

FRIENDS JOURNAL

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attenders
at Phila-
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Yearly
Meeting
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*(Photo by
Tom Martin)*



THESE are not days in which to be a nominal Friend: one who simply has his name on a Monthly Meeting membership list, or contributes financially, or attends an occasional meeting for worship, or is a good sort of person. If we are to live and be relevant in our time as a Society of Friends our commitment as individual members must be deep and constantly developing, and the corporate life in our Monthly Meetings must be open to discover the "divine unity" which is the Truth behind all manner of diversity.

—CONTINUING COMMITTEE ON WORSHIP AND MINISTRY
PHILADELPHIA YEARLY MEETING

FRIENDS JOURNAL



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Charles Wells's Column

The Limits of Limitless Power

One significant revelation that recent events have pressed upon the American mind is the way our government, with its apparently *unlimited* power, now faces that power's painful limits.

* We have hurled our massive armaments against the scrawny, outnumbered, outgunned communist guerrillas in South Vietnam and still cannot make them give up their revolutionary dreams.

* Our officials find themselves helpless in stemming anti-American demonstrations in London, Paris, West Berlin, Tokyo, and elsewhere. Ironically, in such capitals as West Berlin, threatened so closely by communist pressures, the demonstrations have been sparked by anger over the way South Vietnamese cities have been destroyed to "save them from communism."

* Threats to the Mideast fester where U.S. billions are invested in oil. How about a little napalm there?

* Or consider the eighty-two surviving crewmen of the U.S. intelligence ship *Pueblo* held by the North Koreans. The United States has not dared to bring any units from our mighty armadas into these waters if we hope to keep these seamen safe; we must depend on some of our smaller allies to open channels for their liberation.

The purpose of all our defense establishments is to protect American lives and property, yet official Washington has been forced to admit that the application of additional military force in any of these instances would drastically worsen the situations.

The Russians have also become locked in this *powerlessness* of unlimited power. The last few weeks have witnessed the Kremlin's helplessness as the people of Poland and Czechoslovakia—especially their youth—have insisted on severing the lines of control by which the communist dictatorship maintains power. A breakaway from the Kremlin's overlordship is basic in these moves. Rumania and Yugoslavia had prepared the way by their long defiance of Moscow.

The suppression of the Hungarian revolt did not strengthen the Kremlin's grip, as many have assumed. To the contrary, the Soviet leaders made the mistake of revealing their intention of using communism as a tool to enlarge Russia's control over other peoples—a move which outraged the national sentiments of the Poles, the Czechs, and others. While the satellites have not wanted to risk the destruction that might be implicit in a revolt against the Soviet Union, they have not failed to use the Kremlin's dilemma for their own ends in securing an ever larger degree of economic and political freedom. The U.S.S.R. has been powerless to prevent such trends, knowing that to use its massive armed might would only create other situations which armed might could not control.

Thus the powerlessness of armed power, as military might has been built up to the nth degree, introduces an entirely new experience to the mind of man—an experience that weighs heavily on the side of peace and will greatly strengthen the witness of the peacemaker.

CHARLES A. WELLS

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Editorial Comments

"So Shines a Good Deed in a Naughty World"

WE live in a period (perhaps all periods have been this way) when it often seems that the powers of evil are in persistent triumph over the powers of good. (So permissive is our age, so shifting its values, that this statement itself is subject to challenge, for agreement on what is evil and what is good is hard to come by these days.) Yet occasionally there appears a reassuring bit of evidence that the forces of good are not quite so impotent as our communications media would have us think.

A reminder of this happy if seldom publicized fact of life came one evening at this spring's Philadelphia Yearly Meeting while the whole assemblage was industriously engaged in considering, criticizing, and revising the wording of the statement of the Friends peace testimony offered by the Friends Coordinating Committee on Peace. (This mass editing, incidentally, was a wondrous process to observe, leaving at least one editor who was present meditating in some terror upon what it would be like to have every word, every sentence, every paragraph in the JOURNAL subjected to similar dissection by nine hundred conscientious contributing editors.)

That Friends seem to be known to the outside world primarily for their employment of silence is, in a way, ironic, for—as anyone knows who ever has attended a lively Quaker business session—they are quite the opposite of silent when they are involved in the weighing of one of their favorite concerns. At this particular session opinions were being advanced from all parts of the large meeting room, including the remote corners of the balconies. In the midst of all this there arose Margaret Dungan, a Friend well along in years. Her voice was not strong enough to be heard by everyone in the room, but what she had to say made such a deep impression on those who *did* hear her that they urged the inclusion in the Yearly Meeting's official statement of what that soft voice had to say concerning the peace testimony.

The reason this incident is noted here is that it served to remind this particular auditor of something that happened several years ago. I had to have some dealings with a huge, impersonal government office, and the clerk who was handling my case was supremely uninterested. She could not have cared about me less. Then, glancing with a "When-will-it-be-5-o'clock?" expression over the form I had been required to fill out, her lackadaisical eye fell

upon the word "Quaker," and instantly her expression was transformed. "So you're a Quaker!" she exclaimed. "Did you ever happen to know Miss Margaret Dungan?"

That is one of the distinctive things about being a Quaker. If my dossier had shown me to be a Roman Catholic or a Lutheran or a Jew the chances are she would not have expected me to know every other Catholic or Lutheran or Jew, but people always seem to think that all Friends should know one another, and as a matter of fact—Quaker scarcity being what it is—quite as often as not they *do*. And so it was with this hitherto austere government interviewer's Miss Margaret Dungan.

"Why yes," I told her. "I *do* know her very slightly. Some years ago I served on a committee with her." (Ah, those all-pervasive Quaker committees—the *ne plus ultra* of mixers!)

The government lady's boredom had completely vanished, and her face shone with an illumination not unlike Margaret Dungan's own as she murmured: "She taught me in high school. She was so good—so *really* good! I've never known anyone else like her. She was the only Quaker I've ever known."

It must have been twenty or twenty-five years since my vis-a-vis had been taught by Margaret Dungan, and she had not seen her since, but that radiant image of a purity and integrity all too seldom encountered had stayed with her ever since (as, she told me, it had stayed with many of her classmates), leaving a memory so pervasive that it now was shedding some of its nimbus upon an undeserving office caller who just happened to share the "Quaker" label that had made such an impression on Margaret Dungan's pupils.

This interview with a government automaton who became transformed by the memory of Margaret Dungan had been all but forgotten until the moment the other evening when that gentle voice restored the essence of silence to a slightly clamorous Yearly Meeting session, but now that it again has come to mind I find myself wishing, wishing, wishing that the scientists who are doing such brilliant things these days in the way of harnessing natural forces for amazing and sometimes nefarious ends would turn at least a little of their attention to the problem of harnessing and perpetuating the potent power of genuine goodness of life and deed upon its grateful beholders.

No Port for the "Phoenix"

In the March 11th issue of The Nation George Lakey of Central Philadelphia Meeting, co-chairman of A Quaker Action Group and professor of sociology at Upland Institute of Social Change, Chester, Pa., described the rebuffs experienced by the Phoenix's crew last winter when the 50-foot peace craft attempted to carry medical supplies to civilian war sufferers in South Vietnam. The excerpts below, reprinted with The Nation's permission, give his concluding evaluation of the voyage.

WHAT had we accomplished? We had failed to deliver our medical cargo to the South Vietnamese Buddhists and Red Cross. That can probably be done soon in a quiet way. We had succeeded in convincing skeptical Vietnamese (especially Buddhists) that there are some Americans who will go to great lengths to identify themselves with the Vietnamese people in their time of suffering. We had dramatized the contradictions of a society at war, where the genuine needs of the Vietnamese people are sacrificed to the political self-interest of a shaky and unrepresentative regime.

The final lesson that we learned—this time, about ourselves—might be as relevant to the American scene as to direct action in a war zone. We reacted very differently to the confrontations at Danang and at Vung Tao. At Danang [where South Vietnamese gunboats No. 602 and No. 610, under official orders, prevented them from going ashore] we felt no hostility toward the men who were holding us incommunicado; one of our new verses to an old folk song went

To the crew of 602,
Don't you know that we love you?

At Vung Tao [where "there was a stream of incidents which we could interpret only as efforts to intimidate us"] we were more than angry with the harassment: we were resentful toward the men who did it. Why the difference? The major reason, I believe, is that at Danang we were able to think of tactics which gave full vent to our feelings of frustration: consequently there was no need for bitterness in our hearts or in our rhetoric. At Vung Tao, on the other hand, we did not think of a way to respond to the harassment: all we could do was "hold on" and feel the resentment rising.

But that is analogous to what so many of us in the protest movement do at home—hold on to our jobs and security and feel resentment toward the government and its policy rising. True, the resentment may issue forth in violent rhetoric, but, far from making us revolutionaries, the rhetoric only reveals the gap between belief and action—reveals our lack of genuine commitment.

Can we devise tactics which express our righteous indignation toward American foreign policy? If so, will they

be tactics which express the substance of radical commitment or just a blustery style of anger? If the substance, will we risk enough to carry out those tactics?

The direct action venture of the *Phoenix* in the war zone, whatever its effect may prove to be in other ways, finally taught me a little more about myself than I really wanted to know.

GEORGE LAKEY

Isaac Babel and "The Quaker"

By WILLIAM B. EDGERTON

FRRIENDS who do not see the magazine *Commentary* may be interested in a curious little story entitled "The Quaker" (translated by Max Hayward from the Russian) that appears in the January 1968 issue.

I have known about this story for years but was never before able to find a copy of it. It was written by Isaac Babel, a Jew from Odessa who was born in 1894 and disappeared after his arrest during the Soviet purges of the late 1930's. It is now known that he died or was killed in a concentration camp in 1941. The latest Soviet literary encyclopedia cryptically and euphemistically states: "In 1937 Babel was illegally repressed. Posthumously rehabilitated."

Babel was catapulted to controversial fame through a series of stories he wrote based on his experiences as a political commissar during the Soviet Civil War in 1920, when Marshal Budenny's army invaded Poland. The stories were published in book form as *Konarmia* ("Horse Army") and in English translation as *Red Cavalry*. It would be hard to find any book in any literature that equals these brilliant sketches in their ironical depiction of the grim, senseless savagery of war.

"The Quaker" (Russian: "Kvaker") was published in early 1920, a few months before Babel joined Budenny's army. It appeared in the first—and possibly the only—issue of an obscure Odessa periodical called *Lava*. The story deals with a Quaker conscientious objector named Stone. "It says in the Commandments: 'Thou shalt not kill,'" the story begins. "That's why Stone, a Quaker, had enlisted as a driver. He was serving his country without committing the terrible sin of murder."

Babel does not make it clear whether Stone is an Englishman or an American, and his portrayal of his hero gives us good reason to believe that Babel knew nothing at all about Quakers except that they tended to be Anglo-Saxons and pacifists. A mention of the river

William B. Edgerton of Bloomington (Ind.) Meeting is Professor of Slavic Languages and Literatures at Indiana University, now on a semester's leave of absence to serve as "Friend in Washington" with the Friends Committee on National Legislation. Beginning with relief work under the American Friends Service Committee in 1944-46, he has engaged in a number of AFSC-sponsored missions in Eastern Europe.

Isère is the only clue to the setting of the story—but the Isère, in the French Alps south of Switzerland, was so far from all scenes of battle in the First World War that Babel's knowledge of French geography was obviously as shaky as his knowledge of Quakers.

For all the story's remoteness from reality, however,

what comes through unmistakably is Babel's sympathy with his hero's rejection of war. One intriguing question remains unanswered: how did the ambulance work of Quaker pacifists in France during the First World War come to attract the sympathetic attention of the Jewish writer Isaac Babel in Odessa in 1919 or early 1920?

