# FRIENDS JORNAL

Quaker Thought and Life Today

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ENDERNESS for our fellows must start where we are. Much is beyond our present reach, but we know that many parts of the Kingdom of Heaven are within our grasp. Many of the gifts of the spirit are closer to the earth than we sometimes think.

—PHILADELPHIA YEARLY
MEETING EPISTLE



At Palo Alto Nursery School (see page 258)
Photo by Bunny Rabiroff

# FRIENDS JOURNAL



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#### Charles Wells's Column

#### The Breakthrough

Remember when cigarettes were advertised as "good for digestion," "relaxing to the nerves," "not a cough in a carload"? During those same years evidence was piling up that cigarettes caused cancer, emphysema, heart damage, and other illnesses. Likewise, it has long been known that alcohol plays a major role in the slaughter on our highways, yet efforts to curb drinking among motorists have been continually weakened by pressure from the liquor lobbies. But at last there has been a breakthrough in both these areas of responsibility.

The U.S. Court of Appeals in New Orleans recently ruled that the American Tobacco Company is liable for death by cancer of a Lucky Strike smoker. The suit was originally filed nearly ten years ago by a smoker who died two months after the case entered the courts. Naturally the tobacco industry fought it all the way. In the first two trials, juries ruled that the manufacturers could not have been fully aware of the harm their product might cause. But the Court of Appeals, after taking note of the increased evidence of the relation of cigarettes to cancer, reversed the previous rulings, then ordered a new jury to set damages.

A step toward controlling drunks at the wheel has been taken by the Massachusetts Supreme Court in ruling that barroom owners can be held legally responsible for highway deaths, injuries, and damages caused by drunken drivers they have served. In a suit over a highway death caused by a drunken driver shortly after he left the bar, the court observed that the bar obviously solicited the patronage of the motoring public by maintaining a large parking lot, thus acknowledging that patrons arrive and leave by automobile. Therefore, when a patron becomes intoxicated and the bar continues to serve him drinks, responsibility for accidents must be shared.

Although both these cases were reported by the wire services, comparatively few papers gave space to them, due to the immense influence of cigarette and liquor advertising. Nonetheless, these decisions will have a lasting influence on these and other industries that have long ignored their responsibility and have used high-pressure advertising to compound the evils they have created. Both steps came only after countless corrective efforts by countless people.

Progress seems very slow at times—then suddenly there is a long step forward! We remember visiting a construction job where engineers were preparing to build a highway across swamp waters by dumping rock and earth from a trestle stretched over the wide delta. On returning after six months we found seemingly no progress. But one of the engineers remarked, "Wait till sunset." We did, and the slanting rays of the lowering sun revealed that just under the surface of the water the fill had been almost completed all the way across the swamp. From then on every load would record visible progress, and the forms for pouring cement could soon be erected. But all the previous work under the surface had had to be completed first, patiently -and with faith.

CHARLES A. WELLS

# FRIENDS JOURNAL

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### **Editorial Comments**

#### 1984 Minus Sixteen

In 1949, when the late George Orwell published 1984, his devastating satire on the authoritarian state, most of his readers felt that primarily his barbs were aimed (as probably they were) at the rampant excesses of certain communist and fascist governments as viewed by a disillusioned left-winger. That his blood-chilling "Big Brother is watching you" theme could have any realistic identification with our own world of democracy seemed inconceivable.

Yet only a few years later the frantic Red-baiting of the Joe McCarthy era set many people to fearing that perhaps 1984 was not so far away in the United States after all. After the witch-hunting Wisconsin senator was discredited, the American police-state threat seemed for a time to have been fairly well eliminated, but that this state of affairs was merely hibernation, not death, seems to be the warning of a number of recent developments.

Most of these are directly connected with the ascendancy of the military in our national councils and the accompanying Americanized fascist-type steamrollering in Vietnam. One of many terrifying instances of this threat to the once-cherished American freedoms of thought and speech is the case of the civilian employe of the Joint Chiefs of Staff in Washington who a few weeks ago sent to his boss a postcard saying: "Add another notch to your gun handle. My brother killed in Khe Sanh."

Obviously this was neither a polite nor a tactful thing for him to do, but at the same time it hardly seems to be sufficient evidence of incompetence or disloyalty for him to be deprived of his job and labeled "unfit for duty" via a psychiatric certificate. "It is now a fact of life," writes Cal McCrystal in a dispatch to the London Times, syndicated also in a number of American papers, "that any civil servant in the Defense Department who criticizes U.S. policy in Vietnam—or elsewhere, for that matter stands to lose not only his job but a reasonable chance of getting another one. First he must be examined by a psychiatrist. If he is fit, then he must leave. And on his record permanently is the fact that he received psychiatric treatment. . . . A psychiatrist does not get paid if he does not reveal all the information requested by the Defense Department."

In this particular case a bit of special pleading (the

wrathful intervention of a senator) kept the man from losing his job, but many government employes are not so fortunate, and a report by Richard Tobin in the Saturday Review on a recent symposium of lawyers and educators at the University of Chicago seems to indicate that not only in the military but also in any number of other areas of American life "the concept of Big Brother" (as Tobin puts it) "may well be a reality by or before George Orwell's target date of 1984." What particularly concerned this seminar's participants was the intrusion on personal privacy implicit in contemporary census and income-tax questionnaires and in such affiliated phenomena of the computer age as the proposed National Data Center which quite conceivably will make any trace of such privacy a thing of the past. Not many of the experts who took part in the Chicago discussions, according to Tobin, "were optimistic that man will remain the master of the information technology he creates." And he concludes that "Big Brother and 1984 move closer to us in each day's headlines-closer and more terrifying."

Possibly it appears a bit on the absurd side to be worrying about the growth of an all-seeing and authoritarian state at a time when all over the country college and university students are going out on strike on the flimsiest of excuses, while academic authorities often seem powerless to prevent the strikers from invading the realms of administration. Yet in some ways the two phenomena are not so contradictory as they seem, for there can be little doubt that the underlying cause of the students' unrest is the sword of Damocles hanging over their heads to remind them constantly of their liability to involvement in the carnage of Vietnam.

The majority of protesting students share the appalled attitude to our country's actions in Vietnam that is revealed in dozens of letters from overseas readers that are appearing these days in various American magazines of opinion—letters bristling with such terms as "dismay," "arrogant destruction," "revulsion," "barbaric methods," and "ontrage to humane standards." But since the students know all too well from their own experience and that of others that their chances of registering any truly effective protest with the all-powerful military are practically nil, they apparently are choosing (unfairly, of course, but understandably) to vent their feelings of alien-

ation and frustration against whatever other authority is handy.

Incidentally, it will be remembered that it was the rebellious students at Berkeley, California, who, until the recent manifestations at Columbia, had the dubious distinction of receiving more publicity for their dislike of "the Establishment" than any others. And what has happened to them now-to them and to the teeming numbers of hippies whose sway in Berkeley has stemmed largely from the students' unrest? Why, hundreds of them, grouped around a newly ordained young Episcopal minister who somehow or other manages to understand their problems, have formed the "Free Church," a thriving Christian community of hippies, complete with jazz bands and "Christian hippy happenings." According to The Christian Century's account of this phenomenon, "The hippies worship with every pore open to celebration."

Lest it be thought that, with hippies and students flocking to Episcopalian services, the poor Quakers are being left out in the cold, it may be worth noting that apparently the hippy presence is not unknown among Friends, if we may judge by the following masterpiece on cause and effect written by a seven-year-old member of Berkeley Friends Meeting and published in that Meeting's April Newsletter:

The Quakers are having a potluck lunch. "Yippee!" said the hippy.

We can but hope that Big Brother is not watching him.

#### The American Way

By Gus Turbeville

HAT is the American way of life? Some say it is democracy, others that it is Christianity. Many equate it with freedom. There is some truth in all these points of view, but we must also say that the American way is death to those with whom we disagree. Our history is a violent one. Both legally and illegally we have destroyed those who listen to a different drummer.

Martin Luther King, Jr., is dead, in part, because he believed that the American way of life is democracy, Christianity, and freedom. Although we give lip service to these ideals, secretly we despise them. And we especially despised a Negro who took seriously and tried to redefine for us those elements of the American dream about which he spoke so eloquently.

It has long been my contention that the four greatest people of this century have been Gandhi, Schweitzer,

Gus Turbeville, who was born in South Carolina, is chairman of the department of sociology at Wisconsin State University. Eleanor Roosevelt, and Martin Luther King, Jr. Two we assassinated, and one was subjected to the vilest kind of personal abuse; only one, the German, was allowed to live out the full complement of his years in the almost total affection and esteem of his fellow man.

But I have no right to evaluate a man's worth. Only God can do that. And I suspect that every man, woman, and child that we slay on whatever pretext in Vietnam or elsewhere is just as precious to God as was Dr. King.

We reap what we sow. We cannot find peace through war, security through fear, love through hatred. We cannot kill an idea by slaying its creator. It did not work with Jesus or Gandhi, and it will not work with King. His martyrdom will give added impetus to the civil rights movement and its stress on the dignity of each of God's images. With renewed inspiration, let us bear witness to this truth!

#### **Touchpoints**

There's so much noise in our lives—
of TV's blaring,
of empty testimonies,
of conversation without meeting—
Even prayer
can be another noise.

One longs for the peaceful places—
gaslights flickering in Louisburg Square,
waves lashing brown rock under leaden skies,
the sacrament of friendship—

These are the touchpoints, the tiny centers of our lives.

One rests in these moments of aloneness shared with other people, and gradually one learns again to hear the voice of God.

MARTHA L. DEED

#### Antecedents

"You're an author—
write a tract;
call it, 'Never Riot,'"
she commanded. He sat quiet;
said, in fact,
he wouldn't bother;
asked her, "Ever been accused
unjustly, and then run
to clarify your case,
been told your crime's your face?
Before each ranting son,
Seek the father, chained and bruised."

SUSAN FORTHMAN

# Toward a New Theology of Love

By PETER FINGESTEN

ONLY man can consciously love and suffer for love or can withhold it. By experience he knows such aspects as physical, parental, and spiritual love. He can sublimate it into other forms—creativity, for example—or can suffer for it unto death. The emotion of love is always real, and in love the experience of reality is intensified. Love, accessible and realizable to all men, can culminate in ecstasy. It is difficult to define because of its immense latitude of expression, from the most physical form, with its attendant sublime moments, to the most elevated, poetic, and religious sentiments.

The apostolic and primitive church practiced a curious, short-lived custom, the agapé, or feast of love (as it is called in the New Testament, Letter of Jude, 12). After the liturgy the bishop would give each participant a kiss on the cheek (the so-called kiss of peace), and the worshipers in turn would embrace each other in commemoration of Christ. In this way they embraced God in each other. Friends, in shaking hands after meeting, involve themselves in physical contact with each other as a sign of peace and love.

