May 15, 1969

FRIENDS JOURNAL
Quaker Thought and Life Today
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From a Facing Bench

THE PHOTOGRAPH ON THE COVER, by Theodore Hetzel, is of the Sunday meeting for worship at The Backbench, in Philadelphia. The history and future plans of this unusual Friendly outreach is on page 314.

The contributors to this issue:

ELEANOR E. GAMER and her husband are members of Mountain View Monthly Meeting, in Denver. She writes that she was reared as a Buddhist, had a ten year affaire du coeur with Christianity and then "came to Quakerism as the only religious organization inclusive enough to take me as I was—a real hybrid."

After completing high school by correspondence, Eleanor Gamer entered Colorado College, where her husband is professor of music, and received a B.A. degree, with honors, at the age of forty-seven. She is a free-lance writer, although basically, she says, she is a housewife.

MOSES BAILEY is a member of Hartford Monthly Meeting and was for many years Nettleton Professor of Old Testament in Hartford Theological Seminary.

JOSEPH D. LEUTY lives with his wife, two sons, and a daughter in Whittier, California. He is a graduate of University of California at Los Angeles.

HOWARD H. BRINTON, Quaker scholar and writer, points out that his speech at the Japanese World Pacifist Conference in 1954 dealt with a subject of perennial importance. The event received very little attention at the time from peace organizations or from Quakers in America. Today the thoughts he expressed in Tokyo some fifteen years ago are of particular interest to Friends Journal readers as a follow-up of Dorothy Hutchinson’s article on "Friends, World Religions, and Peace" (March 1).

FLOYD SCHMOE, a member of University Monthly Meeting, Seattle, is a biologist and writer, has taught in the University of Washington and the University of Hawaii, and has lectured at Pendle Hill. His two most recent books are A Year in Paradise and For Love of Some Islands.

NOW AND THEN is the nom de plume of Henry J. Cadbury, honorary chairman of American Friends Service Committee and emeritus professor of divinity in Harvard University. He is a member of Central Philadelphia Monthly Meeting and the author of many books and articles.

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Today and Tomorrow

Law and Morality

JAMES NISS, of the Peace and Social Action Program of New York Yearly Meeting, sent us this excerpt from the opinion of Judge Charles Wyzanski, Jr., in a case that involved conscientious objection:

“When the state through its laws seeks to override reasonable moral commitments, it makes a dangerously uncharacteristic choice. The law grows from the deposits of morality. Law and morality are, in turn, debtors and creditors of each other. The law cannot be adequately enforced by the courts alone, or by courts supported merely by the police and the military. The true secret of legal might lies in the habits of conscientious men disciplining themselves to obey the law respect without the necessity of judicial and administrative orders. When the law treats a reasonable, conscientious act as a crime it subverts its own power. It invites civil disobedience. It impairs the very habits which nourish and preserve the law.”

Is not failure to enjoy other people’s happiness a very real source of hatred and unrest? There is envy, because you feel the success of other people’s work or the handsomeness of their children or the peace of their home—even if the helpful spirit by which they try to make you happy. . . . If we can share other people’s joys and happiness, we find an important link uniting us with them. If we cannot, we will be separated from them—even if we do mighty works to help them in their need.

—EMIL FUHS

A Plea to God

THE YOUNG FRIEND whose unsigned letter we printed some weeks ago has written again to take us to task for an editorial change in it.

The last part of the letter as we printed it read:

“I am too afraid to ask God what He’s thinking and too afraid to tell Him what I’m thinking. I really don’t want to talk to Him when I stop pretending. . . . I don’t know what it might lead to! I don’t mind pretending God loves the world, but leave me alone!”

It was the last line that caused trouble. We took out two words, “my God!” between “world” and “but,” and in a reply we suggested that love and understanding are needed.

This is the second letter:

“Two words—not “love,” not “understanding”— my God!

“The last line should read:

“I don’t mind pretending God loves the world, but, my God! leave me alone!”

“The plea is to God. The confrontation devoutly avoided is a confrontation with God. He might take over my life—change me. He might become the kind of “obsession” that leads to Calvary—or Memphis.

“Don’t worry. God knows my name.—Anonymous”

Brevis esse laboro

IN THEIR CHERISHED but out-of-print book, Friendly Anecdotes, Irvin C. Poley and Ruth Verlenden Poley tell a story that is worth retelling as the season of Yearly Meetings approaches.

Henry T. Hodgkin, on furlough from his missionary duties in China, attended London Yearly Meeting in 1929 and spoke at length, to the pleasure of his listeners but the discomfiture of the time-conscious clerk, Harold J. Morland. When Henry sat down, Harold stood up and said:

“It is a great pleasure to have Henry Hodgkin at home again and taking part in his Yearly Meeting. It is, I think, nine years since he was here last. There can be no impropriety in his speaking to us for a period of twenty minutes. If we divide twenty by nine or ten, does it not suggest a proper limit of time for regular attenders?”

Literature has three dimensions: . . . breadth, depth, and elevation. . . . The rarest dimension in our literature at present is elevation.

—VAN WYCK BROOKS

Tea Thinking

IT WAS ONCE laid upon me to explain Quakerism in half an hour to a gathering of churchwomen.

So as not to waste the time allotted, I had researched facts for my notes, particularly on the subject of the sacraments. I could quote Thomas Kelly: “It is the sense of the immediacy of men’s access to God which makes symbols seem unnecessary.”

Or I could put forward George Fox’s contention that when Jesus spoke of bread and wine as his body and blood, it meant no more than when he likened himself to a shepherd while everyone knew he was a carpenter.

We do not interpret literally. I could say that. Symbols are static—yes. Or—the whole of life has to become sacramental. I was prepared.

But when row on row of sincere, questioning, churchgoing faces were turned upon me, a new urge welled up, to be worthy of the close attention they were giving, which was a different thing from being faithful to my notes. An outward and visible sign—that’s what a sacrament is, of good will or understanding or spiritual grace. This was what we were getting at. I was on my feet there, learning. “A pot of tea, shared, can be a sacrament,” I offered.

The questioning faces relaxed. We were on common ground. A woman at the back got up and slid unobtrusively into a kitchen.

There is something ecumenical about a cup of tea.

LEILA WARD in The Friend
Signs of Truth

by Eleanor E. Gamer

AFTER TWENTY YEARS as a student and teacher of astronomy, geology, and biology, I realize how essentially simple-minded I once was to think that truth is obtainable as if it were some jewel, sought after and discoverable, to be pried from earth and held in the palm of one's hand.

Twenty years ago I read The Sea Around Us, by Rachel Carson. Her presentation of scientific fact made me acutely aware that until then my thinking had been based solely on the records of men. At that time my life was in chaos; my mind was a swirl of conflicting ideals and values. I had been following the development of men's thoughts as interpreted by only a relatively few individuals of a particular species, each of whom was totally dedicated to his own ideas of truth. For the first time it occurred to me that truth might better be extracted by a careful examination of the facts of the physical universe. Rachel Carson turned me into a scientist.

If the years since then have taught me nothing else, they have made it clear that truth is an absolute. It is incomprehensible to men's limited faculties except in part and in pieces.

Those years have also taught me much about men—that they have brains that are constantly evolving, constantly seeking out more bits and pieces in an attempt to understand the pattern of the puzzle. They also have a dangerous rigidity of mind, which makes them attempt to force reality into a self-conceived design. They like to be certain. They resent any implication that they are incapable of comprehending and controlling the enormity of the universe of which they are such a tiny part.

As a human being, one has to act. To act, one needs beliefs or standards. Unfortunately, the more certain a man is of his beliefs, the more exclusive and unmalleable his mind. He indulges in a pattern of thought that is based upon his own limiting judgment: If A is right, then B is wrong. One must be held to; the other rejected. This dualistic thinking is responsible for mistakes.

The real problem is that the interrelationship between any two elements or events in the universe is enormously complex and far-reaching. A water bug on the surface of a pond cannot comprehend the pattern of ripples that moves him here and there. He probably is not even aware of the snapping fish or the fallen leaf that has initiated this mysterious disturbance.

How, then, is it possible for men to formulate a set of standards on which they can act out their lives when they, too, are riding the crests and troughs of a universal sea that we know only in part?

The answer lies in an expansion of the mind to include rather than exclude.

Facts, for the most part, are merely the bases for multiple working hypotheses. Of course one has to select a particular set and proceed as if these hypotheses were true, but one must realize that they are valid only under given conditions, in a particular time and place, and in relation to the specific problem they have been selected to solve.

Seen in this way, all the bits and pieces—the partial and limited insights—always remain available, and, step-by-step, one can approach absolute truth.

For the intrepid, there is no real excuse for refusing to sail on uncharted oceans. We need only accept and utilize each phenomenon we observe as a potential indicator of our true position.

Probably, even in a lifetime, we will not be able to attain the goal of absolute truth, but if we can honestly say that we have not neglected to investigate and evaluate every sign, however small, the voyage will have been one of excitement and satisfaction.

Fog

A small white wafer, the pale sun
Has lost its gleam.

Bright eyes along the road emerge out of an opaque density.

Red tail lights glow and fade
As the gray gloom engulfs them once again.

But stronger now the wafer gradually grows
Expanding in circumference and in intensity
Until the curtain thins and lifts
And warmth and light prevail.

Is this slow wind that blows and clears the sky
The breath of Peace
That shall emancipate mankind?

KATHERINE HUNN KARSNER

Eden

Eden's garden was never closed,
The brilliant sword-edge never driven
Against the innocence of youth and maiden.
Nor was the apple anything but apple.
The serpent was only there, and was not evil.

For innocence is ever born in each new babe,
And love is innocence in each young heart
and blossoming body.

For love, not lust, is rightful grace
That, held in honor, begets tenderness.

Integrity defends it.

Love's fire, when tested, is compassion, enduring, innocent, divinely fashioned.

But if the sword of infidelity strikes,
Its blade will cut two hearts:
Soon sours the apple,
Snake's venom fills the veins; earth's heaven is lost.

M. L. R. O'HARA

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Style is More Than Clothes

by Moses Bailey

The word style, used in varied connections, tends to have rather trivial associations. Styles of clothing may be to bolster the wearer's unimportant ego; or to blend us into conformity, as uniforms do; or merely to sell new clothes before the old are outworn.

Style in speaking or writing is for clearness, for the interest of the reader, for the pleasure of eye and ear. The style of a vocabulary must be in the cultural setting of the speaker and the hearer, because otherwise the meaning is confused.

George Fox had his style of writing, in part personal, but always adjusted to the minds of those who read or heard his words. They understood.

Only as an academic exercise would anyone today try to imitate Fox's style of writing. His idiom is a little different from ours. Often it requires explanation. His vocabulary is more Biblical than ours. His hearers knew their Bible better than we, and they, like the ancient Hebrews, lived more closely to the soil than we. The words of village and farm we know, but they stir a faint nostalgia rather than the needed powerful urge.

Some of Fox's most important words, which have to do with religion, are obsolete; perhaps we use them only Sunday mornings at eleven o'clock and not at all in our practical conversation. Seventeenth-century idioms and mythology must be translated for us, or Fox will become for us a kindly but colorless figure of the past.

The fact is, the old mythology means nothing to most of us. Creation, salvation, the New Jerusalem are not part of our mental imagery.

Where did we come from? The profane answer is, God only knows. It is profane, because we are using the words God only to mean nobody. Nobody knows where we came from. Children, bemused by the question, read an old copy of Life Magazine when they seek an answer, but the bright children are not satisfied. They ask where all those nebulous gases came from, of which maybe the stars were formed. The honest teacher says she does not know, although she wonders, too.

As for the New Jerusalem, that is an ancient poetic expression. We say that Eternity is such a big word that none can define it. We say that we must be more concerned with the mending of the world that we know. Repeatedly some of us have been asked to make sure that those "unbelievable" chapters in the Fourth Gospel or the Revelation do not get read at a memorial service. The old mythology is gone. It was a style, but the styles have changed.

What, then, underlay Fox's style, the powerful message that changed lives? Has that gone, too?

Fox had a lively sense of perception and observation. He had vitality, which seems more the result of the integrity of his life than a mere fortune of good health. He wrote of his protracted identity crisis, when for a score or more years he felt his way into the Truth.

Call all this his style, if you like. It was Fox's way of asserting that man's true humanity is in becoming more than human—that this world, with its sin, sickness, and suffering, is meant to become another world. The man was indeed other-worldly. His style of saying it requires considerable translation for us. We, too, should become other-worldly, reaching beyond our present human limitations.

An old New England Friend, more than six feet tall and well proportioned, used to tell me that I could be tall, too, if only I would work at it. As a boy, he had felt sure that he was doomed to be a man of little stature. He practiced by putting weights on his feet and then chinning himself on a bar. No doubt it was good for his health, although it may be difficult to prove that no other factors entered into his fine stature.

That man's advice, however, like George Fox's style of writing about marvelous things, had significance.

The world we live in and we who live in it are not an adequate picture of truth. There is a world of truth, hope, love, which is now framed only in the scaffolding of our imagination. Into that world we must reach, or we live in vain.

There is no greater gift than the gift of listening to God, and... there is no greater spiritual power than that which comes when a whole congregation is fused and melted in silent waiting and soul-worship before the living God, when God's presence can be felt and His voice heard so distinctly that no audible words are needed.

Rufus M. Jones
Carousel

by Joseph D. Leuty

ROUND AND ROUND goes the carousel, carrying children on fascinating journeys. With flashing eyes and flying hair, they forget the world. Each urges his mount to go faster and faster as they bob up and down in time with the music. All travel at the same speed. They may envision places along the way to see, but they never want to stop.

Round and round go the white horse with the black mane; the tawny lion, tame in the hands of a little blonde girl; a camel, a little boy on its back. The merry-go-round puts on more speed, faster and faster. Little arms urge on their charges. The animals seem to come alive as they carry the children to never-never land.