A Psychiatric View of the Mystical

By GEORGE NICKLIN, M.D.

*And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.*

(from "The Meeting," by John Greenleaf Whittier)

THE mystical phenomenon has been a dilemma to the Society of Friends for more than three hundred years. To this day the dilemma of differentiating between mystical revelation and madness is a problem not only to the lay Quaker mind but also to professional psychologists and psychiatrists. Yet mysticism lies at the very core of the Religious Society of Friends. The *New Random House Dictionary* defines mysticism as "the doctrine of an immediate spiritual intuition of truths believed to transcend ordinary understanding or of a direct, intimate union of the soul with God through contemplation and love." To this one can add that it involves a quality of permanent beneficial change in the life of the participant.

Psychiatrists and psychologists have found it difficult to understand the mystical phenomenon. It does not yield readily to scientific investigation. Some have felt it is a neurotic or psychotic response brought on by stress, or they refer to it (in Maslow's term) as the "peak experience." More recently there has been much discussion equating this phenomenon with the effects of marijuana, LSD, or other hallucinogenic drugs. Loss of boundaries and definition of the self characterize the reactions to these drugs. However, in these there is a quality of irreversibility and loss of control over a circumscribed period of time, while the mystical experience is volitionally reversible and does not damage the personality or impair the ability to respond to reality.

A complete loss of contact with reality that is beyond any volitional control of the individual is defined psychiatrically as the psychotic reaction. Defective perception and poor functioning without actual loss of contact with reality is defined as a neurotic condition. The concept of the "peak experience" is often equated with the climactic experience of sexuality; indeed, at times the

experience of optimum sexual climax and the mystical phenomenon seem virtually identical. The explanation for this may lie in the fact that both are so intimately involved with the life forces that come to the fore in the "I-Thou" love relationship.

One of the characteristics of mystical phenomena is an unusually clear perception of the truth in certain important areas obscured to most persons. When one of these aware persons appears in a group, he may try to lead the group into new insights. He may also be a source of astonishment and perturbation to others. Certainly this was true of Jesus and of George Fox and in a more extreme way, perhaps, of James Nayler. Whether any of these was mentally ill becomes an irrelevancy in the light of the truths that Jesus and Fox have enunciated. For the truth is the truth, regardless of the source from which it emanates.

Most Friends accept Jesus Christ and George Fox as practicing mystics. They had direct contact with God, or the "Christ within." They had visions. They heard "the voice," and they suffered for their mystical revelations. Yet they did not lose control or contact in coping with their environment. They and their fellow man were benefited by their mystical experiences. It is these latter facts that differentiate mysticism from madness. The early psychological roots of the mystical experience were believed by Sigmund Freud to be in the nursing experience of the infant at the breast, when it senses a dissolving of the self (ego) as it is sated and about to relax completely. He accepted the fact that some people had such experiences but felt that their origins were in the child's deep sense of union with its mother in these early episodes.

Mystics have inclined to the belief that the experience really grows out of an immediate and overwhelming sense of the presence of God. Freud validly questioned the adult mystical experience as not being subject to scientific proof. Similar questions could be raised concerning the study of dreams, hallucinations, delusions, and other psychological phenomena. Others have described to me the mystical phenomenon in both clinical and nonclinical settings, and I believe I have personally experienced it. The experience usually creates a pronounced sense of well-being, increased clarity of thinking, increased aware-

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ness of others, great confidence in the future, and finally a sense of warmth, which is renewed with any subsequent recollection of the event. The perception of God's energy which pervades the universe seems to have as many interpretations as it has perceivers. Love in addition involves such feeling for one another that we are aware of each other's pain and joy.

These awarenesses of God and of love involve a leaping over of conventional boundaries and definitions that is also characteristic of the mystical experience. Whittier is referring to this experience when he speaks of the conventional "world that time and sense have known" which "falls off and leaves us God alone." As the lines dissolve, God floods into our awareness, bringing with Him that sense of confidence in the present and the future that we need to be able to bear the burdens life lays upon us.

Friends do not have a monopoly on the mystical experience. It can happen anywhere, at any time, to anyone. My own first such experience occurred following more than a month of active combat in World War II. It was a day of unusually intense shelling and firing; many of my fellow combatants were killed or wounded. In the midst of this *melée*, I was lying on my stomach, digging a slit-trench, and praying fervently for survival; I was unpleasantly aware of spent shrapnel pelting me. At the frontier between warring groups all rational behavior of the cultures seems to cease. In the midst of my praying a warmth and reassurance filled me. Something unforgettable had happened! I knew I would survive. I was shaking all over and continued to shake through the sleepless night and into the next morning. My sense of confidence in myself and the future was restored.

The next such episode was after I had encountered the Society of Friends and had decided to become a Friend. On a First Day in 1946 Rufus Jones was speaking at Haverford Meeting. As he spoke I found myself flooded with the Light. I do not recall of what he was speaking, but its content opened the way to the mystical phenomenon. What other times? Once I was walking through the door of Cornwall Meeting; it was a brief, warming, exciting encounter, even though the meeting house was empty.

Also at New York Yearly Meeting in the early 1960's. The session had gone on until 12:20 A. M., discussing whether or not the concept of a Friends World College (now the Friends World Institute) should be supported. Richard K. Ridgway called for silence to bring clarity in the extended discussion. After five minutes of silence the auditorium began to shake and the air to thunder. A flight of jet bombers was on night maneuvers. Coincidence? Maybe! Roy W. Moger stood and said, "That message in the silence is enough for me. Let us get on with this project which will further world understanding." He too had felt the "Presence"!

I have tried here to give some picture of what I perceive the mystical phenomenon to be, both through observation and through direct experience. To summarize: The normal mystical phenomenon is a dissolution of the boundaries of the self without loss of ego control; it is an awareness from within of unity with God. It enhances the confrontations of reality and does not endanger the person in his functioning. It is not irreversible, nor is it accompanied by a loss of control. Awareness expands in a positive sense. On recall of the event through the years, there is a warming response that can be a sustaining factor in both normal and abnormal stress.

Conscription and Migration

Letter from the Past — 234

AMONG alternative ways of dealing with unwelcome military requirements is emigration, but in current discussion among Friends I rarely hear it mentioned. It is no secret that today as never before in American experience this phenomenon is extensive. The exodus is chiefly to Canada. Perhaps it is not practiced as much by Friends as by others. But the history of religious objectors has a long background of migration—temporary or permanent, in groups or (as now) by individuals.

Since Quakerism has been largely an Anglo-American movement the occasions for such action have been limited by the fact that neither England nor the United States has had much lasting conscription legislation. Persecution of Friends has been severe enough, but mostly on other grounds. Conscription came to England first in 1916 and was ended a few years ago. The draft in this country has been with us intermittently, even in peace time, since 1917. Usually Quakers have been offered either the chance to hire substitutes or a discriminatory privilege of alternative service.

The European continental countries have older records, with Mennonites frequently the victims. For example, in 1763 they welcomed the invitation of Catharine of Russia to settle in that land because of the freedom offered from conscription as practiced in Western Europe. After more than a century, members of the same church left Czarist Russia for the United States and Canada, largely because of Russia's unwelcome compulsory alternatives to military service.

Prussia and Russia have been the chief losers by this kind of drain, but in America (and for Friends also) this motive, together with other forms of disability, was responsible at the time of the American Revolution for the Loyalist migrations to Eastern and Upper Canada and for the Quaker settlements there. One remembers more recently the trek of a group from Alabama to Costa Rica, which has no army and promises religious freedom.

During the nineteenth century the small groups of

Friends in Norway, Germany, and Southern France labored under great disabilities. In 1825 the notable tide of Norwegian migration to America began under Quaker leadership at Stavanger, in part to escape military demands. In Southern France and in Germany, between periods of intermittent toleration, the Quaker objection to conscription served to reduce the small Quaker groups. As has been said, "The young life of the small meetings was forced to choose between change of country and change of creed—or, at least, of practice."

The alternatives offered to objectors are well expressed by John Woolman in what must be one of the earliest American instances on record. In 1757 a second draft for the colonial militia took place, and a time was set, he says, for those so chosen "in our township to meet at Mount Holly, amongst whom were a considerable number of our Society. . . . In this time of commotion some of our young men left these parts and tarried abroad [in

the Jersey barrens?] till it was over. Some came and proposed to go as soldiers. Others appeared to have a real tender scruple in their minds against joining in wars and were much humbled under the apprehension of a trial so near. I had conversation with several of them to my satisfaction. At the set time when the captain came to town some of these last mentioned went and told him in substance as follows: That they could not bear arms for conscience sake nor could they hire any to go in their places, being resigned to the event of it." There is little doubt which of the three alternatives Woolman preferred.

It cannot be assumed that migration is a less effective protest against war than accepting alternative forms of escape from compulsory military service. In spite of the uncertainty of "the event," I think many modern consultants will feel, like John Woolman, fullest sympathy with the course of straightforward refusal.

NOW AND THEN

Philadelphia Yearly Meeting

Reported by CARL F. WISE. Photos by TED HETZEL

WHEN the writer was very young he regularly sang a hymn one verse of which expressed amazement that God should have concern "for such a worm as I." This report will be a worm's eye view of the 288th sessions of Philadelphia Yearly Meeting, held at Fourth and Arch Streets Meeting House March 22-26 and 29-30. It is a minor supplement to the *Proceedings*, to which JOURNAL readers are referred for the official minutes.

Friday, March 22

The meetings began slowly and prayerfully with a meeting for worship, followed by the naming of the new clerks—Charles K. Brown, III, of Westtown (Pa.) Meeting, presiding clerk, and Elisabeth Farr of Haddonfield (N.J.) Meeting, recording clerk. Grateful mention was made of the services of Albert B. Maris and Alice L. Miller, who had been replaced at their own request. After the usual amenities of an opening session, the Yearly Meeting adjourned until the following morning.

The afternoon was devoted to the annual session of the Yearly Meeting on Worship and Ministry. The clerks for 1968-9 will be Wilmot R. Jones, presiding; Mildred B. Young, alternate; and Elizabeth H. Kirk, recording. After more amenities, including thanks to the retiring clerks, Dorothy Steere and Carl F. Wise, the Meeting centered on the Message of the Continuing Committee, which was concerned with how to make our meetings for worship more immediately relevant. Among the suggestions were: self-discipline to provide time to renew ourselves by replacing what we have taken out; developing the ability to listen; and giving enough advance attention to meeting for worship to have something to communicate. Listening to God may make us uncomfortable, but, by throwing us upon Him, helps us to find others in like condition. All suffering is individual suffering and must be relieved at the personal

level. We were reminded of how small God can be in a little cozy world, and were urged to seek involvement.

Saturday, March 23

Attendance was nearly capacity; the subject was our peace testimony and its implementation. On Friday there had been much talk of involvement; on Saturday the galleries were filled by those whose age (or lack of it) made them desperately involved. They were there to hear the answer to the question "Are you going to practice what you have been teaching us?" There was no unanimously resounding "yes," but the sense of the meeting was obviously affirmative.

The first efforts were directed toward making our financial practices agree with our testimony on conscription. Can a specifically Quaker corporation, like a Yearly Meeting or the American Friends Service Committee, in good conscience act as agent in collecting taxes to be used for waging war, especially from employees whose personal conscience requires them to refuse payment? To learn what answer the courts will give, the AFSC is planning to bring one or more test cases under the First Amendment. But the law holds that a corporation has no conscience! Suits therefore must be based upon the violation of someone's individual conscience, in which suit the corporation can then join as a party threatened with injury because of the potential loss of services of the employee who objects to withholding. Conscience is obviously no simple matter, whether in Meeting or in court.