The division made by Renaissance poets between celestial and earthly love was a false one. In the Middle Ages pure spiritual love was separated from courtly love, and both were distinguished from marital love. These artificial and purely theoretical categories had far-reaching and unfortunate results. "Impure" became an epithet denigrating physical and marital love, while "pure" was reserved for love that was courtly and spiritual.

Love is indivisible. There is only one power of love, expressed in different ways. Some medieval love poems in honor of Jesus and Mary, such as those by St. Bernard de Clairvaux, employ the same sentiments and terminology a lover would use in addressing his beloved.

How much man has thought of the creative powers of love is indicated by his proclaiming it an attribute of God. To tie the concrete powers of love to the abstract concept of God was an act of genius, an insight that revolutionized religious history. It made God personal and involved with human life. And, just as love gained in significance by being said to originate with God, so God became less abstract by the belief that He is love. Love of God is love of love projected upon a cosmic scale. (The ancients intuited this when they deified love as Kama, Eros, Kwan-Yin, Amitabha-Nembutzu, and others.)

But can love exist as an abstraction, without an expression, partner, or goal? In what sense does infinite

Peter Fingesten of New York Preparative Meeting is chairman of the art and music department at Pace College, New York City. love, the love of God, pervade infinite space? Is cosmic evolution, from the simplest hydrogen atom to man, an expression of divine love? If one says that God is love, then cosmic evolution is bound to a divine act of love. Finally, is love operative in every physical process, in the sense of the ancient belief that rustling leaves or thunder signify the voice of God? Unscrupulous Greek priests used to exhibit sculptures of Aphrodite and certain male gods carved of magnetic lodestone, and as the figures moved together by magnetic attraction they served as proof of the goddess' irresistible powers of love.

Another legitimate question that could be raised in this connection is: How can a God of love permit evil and hate? How many millions of people have been ostracized, persecuted, tortured, and killed (some even in the name of the God of love)? Did they not in their last moments of supreme agony appeal to the God of love? Theological thinking thus far has brushed over the vast problems raised by this concept. To many, the continuous existence of evil seems to contradict it. The tragedy of theology is that it cannot satisfactorily explain this contradiction to young people of today who want to experience and share love rather than to talk of it in a world divided by hate. Nor do they want to relegate it to the sky. If God is dead, then divine love must be dead, too. But love itself is not dead. In this lies the foundation upon which to build a new view.

The moment we reverse the concept of "God is love" we put the concrete before the abstract; evasions are no longer possible. Responsibility rests upon ourselves.

As long as the church preached the God of love, it failed to act significantly, but hid, so to speak, behind this concept. To believe that love is God, however, obligates us to act in the name of love. In spite of the beauty of the statement "God is love," it remains a symbolic concept, while "Love is God" is the greatest possible extension of a concrete, existential power. Once love is understood as the supreme power, the enormous energies that animate hate may flow into it. This reversal of concepts makes love sublime and God tangible. It also solves the old theological problem of the existence of evil and suffering, which can be attributed now not to contradictory or capricious actions of the God of love but only to the absence of human love.

The theology of the past was concerned with the problem of the God of love; that of the future will evolve toward the view that love is God. Those who love know that love is God, and that wherever there is hate and evil, God cannot be.

#### With "FWIKS" in Germany and Africa

These excerpts from journals and letters written by students at Friends World Institute were gleaned from Inter, a publication fostering communication among the geographically separated parts of that Quaher educational venture. (The Institute's North American campus is located at Westbury, Long Island, New York.) Journals somewhat similar to those of early Friends and intended to describe their writers' spiritual and intellectual journeys are a requirement of FWI's experience-oriented educational experiment.

Thappened one day last May in my bus as we drove through southern Germany. One of the more common sights was the American soldier with his armament. Along the Autobahn, in particular, were long convoys of American military men and equipment, and even special signs in English saying "American Forces Service Station—One Mile."

One day in front of us appeared an American army jeep. By this time we were sick of the omnipresent reminders of America's vast military, so we wrote a message, one word in large letters on each piece of paper; these, when held up in order against the window, spelled out "END THE WAR IN VIETNAM."

When this was ready we pulled into the passing lane and chugged past the jeep, cheering and pointing to our already obvious sign. We expected jeers and threats, but instead the soldiers themselves began cheering and shouting support! Thrilled, we pulled in frout of the jeep. A moment or so later the jeep pulled out and slowly passed us, one soldier holding up a clipboard on which was written BAN THE BOMB. Now we cheered loudly together.

Thus began the exchange of slogans and questions. For perhaps half an hour we drove along playing leapfrog with the bus and the jeep, taking turns passing and holding up cards with slogans. The interplay went something like this:

fwi (Friends World Institute): Make love not war

usarmy: Peace in our time fwi: Draft beer not students

usarmy: We're students-got drafted

fwi: Where were you students?

usarmy: University Michigan, Univ. Tennessee, Univ.

Georgia

fwi: University Mich. do you know Henry Bloom?

usarmy: Yes!!!!

And so it went until finally we asked them if they wanted to stop and they answered yes, so we pulled in at a rest stop. There we traded two bottles of French wine for a case of army C-rations, both sides thinking they got the better deal. Then some "Fwiks" rode in their jeep, and

some soldiers in our bus, until they had to turn north some miles later, and we headed on to Austria.

We parted friends, all somewhat the wiser.

DAVE EPPERS

We are plumb in the middle of one of the resettlement areas of Kenya—the Mua Hills area. All the people here were settled on the previously owned European land just after Kenya attained its independence in 1957. So, in a sense, we are in one of the most active parts of Kenya. Many thousands of people have flocked here in the last ten years. The majority are of the Kamba tribe. These people were very much involved in the MauMau rebelliou.

Now the Center is in full swing. We have been setting up programs with many of the local school children—typing classes, language classes, work projects in the fields, basket weaving. We learn about the customs of their tribes or something of their work or crafts. We have had at least 150 primary-school children who have given us plays and have sung for us. Many of these things started by mere good luck, but at least we have a good standing with the community, and we are becoming increasingly involved in the problems of the people.

Last week we discovered that the people of the community had just found a new water spring, so we immediately contacted the local Peace Corps members and had them bring in a group of surveyors to set up something for a good water-distribution system for the people.

JIM ADAMS

We climbed Kilimanjaro (19,340 feet). On the way back, as we were feeling supermen because we had carried our gigantic thirty-pound packs on our backs all the way, we passed a German mountaineer going up without any guide or porter (we had one of each to carry food), and he had seventy pounds on his broad back. Also met an American who came down from the peak to his hotel (a trip of two days for us) in one day; he had a metal plate in his leg and had trouble walking.

Otherwise we still hunt the true Africa, wild and beautiful, in our everyday lives, yet miserably poor and diseased at the same time.

DAVE EPPERS

#### Fine Tuning

Make time for quietness; God's frequency is easily tuned out by daily noise.

Make time for listening to all the joyous notes strung harmoniously in silences.

POLLYANNA SEDZIOL

# Jane Addams in the Hall of Fame

By LUCY P. CARNER

N May 19, in New York University's Hall of Fame for Great Americans, there is scheduled to be unveiled a bust of Jane Addams, beloved social worker and, in her own words, "protagonist of that most unpopular of all causes—peace in time of war." She is one of four persons thus honored this year, and one of eighty-eight in all—soldiers and statesmen, explorers and writers, scientists and educators. Dorothy Hutchinson, international chairman of the Women's International League for Peace and Freedom (founded in 1915 by Jane Addams), will present the bust by Granville Carter to the Hall of Fame.

Peace and Bread, a little volume wrought out of struggle and suffering, she has given expression to the inevitability of this relationship.

What may we learn from Jane Addams in these days when the world's suffering so weighs on our spirits, and political madness so frustrates our efforts for peace? Her life and writings offer some clues.

Shortly after she had chosen to live at Hull House, in one of Chicago's most crowded, dirty, and exploited neighborhoods, she wrote in *Democracy and Social Ethics* that "we are under a moral obligation in choosing our

Jane Addams (front row, second from left) with U.S. delegates to First International Congress of Women at the Hague in 1915. Among well-known Friends in this group are Emily Greene Balch (at extreme left of third row) and Lucy Biddle Lewis (fourth from left on third row).

Photograph by courtesy of Jane Addams Peace Collection, Friends Historical Library, Swarthmore College, Swarthmore, Pa.



We cannot help wondering if Jane Addams will feel at home in this Graeco-Roman colonnade! We think of her, rather, with her neighbors in Chicago's Hull House, which she founded in 1899; in Europe with children, soldiers, or old people suffering the agonies of war; or in the capitals of warring nations pleading for peace.

Jane Addams' great contribution is that she united concern and service for those nearest to her with a vision of world peace and a dedication to strengthening the political and social measures that would foster it. The "nurturing of human life" she felt as the ancient commitment of the human race that needs only to be enlarged and organized to serve as the basis for world order. In her

experiences, since the results of these experiences must ultimately determine our understanding of life."

"We learned" are the opening words of a report of the first year at Hull House. From her immigrant neighbors, from a Russian conscientious objector in prison, from men, women, and children everywhere, Jane Addams learned her lessons. Her wide reading enriched her understanding. Compassionate but shockproof, she was able to speak to the condition of her own and future generations.

In 1915, after the Hague Congress of Women, although she visited the belligerent nations of Europe, trying to discover steps that would end the conflict, she nevertheless wanted to experience something of war at first hand, so she went to military hospitals and ruined villages and (at the request of the American Friends Service Committee) traveled to Germany to study the needs of starving children there.

Lucy P. Carner, member of Green Street Meeting in Philadelphia and a veteran campaigner in the cause of human brotherhood, is a retired social worker and a former member of the National Board of the Women's International League for Peace and Freedom.

"She had many talents," wrote Henry Steele Commager in the Saturday Review on the centennial of her birth, "but none more remarkable than her ability to work from the immediate to the general, from practical problems to philosophy, from the local to the national"—and, we may add, to the international. "She always began," he continued, "with the job at hand, no matter how elementary or undignified; she took on the job of garbage collection for her ward to show how it should be done; she went to the Illinois legislature with case histories of working women to push through labor legislation. What she saw of youth on city streets ended up as a program of playgrounds and as the first juvenile court in the nation."

Thus she saw no conflict between service and the struggle for mercy and justice by political means. She was active in Theodore Roosevelt's Progressive Party, helping to formulate its aims and to campaign for their acceptance. In later years she wrote: "The very sentiments of compassion and desire for social justice were futile unless they could at last find expression as an integral part of corporate government."