Finally the carousel slows down. Then it stops. The children return for a few moments to the ever-ever land they started from. They want to go again, and we have money for another ticket. Once more, the carousel speeds up; our child waves to us and is lost to reality.

As we leave, our child looks back several times at the bright, exciting, gay source of pleasure and hears the fascinating music get fainter and fainter. My thoughts take firmer shape.

They emerge like this: Life is a carousel of one kind or another. Some people go round and round and never get anywhere, or so it seems. No one knows the destiny of the other man, and we never can judge him. Life should not be all work and no play and not all play and no work.

We need to stop occasionally to become as little children to listen to the music of the carousel. We should never be too old to take a ride again on one of those silly animals. Love alone is present when we ride the carousel.

When we hear the fast, exhilarating music, especially if we are discouraged and tired, the light of excitement will return to our eyes and send us back to the fantasy land we knew as a child, a land that never really dies.

I do not think the carousel was created just to be enjoyed in an amusement park. I believe God intended that all it represents be a part of our everyday life. I believe the spirit of it was intended to remain in our hearts.

Radio Silence

I must not send—e'en my thought through air.
I must not send—e'en the aching pleading of my prayer,
For even if no one else could ever find
These sensitive signals, antennae'd on your mind,
The secret message would record, uncoded,
The intricate defense plans, all the loaded
Magazines numbered, You would read them clear,
Surely as if I spoke for you to hear.  

SARA DEFORD

Branches of the Same Vine

by Howard H. Brinton

THE GREAT RELIGIONS of the world, when at their best, have taught not only that the results of war are always evil but also that war itself is an evil regardless of its results. Religion at its highest teaches that there is another way than war, strife, and contention, which will secure results of another and better kind.

Religion does not appeal to physical forces working upon man from without but to spiritual forces working from within. It teaches that these spiritual forces are, in the long run, the only ones which can produce the right results. Man is a spiritual being. He can be changed only by spiritual forces. The Supreme Being, whether we call this the Central Principle, the Supreme Reality, or the Creator, does not work in the world as one physical force among other forces, but as an invisible spiritual power which produces understanding, cooperation, and love. Real religion, therefore, releases in the world a power which always makes for peace.

I am not speaking of the primitive tribal religions, each of which is interested in only a small section of mankind. These tribal religions may produce peace within a small group, but they generally teach enmity to other groups. I am speaking of the great universal religions which seek the salvation of all mankind. These religions all began in Asia. Sometimes they have degenerated into tribal religions, but when they remain faithful to the teachings of their founders they maintain that humanity is one and that all life is based on and derived from a Supreme Life. This has been the message of Asia to the world.

We are all branches of the same vine, to use a figure from the Christian New Testament. We are all radii of the same circle, and however far we may be apart at the circumference we are all one at the center. This teaching of the unity of all life is expressed in many ways whether by saying that we are all expressions of one Universal Self, or of one Universal Buddha Nature or children of one Universal Father. This doctrine means that friendship, good will, and love is not just an idea but a real power which draws men together because it comes from the one life which we all share. Because of this, the Incarnation of the Supreme Being, whether in the Bhagavad Gita, the Lotus Scripture, or the New Testament, can say "as much as you did it for the least of these, you did it for me."

It is not difficult to find in the literature of the great universal religions many expressions of the belief that the methods of peace are always superior to the methods of
war, even though to human reason the methods of peace may not appear trustworthy. A few examples follow:

Buddhism:
"A truth finder laying aside cudgel and sword, lives a life of innocence and mercy, full of kindliness and compassion for everything that lives."
"Identifying himself with others, let him not kill nor cause any one to kill."
"Live, delighting in, and delighted by, non-injury."

Christianity:
"Blessed are the peacemakers, for they shall be called the children of God."
"Render to no man evil for evil."
"All they that take up the sword shall perish by the sword."
"Love your enemies."
"Wars and fightings come of your lusts."
"Always look upon all creatures as one's self. Abstain totally from inflicting any kind of injury."
"All acts that are done without injuring any creature become serviceable to the doer, both here and hereafter. Those acts that involve injury to others destroy faith, and faith being destroyed, involves the destroyer in ruin."

Islam:
"God will guide to paths of peace him who will follow after God's own good pleasure. He will bring them out of darkness to the light, and to the straight path will he guide them."

Shinto (a prayer to the Sun Goddess):
"Let the under heaven be free from alarms and all the country enjoy peace by thy help and protection."

Taoism:
"Arms however excellent are unblest instruments, detestable to all beings. Therefore who possesses the Tao does not abide them."

Confucianism:
"There are men who say 'I am skillful at marshaling troops, I am skillful at conducting battles. They are great criminals.'"

The basis of religious pacifism is belief in the brotherhood of man and the unity of life. But there is another basis of pacifism derived from this one.

The chief cause of war is fear. When men are inspired by fear they do not act reasonably. Because of fear of each other we have great armaments which cause more fear. Fear increases as armaments increase until war results.

All the great religions have taught men how to remove fear by relying on a divine source of inward strength and by not depending too much on outward possessions for happiness. Since the fear of losing possessions and even life is a great cause of war, the removal of this fear by dependence on that which is eternal will always be a power that makes for peace.

Some will say we must choose between war and submission to tyranny. Religion replies that there is a third way. This third way is to possess a heavenly treasure that no earthly power can take away. A tyrant may imprison or kill the body, but the soul will be free. History shows that this third way is often the most successful way to secure freedom from tyranny because the tyrant is also a child of god; or, to put it another way, the tyrant also has within him the Buddha nature and so can be reached and changed by those who are willing to suffer for their faith.

Arnold Toynbee says: "Militarism has been by far the commonest cause of the breakdown of civilizations." He shows also that civilizations are at their best when religion is strong. We know that even in the animal world those animals with strong defenses and means of attack such as thick insensitive hides, long horns, and great claws have less power of survival than the more sensitive animals who can cooperate. He who destroys his environment destroys himself. As Lao Tsu said long ago: "The tender and yielding conquer the rigid and strong." Or as Jesus said: "The meek shall inherit the earth."

The great religions of the world recognize no national boundaries. They are equally interested in men of all nations, all classes, all races. They recognize no division of the world into East and West, capitalist and communist, white-skinned or darker-skinned. They seek the salvation of all men everywhere. They teach the brotherhood of man, the removal of fear, and the power of love and good will as ultimately stronger than physical force. If all the religions of the world could unite in the work of peace they could accomplish incalculable results.
The Shape of the World Today

by Floyd Schmoe

There are, no doubt, more immediate things that one should be concerned about, but for a long time now, and especially since the flight of Apollo 8, I have been worrying about the shape of this world of ours. It is not that we discover it to be not quite round—I have been suspicious of that for a long time. What worries me is that it is marred.

We Quakers are not overly concerned with the word "immaculate" in its theological context—the ways of nature are miraculous enough, and we do not require unnatural miracles—but in its literal sense of meaning pure and unblemished it has meaning to us, for it becomes more and more evident that our little planet earth is the only one that is dirty—maculate in an immaculate universe.

How can it be, and why should it be, that this, to us the best of all earths, is apparently the only one of uncounted millions that wears a dirty face?

Why should the white of snow and of clouds, the blue of lakes and streams, and the myriad greens, browns, and yellows of land be contaminated?

Earth is the only known planet that has developed human life, yet we, though our responsibility increases with our increasing understanding and influence, cannot be held wholly responsible for all the problems of earth. There were destructive forces at work in the world long before man came into being, and even then, because of his ignorance, man was not entirely to blame. Primitive man, no more than the predatory animals of today, did not realize the consequences of his sins.

I cite one example of "sin" for which I do not hold man responsible. Death I do not consider an evil. Death is as basic as life, and under the system within which life operates it is a part of life. But the ways of death are, I am convinced, oftentimes evil.

Killing—the deliberate taking of life—is an extreme form of violence, and violence has no place in a creative process. But man, as I have indicated, is not the first killer on earth. Our ancestors were well taught by their own prehuman ancestors, and there were seeds of disease and death long before that.

The sin, however, is that man, who has now acquired enough knowledge and understanding to know better, perpetuates the crime. In fact, he enlarges it. The result is that the human animal is the greatest predator the earth has ever known—the only one that plans and organizes slaughter, and the only species that engages in the wholesale destruction of his own kind.

We no longer can plead innocence because of ignorance. Four thousand years ago, Moses and the prophets taught us to treat our fellow man with honesty and justice. Two thousand years later Jesus taught us to live together in love and compassion. And, more recently, Francis of Assisi, John Muir, Rachel Carson, and many others have taught us the folly of trading the singing of birds for the contamination of insecticides, and the green of forests and meadows for eroded gullies and barren land. No, man no longer can plead innocence.

The evolutionary process (which I consider the hand of God working His will on earth) seems, on the whole, to be a good process, though, from the human point of view, a ponderously slow one. Man is not a patient animal.

Although evolution may be perfect in concept, it apparently has weaknesses of execution, for it seems to have broken down at certain points. I say this because I conceive of the process of nature as "goal seeking," and I conceive of the goal as "perfection." If the system were perfect, how could the product be so faulty?

One thing does seem clear to me. Although mankind may not bear all the blame for fouling up his beautiful little earth, he must bear some of it. His burden of responsibility increases daily.

Evolution, still dumb and still blind, is in man beginning to understand its own processes and its own potential, and we have already reached a point in our search for perfection from which we can begin to direct our own evolution and the destiny of earth. We have, in effect, become co-creators with God. God did not make us "in His image" but with our help He may be "making" us into something approaching that goal.

It becomes increasingly clear that we must bear the blame. Organisms cause sickness and death, but they can also be agents of healing and new life. Evolution remains operative, though unsufferably slow. Yet there are occasional spurts of speed. The human animal evolved in a couple of million years, although it took the dinosaur a hundred million to go half as far. There are occasional mutations—sudden radical changes.

I am not patient. My hope is that man, with his increasing understanding, will find ways of bringing about some great mutation, or at least trigger a snowballing effect in the evolutionary process. To do this, he must realize that time is running out. He must cease to spend four-fifths of his time and resources on destructive programs such as war and over-exploitation of earth's resources. He must become more considerate and more loving toward his fellow man. He must learn to love his neighbor as himself and to love this earth as he loves himself.

I am not content to see this world of ours the only dirty spot in an otherwise immaculate universe when it could be kept wondrously beautiful and truly a fit place for the "children of God" to dwell upon.
Quaker Lot in 
Charleston, South Carolina

Letter from the Past—239

ONE OF THE OLDEST and most isolated landmarks of 
Friends along the Atlantic seaboard is a property in the 
heart of Charleston, South Carolina.

It was conveyed to Friends in Charleston in 1731 on 
instruction from the Crown to the Governor but had long 
been known as the Quaker Lot. When the number of 
Friends there declined, Philadelphia Yearly Meeting held 
it for more than a century and a half. It was sold to the 
county for twelve thousand dollars in 1967.

It is on King Street, between Queen and Broad. It has 
a frontage of 63 feet and extends eastward towards Meet­ 
ing Street nearly 250 feet. A plat is extant of a survey made 
in 1788 while the original plat was still available. When the 
city was surrounded by a wall, this property was just out­ 
side. It is called “Quakers Church Yard” on modern maps.

Only an incomplete history of the Meeting and its prop­ 
certy can be compiled, although several current attempts 
have been made. The minutes of the Meeting begin late 
and are fragmentary; records of births and deaths are few.

More than once, a meetinghouse was erected on the 
property, only to be destroyed by fire. A residence stood in 
the back of the lot until recently and was let to tenants for 
a modest rental. This income was used for the repair or 
construction of Friends meetinghouses in other localities 
and will now be increased by the interest on the sale price 
of the property.

There remains across the front an old iron fence, with 
gates and a hedge behind. Local authorities intend to keep 
this and about sixty feet beyond as a park for the 
present. With the help of Philadelphia Friends and the 
local Preservation Society, they hope to add a suitable 
marker. The rest of the lot and adjacent properties are to 
be covered with a public garage building.

In preparation for this, the former burial area was 
excavated for remains in January, 1969. Nineteen skele­ 
tons were found, mostly at a depth of seven or eight feet, 
and were re-interred in the front section. State laws are 
quite strict for the preservation of such remains. A large 
slab for the Latham family vault was moved, but most of 
the graves were unmarked and supplied no identifying 
marks when they were excavated. An upper dental plate 
is inscribed, presumably with the name not of the owner 
but of the doctor who made it.

The burials listed in the Quaker records mostly in the 
1730's and 1740's can be supplemented by the burials in the 
“Quaker Church Yard,” reported in the diary of Jacob 
Frederick Schirmer a century later.

The first Friends arrived in Charleston about 1682, at 
the time of the first settlement. There was hope and en­ 
couragement for a large colony of them. They and their 
Meetings are mentioned by George Fox and by visiting 
Friends, who in later decades made the effort to reach a 
place so out of their way. For a time, about 1694, John 
Archdale, a Friend, was Governor of Carolina and 
probably worshiped with them.

One of the best known was Mary Crosse (formerly 
Mary Fisher), who died there in 1698 (see Letter 182). 
Extensive properties near the Quaker lot had been owned 
by her and her husband, and the area once was known as 
Archdale Square. It still is near important buildings.

One can only hope that the Quaker context can be kept 
in memory both there and elsewhere. For this reason, I 
have thought it well to report the present situation as I 
have found it.

Strangers in a New Land

THE HOUR of eleven was approaching, and still the wind­ 
ing streets of Wolverhampton continued to frustrate our 
efforts. We had been traveling most of the morning and 
now were trying to seek out an elusive Quaker meeting­ 
house. Well meant directions from people queried at street 
corners and petrol stations added some contradictions.

As bells began to toll the hour, we found ourselves 
opposite a “steeple house”—St. Jude's Church. Following 
a hasty family conference, we entered, accepted the 
offered Bible, prayer book, and psalter, and settled into 
a pew, grateful for rest after a morning of travel.