Friends made valiant efforts to stand in the light. They saw the need of the individual to have an organization to support him, the contradiction between helping the poor in Chester while making Vietnamese poorer, the much we all have received from government, the contradiction of refusing to pay only to have it finally taken with interest by force. Note was



made, however, of the need to take action which is not reaction. Some affirmation must be made before there is need to reply to a governmental demand.

Representative Meeting reported that it had approved medical aid to all Vietnam because the Government had been adequately informed. It was objected, however, that although the individual should be supported after action has been taken, the Yearly Meeting as such should not violate the law. Gratitude was expressed for the spirit of last year, which showed that the church of Jesus Christ was still alive at Fourth and Arch Streets. There was talk of establishing a common escrow account into which all tax-refusers could pay, and finally a suggestion that the Yearly Meeting participate in the AFSC suit.

The revised plans for renovating Arch Street Meeting House were accepted. Race Street will be an office center, Arch Street a conference center. Some Friends are still troubled, however, about spending \$425,000 on what seem to them trivial physical comforts.

Monday, March 25

On Monday afternoon the Yearly Meeting, after a period of worship, considered the subject of race relations, to which five staff members spoke.

It was generally recognized that the race relations problem is not what to do about the Blacks but what to do about the Whites who refuse or are unable to change their inherited attitudes. It became clear that much more was involved than just being kind to one's neighbor. Housing restrictions, exorbitant slum rentals, loan sharking and business practice that take special advantage of the poor and the ill-informed, land speculation that rewards owners for allowing property to deteriorate, all point to root causes in the social order itself. To an objection to the "behavior" of the Negro poor, it was pointed out that children are begotten in just the same way in the suburbs. A revelation of variable delinquency shows only an equal variation in the conditions that produce it.

It was hoped that private efforts, especially Quaker, could

be made to produce jobs. We were urged not to lessen pressure upon Congress or the Administration, since local private efforts cannot possibly be sufficient, but were warned that although much *political* money will be spent that will actually reach the poor, none of it will touch root causes. Pilot projects are not enough; we need a new order of mankind.

The Race Relations Secretary pleaded movingly for a present-day John Woolman and for the church of Jesus Christ to remember that Jesus was not always gentle. The race problem is a product of man's inhumanity to man. Before we can be anything we must be human. The tragedy is that inhumanity cuts both ways. Not only black children but white ones can die. The whites ones are becoming ashamed of their parents, with a shame too sharp to bear. Give the children room enough to deal with the problem.

The evening meeting was devoted to discussion of the proposed peace statement, which was adopted at a later session. The problem of conscription was what principally exercised the assemblage. It is an acute problem to the especially privileged young man whose exempt status troubles him. Conscription was called intrinsically evil because it is a form of slavery which provides those who *say* they do not believe in war with the means of waging it. Three older Friends on the facing benches, wishing to share vulnerability with the young, declared their willingness to receive draft cards, preferably at the close of a meeting for worship, and later to deliver them to the appropriate authorities. Twenty-five clergymen will receive draft cards on May 5th in Rittenhouse Square. Friends approved a stated meeting for worship at Fourth and Arch Streets on the same day and for the same purpose.

Tuesday, March 26

On Tuesday afternoon, the Japan Committee, after recounting its activities since 1886, asked for continued Yearly Meeting support. The Yearly Meeting warmly approved its activities.

Josephine Johns presented a concern for a "halfway house" to aid juvenile offenders, so that they will not have to return

immediately upon release from prison to the environment that produced them. She also pleaded for individual concern to provide private homes where the same social therapy could be applied.

Dorothy Hutchinson reported on the interreligious symposium on peace she had attended recently at New Delhi. Fifty delegates, abandoning theological differences, focused upon searching their own teachings and their actual practices in the field of peace. All had to admit that they had not lived up to much that is in their precepts. The symposium, a first step on a long road, looked forward to a World Council of Religions. There was much confusion of political problems with spiritual love, ignoring of peace techniques in favor of the "saving of souls," and condemnation of past wars rather than those of the present and future—respects in which Christians in general and Quakers in particular are often similar.

In talking with leaders at Geneva (the World Council of Churches), Dorothy Hutchinson was disappointed to find that non-Christocentric dialogue was felt to be a betrayal of missionary effort. The Vatican, however, with an already existing commission on non-Christian religions, seemed much more open to dialogue and ready to see truth and grace in such religions, and more ready to admit that we ourselves may be somewhat in error and may learn. "Religious tolerance," she quoted, is the homage that the finite mind pays to the infinite."

In the evening Raymond Wilson, one of Friends representatives to the World Council of Churches, gave a detailed and, as usual, informed report on the Council's activities. It was complete documentation of his assertion that the churches have been a decisive element in civil rights legislation.

Thereupon the meeting turned to the Presidential Report on Civil Disorders. The first speaker, J. Shane Creamer, spoke of the Pennsylvania Crime Commission's quest for improvement in the administration of justice. For example, there is an unknown number of police forces in the state (over 1000), almost wholly without intercommunication, while crime is well organized. It takes over our ghettos because "that is where the money is." Government must organize not only for protection of property but also against criminals who make money out of ghettos.

Alton Lemmon noted that there have always been two societies, that the division is getting worse, and that the whites maintain the ghettos. The police, who must both defend property and keep the Blacks in their place, are exploited no less than the Blacks. In the South, Blacks learned that White is right, then came to Northern ghettos, where the system of justice is the same. If three-quarters of United States housing becomes open to him, the Black is still only three-quarters of a man. Tension is always present, not at all relieved by the present police emphasis upon weaponry.

Richard Taylor, speaking of the huge reservoir of underlying grievances, cited instances when Friends had either contributed to it or had helped to lower its level. He warned that nothing will be done about the Report unless voters urge Congress to act, adding that unless Congress listens to the Southern Christian Leadership Conference there will be trouble. Recommendation was made that Friends write to their

representatives to give the Poor People's Campaign sympathetic consideration. It could be the last chance.

The meeting approved a minute urging more social expenditures by the Government to be taken from military and space budgets.

Friday, March 29

On Wednesday and Thursday there had been no sessions. On Friday we gathered to consider the state of the meeting. Time was provided after the opening worship to permit a Friend from New Jersey to present the discontent of some Friends there with actions taken at Monday's meeting. It soon became apparent that most of the discontent was based upon misinformation that attendance at our sessions would have remedied. Friends' method of doing business lends itself to misinterpretation, even by newspaper reporters of complete good will, who are not always able to distinguish between a comment from the floor and an adopted minute. It was the sense of the Meeting that Friends should suspend judgment until their information is complete.



At Yearly Meeting on Worship and Ministry: Dorothy Steere and Carl Wise, clerks; and (at right) William Eves, 3rd, and James F. Walker

The excellent summary of Quarterly Meeting reports read by the clerk revealed the frequent intensity of local concern. The announcement that the total membership had decreased by 203 again called attention to the contradiction between lively reports and a falling membership.

We next considered the statement on Vietnam, which did not suit everyone but was approved as a contribution that might be useful because it was practical. It was decided to send the statement to all leaders concerned, both here and abroad. In addition, Representative Meeting will investigate whether personal visits by delegated Friends might be useful.

Friday evening's session was devoted to the Yearly Meeting's financial arrangements and problems.

Saturday, March 30

Saturday's program, after the opening worship, was devoted to education. Daniel D. Test, Jr., retiring headmaster of West-town School, presented a report that was both cogent and courageous. He noted the need of improvement in the relationship between boards and headmasters, and the validity of Quaker education as a reply to the hippies' disenchantment with their elders and with the social order. In spite of all its defects (of which perhaps the principal one is its limitation

to the relatively affluent) the Quaker school justifies its existence as a living example of what all schools might be but are not.

From that we turned to the Independent Urban Education Program, set up last year under public-private initiative. It is part of the current decentralization effort of the Philadelphia Board of Education. The major development so far is laying the basis of trust, for "decentralization" means principally giving to the community the power to decide what school programs are related to its needs. The Community Corporation representative used the words of a current song, "Been down so long so low, gittin' up never crossed my mind," to describe an attitude his community would no longer tolerate. Volunteers working in the program testified that all giving means receiving also. It is hoped that the experience of the IUEP will serve not only as a model of racial reconciliation but also as a pattern for the improvement of other schools. It was further noted that the IUEP was being watched for possible duplication in Detroit.

There was a brief consideration of the problem of tax support of independent schools, including parochial ones. Tax support of private schools could result in a complete reversal of their present relationship to public education. In Holland, where tax support of church-related schools has been accepted, only twenty per cent of the schools are now public.

In the afternoon, Eric Curtis, headmaster of George School, spoke to that school's report. He noted that being "marked by affirmation" is what sets Quaker education apart from public education. It is the Quaker affirmation that justifies our effort and expenditure.

It was suggested that, to insure correct reporting of events should unpleasantness occur, the Meeting appoint accredited observers at the recommissioning ceremonies of the battleship *New Jersey*, where young Friends and others are planning a symbolic protest demonstration. The Meeting approved.

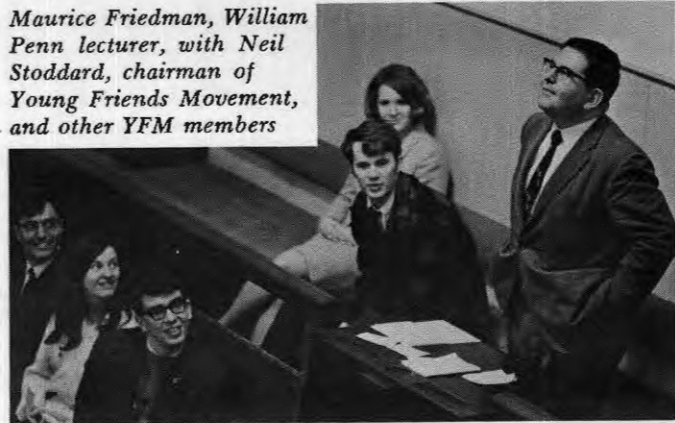
The clerk proposed a minute of gratitude to the many Friends who had contributed in time and effort to the running of the Yearly Meeting; to this minute Friends from the floor added enthusiastic satisfaction with the clerks.

Attention was then turned to the fruits of the World Conference at Guilford and the Greensboro Gathering. Friends who had been there lived through their moments of exaltation again, and those who had not attended bore witness to how some of the rays of the spirit generated at the Conference had touched them also.

As the meeting drew to a close, it became plain to this observer that the Philadelphia Yearly Meeting had entered a new era. Last year a motion of conscience of such unaccustomed strength that living Friends could not remember its like so shook the Meeting that it momentarily threatened to divide us. This year that motion of conscience seemed almost taken for granted. The movement is away from primary faith in piety toward a belief that "the supreme merit lies in risking spirit in substantiation."

In profound gratitude for the privilege of being unto God what a man's hand is to a man, Philadelphia Yearly Meeting closed its 288th sessions in deep worship.

Maurice Friedman, William Penn lecturer, with Neil Stoddard, chairman of Young Friends Movement, and other YFM members



"Doing One's Thing: Youth's Challenge"

MAURICE S. FRIEDMAN, professor of religion at Temple University in Philadelphia, authority on the life and writings of Martin Buber, and author of several books about that Jewish theologian, was invited by the Young Friends Movement to present the William Penn Lecture to the Yearly Meeting on Sunday afternoon, March 24th. Though he was too wise to try really to accomplish that task (as he himself put it, he was over thirty), one's immediate impression was that here was a sensitive dealing with the adult-youth relationship.