On the international scene she also made this close connection. Before the United States entered the first world war and as long afterward as she was allowed to, she traveled throughout the nation pleading for bread for the hungry and for the establishment of institutions for a lasting peace. She was moved by a belief that "every woman might influence her community—not only to produce and to save more food, but to pour into the war-torn world such compassion as would melt down its animosities and bring back into it a gregarious instinct older and more human than the motives responsible for war."

Behind her political activity for peace was always recognition of the need for public education. "The worst thing about war," she wrote, "is not the poison gas which wipes out lives and destroys cities, but the poison it spreads in the minds of men. We must be ready not only with political institutions, the League of Nations and the World Court, but with an educated public opinion that will fight this poison's spread." Her own organization—the Women's International League for Peace and Freedom—has always tried to substitute consent for coercion, a will to peace for a belief in war.

If judged by immediate results, some of Jane Addams' campaigns were ineffectual. Our cities are still full of conflict and blight, a cruel war is raging in Vietnam, and the world is more dangerously armed than ever before; the United Nations, though stronger than the League of Nations, is far from the humane world government Jane Addams envisaged. But there have been concrete gains, not the least of which are a growing awareness of our national sins and a growing revulsion against war.

Although by temperament a "middle-of-the-road"

reformer, as she herself confessed, she nevertheless held to a conviction about war which she considered absolute. She not only deplored war (as most people do), she opposed the particular war in which her beloved country was engaged; and as a consequence she suffered ostracism and abuse. "Ability to hold out against mass suggestion," she wrote in *Peace and Bread*, "to honestly differ from the convictions and enthusiasms of one's best friends, did in moments of crisis come to depend upon the categorical belief that a man's primary allegiance is to his vision of the truth and that he is under obligation to affirm it."

#### "This Revolutionary World"

(Bits from Winter number, Quaker Religious Thought)

It is well for Friends to distinguish between their responsibility of refraining from violence in situations where they are directly involved and will themselves suffer the consequences, and their responsibility to advise others, who don't share their religious views, as these face oppression. Friends have a grave responsibility in this revolutionary world, but it is less that of telling the oppressed how to act than of seeking the means for relieving oppression before it erupts into violence.

—Dorothy Hutchinson

Nothing is more destructive of our receptivity to the Light than the notion that Friends gather in a meeting for worship or business for the purpose of finding the common will. Friends gather to find God's will, and it requires very little study of either biblical or church history to discover that God's will is generally more strenuous than almost anybody expects (or prefers).

—J. H. McCandless

Once we yearned to serve the Lord. Now we conform ourselves to a philosophy of nonviolence. The first Friends stormed the Kingdom as though it were the Bastille. A new Quaker movement in the same spirit would of course be pacifist, but pacifism would not be the highest principle to which everything else had to be subordinated, any more than it was to our forebears. The central principle was and should be faithfulness, private and corporate, and its corollary, an openness to the unexpected.

The central social principle would be the principle of revolution: that is, a radical apprehension of how minimally Christian the present social order is, and how urgently it needs to be revised. We can perceive the glaring contrast between the world around us and the world a Christian view makes imaginable.

All this will come readily to us as we learn that true discipleship means following Christ all the way to the cross. It means inwardly shouldering all ills and all oppressions, as he did; getting under the weight of them, learning their agony—and acting accordingly. This is the only way of sensitizing ourselves to joy. Christ's cross is Christ's path, and ours, to Christ's crown.

Under the revolutionary burden of the cross, we may once again declare the Lamb's War, and set forth to wage it with all we are.

R. W. Tucker

# Light from Young Seekers

Quakerism classes at Sandy Spring (Md.) Friends School are asked for occasional reports on their reading or their personal observations. Here are some of the insights gained by the 1968 class, shared with Journal readers by teacher Marshall Sutton. (Only nine of the sixty-three Quakerism students are Friends.)

In reading A Faith to Live By by Elfrida Vipont I found myself wondering at the courage and confidence of the Friends, and wishing that I had it. . . . I found their absolute trust in God a little hard to believe. I cannot trust in something (or someone) that can't be seen, felt, or heard. I therefore believe in man. Basically I believe in the good in every human being, which seems to be a Quaker belief.

All people need to find that "inner peace" that comes when one knows oneself. To know oneself requires self-investigation. By knowing themselves the early Quakers showed a lot of courage. I know that I don't know myself. That is nearly all I know.

There is much pressure on youths to make quick decisions and begin positive action. I, for one, cannot choose my direction for action. I feel that my direction should be toward others, but in order to make others happy I must have something solid within me to build on. I think this "something" should be a belief or religion. When and if I find a religion, I will be at peace with myself and can begin my life's work. Until then, I will be like many of the characters of A Faith to Live By in their youth—restless. I may or may not find the same relief that they did. Only time will tell.

CONSTANCE STONE

. . .

At the age of nine I would often lie awake at night thinking. I knew that there was a God; I had learned all about Him in church, and I prayed to Him each night. But somehow I felt that God didn't love me. After all, why should He even notice me?

This thought often made me feel depressed as I stared up at the ceiling in the dark. Sometimes I would say out loud, "God, if you really love me, please prove it to me somehow." Everyone around me had a God, and I felt left out and alone in the world.

Then one day God began to answer my prayers. For three and a half months any little wish or prayer was answered. At first I didn't notice this happening, but when I did I felt sure it was God's doings and not coincidence. I prayed more often to God and began to feel very close to Him.

God loves me and watches over me at all times. When I am upset I pray to God and He comforts me. He has often gotten me out of tight spots. When I am very happy or thankful I pray and give thanks. I know that God

exists. I don't know whether He is a God of all mankind or what He is exactly. All I know is that He has been very good to me and always seems to be listening to my prayers.

Since I lost my father (more mentally than physically) I have become much closer to God, because I need and want very much to have a father. So God took the position of a father to me. I try to do my best for Him by doing what I feel He wants man to do, such as learning not to hate, learning to try to understand, and so on.

I wish that everyone in this world could feel the love I have for God. But to love God and to receive His love you have to open your eyes, ears, and heart to Him. You must want Him and His love or you will not accept Him when He tries to enter into your heart.

LEILA AL-SALAM

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One of the most important things that struck me in reading about Quakerism was something George Fox found in his early searching. . . . One day while he was reading his Bible he came upon a sentence that said "Let your yea be yea and your nay be nay." He found that this was something he could hold onto in his topsyturvy world. To me this was like having someone show me a part of the "light" itself. I too need something solid to hang onto in this very messed-up world of ours today. At least I can give others and myself the comfort of knowing what I mean and where I stand. However, for me this will take a long time and be rather hard at first; it would take a lot of courage. . . .

I have been a Quaker for a long time and can only say that, though it took a long time, I really enjoy Meeting. It is a place to let your tronbles settle—though at times I have found more troubles. When I do, they often come with an insight. You do not always have to bring a wonderful thought to Meeting to share it. You can share your troubles and questions or just your willingness to share and see and, maybe, find.

PRISCILLA TAYLOR

[On The Voyage of the Golden Rule] There seemed to be some problem of who would be in command. If I had been one of the crew I would have said that the most experienced person should take command. This is not the way Quakers see it. They believe that decisions should be made by having a meeting. This would be rather difficult if there was an emergency that needed a

fast solution. . . . The crew was in unity on going back, but they were still distressed that they had not all decided together. The matter was never entirely cleared up. The Golden Rule sailed again.

EVAN STEPHANSKY

In A Faith to Live By all of the Quakers spoken about have two characteristics. First of all they are generally (when young) determined to have their own way. Also they are very curious, intelligent, and always asking questions. Also they are all restless until they find Quakerism. This makes me wonder if Elfrida Vipont is not saying that all Quakers are this way. This can't be true, since all people in any one faith are not always the same—intelligent, stubborn, or unsatisfied at one time or another. . . .

SHARON YNTEMA

#### Letter from Costa Rica Friends

THE Friends' Community of Monteverde in Costa Rica, now seventeen years old, consists at present of seventeen families or households, numbering fifty-six persons in all. Three of the eleven original families returned to the United States, while two are now residing in Costa Rica's San José area.

One of our original reasons for coming to Costa Rica was the desire that our children might grow up in a more peaceful atmosphere—one in which they would be encouraged to think for themselves and to discern true values without the pressures of superficiality and sophistication. Monteverde Friends Meeting from the beginning has maintained a school (first grade through high school) furnishing our children with a related life of home, school, and community. This year there are twenty children in the school.

Of the seventeen young people who have grown to adulthood since the move to Costa Rica, eight are now living in the States and nine in Costa Rica. Three of the latter are in the Monteverde Community: Floyd Rockwell, employed by the Monteverde cheese plant; his brother Paul, in the store and trucking business with his father; and Ruth Mendenhall Rojas, married and with a home of her own. Her husband is teacher as well as director of the local public school. Four are living in the vicinity of San José: Doris Rockwell, employed in government social work; Jerry James, working for a tropicalstudies organization as guide and interpreter for groups of students and professors; Carol Mendenhall, attending the University of Costa Rica; and her brother Phillip, at present agent and salesman for Monteverde cheese products in Costa Rica in company with his father, who handles plant business affairs in San José.

Ellen Rockwell, a registered nurse, is in Colombia for

two years, working for the American Friends Service Committee in the Family Planning Program. George Campbell is in an AFSC work camp in Mexico. Ellen and Paul and their sister Jeanette were also work campers in Mexico at various times, and Carol Mendenhall spent two years in Peru with the Peace Corps. Leonard Hoge, a Wilmington College graduate now living in the States, was in the Peace Corps program in Panama.

Over the past years there has been a steady growth in our cheese plant, which at present is purchasing milk from approximately fifty small producers who gradually have come to see the advantages of better cows and better feeding. For those interested in artificial insemination, frozen semen is available. Cheese is selling well, and the plant pays for milk a price comparable to milk prices paid by the large cooperative pasteurizing plant in San José. Although income per farm still seems very low, the standard of living in the area has improved through the years. Through the efforts of several in the community, working with Costa Rican neighbors, a credit union has been formed; it serves a large number.

There is still no doctor or health center in the vicinity, but in connection with his store Cecil Rockwell suggests simple and basic medications, vitamins, and proper foods in cases of illness, besides giving injections prescribed by doctors.

We observe that our young people, having had contact since childhood with a culture differing from their own, have gained a special sense of appreciation and feeling for people of other nationalities and cultural backgrounds, and on occasion have felt more drawn to them in fellowship and friendship than to those of their own nationality. Of the nine young men of draft age, all are conscientious objectors (two of them nonregistrants).

A concern some of us have felt for some time is the need in the Central Plateau area for a Friends School, operated bilingually in order to bring together North American young Friends and Latin American young people.

Costa Rica is little concerned with the maintenance of any armed force and continues to remain free of military alliances. The taxes we pay are used toward the furtherance of a better life for all in this small developing country. Inquiries about moving to Costa Rica still come occasionally from people in the States who are concerned over ever-increasing military expenditures, heavy taxation to this end, and compulsory military service. Costa Rica has no extradition agreement with the United States applying to young men of draft age, and if there is any way in which we can assist any Friends who wish to relocate here we shall be glad to do so in so far as we are able.