Our gratitude deepened as the friendly attention of an 
usher kept us on the correct page in the correct book. It 
was a good hour: Psalms sung, responses given, the creed 
reaffirmed, the sermon short and to the point.

After the benediction, we rose to leave, smiled our 
thanks to the usher, and headed for the door, where the 
vicar was greeting his parishioners.

“I don't believe I have seen you before in my parish.” 
The vicar’s words were more a welcome than a question.

We explained that we were from the States, saw his 
church, and stopped. His interest obviously deepened, 
and, as he stepped forward, we found ourselves suddenly 
at the very center of his attention.

For that brief moment we were all that mattered. We 
were strangers, and he took us into his busy day, took us 
into the very center of his love and concern for all men.

We left with his blessing warming our hearts. We left, 
no longer strangers in a new land.

How else do we answer such a demonstration of 
Christian love but to return to our own Meeting with 
renewed determination to draw visitors into the welcom­ 
ing warmth so many seek?

John E. Nicholson
Inspired Words from Yearly Meetings

Activity of True Worship

True worship is intensely active. In it we offer ourselves to God, body, mind and soul, for the doing of His will. We have a gift to bring to Him and not only a grace to receive. May we come into the presence of Christ as disciples, in earnest devotedness and lowly teachableness, and into the presence of one another as brethren, in a living fellowship of love and sympathy. "One is your Teacher, and all ye are brethren."

James Naylor's Timely Plea

WHERE CAN WE FIND GOD? God is in the burning problems of our time. He is to be found in cities or in suburbs, where we will let him enter. Yet we realize anew that we cannot be saved alone. We can only be saved when we have tried to save others. James Naylor's plea for "love to the lost and a hand held forth to lead out of the darkness" is as valid today as it was three hundred years ago.

Reverence for and Reading of the Bible

Let the Holy Scriptures be diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened.

The Source of Our Strength

ENCOMPASSED ABOUT BY MANY troubles and perplexities, we have drawn help and strength from one another, notwithstanding the variety of opinions and outlooks represented in our discussions. We trust that additional guidance will come to us as we walk forward in the valley of decision. We join in the words of Paul: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

True Patriotism and Service to Humanity

IF OUR PATRIOTISM is called in question, can we point with confidence to lives devoted to the nation's service? We claim, and rightly, that patriotism is not a matter of enmity towards other nations. But how far have we ourselves made it a matter of love towards our own? Our country needs us all the time. Love of country means love of men and women of the country. Yet in times of peace the annual toll of life sacrificed to our industries, the stunting of the higher faculties in monotonous employment, the hardships and even cruelties, suffered by women and children in our slums—these things, which are everyday incidents of our "peace civilisation," bring shame upon our patriotism.

To Those in Power

by Kenneth B. Clark

OFFICIALS [college administrators and facilities and public officials] should understand that the present challenges, conflicts, and confrontations have deep and insistent affirmative goals—and that the affirmative can obviate the destructive potential only if those with the power, those who are themselves the products of an archaic past, can hear, understand, and respond to the survival requirements of the future.

They should understand that the hierarchies, the structures, and the institutions of the past have failed man in ways that are difficult to articulate but are nonetheless intolerable—and that the consequences of this failure are seen in poverty, starvation, slums, ghettos, unnecessary deaths of children, and wanton destruction of human potential in a nation that prides itself on its material successes and technological advancements.

They should understand that they have failed man in bringing mankind to the brink of annihilation.

They should understand that they have failed man in seeking to rob him of the last vestige of his humanity and his individuality and reducing him to a faceless, standardized series of digits.

They should understand that the protesting students, particularly in their most outrageous demands, may be seeking the clarification and assertion of values, may be testing the depths of compassion, and may be conducting a most severe test of the strength and courage of beliefs, in contrast to the cowardice, ease of intimidation, and retreat into acceptance of demeaning compromises on the part of those who should be worthy of power and authority.

These things they must understand through young people, the believers in the future of man—because youth are the future. And young people must try to guarantee that there will be a future worthy of them as concerned human beings. And I believe that there can be a future only if those who presently have power are able to understand and respond positively to the desperate yearnings of their fellow human beings.

(In Antioch Notes)

THE BUDDHA SAID: "The spokes of the wheel are the rules of pure conduct: justice is the uniformity of their length; wisdom is the tire: modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed."

... Ye that yearn for a life of truth, rejoice at the glad tidings!

There is balm for the wounded, and there is bread for the hungry.

Young Buddhist Handbook

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Temptation and God

by Anne Z. Foresythe

The more we try to bring all of our selves under God, the more we become aware of how much we leave out, of how we let ourselves be led astray. We are tempted and we succumb.

The word “temptation” appears to be foreign to Friends’ thinking, and so is the word “sin.” This can scarcely be because Friends are beyond temptation and sin. Though heretics, they are not necessarily antinomians!

It may be because Friends stress unity rather than duality. This opens up a deep philosophical question and an enduring quandary. Even Job did not so solve the problem of evil, and we are not likely to do so in a few paragraphs. Let us put this philosophical problem to one side, assuming, on the one hand, despite legions of tempters, that God rules the universe; on the other hand, we must be prepared to acknowledge that there are times when something in us, contrary to God’s will, raises a nasty head—something that does indeed seem to have a life of its own.

Temptation includes a multitude of sins. To some extent what makes a sin is an individual matter. You may drink a lot of coffee without being a slave to it. Also, temptations are apt to change with age. In youth, we may have frittered away time in meaningless pursuits; in later years we recognize quite other temptations, subtler, harder to handle.

What is harder to control than unruly thoughts and the temper and disposition of the soul?

How do we deal with resentment at old wrongs? Are we able, as Peter counsels, to take them patiently?

How do we feel about the person who is wholly unlikeable? How we act is one thing. We may act so thoroughly and convincingly loving that we feel ourselves to be hypocrites. We may even come truly to desire the person’s welfare. And still our thoughts and emotions may be Godless—without God, against what is Godlike. What do we do about them?

Temptation is not sin unless yielded to. How do we manage to prevent our temptations from becoming sins?

Temptation is a school. It teaches us about ourselves, our dangers, our needs, the inner morass which is not yet under God. It shows how weak we are when we try to save ourselves.

We have to pray. We have to bring before God the way in which the temper and disposition of our souls are amiss. We have to put the unlikeable person, and ourselves, or whatever is out of kilter, in the Light.

The experience of temptation, as we recognize it and try to meet it with God’s help, increases knowledge of ourselves and others; it deepens wisdom; it strengthens our ability to triumph over temptation and enlarges our abandonment to the Divine Helper.

The more clearly we see that our inner attitude is wrong, the more strongly we feel it is a ball and chain encumbering us, the more surely, then, we may hope to know that only the Inward Christ can free and transform us—in fact, save us.

The Lord’s Prayer refers to temptation in a curious way: . . . “lead us not into temptation.” If temptation were simply bad for us, would we expect God to lead us into it? If temptation, through the lessons it teaches, is good for us, why then should God’s leading us into it be a danger to be averted?

Should we not say either “lead us not into temptation except to deliver us from evil” or “suffer us not to enter into temptation?”

That is: Permit us to be tempted, permit us to learn from temptation and to learn to withstand it; but we pray, good Lord, do not permit us to enter into temptation.

Meeting and overcoming temptation may be a long, weary road. We have to be patient with ourselves and patient in continuing prayer, remembering words of encouragement that have been given to us:

“No temptation has overtaken you that is not common to man: God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide a way of escape, that you may be able to endure it.” (1 Corinthians 10:13)

He said not “Thou shalt not be tempested; thou shalt not be travailed; thou shalt not be distressed.” But He said: “Thou shalt not be overcome.” (Dame Julian of Norwich)
Reviews of Books

Peace in the Middle East. By M. T. MEHDI. New World Press, New York. 109 pages. $3.00

The thesis of this book is: "Our general position, to be restated, calls for opportunities to be provided for the Israeli Jews to return either to their countries of origin or to immigrate to countries of their choice. Furthermore, it calls upon the Arabs to provide prompt and adequate compensation to the Jews for the property they own and leave behind. It maintains that all Jews who may wish to stay in the Holy Land for purely religious purposes should stay there, and it calls upon the Arabs to take back their former citizens, the Arab Jews, and accord them their legal and political rights. And finally, the proposal contemplates a gradual achievement of the goal of restoring peace to the Holy Land over a period of twenty years."

Needless to say, peace will not come to the Middle East by advocating that Israeli Jews depart from what was once Palestine. This book is not too helpful. It does give a summary of the classic Arab positions with respect to Jewish claims. A more realistic view on how the problem might be solved is in an article in the Atlantic Monthly, January, 1969, by Charles Yost, United States Ambassador to the United Nations.

BRONSON P. CLARK


Dr. Cauthen’s “theology of the future” is a clearly written but highly technical book that is intended primarily for the professional theologian. Friends who are interested in current theological trends and have some background in the field may find themselves stimulated by the intellectual exercise required to negotiate the text. Without comparing the two men, this reviewer found Dr. Cauthen’s writing comparable to Tillich’s Systematic Theology in terms of the demands placed on the reader.

Prospective readers may judge the potential interest of this book for themselves from a statement in Dr. Cauthen’s preface that accurately reflects his purpose and style: "The volume at hand elaborates an experimental, tentative perspective on nature, history, man, and God designed to fit the present cultural situation. It assumes as an operating model an understanding of the cosmic process that stresses life, organism, purpose, and wholeness as key categories."

A basic presupposition of the whole undertaking is that a Christocentric theology of history must be correlated with a theocentric philosophy of nature. The result is a type of naturalistic theism that focuses on a purposive cosmos interpreted in the light of the symbolic meaning of the cross and resurrection of Jesus of Nazareth.”

MARTHA L. DEED

Plant Dreaming Deep. By MAY SARTON. W. W. Norton and Company, New York. 189 pages. $5.00

This beautiful book is a writer's tribute to a house, a village, and a way of life. In her mid-forties, needing to put down roots and to have solitude for her writing, Miss Sarton bought an eighteenth-century farm-house in a New Hampshire village and made it habitable and beautiful, a fit setting for inherited pieces of old Flemish furniture.

Two aspects of the countryside impressed her most: The silence and the light. The silence, she found, was at its deepest during a heavy snow, and the light was brightest on the morning after. "It is like living in a diamond in this house where the white walls reflect the snow outside."

The book chronicles her adventures in gardening, encounters with birds and animals, the unfamiliar seasons, and the congenial friends so unexpectedly found in that unknown village. These neighbors respected her need for regular working hours, so that she could be alone to write and to wrestle with familiar demons of uncertainty and discouragement. This is not simply a story of happy country living, but a serious expression of the rewards and sufferings that go with being a poet.

EDITH H. LEEDS

Nuclear Proliferation. By WALTER B. WENTZ. Public Affairs Press, Washington D.C. 210 pages. $6.00

Dr. Wentz, a political economist at Claremont College and consultant to the United States armaments industry, makes a strong case for his main argument: That it is impossible to limit the spread of nuclear weapons, especially if peaceful use of nuclear technology is encouraged.

He cites several countries, including Israel, India, and Japan, as having the skill, money, and (except for Japan) the desire to develop their own nuclear weapons within the next few years.

Considering the political effects of nuclear proliferation, Dr. Wentz feels that although it may not be good for the United

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States, it will not be all bad. He suggests that India-China relations might be stabilized if both parties had a nuclear arsenal, but he is unsure of Israeli-Arab stability.

His prescription for avoiding large-scale war in a world where ten or twenty countries control their own nuclear weapons is not well developed. The first third of the book is worthwhile reading, however, to understand the main thesis, which seems ignored in most discussions of the nuclear non-proliferation treaty.

Paul Zorn


What attracted me first was the photograph on the jacket of bare feet, a man's and a woman's, walking toward me on a woodsy path. At the end of the book they are walking away, prints left behind.

Looking between the covers, I thought it was just about creeds, communion, confirmation, baptism, and rituals not too familiar forms for his seventy-one happenings.

Number five is about a communion service, in which "the ushers had no bulletins. The ushers had two pieces of rope per two people." They were tied together; when one stood, the other stood; when one knelt, the other knelt.

"No one could go alone," he said. "The rope hangs over my desk, the man to whom I was tied is on my mind."

Remembering last winter's big snow, I appreciate number eighteen, on the friendly feelings of people toward each other in a big city in a blizzard: "A state of disaster has been declared. Strangers are brothers for forty-eight hours. Lord, eliminate the disaster. Extend the brotherhood."

In another happening, the congregation met in a parking lot, set off firecrackers, ran a relay race with Bibles on their heads, phoned each other on arriving home. . . . Enough! It must be read and pondered and its usual features enjoyed.

Eileen B. Waring


Melvin Gingerich's essays are directed primarily to Mennonites. Their aim is to prepare the Christian "to use the norms of the New Testament gospel" to evaluate the forces of communism and more conservative totalitarianism.

"Revolution" is defined as "a total or radical change," and is illustrated sketchily in turn by nationalism, the revolution of rising expectations, the world-wide race revolution, the French, the Russian, and the Chinese revolutions, communism and left-wing movements, and the race revolution in America.

Briefly sketched also is the historical American response to change and the contemporary right-wing response. The author concludes with a clear call to the gospel message of radical change ("Christian revolutionary equalitarianism is too radical even for a democratic society"), based on the Old Testament prophetic message of righteousness.

The sources he cites are broad, but many are from college survey texts—illustrative of the general level of presentation.

One supposes that Friends generally will find the conception of both "Christian" and "revolution" too restrictive and the reliance on scriptural exposition alone for truth too incomplete; very likely they will seek elsewhere for illumination on this profoundly important topic.

Max Lee Miller

The Religious Experience of Mankind. By Ninian Smart. Charles Scribner's Sons, New York. 537 pages. $10.00 (Also available in college paperback, price not stated)

Professor Smart places finely chiseled structural descriptions of the "varieties of religious experience" in relation to one another like a mosaic so that one sees a fascinating overall view with rich nuances of color. This book is a precise analysis of religion in its various historical forms and present expressions. Its high value lies even beyond this achievement, however, because of its creative insights into future religious experience on a world scale.