One of the questions raised about the lecture was whether it offered any solutions to the problem of the generation gap. If we are looking for a one-two-three answer to this problem, the reply would be no, but on a deeper level there is a suggested direction in which we can move.

The "solution," Dr. Friedman believes, is the life of dialogue. Young people must be accepted in their "otherness" by adults. We are forever trying to reduce other people and other groups to carbon copies of ourselves. In the end this is a denial not only of the other but of ourselves as well. We are to confirm the other not as an extension of ourself, but as himself. This confirming is something deeper than a mere impersonal acceptance. Each generation, as well as each individual, starts out from a different place. If we are to communicate with another person, his history and our own must be taken seriously. Youth, likewise, is called to accept the otherness of the adult, and particularly of the parent. Real communication and community arise out of this recognition of otherness.

BILL WATSON

The Shape of Things

By MARY ADELE DIAMOND

The orchard blooms serene in silent worship.
All lovely in the shape of things to come:
The pear, a delicate taper to a point;
The apple, variously oval, in generous spread;
And then the peach, in symmetry superb.
They witness outwardly their inward purpose;
They speak to life from their roots. What utter joy
If, in our human striving, we could fill
The sentient air with loveliness like theirs!

Have You Ever Been Alone?

By CAROL MENDENHALL

WHAT does being "alone" mean? Sometimes I feel alone on a street where many other people are scurrying to and fro minding their own business and paying no attention to the rest of the world. The feeling is intensified when I pass an acquaintance who neither speaks nor apparently even sees me—who hurries on without giving me a chance to say hello. I feel alone in the crowded college dining hall as I search for the face of a friend whom I may join for dinner. The twist of a conversation to a subject unfamiliar to me, or one to which I am opposed but with which the others are in agreement, may suddenly make me sense that I am alone.

Arriving at college, one has the feeling that he has been dropped into a kind of vacuum in which human relations hardly exist between oneself and others. As he meets congenial people and begins to build friendships the sense of the vacuum fades, but it may recur at intervals, leaving him depressed without really knowing why. This recurrence will continue until someone is found with whom one may have a deep and enduring relationship (sociologists call it a "primary relation") in which understanding is complete and uncomplicated. Such a friend may be hard to find, and one may have to wait a long time for him. When he comes, he will help to relieve the sense of being alone that is inherent in each of us.

Perhaps the feeling comes over me as I sit quietly in a group gathered for worship. I feel that I am not participating in or partaking of the group's unity of worship. I am an island, cut off by no one but myself and my mundane thoughts as they roam aimlessly from one irrelevant idea or worry to another. Only when I am able to "center down"—to put my full concentration, my whole being into worshipping God—do I feel oneness with God and with those around me.

We all have experienced this feeling of mental or spiritual isolation. There is none among our friends to whom we may unburden our hearts freely and frankly. They all have their good and beautiful sides, but none of them is a true "kindred spirit." We feel that God is far away and that we are "a long way from home." We search everywhere for Him, not realizing that He is within us, or not knowing how to reach within ourselves to His sanctuary where we will find peace and rest and where the sense of loneliness disappears because we are no longer alone.

Do we ever have the need to be alone physically? I am sure we do. Many people feel a strong need to escape into solitude now and then—to get away from the hustle of the world and retire into their inner thoughts.

There are others, however, who are *afraid* of being alone. In other words, they are afraid of themselves. These are the ones who escape to people, not from them—who want to escape from themselves, to lose themselves in crowds. They are afraid of what they might see if they stopped to look at themselves

Carol Mendenhall is attending the University of Costa Rica after two years' service with the Peace Corps in Peru and a period as a student at Wilmington College in Ohio. Her home is in Costa Rica, where she went in childhood when her family and a number of other Friends established a community dedicated to Quaker ideals.

as they really are. One must learn how to be alone with oneself—without radio, television, or books—purely and simply alone. It may be frightening or enlightening, time well spent or time wasted. Knowing how to use such periods of solitude to the best advantage takes practice.

Are we ever truly alone? We may be physically isolated from other people; we may feel lonely, but we never *are* alone, for God is always with us. No matter where we go or what we do, He will be near to comfort and strengthen us. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

America's Emotional Revolution

FOR Friends, whose self-imposed commandment for three hundred years has been "Let your lives speak," it comes as a shattering experience to be told "We can't hear you." Yet that is what white Friends are being told these days by black Friends and neighbors. On the first blustery weekend of March, the President's Commission on Civil Disorders was proclaiming the white man's guilt toward his black brother, fearful rumors of racial conflict were haunting Detroit during its newspaper strike, and news flashes were reporting that one-third of urban Negro youth are unemployed across the nation. The weather was cold and windy that weekend, too, at Pendle Hill, in Wallingford, Pennsylvania, where some forty black and white Friends and their friends concerned with racial justice met to discuss Friends' role in current demands for reform.

The seminar was a completely unofficial one, representing a cross-section of Quakerism. Its affable chairman was Percy Baker, professor of biology, member of the American Friends Service Committee's Community Relations Committee, and participant in last year's Newark Black Power Conference. Speakers included William Meek of the Philadelphia Model Cities Program, Richard Taylor of the Quaker City's North City Congress, and Bernard Lafayette of the Southern Christian Leadership Conference.

Discussions of issues all boiled down to the realization that merely by being part of an oppressive white culture Friends today are placed in an indefensible position. The time is past, black friends said, to patch the black man's broken heart with band-aid relief measures while still failing to recognize him as a man. The sick man has taken up his bed and is ready to walk. Now he will fight his own way to human and civil rights, violently or nonviolently according to conditioning he receives in America's all-white-oriented culture. "All sorts of things are going to be happening," one young black man warned. "Place your privileged position on the line and recognize that in this nation and all nations things are going to be equal."

How can white Friends help to make this a nonviolent revolution? "They certainly cannot help the present situation by urging our people to be nonviolent," black friends said at Pendle Hill. Suggestions included finding jobs for black people in one's own neighborhood and among business colleagues; providing pamphlets explaining the meaning and needs of Black Power; providing an "underground" press to report what

is really going on in the civil-rights struggle; checking and protesting unfair business practices; operating freedom schools to acquaint white children and adults with white men's problems in race relations; conducting regional surveys on social justice to find where the shoe pinches in each community; starting credit unions and encouraging low-income friends to join them; watching the press in our own areas and sensitizing it to see and report true news; watching our banks and withdrawing support from racist institutions; re-evaluating our economic situation and taking human values into account in its machinery; and raising funds to help Martin Luther King's nonviolent mobilization of some three thousand poor and unemployed in the nation's capital.

One fact stood out: If Friends cannot understand the nature of the racial problem and help to ease it by working with whites in their own communities, they stand in danger of becoming a passive part of the destructive "white backlash." After a passionate but valuable threshing session on Saturday night, participants realized the truth that one expressed: "If friendship is of any value, it will stand emotional confrontation." So it did—at Pendle Hill; but all the black people there knew and understood Friends, and the Friends were concerned. We now face an emergency situation in which Friends must be prepared for emotional confrontation on a nationwide—even a world-wide—scale. Can we, when slapped by a black brother, a Stokely Carmichael or a Rap Brown, understand the social forces that have caused such hatred and turn the other cheek in love?

RUTH A. MINER

Young Friends Study "Food for Peace"

By JUDITH BRONNER

A WASHINGTON Seminar on "Food for Peace," held March 24-27, was attended by thirty or more young Friends — some from Philadelphia and others from Friends United Meeting (the latter mostly from the Midwest, but including a few students from Arizona, Maine, and North Carolina).

In its first objective the conference was successful. We high-school students were made totally aware of world poverty and of the hopeless coil all the underdeveloped nations are tangled in. We learned basic truths such as that people today usually do not die of starvation, but from diseases like pneumonia or tuberculosis which kill quickly when the body is undernourished and weakened by an inadequate diet; a thousand people a day die in this manner. If a child is not well fed during his first six years he may become mentally and physically retarded, and the damage will be irreparable. The Agency for International Development (AID), a government-sponsored program, will disappear within the next two years—this country is decreasing its foreign aid except, of course, for armaments and soldiers. There will be seven billion people on earth by the year 2000. The U. S. A. has no more surplus food; farmers are being paid not to plant crops.

We were told ways we can help like joining the Peace Corps or Famine Fighters—programs which give technical assistance

Judith Bronner of Haverford, Pa., a senior at Westtown (Pa.) Friends School, is a member of Cheltenham (Pa.) Meeting.

that is just as important as food. Giving away meals is ultimately unsuccessful unless people are allowed to work for their sustenance and thus maintain their pride—one of many factors which must be kept in consideration in this area of international relations.

The second objective of the Washington conference was the establishment of friendship between the two groups of young Friends. This failed. One reason was the short amount of time we were together. But the true reason was the inability of the two high-school groups to tolerate each other's obviously conflicting viewpoints. This became apparent during one of the most entertaining discussions of the seminar—a vehement, passionate session on religion and Black Power which converted neither side and accomplished only an increased unity *within* the two camps.

A number of small yet tantalizing incidents occurred. There was the government man who talked of "commies," and a Famine Fighter named Dock Houk who labeled some of us idealistic children because we dared to debate his opinion of communism: "Communists are not idealistic or Christlike; it is a godless system that is out to conquer the world." Then there was Leonard Wolf of AID, who, when asked what action is being taken upon the *Phoenix* crew members, replied that he didn't know and was glad he was not the one who had the responsibility of judging people's rights to protest. "I just worry about feeding children."

The conference pointed up many concerns—not just visible ones like overpopulation and starvation, but subtler ones like the nature of the United States Government. Most of us are concerned about the unnecessary deaths and suffering in Vietnam. In our overwhelming concern we forget people who die even more blamelessly from hunger, all over the world—even in Washington.

Centering Down

The ribbed and ancient window-panes
Distort my vision of the trees.
The sighing, swaying branch remains
The slave of every passing breeze.

The swishing sounds of nature shrink
From man-made engine noise and clatter.
Arriving Friends renew their link.
The courtyard springs alive with chatter

And on the porch the floorboards creak
Beneath the tread of entering feet.
The closing doorway hinges squeak
As common worldly cares retreat.

The fogs of noise now start to clear.
In gathering hush the sunbeams glisten.
And when my ears no longer hear,
In silence I begin to listen.

FELIX FERARU

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Book Reviews

THE NEW ROMANS: *An American Experience*. By JOHN KEATS. Lippincott, Philadelphia. 249 pages. \$5.95

The appearance of John Keats as author of "There Is Something Called Quaker Power," a feature article in the *New York Times Magazine* of March 24, provides redemption for this procrastinating reviewer of his *The New Romans*, published in 1967. Quakers who enjoyed the *Times'* highly readable account of themselves should be open to a recommendation of Keats' memoirs as related in this book.

Moving outward from his own experiences—which are to a large extent the experiences of all those whose American journey extends over much of the past half-century—John Keats reminds us of what we have been through: Prohibition, the Depression, the New Deal, Hitler's war, the Joe McCarthy era, the advent of the "cool" anti-hero. These happenings, he suggests, have brought America to the point at which we now find ourselves to be "the new Romans."

As in his other books, but here more quietly and thoughtfully, Keats is busily pricking bubbles of popular myth. The reader finds himself alternately agreeing with the author or thoroughly annoyed by his conclusions, but in any case always poised on a springboard of stimulating discussion.