HUBERT and MILDRED MENDENHALL Apartado 3960, San José, Costa Rica

# Youth Should Be Served

By Mary Louise O'Hara

YOUNG people should know that—for them—the most important book of the twentieth century is Albert Schweitzer's *Philosophy of Civilization*. It examines the universe, civilizations, religions, philosophies, and total reality. Difficult to read, it must be read four or five times. The reward is a lifetime's treasure.

Unlike Sartre, who rejects the spiritual, unlike Toynbee, who calls for religions to save civilization, unlike de Chardin, who sees reality and the existence of spirituality but cannot harmonize the two, Albert Schweitzer towers above all in rationality, perceptions, and conclusions that bring the material and the spiritual into total harmony. He is even more painfully realistic than Sartre. He exposes the faults of various religions, including Christianity, the negative views of which he blames for several declines of civilization. He is as scientifically aware as de Chardin.

The mystery of life appalls and obsesses Schweitzer: nature's abundance and her cruelties, her demand that all creatures must devour other creatures in order to exist, this finite minuscule earth in relation to the infinite universe and our uncertain existence on it.

The first and absolute requirement he asks of you is to think. Not to think is to be the victim of what he calls "spiritual bankruptcy." To think about what? Your relation to the universe, your relation to living creatures, and the nature of "the good." When you think you must be sincere, unafraid to face what he calls "the inexplicable horror of existence."

Mankind, in Schweitzer's view, includes all people struggling for existence on our little earth. Like Jesus, he accepted and endured an inescapable compassion for all that suffered, and so he cared for all men—agonized for all.

Schweitzer was dedicated to the universal ethics of the Sermon on the Mount. He had high praise for Zarathustra as well as for the early Jewish prophets, Confucius, Laotze, Seneca, Epictetus, Marcus Aurelius, and the great philosophers of the eighteenth century, which he calls the highest peak of civilization. In his estimation, Socrates, Plato, and Aristotle, who excluded slaves and foreigners from consideration as human beings, failed to reach the criteria necessary for civilization.

Mary Louise O'Hara, wife of artist Frederick O'Hara, is a member of La Jolla (Calif.) Meeting. "This simplification of Schweitzer's *Philosophy of Civilization,*" she writes, "is a mere sketch. One must read the entire book. Its prose is complex, so perhaps one should read first his autobiography, then the *Philosophy's* first and last four chapters."

He condemned as destructive to civilization the negative attitude toward life (longing for after-life and indifference to this life) of both Christianity and the Oriental religions. Thinkers who invented the Absolute or the Essence of Being he berated because these concepts were unrelated to the two faces of honest reality: factual knowledge and personal inner experience. They could not produce the three basic qualities necessary for a true civilization: optimism, ethics, and universality.

Optimism, he insisted, is not only an acceptance of the realities of life with true resignation, but an affirmation of life. We must value this inexplicable mystery called life, which (as he wrote) no scientist has ever been able to duplicate. Life is a gift of great and mysterious value. We must esteem our own life and all the life around us, making constant effort to help and encourage every creature within our circle of contacts at home, at school, at work. This puts a burden on each person, but (as Schweitzer discovered) it changes mere existence into a deep experience and draws us into a stream of life and a happiness unknown before. It is the pursuit of excellence and kindness toward one's self, one's fellow men, one's community, one's world—toward all that lives.

Ethics Schweitzer defines as "responsibility without limit toward all that lives." Why? Because there is a spiritual link that makes us akin to everything that lives. Everything has a deep desire to live, just as we have—the dragonfly, the lion, the bee, the dove, the flower, the puppy, the whale. Everything, Schweitzer writes, "tries to reach the perfection with which it is endowed." At my home a geranium seed fell into a gravel walk lined with concrete. Somehow—from air, rain, and sun—it formed a perfect little plant, because it yearned to live, to reach the perfection of its mysterious endowment. This mystery of life, Schweitzer insists, has to be not only respected but revered. We have to make our choice of what is to be killed, but we must think carefully and avoid any senseless or thoughtless destruction.

World-view (or the universality of mankind and all living creatures) is the embracing sense of belonging to all races and to all living things. It is the awareness that we are part of total Being—that we all stem from the same source, are all part of the tremendous stream of life. Who, Schweitzer asks, is to say which species is life's favorite? We have no way of knowing. All we have, he writes, are man's ideas, written by man for man. And who is man? One species among myriads. He urges that we accept with humility our place on earth, revering all other species as we revere our own life—that we let our-

selves be drawn into the mysterious family of all living creatures.

Schweitzer explores the reasons for the rise and fall of each era's civilization. He considers the effects of religions and philosophies, beaming such a candid illumination on their faults and limitations that some religionists and some philosophy professors resent him. Consequently, his philosophy is not taught, while Marx's or Sartre's is. He is kept outside of philosophy departments and is considered a noble, sentimental old doctor, whereas his philosophy is the most enlightened and fearless of our century.

Youth is disgusted with hypocrisy and irritated by half-truths; it is seeking fundamental values in a materialistic world. Why not give to its thirsting spirit the invigorating elixir of the Reverence for Life?

#### "To Be a Three-Dimensional Person"

By CAROL FIRMINGER

I is a religious time at the end of the day. Before I go to bed I don't kneel and pray to some faceless divinity, but I do mull over matters so intensely personal that I call them "holy."

Before my life ends I want to experience certain feelings and reach convictions that will render me whole and intelligent. I don't want to be vacillating all my life. I don't want to be only a listener; I want to exude something special enough so that others will want to know me and to listen to my thoughts. I want to be a three-dimensional person as a result of loving the life I am leading. Maybe this is enough to gain the respect of others.

I want to feel gratified because of the work I have chosen. I want to have the wisdom to direct my own life and to have the joy of knowing that, for once in my life, I have made the *right* decision.

Certainly, I shan't be able to teach my children if I have not first made a basis to gain their respect. It is so important to show them that success does not always entail material rewards. And I do want children and a husband to live for.

I don't feel selfish listing a score of "I wants," for I distrust the philosophy that preaches a suffocation of personal desires for the sake of society; men are important in their relation to other men and in the services they render, but that is not their only function. I don't want to kill my ego and forget my identity before knowing spiritual satisfaction. I want to achieve one through the other. I am my own person, but I am also society's servant; I feel confused and torn by the paradox.

Maybe success in dealing with both can be compared to being in love: two entities (the self and society) are synonymous. What satisfies one will satisfy the other by implication. I hope it is possible to satisfy my needs by means of fulfilling a role in society.

I can't expect to understand myself completely, yet I want to know what is right and wrong in this life, however painful the process.

#### The Question

By OLIVE TYSON

Reprinted from The Friend (London), of which Olive Tyson is assistant editor.

HEN you are a child you ask questions all the time, and you receive answers. They are rarely satisfying. "Why does that man have shiny buttons and a tall hat?" "Because he is a policeman." "Why?" "What do you mean why? I've told you why." The child subsides or he may persist, but his real question on the significance of a policeman remains unanswered.

Later we seek out answers for ourselves, but the question remains. I could once prove that right-angled triangles are congruent when two sides of one are equal to two sides of the other; I still don't know whether congruence has any significance outside the fascinating structure of Euclidean geometry.

The adult thinks he knows the answers to many questions. The more answers he can give the more it seems that he understands life. But the ability to give answers is a limited faculty. Sooner or later we come to see that we have not understood the question, because it is hidden in eternity.

Each answer provokes another question, so that step by step we are encouraged to learn and to exercise attributes that we did not know we possessed. Our life is a response to the everlasting question; our partial knowing gives us reverence for the vast unknown.

When a man says with finality, "This is the answer," the whole world trembles. It is a death of the intellect or of the spirit, which threatens the hidden springs of life, its poetry, its mystery, its joy in reaching for the stars.

#### Meeting at Abington

From silence came the Word,
Whose words in silence spoken
Tell what each listener heard
To speak, his silence broken
To speak the Word again
To silent listening ones
Who, hearing silence, then
Hear God from God's own sons.

JOHN FANDEL

Carol Firminger, a senior at Baltimore Friends School, is associate editor of The Quaker Quill.

#### Thoughts in a Business Meeting

The "realness" of business meeting at The Meeting School (Rindge, N. H.) is difficult to communicate, writes Janeal Ravndal, whose husband, Christian Ravndal, heads the faculty as Clerk. "Living as we do in families together," she says, "there can be little glossing over differences or leaving people in categories. And the differences are the real ones of two generations finding their way together, painfully.



Skip to the bugles, all ye doers and dreamers,
And be not desolate;
For here are the nations gathered
On broken benches,
Barefoot and proud,
Waiting—and all are waiting—
For a beginning.

After the wounds—
Weary of anger,
But lost in patterns
Of words-without-anchors—
Comes our desperate affirmation:

"Thou makest all things new"
Because Thou must.
Because it needs be.

But there is no faith— Only the word, Standing alone and empty, Waiting to be filled.

Here we are too close to ourselves; The pain of possibility overwhelms us. Watching ourselves shrug at the barbed word, We laugh too loud.

The mixed beat of the melody we almost hear Confuses our feet; We stumble—

Until a loving statement of faith, When enough of the music comes through For one more awkward leap.

JANEAL RAVNDAL

#### **Book Reviews**

RELIGION: An Anthropological View. By Anthony F. C. Wallace. Random House, N.Y. 270 pages. \$8.50

One might say that Dr. Wallace takes a dim view of religion: "The evolutionary future of religion is extinction." On the other hand, he believes that religion is still necessary—it is God that we can do without; progress in science and government has made Him unnecessary.

Before reaching this conclusion, anthropologist and medical researcher Wallace takes the reader through gleanings from 181 social-science authors and from observations of his own, ranging from childhood to research among the Iroquois. Religion is defined as "a set of rituals, rationalized by myth, which mobilizes supernatural powers for the purpose of achieving or preventing transformations of state in man and nature." The transformations are classified as technological, therapeutic, ideological, salvational, and revitalizational.

Perhaps the book's most thought-provoking parts deal with religion and the revitalization of a people and their culture. An example upon which the author did original research is the Handsome Lake religion of the Iroquois, involving a prophet who led people to a new synthesis of tradition and innovation.

While allowance must be made for the jargon of behavioral scientists, this work does make an honest attempt to pin down religion for a look-see by the experts on cultural phenomena. Somewhere in the process the subject seems to have died.

