERVICE
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ADMINISTRATIVE ASSISTANT NEEDED FOR RELIGIOUS EDUCATION COMMITTEE. Knowledge of religious education and secretarial skills important. Five-day, thirty-five-hour week. Write or phone Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, Pa. 19102, LOcust 8-4111. Chairman, Janet E. Schroeder, ELwood 7-2317.

ST. LOUIS FRIENDS NEED RESPONSIBLE MARRIED COUPLE AS CARETAKERS FOR MEETING-HOUSE PROPERTY. Labor entails maintenance of meeting house and adjoining cottage, plus yard work. Attractive apartment in cottage rent free. Contact Mrs. Armand Stalaker, 35 York Drive, St. Louis, Missouri, 63144.

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