E. L.C.

ACADEMIC FREEDOM AND TENURE. *A Handbook of the American Association of University Professors*. Edited by LOUIS JOUGHIN. U. of Wisconsin Press. 343 pages. \$2.50 (paperback)

The long history of Quaker assertions of freedom has not been academic, but it should provide some background for a Friendly interest in this handbook's relatively undramatic account of the efforts of American professors to achieve freedom for the expression of opinions—scientific, political, religious—or of whatever convictions seem to arise from their fields of professional competence. The American Association of University Professors, since its founding in 1915, has received three thousand complaints in the area of academic freedom and tenure. Many such cases have been successfully handled by quiet advice and counsel, but in sixty-four cases the Association has felt it necessary to declare public censure of an institution. Only sixteen now remain on the censured list.

According to the central concepts of academic freedom and tenure: "Institutions of higher learning exist for the common good, not to further the interest of either the individual or the institution. The common good depends upon the free search for truth and its free exposition. Tenure, or the right, after a probationary period, to hold one's professional post continuously until the age of retirement, is the bulwark of academic freedom. A teacher in the classroom is entitled to freedom in discussing the subject of his special learning and its relevant implications, but he may not introduce into his teaching controversial matter not germane to his topic. When a teacher speaks or writes as a citizen, he should be free from institutional censorship or discipline, but he must remember that his position in society carries with it special obligations."

To protect these principles requires sensitive, complicated procedures. To provide guidance in the light of historical background is the purpose of this well-written and at times inevitably technical handbook, edited by a member of Friends Meeting of Washington.

EVERETT LEE HUNT

THE LIFE AND ADVENTURES OF A QUAKER AMONG THE INDIANS. By THOMAS C. BATTEY, Oklahoma University Press. 358 + xxvi pages. \$2.00

Sympathetically introduced by ethnologist Alice Marriott, who herself has lived among the Indians, and presenting a hitherto unpublished chapter on the Modoc War, the present attractive new edition shows Thomas C. Battey as instrumental in keeping the Kiowas and related tribes of the Southern Plains peaceful during the bloody wars between United States troops and Indians of the Northern Plains.

Apart from its value to those who call for justice and national morality, this journal shows an interesting personality, bright scenes of wild life on the prairie as it was before the plow had broken it, and detailed observation of Indian life in the critical 1870's as seen by a man whose empathy with a beleaguered people was so evident that they accepted him in their lodges.

When Alice Marriott went among the Kiowas, she found the memory of "Thomissey," as they called Battey, still treasured by old Indians who recalled all that he did to teach and help them during the worst years of dispossession and rupture of their tribal life. Thomas Battey's journal reveals an uncompromising Christian pacifist with a talent for understanding the broken and the wounded.

ALICE E. ROTHSCHILD

IN THE NAME OF AMERICA. *Commissioned and published by Clergy and Laymen Concerned About Vietnam*. Turnpike Press, Annandale, Va. 421 pages. \$2.95 (paperback)

This book is a terrible indictment of America. It will not be read by the "patriots," though much of it was written by patriotic Americans. The main purpose seems to be to show two things: that our military forces in Vietnam are violating virtually all of the international laws of war; and that they are violating the laws of humanity on an almost unbelievable scale.

The four hundred pages of small type, mostly excerpts from war correspondents, have been printed in our press. They show vividly how a modern, mechanized military force, when pitted against a less mechanized one, must by its very nature become brutal almost beyond belief. One example must suffice: when there is to be bombing from the air, villages are supposed to be warned. However, if they are warned, the soldiers will escape and only women and children will remain. Thus we are given page after page of instances where, without warning, villages have been completely destroyed by the dropping of napalm, antipersonnel bombs, and other types of bombs.

Though this book is not easy reading it will be useful to specialists and others who want to know the actual facts of war and can face its horrors.

WILMER J. YOUNG

THE TWO GIANTS. By MICHAEL FOREMAN. Pantheon, N. Y. 30 pages. \$3.95

This is a children's story about two friendly giants who walk the earth together until they have a misunderstanding over a shell that is wanted by both. There follows an argument that grows into rock-throwing and separation. Each giant retreats to his own mountain sanctuary, from which he bombards the other with rocks as anger intensifies. In the end, they see the ridiculous basis of their feud in an unexpected way. The author's illustrations add much to the book and say more than the text.

A number of good points are made: misunderstandings often begin with small events and grow from there; people often forget why their differences began; each attack brings another negative response. The problem is that these points are covered up by improbable events which cloud the issue and tend to distract the reader so that the values are lost. Our family does not agree on the book's worth. JOSEPH A. VLASKAMP

REPORT FROM IRON MOUNTAIN ON THE POSSIBILITY AND DESIRABILITY OF PEACE. ANONYMOUS. Introductory material by LEONARD C. LEWIN. Dial Press, N.Y. 109 pages. \$5

Is this thing for real, or is it a satirical hoax? Did Quaker Kenneth Boulding write it? Whatever and whoever, this is one of the most important peace books of the decade, and even at this late date Friends should read it. It could be a real report from a real committee (as is claimed), or the brain child of my favorite brain, or even a little of both.

Ken Boulding denies writing the book, but I have put "K.B." in the margin of quite a few pages, sometimes three on a page, marking what I think is a "Bouldingism" or a Boulding-esque approach or a K.B. expression. The secret will eventually leak out. (I'll win either way, for if K.B. is *not* the author, then mankind has another Boulding, and that greatly enhances the chances, and the fun, of a lot of good thinking on this earth.)

The unspoken thrust of this book is to present some thinking about peace and to beget more thinking. The fact is that not enough hardheaded thinking is being done—not enough research, not enough feedback, not enough people asking enough of the right questions, not enough real discussion. (Many of us will recognize these common Bouldingisms. Less common ones appear on almost every page, and idea after idea sparkles like the most creative brain in Quakerdom.)

According to this "report," a Special Study Group met in 1963 at a place called Iron Mountain to deal comprehensively with the many problems of transition to peace. "Lasting peace," the group decided, "while not theoretically impossible, is probably unattainable; even if it could be achieved it would almost certainly not be in the best interests of a stable society to achieve it." Then follows a fantastic and fascinating analysis covering disarmament and the economy, war and peace as social systems, the functions of war, substitutes for these functions, and some real doozies in a summary and recommendations. You ought to read this new form of science fiction.

GEORGE C. HARDIN

FROM PRIMITIVES TO ZEN: *A Thematic Source Book on the History of Religions*. By MIRCEA ELIADE. Harper & Row, N. Y. 645 pages. \$8.00

Mircea Eliade, the Rumanian-French author of this anthology who is head of the Department of Religion at the University of Chicago, is recognized as the greatest living scholar of the history of religion, comparable to Max Müller or Sir James Frazer. The contemporary interest in the history of religion and religious symbolism is due in no small measure to his contributions in many important publications on both sides of the Atlantic.

Specialists still read *The Sacred Books of the East*, *The Golden Bough*, and similar basic collections, but for today's tempo a compact volume with only the most significant instances is needed. When we encounter a scholar of Eliade's erudition we are astonished and humbled by his mastery of the subject. In this anthology he provides an outstanding selection of sources and esoterica not readily available to the non-specialist.

The book's organization is thematic. Subjects are grouped under such headings as "Myths of Creation and of Origin," "Myths of the Origin of Death," and "Spiritual Techniques," and there is exciting material, drawn from areas ranging from Africa to Tibet, in such chapters as "Patterns of Initiation," "Forms of Asceticism," and "Humility, Wisdom and Tolerance." The last of these includes the famous rock edict of the third century-B.C. Buddhist King Asoka, who may have been the first person in history to advocate religious tolerance: "The faiths of others deserve to be honored for one reason or another. By honoring them, one exalts one's own faith and at the same time performs a service to the faith of others. By acting otherwise one injures one's own faith and also does disservice to that of others."

This is an unusual and valuable anthology of religious thought from all over the world, and it should be in the library of every student, scholar, and school. It illustrates a beautiful thought Dr. Eliade expressed in another context: "Each man discovers what he was spiritually and culturally prepared to discover."

PETER FINGESTEN

TILLICH: A THEOLOGICAL PORTRAIT. By DAVID HOPPER. Lippincott, Philadelphia. 189 pages. \$4.50

In six brilliant and scholarly chapters following an important introduction, Dr. Hopper has succeeded admirably in what he calls "an over-all analysis and assessment" of Paul Johannes Tillich.

Born in 1886 in the village of Starzeddel in eastern Germany, where his father was pastor of the village church, Tillich developed in his early years a strong feeling for nature. The quality of his mind was demonstrated and developed during his university years. After a number of university lecture posts he moved to Frankfurt in 1929, but when Hitler came to power in 1933 Tillich was among the first professors to be dismissed. This brought to an end his academic career in Germany and led him to emigrate to America, where Reinhold and Richard Niebuhr urged him to accept a position at Union Theological Seminary in New York.

With singular perceptiveness Dr. Hopper has conveyed a sense of Paul Tillich's feeling for life—its quality of continuous growth, its depth and power to grasp and shape both philosophy and religion, its freedom from the bonds of authority, and its capacity for the "emergence of new forms of meaning and life amidst the death of the old." He maintains that none of the forms in which man expresses his spiritual being can claim finality or absoluteness.

Greatly influenced by Kant, Nietzsche, Heidegger, and Sartre, Tillich developed his characteristic philosophy in many volumes of theological importance, culminating in what has

been called his definitive work—his three volumes of *Systematic Theology* (1951-1963), of which the fifth chapter of Hopper's book is a magnificent and illuminating exposition.

Paul Tillich's sermons, lectures, and essays are widely read and treasured. Some of his characteristic expressions, such as "being grasped by an ultimate concern" and "experiment in depth" will long be remembered and associated with him. One hopes that the comparatively few pages of Dr. Hopper's book will abide as a lasting tribute to a great, humane, and "living" character who influenced thousands of students and readers.

RACHEL R. CADBURY

Friends and Their Friends

"If you think you are in the wrong meeting house some Sunday," and "if the benches are in a different position than at present," warns the newsletter of Purchase (N.Y.) Meeting, "don't be surprised." By way of amplification the newsletter adds that the benches' transposition is due to a feeling of the deacons "that it might encourage speaking and certainly make speakers more easily heard. So just come in and get used to it; you may even like it." As to that word "deacons," a footnote explains that "In many churches, deacons look after the religious life of the church; in Friends' meeting, that's you!"

Friends who vacation in New Hampshire—particularly in the southern or central part of the state—may be interested to know that there are four small Meetings in Dover Quarterly Meeting and four additional meeting houses in which occasional Meetings are held. Any Friends other than members of New England Yearly Meeting who would like to know of summer events—the Friendly kind—in New Hampshire are invited to send their names and addresses to David Curtis, R.D. 6, Canterbury, N. H. 03224.

"Facing and Fulfilling the Later Years" by Elsie Marion Andrews (Pendle Hill Pamphlet #157) provides twenty-eight pages of comment and suggestions on current ways of dealing with universal problems of aging, as well as a foreword by Anna Cox Brinton and a supplementary list of suggested reading matter. (Pendle Hill, Wallingford, Pa., 55 cents).

Marjorie Nelson, the young American Quaker physician serving with the American Friends Service Committee in Vietnam who was (in her own words) "the guest" of the National Liberation Front for over a month after she vanished during the NLF's February offensive, returned (at least temporarily) to the United States in mid-April. It is expected that she soon will contribute to the FRIENDS JOURNAL an account of her interesting experiences during her "guest" period.

A Norman Whitney Memorial Fund Committee has been formed to determine the best use of gifts made to Friends World Institute in memory of the widely known Quaker who was packing his suitcase for a speaking engagement at FWI at the time of his sudden death last December.

Reprints of John Keats' article about Friends—"There is Something Called Quaker Power"—that appeared in *The New York Times Magazine* of March 24 are available from the American Friends Service Committee. Single copies are free, multiple copies are five cents each. Orders (with payment) should be addressed to William Pepper, Jr., AFSC, 160 North 15th St., Philadelphia 19102.