J. PHILIP BUSKIRK

THE BIBLE THROUGH THE AGES. By HARRY THOMAS FRANK, CHARLES WILLIAM SWAIN, and COURTLAND CANBY. World, N. Y. 246 oversize pages. \$15

This huge book traces the evolution and development of the Bible through more than two thousand years, seeking to cover its origin, writing, compilation, preservation, and translation, as well as some of the social forces and cultural patterns that it helped to form. Its abundant illustrations (some in full color) range all the way from reproductions of William Blake engravings and of woodcuts from the Nuremberg Chronicle to maps of the Holy Land and photographs of archeological excavations at Ur and of the modern scholars who produced the Revised Standard Version of the Old Testament. (Alas, it stops short of including the men behind the Revised New Testament, thus depriving us of a view of our own Henry J. Cadbury!)

The story of the gradual steps by which the many oral and written documents that compose the Bible were assembled is a fascinating one, intertwined throughout with references to the historical events that shaped these diverse books. No less complicated is the account of the innumerable versions of the scriptures in the early years of the Christian era and of the many patient attempts to provide a uniformly acceptable text. Of significance here, of course, is the important part this desire for a uniform Bible played in the development of the art of printing.

All in all, this is not only a beautiful "gift book" but also a useful and informative one.

F. W. B.

TOMORROW'S SUN: A Smuggled Journal from South Africa. By Helen Joseph, John Day, N. Y. 319 pages. \$5.50

This is Helen Joseph's second book about her unhappy land. It is an intensely personal story of the efforts of one member of the privileged white racial group in South Africa to identify herself with the struggle for equality of the nonwhite majority of the population.

Helen Joseph first went to South Africa in 1931, but nearly twenty years passed before she finally threw in her lot with the underprivileged. Since then she has undergone more than four years of trial for high treason (ending in acquittal), two five-year banning periods, and a third such period which she is currently serving. Between her bannings she undauntedly undertook an 8000-mile journey to visit those who, because of their opposition to racially discriminatory regulations, had been banished indefinitely and without trial to remote parts of the country. It is the movingly described sufferings of these unfortunate people and their families that form the main core of this sobering, depressing book which is, at the same time, inspiring and ennobling. Its very title reflects a faith that ultimately racial justice will be achieved in South Africa. The sparks of hope that glimmer only faintly at the moment are surely being fanned by such courageous people as Helen Joseph who are steadfastly keeping the faith. WALTER MARTIN

THE WEAPONS CULTURE. By RALPH E. LAPP. Norton, N.Y. 230 pages. \$4.95

Subtitled "How the tyranny of weapons technology has taken over our society, dominated our economy, and warped our sense of values," this book by a distinguished nuclear physicist and crusader for sanity in a nuclear age gives the citizen a lucid explanation of the technology of the so-called "balance of terror" and a revealing political analysis of the operation of the "military-industrial complex." Appendices include charts of corporations and universities holding major defense contracts and the text of McNamara's September 18, 1967, speech on the perils of a new nuclear arms race. The Weapons Culture should be required reading for Friends and could be the subject of discussions in every Friends Meeting.

ROBERT H. CORY, JR.

THE FIDDLER OF HIGH LONESOME. By Brinton Turkle. Viking, N.Y. 47 pages. \$3.50

There are books and books. There are books that pull the heartstrings and tighten the throat. Brinton Turkle's The Fiddler of High Lonesome is one of these.

With illustrations charged with motion and feeling, and with a message to suit Friends, this is a book that Quaker parents, Meetings, and schools will want to have lying around.

What happens when the scared little fiddler joins his ripsnortin', trigger-happy, still-keeping relatives is something readers will have to discover for themselves. The book won't take long to read, but its message may stay with you for a long time to come.

Brinton Turkle, who illustrates his own books, is a member of New York Meeting.

ELEANOR PERRY

CLIMBING JACOB'S LADDER: The Arrival of Negroes in Southern Politics. By Pat Watters and Reese Cleghorn. Harcourt, Brace & World, N.Y. 389 pages. \$8.95

Onto the bottom rung of Jacob's ladder stepped those who initiated the sit-ins. Then there were marches and kneel-ins and wade-ins and the whole gamut of protests which formed a magnificent crescendo. Neither the duplicity of judges nor the cupidity of sheriffs could stop our determined youngsters. Blacks were cursed en route to school and were murdered in isolated cabins. Homes and churches were bombed, marchers and protesters were massacred. Economic threats, cattle prods, police dogs, and gas were all used in an effort to thwart the coming of democracy to a Democracy.

The whole sordid story is told again of how white supremacists, teeming with anger and hate, yielded to chicanery and violence as they tumbled headlong down, down to shame and degradation. Their victims? They sang and prayed and loved their enemies as they wended their way to immortality.

Political offices now held by Negroes in the Deep South were won years ago during the nonviolent revolution. Climbing Jacob's Ladder is a source book from which one may learn how America was forced to begin to inch slowly forward toward becoming a really democratic state. WILLIAM A. SHIELDS

THE LIFE OF TEILHARD DE CHARDIN. By ROBERT SPEAIGHT. Harper & Row, N. Y. 322 text pages. \$8.50

This first biography in English about Pierre Teilhard de Chardin (1881-1955) traces the growth of Teilhard's religious and scientific thinking in the settings of his widely varied environments. His work was a rare combination of vigorous service as both Jesuit priest and teacher of sciences, with studies in many of the world's most fertile fields of paleontologic research in numerous areas in three continents.

Teilhard was barred by conservative Catholic authorities from publishing his work, and with acute internal struggle he kept his fidelity to the Jesuit order, but slightly over ten years after his death there appeared striking verifications of both his religious and his scientific ideas. Much of what his insight developed was either incorporated or implied in the decrees of the Second Vatican Council, while his scientific predictions were confirmed in the conquest of space, the uses of atomic energy, and the growth of cybernetics.

Teilhard has much to nourish the basic beliefs of Friends, not only in their principle of active work in the material world to relieve suffering and promote good, but also in one of their primary tenets: that man has capacity to develop his innate spark of divinity. Just as Friends opposed the 1660 church's rigid doctrine of man's essentially evil nature and probable damnation, so Teilhard was in continuous combat with the later exponents of similar dour ideas—the existential thinkers. (This did not imply a denial that evil exists—a subject dealt with by both Teilhard and George Fox.)

Robert Speaight contributes substantially to an understanding of the thought of Teilhard, whose works are estimated to rank among the spiritual classics of the twentieth century. Bibliography, glossary, and index add value to this book.

MARY ELIZABETH PIDGEON

# Friends and Their Friends

World Affairs Institutes for all age groups, sponsored since 1930 by the Peace Education Division of the American Friends Service Committee, will be held again this summer at a variety of locations from California to New Hampshire and from Ontario to Mississippi.

Many of the institutes run for a full week, allowing groups to explore in detail such subjects as ghettos, domestic doldrums, urban crises, and the Afro-American heritage. Among the discussion leaders are Staughton Lynd, Father Daniel Berrigan, William Worthy, William Davidon, and Paul Goodman.

Complete schedules of World Affairs Institutes and Family Camps may be obtained from the American Friends Service Committee, 160 North 15th Street, Philadelphia.

Representatives to the Cape May (N. J.) conference on "Renewal and Revolution" (June 21-28) sponsored by Friends General Conference will be assigned, in accordance with their preferences, to working interest groups clustered around three main topics: renewal of the religious basis of our faith, Friends and their witness today, and Friends and their personal relationships. Various committees of the Conference and of Yearly Meetings and other Quaker agencies have accepted responsibility for the organization of these groups, each of which will have a chairman and a resource leader. They will be small enough to allow for maximum individual participation. Representatives will also be assigned to worship-sharing groups.

Friends World Committee will hold open sessions of its American section's executive branch at Gwynedd (Pa.) Meeting House on the evenings of May 17 and 18. Speakers at the Friday meeting (8 p.m.), are both British Friends: Roger Wilson on Quaker service and Margery Wilson on ecumenical activities of Friends in Britain. At the same hour on Saturday a report on "New Quaker Concepts in Economic Partnership" by David H. Scull, Quaker businessman just returned from Kenya, is scheduled to be followed by a talk on "Looking Ahead with the Friends World Committee" by Douglas V. Steere, the FWC's chairman.

Ann Arbor (Mich.) Meeting reports progress in its conversion of the meeting-house garage into office space that will be used by the American Friends Service Committee. Included in the project, on which volunteer work is proceeding slowly but consistently, are also First-day School classrooms and an office for the Meeting.

"How Churches Fight Poverty," a \$1.95 Friendship Press paperback by Elma Greenwood, associate director of the Department of Economic Life of the National Council of Churches, describes sixty successful local projects initiated by church groups. One of them is Grace House in Richmond, Virginia, whose child-development program, now expanding into family counseling, is sponsored by seven congregations in the area and directed by a Quaker from Pennsylvania, Peg Spangenthal, of Richmond Meeting, who wrote an article on Grace House for the November, 1965, FRIENDS JOURNAL.

Richmond P. Miller, upon retiring in mid-April as associate secretary of Philadelphia Yearly Meeting, was honored by well over a hundred Friends at a luncheon where Eleanor Stabler Clarke served as mistress of ceremonies and Henry J. Cadbury was the principal speaker. In recognition of the guest of honor's twenty-nine years of service to the Yearly Meeting, Charles K. Brown, III, Yearly Meeting clerk, presented a gift bespeaking the appreciation felt by Friends, and David C. Elkinton, clerk of Representative Meeting, read a certificate of retirement conched in the language and form of a Quaker wedding certificate and signed by all those present as witnesses.

At the Friends International Centre in Paris (114, rue de Vaugirard) a series of discussions entitled "For Friends and Their Friends" was inaugurated in March with a talk on the Buddhist attitude toward the war in Vietnam by Vo Van Ai, general secretary of the Unified Buddhist Church.

"Before we can control we must develop a program, and the politics of violence only obscures programs," Bayard Rustin, a member of New York City's Fifteenth Street Meeting, told fellow black men in a recent article in the Afro-American. Admitting that riots have produced some constructive reforms and provided an emotional catharsis, the widely known Quaker argues that repetition of immoral and coercive methods used by whites is "not compatible with the growth of viable democratic political institutions among Negroes."

Julien Cornell, attorney for many CO's, has presented the legal papers on a number of his significant cases (1940-48) to the Peace Collection of Friends Historical Library at Swarthmore (Pa.) College. As one of the most active and successful defenders of the rights of conscientious objectors, Julien Cornell's papers are a particularly acceptable addition to Swarthmore's records of the peace movement from 1815 to the present.

Friends Historical Library and the Peace Collection are housed in the new McCabe Library in a section donated by Julien Cornell, member of Cornwall (N.Y.) Meeting, and others of his family.