The author, a recognized scholar, works with the complex materials of man's spiritual odyssey from prehistoric and primitive religions to existentialism (religious and otherwise). He also suggests the role of religious experience in the long view.

This book is not primarily a "treasure house" of world religions, a study in comparative religions, or even a history of religion. Professor Smart takes a path that leads him beyond these recognized avenues. It places him and his readers squarely in the middle of the great debates that occupy the mind, the will, and the intuitions of contemporary man.

These ideas are examined often in a political, economic, or sociological thought forms and idioms.

For instance, Professor Daniel Bell moved from Columbia to Harvard because,
he explained, in Cambridge a cluster of social scientists, from the standpoint of their disciplines, are delineating "the shape of American society" as it will appear in the year 2000.

Ninian Smart's qualifications are such that we may trust him, in the final pages of this book, to do no less than this for the major area of religious experience. As we well know, this is an "age of anxiety" in which thoughtful men everywhere are scanning the horizon for portents deriving from our experience.

The main sections of The Religious Experience of Mankind are descriptive. With scrupulous fairness the historical and contemporary aspects of the religions of India, the Far East, the Near East, and contemporary religious experience as contained in humanism and Marxism are set forth. The emphasis is consistently placed on "facts in relation to the experiences which religions attempt to express" and to look at even inner events as calling for "a science that requires a sensitive and artistic heart."

Smart calls religion a six-dimensional organism containing doctrines, myths, ethical teachings, rituals, and social institutions, animated by religious experiences. It is the "experiential dimension" which he explores, asking always what it means when religions engage in dialogue. A range of meanings emerge in this significant book. When Smart says, of the attitude of Confucius to education, "that it should be open to all who are intelligent, and should not be a matter of privilege," modern educators will think of democracy's responsibility to reach the potential in every child and John Gardner's "pursuit of excellence."

In his look to the future, Smart believes that religions are even now more deeply in dialogue with each other. This is not at the level of doctrine and dogma. Rather, as an example, "attractions of Oriental spirituality for the modern West are relevant to the way in which the search for unity in the world religions may go."

He concludes with what he considers the most vital question of all: Is religious experience intrinsic to man or simply a social product? After his comprehensive analysis, the first alternative appears to him the more likely. In this light, possible changes in humanism and Marxism are indicated, and certain major developments, such as new relationships between Buddhism and Christianity, are pondered.

The relationship of faith to social upheaval is freshly considered. When Smart remarks: "Perhaps contemplative living will become possible for those living in the world in a manner new to mankind's history," one reflects on what might be the contribution of the Society of Friends at this point.

As we look with care and concern to the prospects that lie ahead for man, this book of spiritual exploration may not seem as dramatic as the exploration of space, but it is of urgent importance.

A. BURNS CHALMERS

The Bible and History. Edited by William Barclay. Abingdon Press, New York. 370 pages. $6.50

WRITTEN IN FOUR PARTS, each with a different author, this "book is carefully indexed, with maps, time charts, and a selected book list for each chapter. It treats of the mysterious Hurrians and Hittites, who they were, and the strange part these people played, "not less significant than that of Egypt and Babylon."


The book is well-organized and is better for students and teachers than for the casual reader. Still, the great number of recent books of this type makes the context startlingly familiar. There is little not already available to researchers.

WILLIAM M. KANTOR

Conscience in America. Edited by Lillian Schlissel. E. P. Dutton and Company, New York. 444 pages. $5.95 (Paperback $2.75)

LILLIAN SCHLISSEL, assistant professor of English in Brooklyn College, has performed a service by compiling documented statements and records of incidents into a history of conscientious objectors that covers two centuries of protest.

John Woolman's refusal to pay military taxes to finance Indian wars is a fitting introduction. The protest of the Religious Society of Friends to the General Assembly of Pennsylvania in 1779 centered against taking oaths rather than specific mention of military service. In this, the practices of English Quakers during the first decades of the movement were followed.

The difficulties the Society and other religious groups faced during the dark days of the struggle for independence are passed over rather hastily. The Quaker effort to maintain an attitude of neutrality during the military struggle, an attitude acceptable to neither party in the conflict, is recorded.

During the war of 1812, Friends in the various Colonies issued statements affirming their conscientious scruples against bearing arms and paying military taxes.

The editor indicates that the young Daniel Webster made the first formal political speech against conscription in the House of Representatives. December 9, 1814. The Church of the Brethren made a protest to the federal government in 1815. Mennonite groups and the Shakers also protested.

David Thoreau is cited as an early conscientious objector. He based his objection on philosophical rather than religious grounds. Statements of Friends and other peace groups during the Civil War are documented. Quotations from the Diary of Cyrus Pringle, a Vermont Quaker, illustrate the hardships of pacifists inducted into the Union Army.

The First World War created another crisis for pacifists. Mrs. Schlissel recounts the cases of Roger Baldwin, Evan Thomas, and others. She has no comment on the alternative service offered through American Friends Service Committee near the end of the war, although there is reference to this service in later testimony recorded in the book.

She indicates that military authorities assumed a more tolerant attitude toward conscientious objectors during the Second World War and quotes at length regarding their service in mental hospitals.

She reviews A. J. Muste's Holy Disobedience and the scientific search for peace of Linus Pauling and cites court actions in 1963-1965. The voyages of the Golden Rule, the peace walks, and vigils are recounted in detail. The last chapters present a record of nonviolence in racial tensions, quotations from James Farmer and Dr. Martin Luther King, Jr., and excerpts from Senator Fulbright's Arrogance of Power.

"The document comes to an end, but there is no real conclusion to this book," Professor Schlissel writes. "In this New World, in a new age, conscience may yet make heroes of us all."

LEVINUS K. PAINTER


QUAKER READERS who use this book may well need a companion volume—one that will define the definitions. Having been told repeatedly that he is theologically illiterate, the Quaker reader now is sure of it and may feel so discouraged that he is resigned to remain so. If he wants to dig in, however, here in this well arranged, deceptively simple volume is a complete theological alphabet, even including "Inner Light" and "Friends, Society of."

EMILY L. CONLON

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Prayer and the Living Christ. By FLORA SLOSSON WUELLNER. Abingdon Press, Nashville and New York. 144 pages. $3.00

FLORA WUELLNER is a home-maker living in Berkeley, California and a minister.

"The main theme of the book," she says, "is that the risen Christ actually does exist in his own independent reality regardless of what we do or do not think about him.

We are to "pray to his independent existence. We need not be helpless victims of what we do or do not think about him."

We are to ask the Lord, "Why did you fail to support the faith in the midst of the world?"

He puts a great deal of new thinking into the apparent emptiness. He draws heavily on Marshall McLuhan's "new consciousness" created by mass electronic communication and on the thinking of Dietrich Bonhoeffer: "Only in the midst of the world is Christ, Christ!"

We know God and Jesus Christ only to the degree that we get into the midst of the world, Ross Snyder believes.

He extrapolates "the world" as "the nearest thou—and that group of people with whom and for whom we can live responsibly."

His original use of language, using nouns as verbs and personalizing other nouns (for example, "live through arming" and "meeting an integrity") makes for a refreshing style.

This should be a helpful handbook for ministers and leaders of youth groups for at least the next decade. Its emphasis is Christian. I recommend it to all who work with young people.

L. WILLIAM REYNOLDS


A MILLION AND A HALF United States soldiers are living overseas. The logistics and diplomacies of United States bases and armed interventions are major factors in the economics and politics of scores of nations. Yet our government has done little to develop coherently policies of military occupation and has invested only minimally in the training of Civil Affairs officers.

This book, by a former Pentagon official and his wife, views the past from the perspective of American interests, not from the perspective of host governments and peoples. It views with alarm the increasing trend towards United States military intervention in developing countries and the consequent failure to strengthen international machinery for peace keeping and peacemaking.

Its attempt to develop a theory of the various types of occupation strategy is of questionable value because of the level of abstract jargon.

The implications of the commitment of men and resources in military intervention are too often veiled from the public. The Kyres' study unveils only a small seg-

ment of the vast set of problems. Those interested in peace must go further.

ROBERT CORY

Young People and Their Culture. By Ross SNYDER. Abingdon Press, Nashville and New York, 1969. 221 pages. $4.50

A PRIEST participating in the Interfaith March to the Pentagon in 1963 explained to a co-walker why he objected to Bishop Robinson's book, Honest to God.

"The bishop deprives people of their belief in the traditional concept of God, and puts nothing in its place!" he remarked.

With this book, Ross Snyder, professor of religious education in Chicago Theological Seminary, helps fill that gap (if gap it is!).

He puts a great deal of new thinking into the apparent emptiness. He draws heavily on Marshall McLuhan's "new consciousness" created by mass electronic communication and on the thinking of Dietrich Bonhoeffer: "Only in the midst of the world is Christ, Christ!"

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MARION BLAETZ


THE INFREQUENCY of good interpretations of Orthodoxy and a resonance in certain areas with Quakerism warrant some comment on the significance of this book in relation to Orthodoxy's participation in the ecumenical movement. When the Oriental churches (i.e. Orthodox and Ancient Eastern churches together) formed a majority of the World Council of Churches membership for the first time after New Delhi, it suddenly became obvious that very few people were familiar with anything about these churches other than their unusual ecclesiastical garb.

Quakers, who for similar reasons have had relatively little impact on the ecumenical movement, should have some understanding of the difficulties the Oriental churches have had in explaining their views. Both are "autocephalous" (literally, "self-heading"), recognizing no authority beyond the Yearly Meeting in one case, the National Church in the other.

World Quakerism is held together largely by a vague ethos and a history of common beginnings. The Oriental churches look to an equally nebulous common understanding and to their early General Councils, in much the way that Quakers look to the early Friends for guidance.

The internal divisions in Quakerism of a century ago are not unlike the major schism within Orientalism which took place at the Council of Chalcedon in 451 A.D. and split off the Coptic, Ethiopian, Syrian, and (Indian) Mar Thoma churches (generally grouped as "Ancient Eastern" or "Monophysite"). Nestorian and Jacobite influences have created other Ancient East-

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ern variants (shades of Wilburite and Gu-
neynite effects).

The neglect and misunderstanding of
Orthodox and Ancient Eastern views was
further complicated by language problems
and internal isolation. The Ancient Eastern
churches, who in most respects other than
monophysitism (the single divine-human
nature of Christ as opposed to two natures
—divine and human) were typically Ortho-
dox, had little communication with
their Greek, Russian, or Rumanian
brethren. And the large Greek Orthodox con-
stituency in the United States and Canada
was the only major English-language con-
frontation. Most of the earlier literature
was from France.

The first inexpensive and popular paper-
back study was by Timothy Ware and was
published as recently as 1963 (by Pelican, $1.25). Calian's book takes up from there
and while it is by no means popular in tone
it is highly readable. It also takes Ortho-
doxy into the ecumenical, theological, and
sociological encounter right up to its
onion-shaped domes.

Calian, who was baptized Orthodox,
raised Protestant, and is a Presbyterian and
associate professor of theology at the Uni-
versity of Dubuque Theological Seminary,
is uniquely qualified for this task. This, his
first book on the subject, was preceded by
a number of magazine articles and several
triplets in a Presbyterian ecumenical
series.

Icon and Pulpit does not present a
survey of Orthodoxy as a whole, as Timo-
thy Ware's book does, but lifts out par-
ticular aspects for examination in some
deeth. It is a three-part presentation: A
brief history of Protestant-Orthodox en-
counter since the Reformation; selected
theological aspects, particularly on the
nature of the Church and church-state rela-
tionships; the search for spiritual renewal.

The latter part will be of particular
interest to Quakers even though they are
mentioned only once: "It is interesting to
note that there exists a similarity of spirit
between Quakers (traditional type) and
Orthodox. While there is a marked outward
contrast in their respective worship experi-
ences, their inward attitude is similar, for
both consider all of life to be sacramental."

Superficially, Orthodoxy looks highly
clericalized, but a warm pastoral relation-
ship exists which is summarized in the fre-
quently phrase "the priests and the people."
The "consensus fidei" (roughly, the
"acceptance of the faithful") plays an im-
portant part in the formation of Orthodox
theology. And all practical expression as
well as theology stems from the worshipping
community in the way that Friends
often emphasize the meeting for worship.

The final chapter of Icon and Pulpit is a
contribution toward "a contemporary ethic
of spirituality." Noting that "the majority
of Christians will not consider their vocation
in life to be monastic" such a spirituality
nevertheless uses "martyrs, monks, and
saints" as "valuable prototypes." What
Calian proposes is an "ethic of sociospiritual-
ity" that is not too unlike Howard Brint-
on's ethical-mysticism: "We are not pas-
sive recipients of God's gift but active part-
ners who receive and translate his gracious
gift into human expressions of mercy, love,
acceptance, and aid."

But, Calian warns, we need constantly
to be aware "that we are couriers of his
grace, not creators of it . . . Without this
constant awareness, our dimensions of
social sensitivity would gradually diminish,
replaced by egocentric and introverted
concerns.

Maintaining always a clear focus that
grace is a gift from God, that our very
breathing at this moment is an experience
of grace, will refresh and relax us as
persons whose names are known to God
and not as displaced, victimized, nameless
digits in a 'technopolis.'"

Calian's approach to social problems is
equally realistic. "The memorable history
of civil rights demonstrations," he says,
"was a breakthrough from the musty ghetto
to the smell and stink of the world. God
has not one child but two—the child in the
world as well as the child in the church—
and it takes stamina and courage for either
to look upon the other."

He hails the late Pope John XXIII's
encyclical Pascem in Terris and Pope Paul
VI's Populorum Progressio as creative and
much-needed steps toward "a positive
theology of goods. If spirituality is defined
and understood as sensibility and desire to
do the will of God in meeting the needs of
our fellowmen, then a theology of goods
will of necessity be one of the pillars im-
plicit within an eccumenical state of
sociospirituality."