Quakers may well be as interested as those on the outside to read John Keats' descriptions of their idiosyncrasies in sentences such as: "In a curious way, many Quakers feel happier when people are calling them Communists, traitors or cowards, for then they can feel more sure that they are afflicting the comfortable and comforting the afflicted, as Jesus might wish."

"**The Family in Quaker Witness**" will be the topic for this year's three-week Pendle Hill Summer School at the Quaker study center in Wallingford, Pa., June 30-July 20. The staff, directed by George Lakey of Upland Institute, will include Hugh Barbour, professor of religion at Earlham College; Edgar Brookes, writer from South Africa; and Jack Shepherd, British journalist and TV-radio producer. Classes will study the stresses and strains produced—and the supportive measures possible—where opportunities for service bring separation, sacrifice, or temptation for family members.

At Friends' School in Hobart, Tasmania, two spectacular displays enlivened the past year. Near term's end a bulldozer working on the school property struck a 57-year-old water main that did not appear on the school's plans, shooting a jet of water forty feet into the air and necessitating emergency measures for water supply—an emergency that was much enjoyed by the children. Even more dramatic, if less disruptive, was "Bonfire Night," held on a cold and moonlit winter evening. This featured "the greatest bonfire ever," built up for several weeks by the children.

The cover photo, showing some of Philadelphia Yearly Meeting's youngest participants, is the work of Tom Martin of Gwynedd (Pa.) Meeting, a student at Syracuse University. The contributor of the other Yearly Meeting illustrations, Theodore B. Hetzel, is professor of engineering at Haverford (Pa.) College and a member of Haverford Meeting.

Detroit Friends School has received a large "challenge grant" from the Kresge Foundation, which has honored the school by making an exception to its long-standing policy of directing contributions only to programs of higher education. Terms of the grant call for raising \$375,000 from other sources toward the cost of the first section of permanent facilities for the school.

The AFSC refugee program in Quang Ngai, South Vietnam, was reopened on a partial basis in mid-April. The Child Day Care Center, the first to resume operations, will be followed in June by the Service Committee's rehabilitation program at Quang Ngai Province Hospital, involving the making and fitting of artificial limbs and the provision of physical and occupational therapy. Both programs were forced to close in February because of intensified military operations.

George School's history department is the collective author of material recently published in a Bantam Books paperback entitled *Africa Yesterday and Today*. Its content is part of the Afro-Asian Studies course taught at George School, Friends' boarding school in Bucks County, Pennsylvania. Plans call for future publication of paperbacks on India, Japan, and China, also based on material developed in classes at George School.

Requests for help on draft problems arrive in overwhelming numbers at the office of the Central Committee for Conscientious Objectors at the same time that the Committee is faced with a serious and immediate financial crisis. In spite of the critical need for work in this area, curtailment of staff and activities will be necessary unless there is a dramatic response to an appeal for support. Headquarters of the CCCO are at 2016 Walnut Street, Philadelphia 19103.

Nashville (Tennessee) Friends are urging vociferous public disapproval of a recent suggestion by the foreman of the retiring Davidson County Grand Jury that all home owners acquire firearms in order to protect themselves from lawlessness in the community. A delegation of three Friends to the city's Metropolitan Council read a statement opposing the move on the grounds that the recommendation advocates taking the law into one's own hands, and that its implementation would create tension along racial and economic lines "where trust, understanding, and peace are so urgently needed."

Two American Quaker teachers arrived in Moscow in April to take part in the fourth reciprocal teacher exchange sponsored by the School Affiliation Services program of the American Friends Service Committee. Both teachers are instructors in Russian at Friends schools: Clinton Ely at Friends' Central in Philadelphia and Claire Walker at Baltimore Friends. The latter's husband, Kenneth Walker, a professor of history, is the third member of the group. Three Russian teachers of English are scheduled to come to the United States for a similar ten-week period of observing, teaching, and visiting in homes of the host country.

What Friends can do about possible violence in New Jersey cities this summer is the subject of a discussion on Sunday, May 12, at Princeton Meeting House (Quaker Road near Mercer Street). The New Jersey Friends Council, sponsor, suggests that participants attend worship with Princeton Friends at 11 o'clock. Following box lunch, the discussion will begin at one o'clock.

How to deal with dissent about dissent was a problem faced squarely by the William Penn Charter School in Philadelphia when a parent-alumnus objected to a student-produced, off-campus broadside, *The Vast Minority*, that expresses a strong pacifist point of view. In a "position paper," Headmaster John F. Gummere pointed out that "the real crux of the matter is whether freedom of speech is to be permitted in Penn Charter and in the United States."

Two issues of *The Vast Minority* have been distributed among Penn Charter faculty and students and among Young Friends in general. The third issue, largely a report on Philadelphia Yearly Meeting, was produced in the Young Friends "press room" at Arch Street Meeting House.

Friends at Springfield (Pa.) Meeting on April 7 honored the memory of Martin Luther King, Jr., by rising early from meeting for worship and walking together, as a Meeting, about half a mile down the road to Marple Baptist Church, where they were guests at the Negro congregation's memorial service. The church is in a still unfinished building which its members themselves have erected. For about three years, while construction was in progress, they worshiped at the Friends meeting house. During that period the two groups had occasional meals together and joint meetings and work sessions, but since the Baptists moved into their new building about a year ago there has been no formal joint activity, although some individuals have remained in close touch. The minister, in welcoming Friends to the memorial service, expressed regret that it took an occasion such as this to bring the two groups together again.

The first "West Coast Quaker Lecture," sponsored jointly by Whittier College and by interested Friends of Pacific and California Yearly Meetings, was given at Whittier College in March, when Douglas Steere's address, "The Hardest Journey," was warmly received by some four hundred Friends and their friends. Copies of "The Hardest Journey" are available in pamphlet form (fifty cents) at Friends' bookstores and at Whittier (Calif.) College.

A chamber-music center at Haverford College this summer (June 23-July 28) will provide private and class instruction, composition workshops, and concert experiences for forty college-level music students and adult amateurs under the tutelage of resident musicians and composers Sylvia Glickman (director), the dePasquale String Quartet, Alfred Swan, Elie Siegmeister, and Joseph Castaldo. Tuition for the five weeks is \$175; students unable to attend for the entire time will be accepted for lesser periods. Inquiries may be addressed to Chamber Music Center, Haverford College, Haverford, Pa.

Afternoon lectures and evening addresses at which all vacationing Friends (as well as appointed representatives) will be welcome during the conference on "Renewal and Revolution" at Cape May, June 21-28, have now been announced. The two series of lectures, taking place Monday through Thursday of the conference week, will be "Biblical Approaches to Religious Thought," with Henry J. Cadbury as the lecturer, and "Social and Religious Expression in Art," given by Oliver W. Nuse, chairman of the Department of Creative Arts at William Penn Charter School in Philadelphia.

Evening speakers whose dates and subjects have been confirmed by the Conference Planning Committee are: June 21, Kenneth C. Barnes, "Youth in a Revolutionary World"; June 22, James Farmer, "Black Power, Nonviolence, and Social Change"; June 25, Mary S. Calderone, "Sex Attitudes and Sex Education." On Sunday, June 23, William Hubben will speak in the morning on "Religious Currents in Our Time" and in the evening Young Friends will give a presentation on "Commitment."

A new worship group in Riverdale, New York City, now meets in the parish house of Christ Church, 252nd Street and Henry Hudson Parkway. Nina Hogan, one of the charter members of the group, writes that they hope to interest Friends residing in New York's large Bronx-South Yonkers area, which at present has no Meeting of its own.

Monadnock Meeting, formerly held at The Meeting School in Rindge, New Hampshire, is now holding afternoon meetings at the United Church in Jaffrey. Meeting begins at 3:45 with fifteen minutes of informal hymn singing. There are First-day School classes for children.

Animal life at John Woolman School vies with student life in the columns of *Outsider's Insider*, student publication of the Grass Valley (California) Quaker boarding school.

Students who visited a nearby sheep ranch during lambing season returned with eleven "bummer" (motherless) lambs and started on a cooperative schedule of bottle feeding lasting for at least six weeks. In June they will sell their sheep, perhaps to the school.

Another John Woolman student is pictured in the school paper demonstrating the techniques of butchering a hog. The next steps are learning how to prepare the meat for market or for the John Woolman larder. (A girl student has sold nine pigs to help pay for her tuition.)

A number of John Woolman students attended the Annual Swine Day at the University of California's Davis Campus, stayed overnight at Davis Meeting House, and brought back a young sow and a boar to add to the school's livestock.

Speaking of people, *Outsider's Insider* shows Nevada City's juvenile jury, which includes teenagers from John Woolman and two other schools. One of a very few such panels in the state, the jury meets once a month for juvenile traffic court. Jurors have no power to decide guilt or innocence, but they do recommend sentences to the judge, who usually accepts their recommendations.

New Youth Center in Philadelphia

Philadelphia's East Frankford area, a stronghold of hard-core white compliance in repressive police policies, is traditionally an isolated neighborhood, with only about 4000 Negroes among its residents. This past year it has been the scene of two separate efforts led by outsiders—one black, the other white—to broaden the opportunities for local Negro youth. One of these outsiders is Tribet Green, a YWCA community worker; I am the other. My job is to coordinate a youth program at the Friends Meeting House at Unity and Waln Streets.

Last October, thanks to a \$140,000 grant from 88-year-old Meeting member Walter C. Longstreth, the Meeting was able to let me open its large new wing as a community youth center. Program development is guided by a community committee—half adult, half youth. The center is open six days a week from 1 to 11 P.M. Afternoons are given over to Operation Outreach of the State Employment Service and to little girls' clubs, led by Temple University girls. Evenings tend to emphasize pre-scheduled interest groups—The Brothers, Inc., Afro-American culture, a mental health clinic discussion group, public speakers, tutoring and other services, a high school sorority, and social events.

These scheduled activities do not rule out informal use of the building. For instance, a community paper and a drama group recently have been initiated there by The Brothers. Tribet Green and I regard ourselves more as facilitators than as leaders, and our reward has been to see youth leadership develop very rapidly in East Frankford. We predict that it will be leadership more determined to promote constructive programs than to promote riots.

F. PAUL SALSTROM

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted. Opinions expressed in letters are those of the authors, not necessarily of the FRIENDS JOURNAL.

"We Might Learn from Tanzanians"

I wish not to take issue with Charles Swift's professional insights ("Tanzanians Through a Quaker Psychiatrist's Eyes," JOURNAL, February 15), but to offer further insights from perhaps a slightly different perspective gained while living among Tanzanian African mothers and children, Moslem and non-Moslem.

Young children are loved, and not only for economic reasons. Mothers are physically close to their babies. That the infants, unless ill, hardly ever cry is some indication that the mother senses and meets her child's needs. Children receive quiet comfort, love, and a very fundamental security.

Change from dependence on the mother to dependence on others and independence is not radical but gradual. Around eighteen months to two years of age a child gradually ceases to nurse. The sister to whose care he is given is no stranger, and the child walks and plays with her and with other children in the family. Yes, plays. Tanzanian children play together, and at times their mothers, aunts, and grandmothers play with them. Dolls are made from gourds and beads, and trucks from

wood and grass; animals are carved from wood with penknives. Children play games with balls, checkers, marbles, sticks, and stones. Certainly, though, as subsistence depends on the hard work of everyone in the family, young children have responsibilities, which they undertake as a matter of course.

I have always thought that we might learn from Tanzanian mothers and young children.

Bellingham, Wash.