A lawsuit against Major General Lewis B. Hershey, national director of Selective Service, has been filed by the National Student Association and other groups, including the American Friends Service Committee, which has announced that it will offer a "friend of the court" brief declaring that most of the student protest action against the draft is legal and is entitled to constitutional protection. General Hershey's October, 1967, memo encouraging local draft boards to reclassify students whose actions they deem to be "not in the national interest" poses an "intolerable" threat to the free expression of ideas, according to Stephen G. Cary, the AFSC's acting executive secretary. The U.S. District Court in Washington, D.C., has decided the students' case in favor of General Hershey, but it is being appealed.

New York Yearly Meeting will convene for its annual sessions at Silver Bay, New York, from July 26 to August 2. Principal speakers will be: Henry J. Cadbury and George B. Corwin, well-known General Conference Friends; Lorton G. Heusel, general secretary of Friends United Meeting; David Owl, Cherokee Indian who has worked closely with Friends for many years; and the Reverend Albert J. Cleage, Jr., Negro co-chairman of Operation Connection, an interfaith committee dealing with the nation's domestic crisis. Residential and recreational facilities are available at Silver Bay and at a nearby campground. Further information may be obtained from New York Yearly Meeting at 15 Rutherford Place, New York, N. Y. 10003.

Old Byberry Friends School in Northeastern Philadelphia will open its doors again next September as a nursery school. Located on the grounds of Byberry Meeting at Southampton and Byberry Roads, the school had served the community for 198 years when it closed in 1918. The School Committee is interested in hearing from teachers who are Friends. For information, call HO 4-2207.

"What Does Simplicity Mean to You?" is a question that members of the seventh and eighth grades of Wellesley (Mass.) Meeting have been discussing of late with their adult advisors. Here are some sample answers to a quiz on simplicity's meaning given them at the end of their consideration of this topic:

Dress—Don't spend too much time or money on it, but don't be a slob.

Jobs-Vegetarians should not work in butcher shops.

Recreation—I don't use drugs because I don't know enough about them.

Aesthetics-Complicated things can be beautiful, too.

Germantown Friends School (Philadelphia) has made several administrative changes, with Robert W. Boynton, who has been head of the senior high school, becoming principal for planning and development; Eric W. Johnson, who has been in charge of the school's development campaign, moving into the role of English teacher in the fall of 1969 after a year's leave of absence overseas; and John B. Emerson, principal of the junior high school, succeeding Robert Boynton as senior high school principal. All are members of Germantown (Coulter Street) Meeting.

"Visitation Day" is an innovation with which Haddonfield (N.J.) Meeting is now experimenting. The idea is that on specified days a number of pairs of visitors will call on as many resident members of the Meeting as possible. "So if you are not a visitor," the Meeting's newsletter explains, "prepare to be visited!"

A file of vital information in case of serious illness, death, or some other emergency is kept by Baltimore Meeting (Stony Run), according to a recent newsletter. Members fill out a form with instructions authorizing the Meeting to act in the absence of their families or intimate friends.

The two new Quaker retirement communities that opened almost simultaneously last fall—Friends House at Sandy Spring (Md.) and Foulkeways at Gwynedd (Pa.)—are now both very close to being occupied to capacity. In each of them the residents have apartments with their own kitchenettes but are expected to eat at least some of their meals in a central dining room. The principal differences are that Friends House, unlike Foulkeways, requires no capital investment, and that Foulkeways provides complete medical care, while Friends House does not.

A new Boston-area program on Urban Planning and Action has been developed by the New England Regional Office of the American Friends Service Committee. A number of industrial engineers who signed up originally for AFSC seminars and luncheon forums on the social and moral implications of the new technology have now turned to personal involvement as volunteers in tackling "real cases" in urban development. They are working with another AFSC-affiliated group of experts in law, architecture, social sciences, and urban planning. As part of its program, the AFSC provides direct financial assistance to Urban Planning Aid, a nonprofit corporation formed in 1966 by these professionals to help low-income community organizations improve their neighborhoods.

For better accessibility this year, Young Friends of North America are planning four regional meetings: Western (Kansas, Iowa, Missouri, Nebraska); Midwestern (Indiana, Ohio); Southeastern (Tennessee, North Carolina, South Carolina, Florida, Georgia); and Northern (Michigan, Illinois, Canada). For information, write Marian Baker, 1416 Hill Street, Ann Arbor, Michigan 48104.

Six-year-olds as weather observers and five-year-olds as authorities on banking methods? These may be among the results of some of the current projects at Sidwell Friends School in Washington, where kindergarten youngsters are visiting banks to find out how money is handled, while their elders in the first grade make a daily practice of checking newspaper and radio weather forecasts and of noting their own recordings of 8 A.M. thermometer readings to be tabulated and posted in the classroom.

The Norwegian Society of Friends—at present the oldest Yearly Meeting on the continent of Europe—is celebrating this year its 150th anniversary. On June 28-29 a special Yearly Meeting is being held at Stavanger; this is to be followed by a pilgrimage to places of Quaker interest, ending on July 2 with a meeting in the old Quaker meeting house at Stakland. According to the April Friends' Quarterly (published in London), "Norwegian Friends hope that Friends from other countries will join with them on this occasion, which is planned not only as a time to commemorate the past, but also as a time of preparation for the future."

At least two courses in black-white relations are being sponsored by Philadelphia-area Friends Meetings in cooperation with other religious groups. Haddonfield (N. J.) Meeting is a participant in a six-seminar course coordinated by the Black Peoples' Unity Movement of Camden, and Abington Meeting (Jenkintown, Pa.) is one of the local sponsors of a five-evening course on "Black-White Confrontation." In each case the class provides a forum in which white suburbanites can better understand some of the forces motivating the black community.

Camp Onas and Cape May, ordinarily not thought of together, may this summer have a particular relevance to each other. The Friends Camp Association of Bucks Quarterly Meeting suggests that Camp Onas, near Ottsville, Pennsylvania, with its program of activities under Quaker leadership, might be a good place for 8-to-12-year-old Friends whose parents are attending the Conference at Cape May, June 21-28. Although the first two-week period at Onas does not open until June 23, delegates to the conference may be able to make special arrangements with camp directors Gerald and Shirley Smith, Box 194, Buckingham, Pa. 18912.

During the 1967 season, eighty-three young Friends representing thirty-three Meetings were among those in attendance at Camp Onas.

"The Humanist Friends Fellowship" is the subject of a brochure just published by Dr. Lowell H. Coate of San Diego, California, an attender at La Jolla (Calif.) Meeting, who speaks of himself as "a birthright Quaker" and of religious humanism as a "scientific religion for a scientific age." He calls the Fellowship "a religious, educational, and cultural organization" and quotes in full the familiar-to-most-Friends statement "To the Scientifically Minded" that was published many years ago by Jesse H. Holmes, Roscoe Pound, Paul H. Douglas, J. Russell Smith, and Albert T. Mills.

Physicist E. U. Condon, in a recent review of Michael Zweig's The Idea of a World University, welcomes Friends World Institute's small beginning toward an international cultural institution and calls for the donation by the U.S. Government of some of its obsolete military bases for FWI centers. "The fact of the Friends World Institute getting started by using abandoned Air Force barracks," he writes, "gives a modern touch to the biblical admonition to beat your swords into plowshares."

An "understatement" about Monterey Peninsula Meeting in Seaside, California, is reported with enthusiasm by one of the authors of the Journal's March 15th article on this group of Friends. In a concluding paragraph it was pointed out that "Some new persons, including six children, have already begun to attend." Now, writes Elizabeth Fawcett: "Teenagers, plus or minus, down to toddlers, are swarming all over the place every Sunday. Our average attendance has trebled, including grown-ups and young marrieds."

#### Summer Plans at Powell House

Friends everywhere are invited to participate in three summer events at Powell House, conference center of New York Yearly Meeting at Old Chatham, New York.

"The Universal and Christian Dimensions of Quakerism" (July 18-21), a dialogue-conference sponsored by the Quaker Theological Discussion Group, will face the differences between those who view Quakerism as strictly Christian in its orientation and those who believe that it should become a universal or inclusive movement. Sharing their thinking will be seven Friends: Hugh Barbour of Earlham College; Edwin Burtt of Cornell University; Scott Crom of Beloit College; Calvin Keene of St. Lawrence University; George Nicklin, psychiatrist; Paul Pfuetze of Vassar College; and Chard Powers Smith, author.

Assistance to Meeting workers in deepening and strengthening the lives of their Meetings is at the heart of two weeklong workshops in August. The first of these, "Counseling Practice for Meeting Workers" (August 11-18), will seek to increase an individual's skill in working with persons who are in difficulty. Resource leader will be Keith C. Wright, director of the department of pastoral counseling of the National Council of Churches.

Leadership of the second workshop, "Contemporary Resources for Enriching Meeting Life" (August 18-25), will be shared by George Corwin and David Castle, both experts in the behavioral sciences. George Corwin, national program director emeritus of the Y.M.C.A., was recently acting secretary of Friends General Conference; David Castle, who serves on the faculty of William Penn College in Iowa, has brought a spirit of innovation to Meeting life.

Registration forms and further information may be obtained from the director of Powell House, Old Chatham, N.Y.

#### Palo Alto Friends Nursery School

In Palo Alto, California, some fourteen years ago, a group of parents within the Friends Meeting organized a nursery school. Originally it was patronized almost entirely by Friends' children and their friends in the neighborhood, but now, with an enrollment of sixty-six, its student body represents many backgrounds in addition to Quaker ones, although it still holds its five-day-a-week sessions in the meeting house (rent-free) and continues to be under the care of the Meeting. However, the Meeting representatives' decisions are subject to the approval of the Participating Parents Group, a body made up of ten or fifteen parents who actually work with the children one or two days a week.

The school's full-time staff consists of a director and an assistant director, Grace McAllester (a member of Palo Alto Meeting), who happens to be a Negro, as are a third of the pupils—one of whom may be seen in the JOURNAL's cover photograph with a fellow student and two small playmates.

Grace McAllester reports that the Friends Nursery School is the only fully integrated institution of its sort in Palo Alto and vicinity. It charges tuition (well below that of other nursery schools in the area), but most of its minority-group pupils receive scholarship aid.

#### 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.

#### Noncollaboration and Moral Consistency

An Illinois Friend wrote [Journal of March 1, page 116] "I do not agree that going to prison for noncollaboration is part of a peace movement." He went on to say we can be more effective working for peace out of prison than in prison. I did not return my cards and refuse my deferment in order to go to prison; I returned them because I believe it is wrong to be a card-carrying member of an organization (Selective Service) which exists to force people to kill others. Accepting a privileged status because I am a Quaker pacifist or cooperating with conscription for the purpose of being effective does not make membership in Selective Service morally right any more than membership in the KKK is right because the member does not go night riding. How effective could I be working for peace in violation of my conscience? Isn't moral consistency more important than tactics in building a peaceful world? Pittsburgh, Pa. DAVID R. MORRISON

#### Priorities and "The Freedom Budget"

I was very much moved by Marjorie Paschkis' "The Freedom Budget . . . A Remedy for Heartsickness" (Journal, March 1).