"So much of our worship is irrelevant
precisely at this juncture; man's physical
needs have been ignored or minimized.
Communion actually is a heretical perver-
sion of a theology of goods without grace.
Communion affirms the material but denies
the Creator of the material. . . A theology
of goods points to a Christian materialism,
which calls for integrity and wisdom in the
use of God's creation."

One might add John Woolman's words
that "... to turn all we possess into the
channel of universal love becomes the
whole business of our lives."

DEAN FREDAY

May 15, 1969 FRIENDS JOURNAL

ADDRESSES AND PAPERS presented at the thirty-fourth annual sessions of The American Assembly at Arden House in 1968 comprise this book. Dr. Hardin, then chancellor of the University of Nebraska and now Secretary of Agriculture, was chairman of the assembly.

All the papers are based on research, much of it by staff members of the Ford Foundation or the Rockefeller Foundation. Dr. Hardin expresses the hope that the world's population in the year 2000 can be fed better than in mankind's entire history, but he says, "It is still a hope and not a reality."

After rather careful population projections, the authors appraise present and probable future efforts to limit population growth. The later papers indicate something of projected food requirements and how this food may be produced. They go on to suggest practical ways in which the more developed countries can assist the developing nations to increase production of food while seeking to solve population problems. Some social and political changes are necessary in order to promote total economic development.

The scientists point out the possibility of increasing supplies of protein from forms of marine life, but they assume that most of the needed food in the near future will come from farmland and from areas within the hungry nations. Mention is made of recently developed high-yielding food grains, more use of fertilizers, the extension of irrigation, and better methods of cultivation, harvesting, storing, and distribution.

The purpose of the book, in Dr. Hardin's words, is: "To increase understanding of the nature and magnitude of the world's population-food problems; to review the possibilities and obstacles to decelerating population growth and accelerating food production; and to outline the policy and resource requirements to eliminate hunger from the earth."

This authoritative, up-to-date handbook should be in the hands of all who are concerned for the conservation of the world's resources. It stresses the urgent need to introduce more effective methods of population control. It contains recent and reliable information in a concrete, readable form.

Dr. Hardin and his cousin, Dr. Lowell Hardin, co-author of the last chapter, grew up in Friends Meeting in Knightstown, Indiana, where their parents continue in active local leadership. LEVINUS K. PAINTER

Cinema
by Robert Steele

"THE SHOES OF THE FISHERMAN" has its tawdry moments and also some surprising and near-great ones.

A new pope, the first non-Italian to be a pope, leaves the Vatican in a business suit and homburg hat to go to Mongolia to meet the premiers of China and the Soviet Union. The meeting supposedly has to do with the avoidance of war, threatened by China because of its starving millions.

A near shock comes when the pope at his coronation removes the crown and says he prefers to be bareheaded, as Christ was, and when he gives the thirteenth chapter of First Corinthians as his address to the throngs beneath the balcony of St. Peter's and pledges that he will give away the land, money, and art objects of the Roman Catholic Church and the Vatican to feed the starving.

Should the real pope in Rome see the movie and get the idea that he should remake himself after actor Anthony Quinn's pope, created in Morris West's novel of the same name as the film, the Roman Catholic Church would be turned upside down. Quinn plays Kiril Lakota, who becomes pope against his will, as a lowly, earthy, simple, honest, Jesus-like man. He suffers visibly when he is treated like a monarch and the throne on which he sits is carried on the shoulders of men.

The treatment of Pierre Teilhard de Chardin by the Roman Church is hit by the character of Father David Telemond; the role is played beautifully by the German actor Oskar Werner. Father Telemond, a scholarly Jesuit like de Chardin, knows archaeology and admits at two investigations of his unorthodoxy and possible heresy that many of the doctrines of the Roman Church are unsatisfactory today. He dies before any of his ten books is approved for publication.

It is too bad that "The Shoes of the Fisherman" is a "big picture." To make sure it is a "big picture," it is weighted down with over-elaborate production values. Its "pictorial appeal" is bolstered by two travelogues of Rome. An American newsman is used ineptly as a mechanism to explain what is going on in the Vatican. More offensive is a subplot of the newsman's domestic problems. Despite the hook brought into the film by director Michael Anderson, producer George Englund, and the scenario-writer, John Patrick, there are enough fine moments to redeem it. Had it been made in black and white instead of color, had it not been a showcase for stars (Laurence Olivier, Vittorio De Sica, and Sir John Gielgud), had emphasis been concentrated on the drama and importance of its subject matter rather than on making it a multimillion-dollar production, "The Shoes of the Fisherman" could have been a fine film.

Roman Catholics will either love or hate the film. The more liberal among them will perceive that the film may add adherents to the eight hundred million Roman Catholics mentioned in the script. There is nothing really negative about the Roman Catholic Church as presented, although a superficial look might make a person think the church is being harshly criticized.

Photography by Erwin Hillier and editing by Ernest Walter are free of the cinematic effects which overpower many current films: "Bullitt," "Joanna," "Sweet Charity," "The Sergeant," "Secret Ceremony," "Ice Station Zebra," "Chitty Chitty Bang Bang," and "2001 Space Odyssey." "The Shoes of the Fisherman" is not contaminated with our nothingness binge. Something is working in parts of the film which keeps it from being a waste.

Small Feathered Architects

In May, small feathered architects are busy in my trees, Singing their hearts out as they build twig-woven hostelfries. In May, my heart, beneath their spell Rebuilds the winter-frayed Pattern and plan of tattered dream That winter storm gainsaid.

ALICE MACKENZIE SWAIM
Letters to the Editor

Catholics and Quakers

A MORE FUNDAMENTAL relationship between Catholicism and Quakerism than that mentioned by William C. Toomey in "A Catholic Looks at Quakers" (Friends Journal, February 15) lies in their joint mystical tradition.

Aldous Huxley, in The Perennial Philosophy, documented the existence among early Catholics, as well as among early Quakers, of belief in the presence of the Inner Light in all human beings. Both believed that salvation belonged to those who live in conformity to that Light. Paling into insignificance for both groups were historical events, rites, and ceremonies.

Huxley pointed out that between the Catholic mystics of the later Middle Ages and the Quakers of the seventeenth century "there was a wide gap of time," bridged by a succession of mystics described by Ralston Jones in The Spiritual Reformers in the 16th and 17th Centuries.

Huxley wrote: "I will venture to say that if each Church could produce but one man apiece that had the piety of an apostle and the impartial love of the first Christians, that a Protestant and a Papist of this stamp would not want half a sheet of paper to hold their articles of union, nor be half an hour before they were of one religion."

There are still mystics among Catholics—and also among Quakers—though no doubt fewer than the number who give lip service to the doctrine of the Inner Light.

But mysticism has sharply declined in both churches as a result, probably, of the current overwhelming popularity of religious activism.

There is the bond of mysticism between Catholicism and Quakerism that survives and perhaps eventually will be deepened to the benefit of both groups. It is strange how many religious writers carelessly link Unitarianism and Quakerism, and think of Catholicism as the antithesis of Quakerism.

RALPH C. PRESTON
Drexel Hill, Pennsylvania

Kinds of Resistance

I LIKE R. W. Tucker's article, "The Several Kinds of Resistance," (Friends Journal, March 1) very much. Another way to widen our base for war resistance is by using the "sneaky" way (like the Underground Railroad) in figuring our tax returns. After all, the punishment for cheating is far less than for murdering. And "cheating" is only an oppressive government's name for a good man's refusal to murder.

I have used this method because, after prayer and thought, I have found it both gloriously spiritual and good. The article and its appearance in Friends Journal seem to confirm my spirit.

Another point: If I refuse openly to pay my tax, it will probably cost IRS more to collect than they will receive, in which case I have cheated them indirectly. Since government seems to have no conscience, soul, or morality to which it may appeal, and since it must then act out of expediency and legality, why should I not act out of my deep principle, keep covered, save the government and myself trouble and money, and choose other ways of open resistance?

I believe, also, that often we are blinded to practical resistance by our over-conscientious concern with so-called deep ethical implications. Jesus cleansed the temple—not a profound decision or deed (two angry boys might have done the same)—but a practical demonstration against religious hypocrisy and greed.

If Christ had consulted the religious community of hair-splitters, he never would have received a go-ahead. He obeyed the Spirit: Simple, sweet, quick, effective.

LLOYD C. SHANK
Freeport, Maine

The Nature of God and Man

AS A DEIST who also is a freethinker (the two are not incompatible; vide Thomas Paine), I do not know what God is (nor did Thomas Paine)

I presume the saint common to most Christians is Francis of Assisi, the worldly man who became a humane Roman Catholic priest. I also hope that most educated Christians regard the pharmacist-physician-rabbi, Maimonides—a Jew—and the mathematician-astronomer-poet, Omar Khayyam—an ostensibly Mohammedan—as intelligent and compassionate as was Francis.

People can appreciate other people even when they do not understand their theological beliefs, or lack of them. We can only speculate about the "nature" of God. (It was not a freethinker, but a theologian, Thomas Aquinas, who said the last word on this subject at the end of his particular theology: "All ends in mystery.")

Thus, Karl Barth's Daunted Orthodox God who is Wholly Other, and Paul Tillich's Decidedly Unorthodox Deity who is God Beyond God are incomprehensible to me.

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But my favorite religious aphorism (from the Mishnah) is: "He who saves one life saves the world; he who destroys one life destroys the world." I think all of us recognize as godlike those who try to do what that precept requires.

R. Leslie Chrismer
Pennsburg, Pennsylvania

In Defense of Television

I would add to Kenneth Maher's remarks on "Quaker videophobes" (Friends Journal, March 15).

The night Martin Luther King was shot, I turned to channel 13 (New York) to hear what educational TV would have to say about it in depth. Mitchell Krauss had invited Bayard Rustin and others to come to talk with him. Bayard told us something we could do at that awful moment: Send money to the Southern Christian Leadership Conference. Thousands of us did so.

Even at a Pendle Hill you couldn't have a better panel discussion on Black Power than those shown on NET (national educational television) with Kathleen Cleaver, leadership vital, urgent, and man's need to realize his interrelation and the poor.

We demand equal justice for the poor as well as the affluent, and the minority as well as the majority.

I have heard it said that Friends are dead. I ask you, are they? If your answer is no, then commit yourself to the endeavor to assure every man that his human dignity will not be threatened. Will you let the gap between the races continue to widen?

Richard E. Lawson
Norfolk, Virginia

Practicing Friendship

Christ Jesus taught us to love everybody. He claimed as friends those who kept this commandment.

Can it be that some of us give up too soon and are doubtful of the wonderful power and help instantly available to us from our heavenly Father?

Let us have faith in God and proceed as true Friends and Quakers. The world is the dwelling place of more people than ever before, and friends are needed more now than ever before.

Now is the time to practice friendship by living the Truth we believe in. It is not the time to go back to selfishness and savagery.

Clifford North Merry
Los Angeles

He Who Has Knocked

After "Knock, knock" and the question "Who's There?" (Friends Journal, March 1) then whoever is there presumably goes in to a place where a meeting will be held.

After said meeting (and before it, in some places today), he is given an explanation of the practice in Friends meetings for worship so that, I assume, he may settle down to the silence rather than be disturbed by wondering when things are about to begin.

After meeting, in nine out of ten cases, the visitor is allowed to go out. Because today many Friends see each other only at meeting, Friends talk to each other and greet each other, and he who has knocked disappears. The business of gathering the seekers into fellowship is forgotten.

There is need for Friends to practice a sharing disposition. One hears constantly: "We do not propagandize." No, maybe not, but a circle shutting people out is drawn too clearly in many Meetings.

Bertha Hamilton
Newfane, Vermont

Intellectual Snobs

Friends should be careful not to be respectful of persons solely on the grounds that they are "prominent writers" who have college degrees.

This is an age of specialization, and we must beware of being caught up in the system of modern "priests and professors" of religion. Our spiritual seeking must be grounded on experience to be valid. My advice is not that we become anti-intellectual or anti-education, but that in publishing of the truth, to be truly Quaker, we must refuse to become intellectual snobs.

It is true and common knowledge that our twentieth-century Society consists of members who are mostly white, middle to upper class, of college background. We are an advantaged people, but we can learn much from "the lilies of the field."

Perhaps George Wallace, whom I don't admire, held a grain of Light when he appealed to "just plain folks."

I tell you this because I love you.

Stanley Bennett
Albany, New York

The New Morality

Rational morality gives egoism equality with altruism if both are reasonably expressed and observe the "law of measure" (ethics?). One may find difficulty in coming to terms with the natural moral preference that unreflective moral thought gives to altruism.

Rationalism in morals (ethics?) insists on less inner restraint on self-assertion than does religion. It believes less social restraint (institutions and "laws") to be necessary than current realism demands.

Today moral authority tends toward a cultural relativism, accepting "needs" in descriptions of subgroup cultures. The normative status of mores, from which "law" sometimes evolves or changes, is a tenuous moral position. Such has little or no hold on the individual, from within;

Friends Journal May 15, 1969
ABINGTON FRIENDS SCHOOL

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DAY SCHOOL
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Coeducation is complete in the Lower School. Applications for boys entering 7th grade in Upper School next year now being accepted.

ADELBERT MASON,
Headmaster

"The function of Quaker schools in the flux of modern education is to demonstrate primarily in the lives of those who teach, and consequently in the resulting atmosphere of the school, that the motives and directions of activity may spring from an ultimate certainty based on man's experience of God within him. Thus, Quaker schools have within them the power to supply a motive, a focus of reference, a soul to modern education."

From the Friends World Conference 1937

that is, conscience. The "is" or what a segment does becomes social values.

Each moral decision is unique. The claim of the situation on the individual cannot be dodged through rationalization what "they" would do in the given situation. This result is not a product of reason but of the contemporary mores.

Some identify current (not "new") moral dilemmas as resulting from the "moralizing" of such behaviorists as Dewey and Spock.