MARY WILGESS

"Now Our Task Is Clear"

We feel the grief of a great loss. Martin Luther King was our Negro leader. He championed friendly persuasion in an increasingly violent time. But our sparkling white institutions mock our tears, for they indicate that we share the guilt for the real tragedy. The real tragedy is not his death, but the failure of his loving approach to reach white America. Our good white schools, wealthy white neighborhoods, white nursing homes, and white Meetings are evidence that for all our contributions to King's work we have not been reached by his appeal to us. I think many of us assumed that since we believed in nonviolence and loved our brothers he had no more to say to us. We claimed him as ours, quoted him in arguments, and supported his Poor People's Campaign in the hope that he would be able to reassert his leadership over the black movement. What we failed to realize was that it was not Martin Luther King, but white America, who could keep the black movement nonviolent.

Now I think our task is clear. It does not involve going to march in Memphis. It does not involve writing our congressmen to urge passage of the civil rights bill. It involves taking up the task of confronting our own racism where John Woolman left off. It involves either converting our white institutions into avenues for the enrichment and the empowering of the poor and powerless, or getting out of them. Our Quaker schools must have a full, not a token, representation of poor kids by next fall, or we must withdraw our kids. We must fight for full integration of our communities or else must leave them. We must invest our Quaker hoards in poor people's cooperatives like the Southwest Alabama Farmers' Cooperative Association of the black belt rather than in the big corporations where it is used to buy job-destroying machinery. For we are the white power structure that is crippling black Americans.

New York City

MICHAEL YARROW

A Daily Act of Contrition?

While many readers will sympathize with the feeling behind Emerson Lamb's "Apology for Hypocrisy" (February 1st JOURNAL), I wonder whether she offers false alternatives; namely, self-exposure or keeping "those ugly corners as deeply hidden as we can."

Emerson Lamb is reacting to a form of ego which is merely the reverse of the Victorian hypocrite of the Pecksniff variety. In our times we have little temptation to appear better than we are; we are much more likely to be willing to seem worse than we are. Hence Emerson Lamb's reaction.

However, I think many of us will refuse to accept "hiding and if possible ignoring the naughty depths." Isn't the sacrament of confession open to Friends? Why not encourage among

us a daily hearty act of contrition? In such an exposure we will not bore our friends with our uninteresting sins; we will not hide them in the depths; we may find them weakening and withering.

I remember Pastor Mensching's account of the Nazi mayor of his town who once intervened to save Pastor Mensching's life. Then he added, "I don't tell you of anything bad about him as I don't tell you of bad things about myself."

San Francisco

MADGE T. SEAVER

Japanese Views on American Race Relations

By way of footnote to my "Dilemma of an American Teacher in Japan" (JOURNAL, March 15) I should add that the exceptional topic which provoked a lively discussion in the classroom was American race relations. Many Japanese students identify with Negroes as another colored race. In any case they feel strongly the injustice of what white America does in Harlem (and in Vietnam). So, if the topic is controversial enough, even Japanese students will forget their inhibitions and plunge into the discussion.

Tokyo

BOB BLOOD

Fanaticism and Libraries

Some bits of history suggest that the world's literature would be in danger not from war as such, but rather from bigotry and fanaticism. Brand Blanshard's "Reflections in a Library" (March 15th JOURNAL) suggests this. According to legend it was the Caliph Omar's decision that destroyed the Library at Alexandria. Possibly a violent state of mind resulting from military activities made this path seem correct. The Library's earlier misadventure with Julius Caesar's troops does bear out Dr. Blanshard's point.

Still, the beginning of the Library's final destruction is said to have been in 391 A.D. at the hands of fanatical early Christians led by an archbishop. True, violence was in the air; all the pagan temples had just been declared open to public destruction.

By now, the world's literature exists in thousands of places; military operations as such would not destroy them all. Any complete destruction would be by the relentless, fanatically driven agents of some future despotic world government, systematically visiting every library on earth and destroying certain classifications utterly. Stray copies would crumble within a hundred years because of the acid-bearing paper now customarily used in printing.

Austin, Texas

RICHARD HAZELETT

From a "Journal" Lover

I am far from a financier, but I have a suggestion that might help the JOURNAL in its financial problems. I know the magazine values its independence (a precious possession), but it should have an endowment fund. It serves a wide range of Yearly Meetings, holding them together as does no other agency (except possibly the World Committee). Wouldn't it help if each Yearly Meeting in the United States contributed—for, say, five to ten years—to such a fund according to its ability? This would form a backlog for emergencies.

Philadelphia

FLORENCE E. TAYLOR

What Messages Are "Unwelcome"?

I was interested in the thought-provoking article by George C. Hardin in the January 15th JOURNAL. The unprogrammed meeting for worship does become an opportunity for "unwelcome messages," but should each message be a "welcome" one? We do believe that the inner light can "move" us to give a message in meeting, but we must realize that each message is colored by the one who gives it. Not all are fluent speakers. Often the most stirring messages come in hesitant words. Few are given without some real spiritual concern. The "unwelcome" message can be and generally should be a challenge to us to fathom its prompting. If we agree with what is said, our convictions may have been strengthened or broadened, and that is good. But if we disagree or fail to understand, it should be a challenge to us to broaden the thought or at least to study whether we have a better approach—not to argue but to seek new light.

Are we sometimes too lazy to struggle with a new concept of an old truth? Do we sometimes find it difficult to distinguish between truth and what we have heretofore assumed to be the truth? Do we think it a sin to doubt? Or do we use our every doubt as a challenge to solve the doubt and to improve our conception of the truth? Do we rubber-stamp the Quaker dogmas that earlier Friends struggled with and established? Or do we struggle with those same problems ourselves and come to either the same or other conclusions? Live bodies are always changing; lifeless bodies know no change except decay.

Scarsdale, N. Y.

STEPHEN LEROY ANGELL

"Small Miracles"

"Is Meeting for Worship Like Going to a Dig?" [January 15th JOURNAL] is very interesting. It makes a point in an unusual way. "What have we as Quakers to offer other people?" it seems to be saying. But to me it seems to be asking the wrong kind of question.

"Worship" as the center does indeed need evaluating. But it probably needs more—straightforward accounts of things that have actually happened to people when they have let go the tight reins their reason has and have yielded to the poetic impulse—the kindly deed, the unexpected gift, the response to biddings of the spirit to which true worship will call us.

I would suggest that the real reason people find little meaning in a meeting for worship is that they are afraid to be themselves and are afraid lest the spirit plunge them into a really creative encounter with the transforming power of love, both human and divine. I sympathize with such people but feel that the security of a reasonable and logical approach to life is a damper to their effort to find meaning in life. What I find happening whenever anyone brings up the distinction between

secular and spiritual is the compartmentalization of life—exactly the kind of thing that many anthropologists are too prone to take as the proper view.

I suppose what I am really asking for is a sympathetic and loving acceptance of the Friends meeting for worship as a place where small miracles of love and understanding can and do happen. I know these small miracles because they make the difference for me between not having a faith and having one.

Denver, Colo.

DELBERT WILSON

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.

BIRTH

NICHOLSON—On April 4, in Cambridge, Mass., a third daughter, NANCY HAWORTH NICHOLSON, to James V. and Mary Ann L. Nicholson, members of Cambridge Meeting. The grandparents are S. Francis and Evelyn H. Nicholson of Media (Pa.) Meeting, and Albert H. and Marion W. Lippincott of Moorestown (N.J.) Meeting.

MARRIAGE

PIERCE-CORDRAY—On March 29, ARDEN FISH CORDRAY and HIRAM PIERCE. The bride is a member of Palo Alto (Calif.) Meeting.

DEATHS

FENDER—On March 24, RAYMOND H. FENDER, aged 86, of Quakertown, Pa., a member of Richland Meeting at Quakertown. He is survived by his wife, Susan Foulke Fender; a sister, Mae Wingfield of Roseville, Mich.; and three stepsons: Erwin C. Foulke of Trumbauersville and C. Harvey and Ray H. Foulke of Quakertown.

STEINHILPER—On February 28, ELSA PATTON STEINHILPER of Taghanc Meeting, Hudson, N.Y. She is survived by her husband, John R. Steinhilper; two daughters, Jane S. Krebs and Christine S. Fisher; and a grandson, Stephen John Krebs.

Benjamin Ngaira

Benjamin Ngaira, East African Quaker known to many American Friends, died on February 27 at the age of 52. At the time of his death he was chairman of the Kenya Public Service Commission. Formerly a member of Friends World Committee, he had been presiding clerk and later administrative secretary of East Africa Yearly Meeting, which he also had served as manager for Friends' schools.

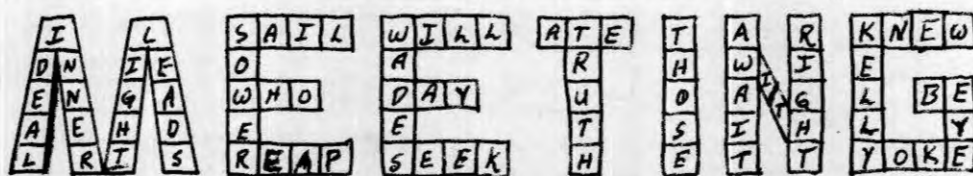
Coming Events

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.

MAY

4-5—Concord Quarterly Meeting at Camp Hilltop, near Downingtown, Pa. Cost for entire weekend for those over 12, \$8; for ages 4-7, \$4; for children under 4, \$2. For information call Patricia K. Holway, 1-215-399-0865.

Solution to Puzzle ("The Word Revealed," #1) in April 15th FRIENDS JOURNAL



At meeting for worship
the inner light guides
those who seek truth.
(1R, 2L, 2R, 11, 4, 8, 10)

4-5—Connecticut Valley Quarterly Meeting, New Haven, Conn. Discussion leader: Roland Bainton. Junior and Senior High program. For information, write Annette Donovan, 95 Handy Rd., Hamden, Conn. 06518.

5—Purchase Quarterly Meeting at Scarsdale Meeting House, Popham Rd., Scarsdale, N. Y. At 9:45 A.M., Bible study; 10:30, meeting for worship; 11:30 discussion on "Suburban Low-Rent Housing"; 12:30 P.M., basket lunch; 1:30, business meeting. Junior Quarterly Meeting: slide program on "Kenya and Kaimosi Hospital." Young Friends: "Tell It Like It Is," film made by young people.

5—Annual Spring "Circular" Meeting, 3 P.M., at historic Chichester Meeting House, located on Meeting House Rd., Boothwyn, Pa., between Route 452 and Chichester Ave.

6-27—Every Monday at 8 P.M. at Pendle Hill, Wallingford, Pa.: lectures by Henry J. Cadbury on the origins, development, and religious bases of Friends' social testimonies. All invited.

7—Suburban Fair Housing, Inc., annual meeting, 8:15 P.M., at Presbyterian Church, Montgomery Ave., Bryn Mawr, Pa. Short business meeting followed by panel and discussion on "One Society or Two?" Refreshments. All welcome.

8-29—Every Wednesday at 8 P.M. at Pendle Hill, Wallingford, Pa., lectures by Edgar H. Brookes, educator, writer, and senator from Natal and Zululand, telling of his life in Africa. Open to all.

10, 11, 12—Visiting days at azalea gardens of Friends Hospital, Roosevelt Blvd. and Adams Ave., Philadelphia. Open Friday 4:30 P.M. until dusk; Saturday and Sunday, 11:30 A.M. until dusk. Cars may be driven through grounds; parking space limited.

11-12—Green Pastures Quarterly Meeting at Mill Lake Camp near Chelsea, Mich.