My hope is that we will not let our failure to solve the hardcore problem of war, particularly our deep shame over Vietnam, keep us from finding other funds and energy to see that a remedy be found for heartsickness, that hope be deferred no longer.

In every community, money is being spent in the millions for harmless but inappropriate things. In La Jolla, for instance, we are involved in raising \$4.6 million for a new repertory theater. Last year we spent a comparable amount on a stadium. Billions are being spent to explore the moon, millions on new highways and a jet that will take us from New York to London in one and a half hours, and so forth—things that we can put off until everyone in our country has an adequate home, food, medical care, and an opportunity to catch up in education and job training.

Man's inventiveness is enormous. What we need is a change of will, of priorities.

LaJolla, Calif.

OLIVIA W. DAVIS

#### Two Reminders About the United Nations

Would it be possible again to mention two important points? Friends wishing to contribute to the United Nations should make out checks to something specific like UNESCO's Literacy Program, FAO's Freedom from Hunger Campaign, etc., rather than making checks payable to "United Nations," in which case the money contributed simply reduces the United States' quota.

This is the International Year for Human Rights. At Philadelphia Yearly Meeting I found that Friends don't know the difference between the UN Human Rights Conventions and civil rights and race relations!

Lansdowne, Pa.

GERDA HARGRAVE

#### Career Education for the "Whole Person"

We have been told that large industries often produce quality films on technology or machinery as related to their firms, and that these films are made available to the public. The Religious Education Committee of Friends General Conference plans to compile information on such films and make it available to Meetings. Helping children and others to see their place and role in the natural and technological world is a part of our larger religious education objective. The fundamental purpose of religious education for Friends is to nurture the response of the whole person to God's spirit in all of life.

Would Friends who work for likely companies please inquire about their films of this kind, and send brochures or other description to Margaret C. Smith, 65 Castle Heights Avenue, Tarrytown, N. Y. 10591?

Beloit, Wis.

NANCY CROM

#### **Bumper Stickers for Peace**

Now that peace talks are apparently in the offing, it is up to all of us to push, as never before, for negotiations and/or liquidation of the war. "Support Our Boys—Bring Them Home" is a bumper-sticker slogan which, we have found, brings least offense to marginal citizens. It is the kind of appeal which can help to close out the war.

Prompt, prepaid shipping of these bumper stickers is assured. Prices are \$6.50 for 25; \$20 for 100.

Ypsilanti, Mich.

J. THEODORE HEFLEY

#### Strange Bedfellows

I was among the Wilmington Quakers who demonstrated at the Pentagon last October. As I came away from the spectacle, my strongest impression was a great sadness that the peaceful testimony of so many people had been defaced by a few extremists. Since that time I have often mused about what strange bedfellows we pacifists make—how we, as Quakers, share our berth with flower people, folk-rock, Ginsberg, disciples of Che, paranoid teeny-boppers, and a heavenly host of professional cultists. In the face of all this it is incredibly difficult to keep our own ideals clear.

Wilmington, Del.

CIN BOURGEAULT

#### Floating Monument to Combat Pollution

Since the summer of 1966, when Pete Seeger outlined at his Powell House concert his tentative plans for a Hudson River sloop project, a lot has been accomplished. A copy of a nineteenth-century sloop is to be built with the aid of people along the Hudson, and money is being raised by donations and by concerts given up and down the river by Seeger and other well-known musicians.

The sloop, when finished and sailed, will be a monument to the glory of a river once pure enough to be used for drinking water, but now sadly polluted. It is hoped that the sloop, as a traveling museum, will help to bring home this fact and will encourage action to cleanse the river.

I urge Friends to attend one of these concerts if they can. Information about this project may be obtained from Hudson River Sloop Restoration, Box 265, Cold Spring, New York.

Eagle Bridge, N.Y.

J. GEOFFREY JONES

#### "The Place of Laughter"

I read with interest the article in the March 15th JOURNAL entitled "Work Camp at Hlekweni," and it occurs to me that American Friends may wish to know more about Hlekweni itself, established only last year as a significant undertaking by Rhodesian Friends.

Hlekweni ("the place of laughter") is an 1800-acre farm ten miles from Bulawayo where short courses in agricultural skills and homecraft are offered to African men, women, and children. It is also a conference center. Further buildings are needed, and it is hoped much of the construction will be done by work campers. Hlekweni is managed by a committee set up by Central Africa General Meeting of Friends; its directors are Roy and Irene Henson, Friends of British background who have lived many years in Rhodesia and are members of Bulawayo Meeting. There is a good team of European and African workers ready to move ahead if sufficient funds can be found.

Friends Service Council (London) undertook several years ago to provide £120,000 capital needed to purchase the farm and to assist for five years with running expenses. Some of the money was transmitted, but since November 1965. British currency restrictions have prevented transfer of funds except the salary for the directors. Minimum operating costs for 1968, not including the directors' salary, are estimated at \$6,240. To acquire cattle and machinery and develop the farm as a training unit will require about \$7,000, and a further \$3,600 is badly needed to create a reliable water supply. Thus, a minimum of about \$17,000 must be found during 1968 to carry forward this greatly needed Friends' project, which is supported by Quakers and others, both black and white, who feel that it is a positive, hopeful project in a deteriorating situation fraught with serious lack of communication between racial groups.

The American Section of Friends World Committee, 152-A North 15th Street, Philadelphia 19102, has been following this project through its International Quaker Aid Program, and, to the extent that funds are made available by American Friends, it hopes to meet a portion of Hlekweni's needs.

Philadelphia

BAINBRIDGE C. DAVIS

#### "Is Everything Clear Now?"

As to your question on the name-changes of Fifteenth Street Meeting in New York [see February 15th "Friends and Their Friends"] the answer is that at times the obvious becomes ridiculous. For many years, 'way back, we had in New York two separate Meetings, the Orthodox on Twentieth Street and the Hicksite on Fifteenth Street, and they were not on speaking terms. Somehow they married and became one.

Friends from the West visiting New York still come straight to Twentieth Street and find a sign saying "Christian Science Church." At a loss, they may find a good neighbor who will direct them to Fifteenth Street, as the Rutherford Place entrance is little known. Come First Day, people find the door on Fifteenth Street open and look in. During the week, finding the doors on Fifteenth Street locked and no one around, one turns the corner and finds the Rutherford Place address a busy place.

Bronx, New York

DAVID BERKINGOFF

#### Testing Point in South Africa

Catching up on my reading, I came across Howard E. Kershner's letter on South Africa and Rhodesia in the January 15th Journal.

Statistics are revealing. Annual per capita salaries for mining were, in 1965: Africans, 152 Rand; coloreds and Asians, 458 Rand; whites, 2562 Rand. Comparable salaries in manufacturing were: R.422, R.660, and R.2058.

Expenditures per African pupil in the schools fell from R.17 in 1953 to R.12 in 1960. The cost of education per head of population is: Africans, R.1.88; coloreds, R.13.57; whites, R.32.83. For what Howard Kershner calls "nearly free education," African parents pay an average of from R.1.42 per year in the lower primary school to R.33.50 in senior secondary classes. Education for whites is free and compulsory until the age of sixteen.

(Figures are from the 1966 Statistical Yearbook of South Africa or from the South African Institute of Race Relations.)

Howard Kershner adds that over half of those present when he attended Salisbury Meeting were in sympathy with his views. As a black Friend I find this terrifying, as a Christian saddening, for South Africa and Rhodesia may be the testing point of the relevance of the Christian message to those of us who are not white. The attitudes of Southern African Friends may well be the hinge on which a multiracial Society of Friends—or none—may hang!

Paris Marion Glean

EDITOR'S NOTE: Marion Glean, whose photograph appeared on the cover of the March 15th JOURNAL, is on the staff of UNESCO's department of social sciences.

#### "As Long as Thou Canst"

Now that April 15 is past, most of us have again made our contribution to this nation's war machine. Although most of us do not believe in killing our fellow men, we are paying other men to do the dirty work. As we begin our new tax year, perhaps we should ask ourselves, "Can we in good conscience pay for the deaths of thousands of human beings and for a policy which may well be leading us toward World War III?"

If thousands of us refused to pay the 69.2 percent of our income taxes which go for war, the government would become aware of the depth of our concern. Pending next April 15, we can begin by refusing to pay our telephone tax, which is specifically a war tax.

Perhaps George Fox would says to us, "Pay the military portion of thy tax as long as thou canst."

Washington, D. C.

DAVID HARTSOUGH

#### Too Soft a Sell for the "Journal"?

Do Friends want the JOURNAL or don't they? Give us the budget necessary for survival. Give us the salaries personnel must have. If possible, get comparative figures for other faiths, some of which simply twist arms to get necessary moneys.

I love the soft sell of the Friends, but it's easy to take advantage of it. I know people of one faith who were simply told what they should contribute—and it was no small sum.

Cottondale, Ala.

I. WILLIS RUSSELL

#### "On Hunting and Being Hunted"

There may very well be a sound case for supporting hunting on grounds of wildlife population control [see letters in February 1st JOURNAL]; not having studied ecology I don't know, although I do know that the argument for foxhunting, as practiced in the traditional fashion-that it is the only satisfactory method for the control of this agricultural predator-has been proven false: where and when necessary, organized and unglamorous fox "shoots" have been far more effective and humane.

Having lived for many years in North America, I am well aware of the extent generally of the pursuit of wildlife, but I do not recall any exception being taken to fishing as a sport or "recreation" (surely this is an illogical euphemism when we use life thus). I never have been able to avoid feeling very uncomfortable when hearing of, or seeing, fish fighting for their lives with barbed hooks fastened in their mouths. As with any form of life, if we need it for food then we should minimize suffering in obtaining it, but it seems wholly wrong to use lesser beings for our own fun.

Perhaps some Friend would explain the special case of fishing, as I suspect there may be one.

Eynsford, Kent, England

M. DAVID HYNARD

#### What About "the Most Widely Used Drug"?

Carl Wise in his guest editorial "Before We Go to Pot" [February 15th Journal] neglected any reference to the most widely used drug in the United States: caffeine. The use of it might be rationalized in that it does not impair one's usefulness, but spiritually a dependence on even so mild a drug is not good. I have been "hooked" since our mother, who never had touched spirits of any sort, doctored our milk with coffee when I was a small child. Some years ago I discovered I was allergic to coffee, and each spring I kick the habit before hayfever season, but by fall I am hooked again. When I go through withdrawal symtoms of headache, depression, and lassitude I have great sympathy with other dope fiends. I feel adults should not encourage their children to drink drugs that develop a bodily dependency.

Montezuma, N.M.