Much of Western civilization is derived from the Judeo-Christian ethic. One could prolong semantic dissertations on morals-ethics. Without such a system—call it morals or ethics—how long will society last?

DEAN SPITZNOGLE
Salem, Oregon

Interracial Adoption

OVERPOPULATION is one of the most serious problems facing mankind. Adoption provides a way to enlarge the family without contributing to population growth. Children who are urgently in need of families but for whom none can be found usually must be consigned to life in institutions or in a succession of foster homes.

It may seem paradoxical that there are "unplaceable" children at the same time that most of the couples applying to adoption agencies find it difficult to adopt. The heart of the matter is race. The couples looking unsuccessfully for children to adopt are mostly white, while the children for whom parents cannot be found are not.

For agencies willing to make adoptive placements across racial or religious lines, the search for families willing to embark on the adventure remains difficult.

The shortage persists at the very time when the majority of both public and private agencies still summarily reject inquiries from families who would be welcomed by agencies handling the placement of minority-race children.

In this situation, we believe that many Friends families who have not before thought of themselves as adoptive parents should give it serious consideration.

Since the existence of adoption agencies making such placements is not widely known, we wish to direct the attention of Friends to an important one of which we have knowledge: The Division of Adoption, Department of Social Services, City of New York, 80 Lafayette Street, New York 10013. This is a city agency, but its placements are not confined to New York city or New York state.

PAUL AND SARITA BERRY
Hato Rey, Puerto Rico

May 15, 1969 FRIENDS JOURNAL
On Evil and the Divine

 Chapters in the Old Testament tell how Yahweh punishes the Hebrews for their sins with great sufferings, this way correcting evil in His creatures. His victims in turn believe that any tragedy which befalls them spells punishment by Yahweh. It is a delight to read how Job rebels against this idea.

 The light of Christ leads men to the conviction that evil can be overcome with good. George Fox proclaimed that the divine voice calls every man and that our task is to listen to its inward call and obey it. He sang in a filthy jail of the "infinite love of God." Martin Luther King, Jr., said he was convinced that the universe is under the control of a loving purpose.

 The true discipline of the power of love has not a pious hope but a mission.

 When millions of our fellow men are living in crushing misery, as they are today, we feel called to compassionate action. We have the firm faith that the evolution of God's spirit will give men more and more insights and skills so that they will become able to overcome many cruelly afflicting evils.

 People for a long time in the future will continue to harbor hatred and be afraid of each other's material power. Is it true that we ought to live and act as if hatred of people and fear of material power already were conquered, on grounds that if no one will live and act that way they will never be conquered? Each Friend must answer this question for himself.

 Hans B. Gottlieb
 Carbondale, Colorado

 Formality or Commitment

 A meeting is as good as its members—no better. Every member is a link, which, joined to others, makes a strong chain. The chain is stronger than its parts, but the strongest chain will break at its weakest link.

 Too many times, individual Friends encounter a vacuum of silence and frustration. It is a mission of the Religious Society of Friends to fill the vacuum—to face questions and to find answers. One step to that end is to select members who are ready and understanding of the high commitments of Friends. Therefore I suggest that this paragraph be included in our Advices:

 "In the Contemplation of Membership the candidates should seek divine guidance. They should early acquaint the overseers and such older Friends to whom they feel especially close with their intention and seek their advice that they may be preserved from far-reaching disappointments that might follow hasty and ill-considered acceptance into the Society. Membership, a lifelong commitment to spiritual and social values, presents considerations of vital importance. When candidates and the Meeting are united in their religious philosophy, they will find a firm and growing bond of harmony and a great strength in fulfilling all the undertakings of life."

 Edmund P. Hillpern
 New York City

 McLuhanism and Friends

 In a recent conversation with a Hindu, we shared meditations on love and on the analogies we associate with it. One difference seemed to be that in his images love was an end and in mine it was a means to an end.

 I realize that I have come to view love as a medium, a medium with a message, and that my meditation and religious outlook have been altered in recent months by exposure to the ideas of Marshall McLuhan. I am curious to know of the experiences of other Friends.

 McLuhanism, as it applies to the life of the spirit, can be expected to change both our beliefs and our practices. Our communication breakdowns must be put in perspective in our total spiritual environment.

 Doris K. Baker
 Wilmington, Delaware

 What Can Friends Offer?

 So you want to increase the membership in our Religious Society of Friends? Good! So do I.

 But did you ever stop to think that most worthwhile people already are tied up with a church and have innumerable interests and activities besides? So we are going to have to give them something new, exciting, and different to turn them away from their present affiliations. Now be fair and ask yourself, "Do you think we have it"?

 All we have to sell is religion, and people are not buying that any more. They say God is dead. Where is the social, business, educational, or fraternal advantage of being a member of the Society?

 Maybe we have some kind of quiet prestige that will rub off on attenders, if they are quiet enough. But we are not an evangelistic body. We don't convert. So how are we going to bring the seekers to break down our meetinghouse doors?

 You can write the rest, which has a sad ending.

 J. L. Clark
 Philadelphia

 Greetings to New Meetings

 This is my concern for new Friends Meetings in colleges and universities in the United States:

 Everything we believe as Friends is based on our faith in God and Christ and the Bible and the Inward Light. If we turn away from this faith, we do so at our own peril.

 "If the trumpet gives forth an uncertain sound, how will the people know when to go forth in the spiritual battle?"

 I cannot visit all of you, but at least I can write this letter.

 Louis Taber
 Oklahoma City

 National Righteousness

 We are not for names, nor men, nor titles of Government, but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God, and with one another, that these things may abound.

 Edward Burrough, 1659
Classified Advertisements

Small advertisements in various classifications are accepted—positions vacant, employment wanted, property for sale or rent, personal services, publications, travel, schools, articles wanted or for sale, and so on. Deadline is three weeks in advance of date of publication.

Positions Wanted

URBAN AFFAIRS SPECIALIST—Male, married, 3 children; Quaker, age 36, doctorate. Published action research, 13 years experience as public school teacher, university teaching, consultant overseas in developing country and administrator of Job Corps program. Experienced with federal projects of HEW, HUD, and O.E.D. Currently coordinator of urban studies program of a consortium of four universities. Available July 1969. Write Box L-449, Friends Journal.

JUNE GRADUATE, BS ZOOLOGY, degree position. Interested in the natural sciences, teaching, research, nature photography, etc. Willing to learn, train, travel. Gall Box, Box 653, 401 Van Buren Street, Syracuse University, New York, 13210.


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IN THE POCONOS, 100 accessible secluded acres, with pines on the ridges and a brook through the meadows, is offered for friends conferences, gatherings, retreats, by elderly owner. A Friend—Development and mutually advantageous. Agnes Dyer, 2603 Landor Avenue, Louisville, Kentucky 40206.

TWEEN MALIBU AND SANTA MONICA, Complete[position. From $40 weekly. Adults. Write: The Birches, F. O. Box 342, Pacific Palisades, California, 90272, or Telephone 213-454-6652.


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VACATION IN UNspoiled UNCOMMERCIALIZED SUPERIOR NATIONAL FOREST. Housekeeping cabins on the shore of Lake Superior. Elmer and Mary Alice Harvey, Solbakken, Mel and Cabin, Lutsen, Minnesota 55612.

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Vacationing Friends to the Younger ones, Friends Journal will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions.

Positions Vacant

COUNSELORS, GENERAL AND SPECIALISTS, JULY, AUGUST. Men, women, married, single, college students, teachers, and others over 18. Creative, imaginative, intelligent, international; Quaker leadership. Openings include cooking, kitchen help, maintenance, Locally beautiful Adirondack Mountain lake near Lake Placid, N.Y. Mr. & Mrs. Earl F. Humes, 107 Roskind Road, White Plains, New York, 10605.


WOMAN OR COUPLE needed to live with elderly man. Practical nursing required. Pleasant home in New Jersey Quaker community. Write Box M-452, Friends Journal.

COUPLE, NO CHILDREN, HELP RUN SMALL ADIRONDACK INN. Year round. Low cash income. Possibility of side job for husband. Write Box L-449, Friends Journal.


YOUNG WOMAN TO LIVE WITH ELDERLY LADY, Address: c/o Southgate Avenue, Ana­polis, Maryland; 21001.

COUPLE TO BE HOUSEPARENTS. Teaching skills sought in either Spanish or history. Contact May Meeting School, Ridge, New Hampshire, 03461.


APPLICATIONS ARE INVITED for the position of Secretary to the Yearly Meeting of the Religious Society of Friends (Quakers) in Australia. A new, full-time, appointment, initially for a three year experimental period. Calls for initiative and adaptability Office may be in Sydney or Melbourne. Duties commence January 1, 1970. A salary ($Aust.) 3,600. Applicants preferably should be members of Society for the aged. Further information may be obtained (by airmail) from Eric F. Pollard, 10 Lothian Street, Melbourne, N. W. 10, Australia. Applications should be sent to Richard G. Meredith, 311 Chalmers Crescent, Glenorchy, Tasmania 7010, by June 30, 1969.

CIRCULATION MANAGER, Friends Journal seeks a successor to Marleluise Heacock, who is retiring after years of faithful, efficient service. Requirements: Knowledge of book­keeping, general office practice; typing; ability to handle varied detail; imaginative, creative outlook; willingness to assume responsibility with limited supervision. Salary moderate. Reply by letter.

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Accommodations Abroad


May 15, 1969 FRIENDS JOURNAL
Friends and Their Friends
Around the World

Power and Renewal
at Lake Minnewaska

by Cynthia Arvio

We struggled through heavy rain and dreary fog to reach Mountain House at Lake Minnewaska for the beginning of the 1969 Peace Institute of New York Yearly Meeting. The sun was shining when we went down the mountain two days later.

Our subject was “Quaker Power and Meeting Renewal.” Our first challenge came from T. Canby Jones, professor of theology in Wilmington College and the Earlham School of Religion. He spoke movingly on “The Lamb’s War for Reconciliation and Renewal.”

Saturday morning, April 19, still in heavy fog, we formed threshing groups to discuss programs that Meetings might undertake in twenty areas, among them the Biafra-Nigeria crisis and youth and the generation gap. I attended the morning session of the group on the school-community crisis and found it stimulating but not very specific.

A dialogue on “Friends’ Role in Resistance and Revolution” turned out to be two speeches, quite different in style and intent.

The first was by Bob Bair, of the University Worship Group in West Philadelphia, which meets at The Backbench, a coffeehouse. He told simply and compellingly of the friends who clustered around Bob Eaton when he was arrested for turning in his draft card. Federal marshals cut away the chains with which friends had symbolized their unity with Bob Eaton. Among those whom they arrested was Bob Bair, who told how he tried to reach through to the marshal’s humanity.

R. W. Tucker, the second speaker, gave a sermon about ideas. He described brotherhood as “treat each man as if he were our own blood brother.”

The authors of the pamphlet, “A View from the Backbenches,” presented some skits, “Observations on the State of the Meeting.” The response was warm. There was much laughter.

Ross Planagan, who has been the secretary of the Peace and Social Action Program of New York Yearly Meeting, described the way in which following one’s individual conscience can get a person in trouble even with the movement one is trying to help.

Interim Conference on Race

by Marian Darnell Fuson

Are friends really color-blind, or do we just claim this attribute to avoid facing “black rage” and “white rage” within and without the Society? Do Friends just talk “love” — or do they also put it into practice even in difficult situations?

Friends faced these and other questions at a special interim Friends Race Relations Conference at Earlham College in March. In attendance were forty representatives, from fourteen Yearly Meetings, who are members of Yearly Meeting committees on race relations, social concerns, or social order. One-fourth of the participants were Americans of African descent. Only one was a young Friend.

The subject was “What is Black Rage Saying to Friends?” and its counterpart

“What is White Rage Saying to Friends?”

The continuation committee of the conference chose the topic after two days of vigorous consideration last fall of where Friends are now and in what direction they may want to go preparing for the 1970 National Conference of Friends on Race Relations.

George D. King, an educator and our black consultant, dealt with what militant blacks want and do not want from Friends and what they feel must be done.

Will D. Campbell, a Southern Baptist preacher and our white consultant, spoke of the reactions to “The Invisible Empire,” a CBS documentary on the Ku Klux Klan.

Both speakers pin-pointed the directions in which our attitudes are taking us.

The first question put to Will Campbell after his moving presentation was: “Is it just a rumor, or does Senator Eastland really have a slave labor camp hidden on an island in his plantation?”

Since the conference, the chairman has been eidered on a number of points: That it concentrated on un-Quakerly white American attitudes; that some of the black Friends at the Conference were critical and bitter; and that the behavior of two white women Friends was inappropriate — this comment referring to their warm and openly affectionate greeting of two black men Friends.

Are Friends really color-blind?

(Marian Darnell Fuson, a member of Nashville Monthly Meeting, Tennessee, is chairman of the continuation committee that is preparing for the 1970 National Conference of Friends on Race Relations. She is on the administrative committee of the Friends Committee on National Legislation.)

Friends in the United Nations Secretariat

JEAN PICKER, a member of Scarsdale Monthly Meeting, New York, was appointed by President Nixon as United States Representative to the Social Commission of the Economic and Social Council of the United Nations. Two other Friends who are involved in this aspect of United Nations work are Duncan Fairn and Robert Landor, both of England.

FRIENDS JOURNAL May 15, 1969
Belvedere
Convalescent Home
2507 Chestnut St., Chester, Pa. TR 2-5373
Visit our most recently completed wing . . . private and semiprivate rooms with both; large solarium overlooking six-acre estate on the edge of Swarthmore . . . . Men, women, and couples . . . 24-hour nursing care under the personal supervision of
MRS. SADIE P. TURNER

International Quaker Aid Program
by Bainbridge C. Davis

The American section of Friends World Committee, through its international Quaker Aid Program, is endeavoring to assist
Friends projects in several countries where support from American Friends is of particular importance because of the small
number of Friends in the area or the lack of financial resources. International Quaker Aid Program during 1969 plans to con-
tribute, as funds became available, to specific projects being undertaken by Friends in Korea, Madagascar, Rhodesia, South
Africa, and Spain.