12—Friends Historical Association and Friends Social Union, joint spring meeting at Swarthmore (Pa.) Meeting House. Meeting for worship, 11 A.M. After lunch, visits to Friends Historical Library and Swarthmore's new McCabe Library. At 2 P.M., a talk on the Historical Library by Frederick B. Tolles, followed by Caroline Robbins on "William Penn's Legacy in His Writings."

12—Discussion on violence at Princeton (N.J.) Meeting House. See news note, page 224.

12-14—Southern Appalachian Association of Friends, annual conference (note one-week postponement) at Cumberland Campgrounds, Route 127, 3 miles north of Crossville, Tenn.

17—H.M.S. Pinafore, at George School, Bucks County, Pa., presented by the Music Department, 7:30 P.M.

17, 18, 19—Visiting days at azalea gardens, Friends Hospital, Philadelphia. See May 10-11-12 announcement.

17—Bucks Quarterly Meeting for Worship and Ministry, 6:30 P.M., at Lehigh Valley Meeting near Bethlehem, Pa. (Route 512, half mile north of Route 22).

18—Bucks Quarterly Meeting for Worship and Business, 10 A.M., at Buckingham (Pa.) Meeting House, Route 202.

19—Repeat performance of Pinafore at George School (see above); 3 P.M.

19—John Woolman Memorial Association meeting, 3 P.M., at meeting house, Main and Garden Sts., Mt. Holly, N. J. Janet Payne Whitney, author of *John Woolman, American Quaker*, will speak on "John Woolman: A Complete Life."

19—Potomac Quarterly Meeting at Hopewell Meeting House, Clearbrook, Va. Ministry and Counsel, 9:45 A.M.; meeting for worship, 11; lunch, served by host Meeting, followed by business and conference session.

26—Warrington Quarterly Meeting at Pipe Creek Meeting House, near Union Bridge, Md. Ministry and Counsel, 10 A.M.; meeting for worship, 11. Bring box lunch. Afternoon business and conference sessions.

26—Open House Tea, 2-5 P.M., at McCutchen Home of New York Yearly Meeting, 21 Rockview Ave., North Plainfield, N. J.

31—June 2—Friends Conference on Religion and Psychology at Haverford (Pa.) College. Theme: "The Essence of Manhood and Womanhood." Leaders: Elined Kotschnig, editor, *Inward Light*; and John Yungblut, director, Quaker House in Atlanta. For information write to Susan A. Yarnall, 5337 Knox St., Philadelphia 19144.

NOTE: Burlington (N. J.) Quarterly Meeting will meet on June 16 (jointly with Haddonfield Quarterly Meeting) instead of on May 11 as originally scheduled.

MEETING ADVERTISEMENTS

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

Argentina

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

Arizona

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

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

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

California

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

CLAREMONT—Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

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

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

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

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

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 624-8434.

PALO ALTO—Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA—526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS—Meeting, 10 a.m., 114 W. Vine St. Clerk, Gordon Atkins, PY 2-3238.

SACRAMENTO—2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 455-6251.

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

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

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

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

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

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

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

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

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

Colorado

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

DENVER—Mountain View Meeting, 9:00 a.m., June through August; 10:45 a.m., September through May; 2026 S. Williams. M. Mowe, 477-2413.

Connecticut

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

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

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

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

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

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

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

Delaware

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

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

MILL CREEK — One mile north of Corner Ketch. Meeting and First-day School, 10:30.

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

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

WILMINGTON — Meeting for worship at Fourth and West 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 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE — Meeting 10 a.m. Phone contact 389-4345.

MIAMI — Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Harvey T. Garfield, Clerk. 821-2218.

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

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

SARASOTA — Meeting, 11 a.m., in Sanford House, 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. Noyes Collinson, Clerk. Phones 355-8761 or 523-6628.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m.; tel. 982-714.

Illinois

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

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

DOWNERS GROVE — (west suburban Chicago) — Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

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

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

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

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

ROCKFORD — Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Clerk, phone 344-6577.

Indiana

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

Iowa

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

Kentucky

LEXINGTON — Unprogrammed meeting for worship 10 a.m. Discussion group following. Phone 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

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

Maine

CAMDEN — Meeting for worship each Sunday. Contact the clerk for time and place. Ralph E. Cook, clerk. Phone 236-3064.

Maryland

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

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

BETHESDA — Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

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

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

Massachusetts

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

CAMBRIDGE — 5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

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

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

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

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

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

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, Herbert Nichols, 1138 Martin Place. Phone 663-4666.

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

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

Minnesota

MINNEAPOLIS — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York Ave. So. Mervyn W. Curran, Minister, 7221 Vincent Avenue So.; phone 861-1114.

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

Missouri

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

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

Nebraska

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

Nevada

RENO — Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

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

MONADNOCK — Southwestern N. H. Meeting for worship, 3:45 p.m. The United Church Parish Hall, Jaffrey, 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 for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

PLAINFIELD — First-day School, 9:50 a.m., 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 Highland 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. Marian B. Hoge, Clerk. Phone 255-9011.

LAS VEGAS — 828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

SANTE 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 WI 1-6996.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2245.

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

LONG ISLAND — Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m. 15 Rutherford Place, Manhattan
2 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone SPing 7-8866 (Mon.-Fri., 9-4) about
First-day Schools, Monthly Meetings, sup-
pers, etc.

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

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

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

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

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

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

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, 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, Robert Gwyn, phone 929-3458.

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

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

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

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. First-day School 10 a.m. Unprogrammed meeting for worship 11 a.m. Temporary location, 3800 Reading Rd. Byron M. Branson, Clerk. 221-0868.

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

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-4277.

N. COLUMBUS — Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM — 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, 10 a.m., First-day School at 11 a.m., 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.

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

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

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

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

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

FALLS—Main St. Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsbury, reconstructed manor home of William Penn.

GWYNEDD — 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.

LANSLOWNE—Lansdowne & Stewart Aves. Meeting for worship 10 a.m., First-day School 10:30. Adult Forum, 11 a.m.

LEHIGH VALLEY-BETHLEHEM — On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Corner room, Christian Association, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

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

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby-sitting provided from 10:15 to noon.

MIDDLETOWN — At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Budd Mitchell, Clerk. Tel. 297-3757.

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

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

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 and Arch Sts., First- and Fifth-days.
Frankford, Penn and Orthodox Sts., 11 a.m.
Frankford, Unity and Waln Streets, 11 a.m.
Germantown Meeting, Coulter Street and Germantown Avenue.
Green Street Meeting, 45 W. School House Lane.
Powelton, 3721 Lancaster Ave., 11 a.m.
University City Worship Group, 3931 Walnut St., at the "Back Bench."

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.

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

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

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

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

UNIONTOWN — Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

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

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

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

South Carolina

COLUMBIA—Unprog. worship 10:30 a.m., University Baptist Center, 700 Pickens St. Information: Wm. Medlin, 2801 Bratton St. 256-1002.

Tennessee

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

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

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

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

HOUSTON—Live Oak Friends Meeting, First-day School, 10 a.m., meeting 11 a.m. Cora Root Peden Y.W.C.A., 11209 Clematis St., Clerk, Allen D. Clark, Parkway 9-3756.

Vermont

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

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

Virginia

CHARLOTTESVILLE — Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

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

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

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg. 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

West Virginia

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

Wisconsin

BELOIT—See Rockford, Illinois.

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

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

PERSONNEL OPPORTUNITIES

WORLD NEIGHBORS—a nonsectarian, private organization working with more than 50 religious and/or independent groups in Asia, Africa, and Latin America—is seeking qualified men for overseas supervisory assignments.

Requirements: training (preferably graduate) in some aspect of food production, animal husbandry, or related fields; practical experience in service projects (preferably at village level) in an overseas "developing area"; and dedication—assurance of own religious commitment but ability to work in cordial fellowship with men of widely differing cultures and creeds.

Salary, retirement, etc.: in keeping with reputable religious and charitable organizations.

This is an opportunity to work creatively overseas in developing local leadership, implanting new concepts, assisting worthy efforts, and laying foundations for needed institutions.

If interested, write:

World Neighbors
5116 North Portland Avenue
Oklahoma City, Oklahoma 73112

WANTED

EXECUTIVE HOUSEKEEPER, Coeducational boarding school near West Chester, Pa., desires Assistant Executive Housekeeper with possibility of becoming Executive Housekeeper in one or two years. Quarters, board in addition to salary. Contact John Batley, Business Manager, Westtown School, Westtown, Pa. 19395. Tel. 215-399-0123.

STUDENT TO LIVE WITH FAMILY FOR SUMMER. Latter half of June in Moorestown, N.J., most of July and August in Poconos. Parents—Anthropologists just returning from Thailand. Interesting challenge to help 3½-year-old girl in further development of her English speech, 1½-year-old boy just starting. Older adults also in household. Box S-432, Friends Journal.

WOMAN, REFINED, GOOD HEALTH, to do easy housekeeping for elderly couple (Friends) in exchange for board, comfortable private quarters with bath, and modest stipend. Philadelphia suburb. Write Box B-423, Friends Journal.

CONTACT WITH DISILLUSIONED QUAKER TEACHING FAMILIES with secondary coed boarding-school experience. Object: to establish nonprofit experimental educational corporation. Investment required. For details, write Box H-428, Friends Journal.

ACCOUNTANT, part or full time, for small Public Accounting firm (Friend). Prefer retired or semi-retired accountant with public accounting experience and knowledge of income-tax preparation, but will consider others. Stanley Cobb, 647 E. Palm St., Altadena, California 91001.

HELP! Collecting Friends' Disciplines, Queries, Handbooks—different meetings, editions, dates. Any to offer? Describe and price. Rendell Rhoades, 433 Buena Vista, Ashland, Ohio 44805.

AVAILABLE

POODLES — AKC, Standards and Moyens, Puppies, Boarding, Escot Kennel, Sandy Spring, Maryland, near Friends House. 301-924-3421.

POSITIONS WANTED

TUTORING POSITION (ELEMENTARY) desired by 58-year-old woman. Write Box D-429, Friends Journal.

GENTLEWOMAN "OF THAT CERTAIN AGE," qualified secretary, bookkeeper, housekeeper, seeks work—likes to sew, knit, weave. Box D-431, Friends Journal.

TRAVEL

VISITING LONDON? Write to The Penn Club, Bedford Place, London, W.C. 1, for accommodation.

REAL ESTATE FOR SALE

THE HERITAGE OF OUR RICH LIFE can be for you and your children in this beautiful country spot within commuting of New York. Cozy prerevolutionary stone house. Grouping of farm buildings, now containing artist's studio and successful shop of prestige women's clothes. Possibilities unlimited. Stream crosses back yard and flows for ½ mile through 86 acres of woods and fields. School bus passes door. Priceless set-up for making a living delightfully without leaving one's family. Firm \$140,000. Terms. Acreage could be divided, but is considered best possible investment in this area. Principals only. Write Box C-430, Friends Journal.

JOURNAL subscription price increases to \$6 June 1st, so send your renewal now.

BUCKS COUNTY SEMINAR HOUSE

- May 19 — Lawrence L. LeShan, Ph.D., Ayer Foundation Research Associate, Mills College of Education, New York City. "Background and New Developments in E. S. P."
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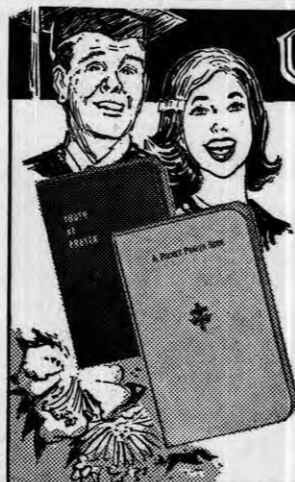
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