GERTRUDE SCHOOLEY

#### In Praise of "The Catholic World"

In John B. Sheerin's recent Catholic World editorial "Silent Church and the Endless War," he pounces on the churches for their silence, saying: "Churchmen should speak out not only as individuals, but as official church bodies, having informed their consciences on technical as well as broad details of all facets of the issues they discuss." He concludes his editorial with this: "While Catholics and classical Protestants debate the protocol of official pronouncements, the Quakers put their concern into action. They send to North Vietnam medical supplies intended for noncombatants, which we more legalistic Christians condemn as a violation of the "Trading with the Enemy Act.' "

The Catholic World should be read. The articles, poetry, and book-review section are excellent. The books reviewed are ones that many Friends would feel are significant.

ROBERT STEELE

#### "A Return to Basics"

I have read a number of articles lately about the Indian guru Maharishi Mahesh Yogi, and the spreading interest in his method of meditation. I was particularly interested to note that it is not uncommon for a number of people to meditate together in groups. My immediate thought, of course, was that this could possibly be compared to the Friends' form of worship. It is also interesting (and gratifying) to note the great "joy of life" Maharishi exudes and preaches, and his urgings to "enjoy what you are." In a world that threatens every day to "blow its mind," if not worse, such a return to basics that Maharishi represents is more than refreshing. It is essential.

Bethlehem, Pa.

JOSEPH P. ECKHARDT

#### 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

15, 22, and 29-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.

17-H.M.S. Pinafore, at George School, Bucks County, Pa., pre-

sented by the Music Department, 7:30 P.M.

17-18-Open sessions of Executive Committee, Friends World Committee (American Section) at Gwynedd (Pa.) Meeting, Route 202 and Sunneytown Pike. Friday, 8 p.m., Roger Wilson: Quaker Service in Today's World"; Margery Wilson: "Ecumenical Activities of Friends in Britain". Saturday, 8 p. m. David H. Scull: "New Quaker Concepts in Economic Partnership," and Douglas V. Steere: "Looking Ahead with the Friends World Committee." See news notes p. 251) 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-Southern Half-Yearly Meeting at Third Haven Meeting, Camden, Del. Meeting for worship, 11 A.M. At 12, skits by children and talk by Robert Miller, Australian lawyer and member of U. N. Human Rights Commission, Lunch served by host Meeting.

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.

20 and 27-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.

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 confer-

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.

#### JUNE

1—Nottingham and Baltimore Quarterly Meetings (Friends United Meeting) at Deer Creek Meeting House, Darlington, Md. Meeting for worship, 10:00 A.M.; Ministry and Counsel, 10:45. Lunch at 12, served by host Meeting. Meeting for business at 1:30 P.M., followed by conference session.

9—Baltimore (General Conference) Quarterly Meeting at Gunpowder Meeting House, Sparks, Md. Ministry and Counsel, 9:45 A.M. Meeting for worship, 11. Bring box lunch; beverage and dessert provided. Meeting for business and conference session in the afternoon.

9—Semiannual meeting for worship at Plumstead Meeting, Doylestown-Point Pleasant Rd., Bucks County, Pa., 3 P.M., under care of Buckingham Friends Meeting Committee.

16—Centre Quarterly Meeting at Dunnings Creek Meeting House, Fishertown, Pa. Ministry and Counsel, 10:00 a.m. Meeting for worship, 11. Lunch served by host Meeting. Meeting for business in afternoon.

16—Shrewsbury Lecture, "The Religious Basis of Pacifism," 2 P.M., at Shrewsbury (N. J.) Meeting, Highway 35 and Sycamore Ave. (Parkway Exit 109). Speaker: Vail Palmer of the faculty of Kentucky Wesleyan College, a 1950 nonregistrant conscientious objector. Box lunch at 12:30; dessert and beverage provided.

#### Announcements

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

#### BIRTHS

FOSTER—On April 3, at Amherst, Mass., a son, Joshua George Foster, to John H. and Georgana M. Foster, members of Mt. Toby Meeting, North Amherst. The paternal grandparents, Henry Cope and Thyra J. Meyers Foster, are members of Providence (R. I.) Meeting.

VAUGHEN—On April 16, on Okinawa, a son, Christopher Scott Vaughen, to Daniel R. and Susan Phillips Vaughen. The father is a

member of Woodstown (N. J.) Meeting; the mother, the maternal grandparents, Ellwood and Emily Phillips, and the maternal greatgrandmother, Ethel K. B. Hallowell, are all members of Gwynedd (Pa.) Meeting.

#### DEATHS

CALLENDER—On April 9, Wesley P. Callender, Jr., of Tuckahoe, N. Y., aged 44, husband of Maybelle (Carmichael) Callender. A member of Scarsdale (N. Y.) Meeting, and formerly a teacher at Friends Academy on Long Island, he was the author of "Who Speaks for Morality?" in the Friends Journal of August 1, 1967. Surviving, in addition to his wife, are his father and three sons: Wesley 3rd, Kenneth, and Roy.

CLEMENT—On March 26, in Wilmington, Del., THOMAS CLEMENT, aged 83, a member of Kennett Meeting, Kennett Square, Pa. Surviving are his wife, Mabel Galbreath Clement; a son, Thomas M. of Richland, Wash.; two daughters, Mrs. William F. Lee of Swarthmore and Mrs. Charles R. Kirk of Leesport; nine grandchildren, and five great-grandchildren.

CORBIN—On April 16, Nellie Sawyer Corbin, aged 79, wife of the late Ernest Corbin. She was a member of Providence Meeting, Media, Pa. Surviving are a daughter, Ruth (Mrs. Thomas) Kennedy of Wellesley Hills, Mass.; two grandchildren, Patricia Vare and Thomas Corbin Kennedy; two great-grandchildren; and a sister, Bessie Myer of Topeka, Kans.

ISZARD—On March 24, Grace G. Plotts Iszard of Glassboro, N. J., a member of the Monthly Meeting of Friends of Philadelphia. Surviving are a daughter, Margaret I. Messinger of Berkeley, Calif.; five grandchildren; and a sister and brother of Media, Pa.

TAYLOR—On April 22, at his home near Lincoln, Va., HENRY B. TAYLOR, aged 94, a member of Goose Creek United Friends Meeting, Lincoln. He is survived by his wife, Louise Pancoast Taylor, two daughters, Henrietta Vitarelli of Saipan and Mary Jane Peacock of Norristown, Pa.; a son, Thomas E. Taylor of Lincoln; twelve grand-children, and four great-grandchildren.

WISE—On April 25, Helen Blake Wise, aged 72, of Foulkeways, Gwynedd, Pa., wife of Carl F. Wise. Surviving in addition to her husband, is a brother, Earl H. Blake; and a sister-in-law, Katherine Smith Blake. She was a member of Reading (Pa.) Meeting.

#### 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)

#### Arizona

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

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m. meeting for worship and First-day School. 17th Street and Glendale Avenue. 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.

#### 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.

#### FRIENDS JOURNAL

#### 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.

#### 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.

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.

#### lowa

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.

#### 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). One meeting for worship each First-day, 10 a.m. June 16 through September 1. Tel. 876-883.

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 4-3867.

#### 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, Herhert 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.

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

#### Minnesota

MINNEAPOLIS — Meeting 11 a.m.; First-day School, 10 a.m., 44th Street and York 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 Firstday 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.

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship 10:45 a.m. (except first First-day.)

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

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

GREENWICH — Friends meeting in historic Greenwich, six miles from Bridgeton. Firstday School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

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.

MEDFORD — Main St. First-day School, 10 a.m. Union St. Adult Group, 10 a.m., meeting for worship, 10:45 a.m.

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., except summer, 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.

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

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

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

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

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

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. 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). Firstday 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 3-2243.

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

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

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 Firstday 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, French Broad YWCA, Sunday, 10 a.m. 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 MEET-ING (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.

LANSDOWNE—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, 658-3441. Overseer: William Cooper, 523-0391.

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

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.

OLD HAVERFORD MEETING — East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.
Central Philadelphia, 20 South 12th Street. 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 Elisworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

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

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

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

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

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

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.

#### 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 Carroli, 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, Alien D. Clark, Parkview 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.

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., Wes-ley Foundation Bidg., 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. Tele-phone MElrose 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.

#### INVESTMENT

INVEST INTEGRATED HOUSING. Prospectus tells all. Free copy. Write Morris Milgram, Dept. F, Mutual Real Estate Investment Trust, 30 East 42nd St., N.Y.C. 10017.

#### TRAVEL

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

#### AVAILABLE

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

#### WANTED

RESIDENT MANAGER FOR SMALL BOARD-ING HOME. Light duties suitable for retired person. For interview telephone 609-737-3566.

TWO OR THREE PASSENGERS to share costs of gas and oil to California. Leaving on or about June 12. Plan to spend one day in Bad Lands Park and one in Yellowstone. Write to Box T-433, Friends Journal.

FREE BOARD AND ROOM IN LOVELY MAIN LINE HOME near Philadelphia for evening and week-end companion in exchange for moderate household responsibilities. Call 609-235-4738, evenings after 7.

STUDIOUS MAN OR WOMAN, GIRL OR BOY, to spend summer with elderly lady in quiet spot, South Conway, N.H. Drive gear-shift car, room, board, and pay. Two days off weekly. Swimming and tennis available. Write H.S.P., Apt. D 1, 3111 North Charles Street, Baltimore, Maryland 21218.

YOUNG COUPLE WITH FOUR CHILDREN NEEDS HIGH SCHOOL OR COLLEGE STUDENT to tutor boys ages 8 and 10 in reading and assist in care of their younger brother and sister during summer months. Room, board, and pocket money furnished. Write Marcia Dandy, 9 Gale Circle, Camp Hill, Pa. 17011.

SECRETARY: TYPING, SHORTHAND, Camp Choconut (see ad this issue). Live in, July and August. Younger children may be accommodated—tuition exchange for campers. A working vacation in the mountains of rural Pennsylvania. Box 33F, Gladwyne, Pa. 19035. Telephone (215) MI 9-3548.

PENDLE HILL NEEDS ASSISTANT HEAD RESIDENT to engage in all phases of house-keeping work. Salary, room and board, other benefits, plus opportunity to participate in Pendle Hill program. Write: L. W. Lewis, Pendle Hill, Wallingford, Pa. 19086.

CHALLENGING OPPORTUNITY TO ENJOY YOUR RETIREMENT. Berkshire Adult Re-habilitation Community seeks men, women, and/or couple with nursing, farming, main-tenance skills, etc. Write Rev. H. E. Price, Box 479, Great Barrington, Mass.

EMPLOYMENT OPPORTUNITY: Directorship of New England Friends Home. Information about this charming home (approximately twelve residents) can be obtained by writing to Katherine Haviland, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Visitors are welcome.

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.

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