Friends World Committee for several years has given financial support (through the Joint Committee for Korea, of Lake
Erie and Ohio Yearly Meetings) to the small Meeting in Seoul, Korea, in its efforts to assist members of a leper colony to be-
come more self-sufficient. The improved situation at the colony and the reduced number of Friends now in Korea have
made it desirable for the Meeting to shift its principal effort to strengthening Quakerism in Korea. The Meeting hopes soon to
be able, with the financial help of foreign Friends, to bring to Seoul an American Friend who can help strengthen the Meet-
ing and make Quakerism more widely known. Translation of Quaker writings into Korean is also in progress.

While Madagascar Yearly Meeting, composed of more than three hundred churches with over eight thousand members and
some fifty thousand attenders, united in 1968 with two other Protestant Churches to form the Church of Jesus Christ in
Madagascar, Malagasy Friends, with the approval of the new church, are anxious to maintain some link with Friends
throughout the world. They feel that the creation of a Friends' Center in Tananarive, the nation's capital, contributes to this
link and will help to maintain a Quaker witness.

The Friends Rural Service Center, "Hlekweni," is a demonstration and training farm for African men, women, and chil-
dren, near Bulawayo, Rhodesia. It is under the care of Central Africa General Meeting of Friends. Much has been ac-
complished since the fall of 1967. Old buildings have been renovated and new ones constructed. Demonstration units have
been assembled. New courses have been added this year.

The work of this center and training farm, in an area where a severe drought and inflation have added to the seriousness of
increasing lack of communication among racial groups, should be expanded.

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The Friends Meeting in Salisbury, Rhodesia, administers a scholarship fund to assist African students in meeting their high school expenses. In a country where many Africans are on a subsistence level, even the relatively low board and tuition fees charged at these government schools present a serious problem. If fees are not paid in full when due, the student must leave school and cannot re-enter.

The Quaker Service Fund, administered by concerned Friends in the Republic of South Africa, tries to alleviate suffering mainly in the Johannesburg area. Some of these Africans experience hardship because the head of the family has been exiled or imprisoned for political reasons. The social work supported by the fund includes assistance in obtaining food, housing, medical services, and school lunches and in meeting school expenses, such as fees and books.

In Barcelona, Spain, a small but growing group of Friends and attenders, nurtured by a resident American couple, is sponsoring a workcamp project. Friends Service Council (London) and our International Quaker Aid Program are supporting this Quaker-Protestant-Catholic project to complete and make usable, as a summer camp for children and conference center for various church groups, some property acquired for this purpose by two Protestant churches in Spain.

International Quaker Aid Program is anxious to aid the Barcelona Friends group in this project, which the group feels will contribute to better understanding of Friends in Spain and closer cooperation among various religious groups and provide an opportunity to involve young people and to further international friendship.

In giving its support to these Friends' projects, Friends World Committee depends upon contributions of American Friends to its International Quaker Aid Program. Such contributions may be made to Friends World Committee, American Section, with an indication that they are to be used for the International Quaker Aid Program (but not earmarked for a specific country or project), and the contributor may deduct these contributions for income tax purposes.

While Friends World Committee may try to follow, when known, the wishes of a contributor, it believes that Friends would want International Quaker Aid funds to be allocated among these projects on the basis of its interpretation of the need and in harmony with other aspects of the Friends World Committee program.

(Bainbridge C. Davis is a member of Third Street Monthly Meeting, Media, Pennsylvania. He is on the staff of Friends World Committee for Consultation.)

Le Ciel et la Terre (extrait)
de Claudette Marquet

ETUDIER L'HOMME, c'est le cerner dans son être et sa raison d'être, dans sa finalité qui détermine son présent. Or le présent de l'homme se limite, pour beaucoup, à des conditions d'existence inacceptables : la faim, le sous-emploi, la maladie, un logement de misère. Ne faut-il pas alors s'engager à changer ce présent, à lui donner un visage véritablement humain, et ceci préservant à cause "des choses du ciel"?

Et voilà la tranquillité de ceux qui pensaient qu'au moins la théologie, elle, ne se mêlait pas de politique, fortement ébranlée. Car si le mouvement de Foi et Constitution veut être fidèle à son mandat, s'il veut réellement bien parler du Dieu unique aux hommes de ce temps, il ne peut s'évader au ciel et se contenter d'analyser, sans risque, ce qui est passé. Le voici, lui aussi, engagé sur la même route que son voisin le département Eglise et Société, tant il est vrai qu'aujourd'hui il est impossible de faire une "théologie-de-la-tour-d'ivoire," loin des préoccupations des hommes. Le voici, lui aussi, contraint de rester sur terre et d'élaborer, si possible, une "théologie-pour-l'homme." (de Vie Quaker)

Membership of Young Friends

THE COMMITTEE of Ministry and Oversight of Rockland Monthly Meeting, Blauvelt, New York, included the following in its report: "We suggest a letter to each high school senior on our membership rolls explaining that he will shortly be asked to come to a decision, making application for membership if he wishes it. A second letter would be sent when the young person has become independent of his parents, indicating that, if he wishes to retain membership in the Society, he should apply, declaring his conviction and his willingness to accept responsibility, and that if no reply is received, his name will be dropped from the rolls. He would be assured of our continued regard and concern and our openness should he ever wish to resume membership."

Friends Have Fun

MOUNT TOBY Monthly Meeting, Leverett, Massachusetts, held a "sensing and movement" party. The announcement in the newsletter invited Friends, especially teenagers and their parents, for "games involving experiences of sensation, body movement, relaxing, food tasting, and so on. Do as much or as little as you like. Dress comfortably. Enjoy! Enjoy!"

Rough and tumble world—as wind and wave refine the agate—polish me!

JUANITA AUSTIN
Quaker Outreach in a Student Community

by Frank Hargadon

THE BACKBENCH, in West Philadelphia, is an attempt to present contemporary Quaker faith to a student community through discussions, open meetings for business, and the practice in daily living of Friends testimonies by a small, resident group.

The present coffeehouse-student center developed from a Sunday morning worship group, held in a private home, organized about three years ago by some students and teachers from Philadelphia colleges, many of whom were members of the Young Adult Friends Committee of Philadelphia Quarterly Meeting. They were seeking a Meeting community that would attract a concerned student population.

As they felt the need to expand, financial support was obtained from the Quarterly Meeting and other sources. In February, 1968, they rented a storefront property near the University of Pennsylvania campus. In July they moved to the present location, 32 South 40th Street — a ramshackle storefront with apartments above in a commercial pocket between the University of Pennsylvania and a predominantly black community.

The Backbench is open from seven to twelve each evening for activities such as musical programs, forums on contemporary concerns, and draft counseling. Meeting for worship on Sunday morning averages about thirty attendees. The Backbench publishes a monthly newsletter containing articles and a program schedule.

Outstanding happenings at The Backbench have included the sanctuary for Bob Eaton at the time of his arrest for draft refusal, (described in the report of the New York Yearly Meeting Peace Institute on page 311) and the organization of a free university: The New Learning Experience, which has issued its first catalogue.

The enthusiasm generated by The Backbench has encouraged the Young Adult Friends Committee to explore possibilities of a similar program near Temple University, in North Philadelphia.

(Frank Hargadon is a member of Central Philadelphia Monthly Meeting and is manager of The Backbench.)

THE HUMBLE, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another, though the divers liverys they wear here makes them strangers.

WILLIAM PENN

Fruits of Solitude
Unto the Least

As darkness struggled through smudged windows and swallowed rooftops and sidewalks, an aged, half-hunched figure of a woman (her emaciated form wrapped in the only ragged garment society could gather) crept through a narrow alley between two stores, adorned with neon lights, proclaiming that each was the better (or best, if you wish). She was beyond caring if I noticed her but simply went ahead. And I mourned inside, as her skeletal fingers wove through the contents of disposal cans, overflowing with the discard of city people.

ELLEN BOWMAN

Perhaps Tomorrow

Blood-stained skies Seep through the sieve of cloud Onto the land beneath it, Perhaps tomorrow they will be blue.

ELLEN BOWMAN

ELLEN BOWMAN is a freshman in the American International College, which, she writes, "is located in the ghetto of Springfield (Massachusetts) where prejudices and steel blades are one constant air in which we breathe. I have never been in the midst of such cold reality."

The War Game

Men may fight and kill each other because there is hate in the world and ignorance.

Everyone wants peace, (they say), but if we disarm they will attack.

And the others who are like us because they are also big yet small try but if we disarm they will attack.

And we are frightened together.

ELAINE FERARU

Modern Hamlin

Rats squeak in walls.
They eat the food.
They bite the babies.
They are big, ugly, fearsome.
No uglier than hate, prejudice.

Paint peeling, plaster falling, rats.
Germs, disease, poverty.
Children playing in Alleys and lots filled with Dangers, rats, despair, hopelessness.

Husbandless, fatherless, Inhuman. No place else.
Only rats are fed. Rats.

Hamlin, 1500?
No. Harlem, today.
Where is the Pied Piper?

ELAINE FERARU

ELAINE FERARU, of Manhasset Monthly Meeting, in New York, at fourteen is carrying on a tradition of poetry writing in her family. She dictated first efforts to her grandfather, before she could read or write.

June 19, 1968

A cellar garage, the light is a radiant black.
David White, the logician, sits on the transom of a beetlecat put down on the concrete, sailing into the wall, angling down to his weight.

I stand to the left, in the empty half, tune the banjo I am holding, high spring an octave over the lowest.
Notes, globular, lyricize the room, but the sound is not normal.

Today, in hot Washington, where dropped chocolate cookies pressed into the mud look like chipped shards, is solidarity day.

ERIC EDWARDS

ERIC EDWARDS, a student in Colgate University, writes:
"I find it interesting that my "psychological" self found my decision to participate in Solidarity Day in Washington so concordant with its own life. Although dreams are not generally shattered with light, I found light in the totality of my commitment, a literally 'solid' kind of love. In a world so often caught in dilemmas, it is that sort of sense-of-correctness that makes me feel, however little, like a Friend."

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Connecticut
HARTFORD—Meeting and First-Day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, 1 block south of Maple Avenue. Phone 922-1322.
NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.
NEW LONDON—Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m., Clerk, Hobart Mitchell, RDF, 1 Norwich 06360, phone 689-1924.
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 Ravoxbury Roads, Stamford, Clerk: Janet Jones. Phone: Area Code 203 637-4420.
WATERTOWN—Meeting, 9:30 a.m., Watertown Library, 470 Main Street, phone 874-6598.
WILTON—First-Day School, 10:00. Meeting for worship, 10:00. Meeting for worship, 11:45 a.m. First-Day School, 11:15 a.m.

District of Columbia
WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-Day School, 10:30 a.m. 2111 Florida Ave. Clerk, N.W., one block from Connecticut Avenue.

Florida
CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 22 S. Lincoln Ave. Phone 548-4751.
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., Y.W.C.A., Phone contact 385-4345.
MIAMI—Meeting for worship at Sunset and Commodore Hotel on the south Miami bus line, 11 a.m.; First-Day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 967-3964.
ORLANDO-WINTER PARK—Meeting 10:30 a.m. E. Marks St., Orlando. 241-8301.
PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8000.
SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-Day School and adult discussion, 10 a.m. Phone 922-1322.
ST. PETERSBURG—First-Day School and meeting, 11 a.m., 120 19th Avenue S.E.

Georgia
ATLANTA—Meeting for worship and First-Day School, 10 a.m., 1304 Fairview Rd. N.E., Atlanta 6. Neyes Collinson, Clerk, 335-8761.
AUGUSTA—Meeting for worship and First-Day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk, 733-4220.

ILLINOIS
CHICAGO—57th Street, Worship, 11 a.m., 5615 Woodlawn. Meeting every first Friday, 7:30 p.m. Phone 523-3631.
CHICAGO—Chicago Monthly Meeting, 10749 N. Ashland, 1 block south of Maple Avenue. Phone 11-15 a.m., Main Street.

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

DOWNERS GROVE—(west suburban Chicago)—Worship and First-Day School 9:30 a.m., 5179 Lombard Ave. 2 blocks west of Belmont, 1 block south of Maple Avenue. Telephone WO 8-2808 or 8-2804.

EVANSTON—1010 Greenleaf, UN 4-6511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at new Meeting House, 201 E. Elm Road and Ridge Road. Mail address Box 56, Lake Forest, Ill. 60045. Tel. area 512, 263-0935.

PEORIA—Meeting, Sundays, 11 a.m., 912 N. University. Phone 694-5794.

QUINCY—Meeting for worship, unprogrammed. 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland, Phone 223-3602.

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 964-9714.

URBANA-CHAMPAIGN—Meeting for worship, 11 a.m. 714 W. Green St., Urbana. Phone: 344-6310 or 367-0951.

INDIANA
BLOOMINGTON—Meeting for worship 10:30 a.m., University of Indiana, Piano Room, 3 blocks south of Poplar Street, Clerc, Norris Wentworth, 938-3003.

WEST LAFAYETTE—Meeting for worship 9:00 a.m. EDT shelter 2, Happy Hollow Park, June 1 to Sept. 7.

IOWA
DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-4454.

KANSAS
WICHITA—University Friends Meeting, 1840 University Avenue. First-Day School 9:45 a.m. meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-4771.

KENTUCKY
LEXINGTON—Discussion 10 a.m. meeting for worship 11 a.m. 278-2891.
LOUISVILLE—First-Day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3030 Bon Air Avenue, 40062. Phone 545-5012.

LOUISIANA
NEW ORLEANS—Friends meeting each Sunday. Phone 691-2584.

MARYLAND
ANNAPOLIS—Worship 11 a.m. at Y.W.C.A., on State Circle. 233-6324 or 233-0494.
BALTIMORE—Worship, 11 a.m.; classes, 9:45. Stony Run 5156 N. Charles St. 1D 5-3773. Homewood 5107 N. Charles St. 223-4438.
BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 9:30 a.m. 3032 Lona Drive.
EASTON—Third Haven Meeting and First-Day School, 11 a.m. South Washington St.
SANDY SPRING—Meeting House Rd. at Rt. 19, 3030 Lona Drive. First-Day School 9:30 a.m. 10:20 a.m. and 11:00 a.m.—11:45 a.m.
UNION BRIDGE—Meeting 11 a.m.

Massachusetts
ACTON—Meeting for worship and First-Day School, Sunday, 10:30 a.m., Women’s Club, Main Street.

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CAMBRIDGE—5 Longfellow Park (near Harvard Square, east of Brattle Street). Two meetings for worship each First-Day, 9:30 a.m. and 11 a.m. Telephone 876-6863.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Melier, 169 Hampshire St., Methuen, Mass. Phone 682-4677.

SOUTH YARMOUTH, CAFE COD—North Main St. and West Main Street. First-Day School meeting, 10:15 a.m.; meeting for worship, 11:45 a.m. Phone 432-1131.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenuto Street, Sunday School, 10:45 a.m. Phone: 236-9762.

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: 686-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street, meeting for First-Day, 11 a.m. Telephone PL 4-3857.

MICHIGAN

ANN ARBOR—Adult discussion, children’s classes, 10:00 a.m. Meetings for worship 9:30 a.m. and 11:15 a.m., Meeting House, 4420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 683-7760.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School, 1190 S. Austin Blvd. Phone 926-6722.

DETROIT—Friends Church, 6440 S. Lorenzo. Sunday School meeting, 10 a.m., worship 11 a.m., Clerk, William Kirk, 16790 Stannom, Livonia, Michigan, 48154.

EAST LANSING—Meeting for worship and First-day school Sunday at 5:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0841.

MINNESOTA

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-Day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 925-5159 or 644-6450.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 3-0724.

MISSOURI

KANSAS CITY—Penn Valley Meeting, 386 West 39th Street, 10:00 a.m. Call HI 4-0866 or CL 2-6958.

ST. LOUIS—Meeting, 2839 Rockford Ave., Rock Hill, 10:30 a.m.; PA 14915.

NEBRASKA

LINCOLN—3129 S. 46th St.; Ph. 489-4178. Worship, 10 a.m.; Sunday Schools: 10:45 a.m.

NEVADA

RENO—Meeting Sunday, 11:00 a.m. 3130 Comstock Drive, Reno. Phone 328-4579.

NEW HAMPSHIRE

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 118 Pleasant St. Dining Room, Clerk. 868-9600.

HANOVER—Meeting for worship and First-Day School, Friends Meeting House, 29 Hope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Blal, Clerk. Tel. 643-2422.

MOMADONK—Meeting for worship 10:45 a.m.; Library Hall, Peterborough. Entrance off parking lot.

NEW JERSEY

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

NEW YORK

ALBANY—Worship, 11 a.m., 727 Madison Ave.; phone 465-9084.

BUFFALO—Meeting and First-Day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hope, Clerk. Phone 293-0611.

NEW ORLEANS—Meeting and First-Day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hope, Clerk. Phone 293-0611.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 530 Canyon Road, Santa Fe.

ASHVILLE—Meeting, First-Day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hope, Clerk. Phone 293-0611.

CHARLOTTE—Meeting for worship, 11 a.m., First-Day School, 10:30 a.m., 434 Hawthorne Ave.; phone 235-7581.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Avenue and York Avenue, 9:00 a.m., meeting for worship, 11:00 a.m., meeting for worship, 11:00 a.m., meeting for worship, 11:00 a.m.

CORNWALL—Meeting for worship, 11:00 a.m.; Rt. 89, 9:45 a.m., Quaker Ave. 914-534-2317.
WILBUR Buck Lane, between Route 611, Horsham. Phone 577-5658.

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUMC & FGC, Sunday School 9:30 a.m., Adult Worship 11:00; Cargo, 596 Winding Way, 45229. Phone (513) 581-4333. Byron M. Branson, Clerk, (513) 221-0686.

CLEVELAND—Community Meeting for worship, 7 a.m. at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3018; 371-9942.

CLEVELAND—Meeting for worship and First Day School, 10:30 a.m., 1016 Magnolia Dr., University Circle area. 421-0209 or 894-2655.

KENT—Meeting for worship and First Day School, 10:30 a.m., 1105 Fairchild Ave., 677-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1994 Indianapolis Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First Day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First Day School for children. For information call David Taber; 678-6641. In BOWLING GREEN see Brian Lee; 352-3414.

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. George Bowman, Clerk. Area code 513-262-3172.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, Meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S.E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel. 228-2854.

Pennsylvania

ABINGTON—Greenwood Ave., and Meeting House Road. Jenkinsville, 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. Hite Library, Clerk. Tel. 788-3314.

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

CONCORD—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00, First Day School 11:00 - 12:00 a.m.

DOYLESTOWN—East Oakwood Avenue. Meeting for worship and First Day School, 11 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. 2 miles from Fenabary, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumneytown Pike and Route 302, 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 a.m.; meeting for worship, 10:30 a.m.

HORSHAM—Route 661, Horsesham. First Day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Westland Shopping Center, 1/2 mile west of Lancaster. Meeting and First Day School, 10 a.m.

LANSDOWNE—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First Day School & Adult Discussion 10 a.m.

LEHIGH VALLEY-SEBECHE—On route 312 one-half mile west of Route 22, Meeting and First Day School, 10 a.m.


MEDIA—Providence Meeting. Providence Road & Media, 12 miles west of Phila. First Day School, 9:45 a.m.; meeting for worship, 11 a.m.


MIDDLETOWN—Delaware Co., Route 552 N. of Lima, Pa. Meeting for worship, 11 a.m.

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 10:30 a.m. H. Kester, 428-0606.

MUNCY—at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Tel. 546-2652.

NEWTON—Bucks Co., near George School. Meeting, 11 a.m. First Day School, 10 a.m. Monthly Meeting, first Fifthday, 7:30 p.m.

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

OLD HAVERTOWN MEETING—East Eagle Road, Main Street & Hawk Mill Road. First Day School 10 a.m., meeting for worship 11 a.m.

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

Rhoberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 16th. Philadelphia Friends Meeting Grounds, Fox Chase, 11:15 a.m.

Chesnut Hill, 100 E. Mermaid Ln., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meetinghouse, corner of Germantown Avenue.

Green Street Meeting, 45 W. School Lane.

Powellton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 32 S. 40th St., at the "Buck Bench," 11 a.m.

PITTSBURGH—Meeting for worship and First Day School 10:30 a.m.; adult class 11:45 a.m., 4306 Hillsboro Ave. 8th-week worship session Fourth day 7:36 p.m. at the Meeting House.

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

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

RARDING—Conestoga & Sprout Rds., Elizabethtown. Meeting for worship, and First Day School, 10:35 a.m. Forum 11:15 a.m.

READING—First Day School, 10 am, meeting, 11 a.m. 106 North Sixth Street.

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

SWARTHMORE—Whittier Place, College campus. Adult Forum, First Day School, 9:45 a.m.; worship, 11:00 a.m.

Tennessee

KNOXVILLE—First School, 10 a.m., worship, 11 a.m. D. W. Newton, 508-2076.

NASHVILLE—Meeting and First School, Sundays, 10 a.m., Searrell College. Phone AL 6-2054.

Texas

AUSTIN—Worship and First School, 11 a.m., Forum, 10 a.m., 3114 Washington Square, GL 2-1441. David J. Plino, Clerk, HO 3-6370.

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

HOUSTON—Live Oak Meeting, worship & First School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201, Clerk, Allen D. Clark. Phone 720-5756.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Barn. School House, Troy Road, Rte. 29.

BURLINGTON—Worship, 11 a.m., back of 179 N. Prospect. Phone 228-3449.

Virginia

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 122.

RICHMOND—First Day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 356-0697.

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wed­ ley Foundation Bldg. Blacksburg, 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 243-6769.

Washington

SEATTLE—University Friends Meeting, 4601 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First Day School, 11 a.m. Telephone ME/rose 2-7006.

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, 3974 N. Maryland, 277-8445.
Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

INSKEEP—On April 14, in Chicago, Illinois, a daughter, Rita Jo Inskeep, to Ronald G. and Judith Leeds Inskeep. The mother and maternal grandparents are members of Friends Meeting of Washington, Pennsylvania.


Adoption

WARNER—Kevin Timothy Warner, five years old, by Robert and Malinda Warner, members of Ann Arbor Monthly Meeting, Michigan.

Engagement

THE ENGAGEMENT is announced of Maura Jean MacWhainey, a member of Riverside Monthly Meeting, California, daughter of Dr. and Mrs. James E. MacWhainey, and Richard Allan Eckert, a member of the Friends Meeting of Washington, son of Dr. and Mrs. Ralph Eckert. A Friends ceremony is planned for August 30, in California.

Marriages

HUNT-MCKEARN—On June 3, in Salem, New York, Sarah Elizabeth McKearin, daughter of Mr. and Mrs. Frank McKearin, and John Legus Hunt, Jr., son of John L. and Mary L. Hunt. The bridegroom is a member of Birmingham Monthly Meeting, West Chester, Pennsylvania.

LOHMANN-JOHNSON—On April 19, in Richland Meetinghouse, Quakertown, Pennsylvania, Melvina Hannah Johnson, daughter of Clarence P. and Emmaline Johnson, and Edward Richard Loehmann, son of Mr. and Mrs. Guiffree E. Loehmann, of New York. The bride and her parents are members of Richland Monthly Meeting.

MURPHY-RATNER—On December 17, at London Grove, Pennsylvania, Karen Ann Ratner, daughter of Mr. and Mrs. George Ratner, and William J. Murphy, son of Mr. and Mrs. Avery T. Murphy. The bride is a member of Birmingham Monthly Meeting, West Chester, Pennsylvania.

Deaths

BECK—On March 11, after a short illness, Karl W. Beck, head of the department of psychology of Roanoke College. He was born in Germany and worked for American Friends Service Committee in Frankfurt and Munich. He was a founding member of Lafayette Monthly Meeting, Indiana, and then of Roanoke-Blacksburg Monthly Meeting, Virginia.

HALLOWELL—On January 26, Joseph W. Hallowell, Sr., aged 71. For many years he was a farmer and was a leader in many farm organizations. On his retirement he became interested in county politics. He was a devoted and much appreciated member of Horsham Monthly Meeting, Pennsylvania.

MULLIN—On April 10, Warren D. Mullin, a member of the Friends Meeting of Washington. He is survived by his widow, Jo S. Mullin, and two daughters: Tracy and Donna.

TOMLINSON—On January 14, at Langhorne, Pennsylvania, Horace Warner Tomlinson, husband of the late Alice Waterman Tomlinson. He was a member of Buckingham Monthly Meeting, Pennsylvania, and was for twenty-nine years on the Newtown Friends Boarding Home Committee.

WATSON—On April 7, Joseph Harold Watson, of Stapley Hall, Philadelphia, aged 86, a member of Green Street Monthly Meeting, Philadelphia. He is survived by his widow, Grace Dewey Watson, a daughter, Mrs. Margaret McCarroll, and two grandsons.

WHEELER—On April 9, Adlyn (Pat) Wheeler, aged 54, a member of Bulls Head Meeting, Clinton Corners, New York, and clerk of Nine Partners Quarterly Meeting. She is survived by her husband, Henry Wheeler; two sons: Jonathan and Timothy; a daughter, Phebe; her mother, Clarissa Holden; her two brothers, Stephen Holden and James Holden; and a sister, Phebe Washburn, all members of Chappaqua Monthly Meeting, New York.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least three weeks in advance of the date of publication.

May

18-24—Gandhi Centennial on campuses of Hofstra and Brooklyn College. Speakers: Amiya Chakravarty, Kish Saint. Displays of books from India. For information telephone 212-HA 4-7772.


26—Open House-Tea, The McCutcheon, Boarding and Nursing Home of New York Yearly Meeting. 21 Willowbrook Avenue, North Plainfield, New Jersey, 2-5 P.M.

30-June 1—Friends Conference on Religion and Psychology, Haverford College, Haverford, Pennsylvania. Dr. Erro Porgoff, director of the Institute for Research in Depth Psychology, will lead a weekend of discussions in large and small groups. Topic: “Anger and Personal Growth.” Cost: $25. For further information write to Susan Yarnell, 5337 Knox Street, Philadelphia.

June


7—Flushing Meeting Fair, 10 A.M. to 4 P.M. Art exhibit, clothing, international foods. 137-16 Northern Boulevard, Flushing, Long Island.


18-22—California Yearly Meeting, Whittier College. Information from Glen Rindard, P. O. Box 135, Denai, California 95316.

19-22—Nebraska Yearly Meeting, Central City, Nebraska. For details write to Don Reeves, Route 1, Central City 68262.

19-22—Rocky Mountain Yearly Meeting, Other Ridge Camp, Grand Junction, Colorado. Information may be had from Olen R. Ellis, 2129 Orchard Avenue, Grand Junction, Colorado 81501.

20-24—Canadian Yearly Meeting, Pickering College, Newmarket, Ontario. For schedule write to Leroy Jones, 73 Denvale Road, Toronto 16, Ontario, Canada.


27-July 4—French-English Canadian Dialogue, Grindstone Island. For registration and summer schedule write to Canadian Friends Service Committee, 60 Lowther Avenue, Toronto 5, Canada.

29—Meeting for Worship, Old Kennett Meetinghouse, Route 1, one-half mile east of Hamorton, Pennsylvania.
First consideration is given to children of Friends and alumni. The majority of new students enter the ninth and tenth grades. When class size permits, applications for the eleventh and twelfth grades are considered.

Address inquiries to
JAMES E. ACHTERBERG, Director of Admissions
Box No. 350 George School
Newtown, Pennsylvania 18940