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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."

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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*.

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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 they 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—or even 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 FUCHS

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, church-going 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 unchangeable 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

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 obsolescent; 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—even my thought through air.
I must not send—even the aching pleading of my prayer,
For even if no one else could ever find
These sensitive signals, antennaed 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 "inasmuch 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 kindness 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 he 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



Scorched Earth, by Rafic Sharaf, of Lebanon. From The Arab World. Reproduced by permission of Arab Information Center, New York.

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 Meeting 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 outside. It is called "Quakers Church Yard" on modern maps.

Only an incomplete history of the Meeting and its property 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 skeletons 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 encouragement 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.

NOW AND THEN

Strangers in a New Land

THE HOUR OF eleven was approaching, and still the winding 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 welcoming 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."

London Yearly Meeting
Worship and Ministry, 1900

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.

—Baltimore Yearly Meeting Epistle, 1968

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.

LONDON YEARLY MEETING EPISTLE, 1720

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."

—Philadelphia Yearly Meeting Epistle, 1968

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.

London Yearly Meeting:
Friends' Social Union Report
and Minute, 1915

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 obliterate 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

Temptation and God

by Anne Z. Forsythe

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 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?

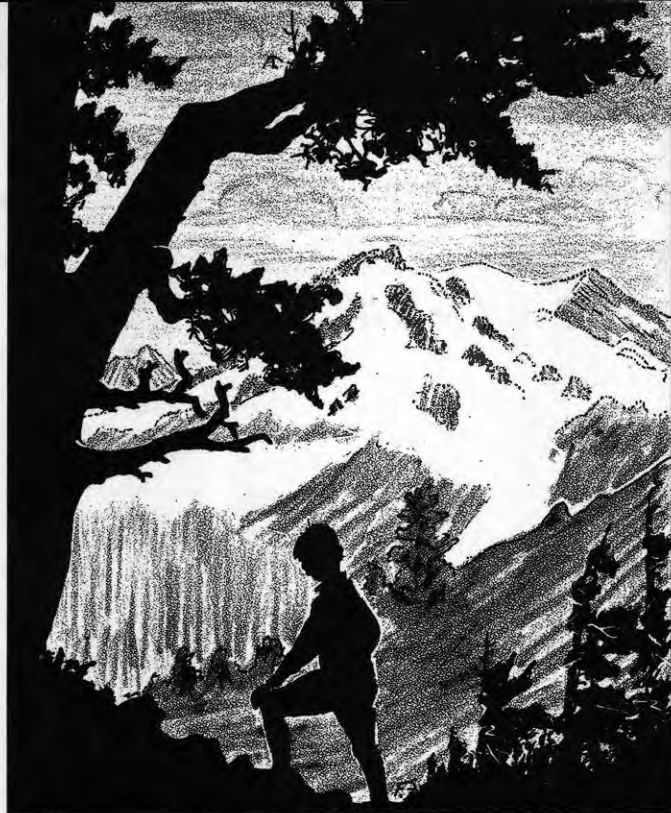
How do we feel about the person who is wholly unlikeable? How we act is one thing. We may act so thoroughly and convincingly loving that we feel ourselves to be hypocrites. We may even come truly to desire the person's welfare. And still our thoughts and emotions may be Godless—without God, against what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



Drawing by Floyd Schmoe

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." (*I 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*)

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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

Science, Secularization, and God: Toward a Theology of the Future. By KENNETH CAUTHEN. Abingdon Press, Nashville and New York. 237 pages. \$5.50

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 farmhouse 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

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 worth reading, however, to understand the main thesis, which seems ignored in most discussions of the nuclear non-proliferation treaty.

PAUL ZORN

Uncovered Feelings: Out-Loud Words on Seventy-One Happenings. By HERBERT F. BROKERING. Designed by Otto Reinhardt. Fortress Press, Philadelphia. 95 pages. \$3.95

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 wet beach. 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 important to Friends. But then I found that this unusual author went much deeper into 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

The Christian and Revolution. By MELVIN GINGERICH. Herald Press, Scottdale, Pennsylvania. 229 pages. \$4.50

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 communist and more conservative totalitarianisms.

"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 historic 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 paperbound, 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 oftener in political, economic, or sociological thought forms and idioms.


For instance, Professor Daniel Bell moved from Columbia to Harvard because,



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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."

It tells the dramatic story of the Old Testament Iron Age, Golden Age, Exilic and Post-Exilic Period, and the Fall of Israel. It summarizes the Intertestamental Period, and ends with the New Testament.

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

A Dictionary of Christian Theology. Edited by ALAN RICHARDSON. Westminster Press, Philadelphia. 364 pages. \$8.50

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

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 the cultural interpretations of our Lord." The church was founded on "a special kind of prayer — prayer through the living Christ." Christ is to be approached as "objective reality," and "objective Power." The church today is weakened by its neglect of "the living Christ."

The book deals with the foundations and the practice of prayer. It challenges our neglect of prayer and offers helpful insights and encouragements for a more effective prayer life. Prayer is simple and natural.

The "living Christ" as presented here varies somewhat from the view held by many Friends. The endeavor to bring parapsychology, psychical research, and extra-sensory perception to the support of faith in the risen Christ, though lightly touched, may raise more questions than it answers.

L. WILLARD REYNOLDS

Military Occupation and National Security. By MARTIN and JOAN KYRE. Public Affairs Press, Washington, D.C. 198 pages. \$6.00

A MILLION AND A HALF United States soldiers are living overseas. The logistics and diplomatics 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 coherent 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 1965 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!"

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 arting" 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.

MARION BLAETZ

Icon and Pulpit, The Protestant-Orthodox Encounter. By CARNEGIE SAMUEL CALIAN. Westminster Press, Philadelphia. 220 pages. \$6.50

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 Gurneyite 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 Orthodox, had had little communication with their Greek, Russian, or Rumanian brethren. And the large Greek Orthodox constituency in the United States and Canada was the only major English-language confrontation. Most of the earlier literature was from France.

The first inexpensive and popular paperback 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 Orthodoxy 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 University of Dubuque Theological Seminary, is uniquely qualified for his task. This, his first book on the subject, was preceded by a number of magazine articles and several pamphlets in a Presbyterian ecumenical series.

Icon and Pulpit does not present a survey of Orthodoxy as a whole, as Timothy Ware's book does, but lifts out particular aspects for examination in some depth. It is a three-part presentation: A brief history of Protestant-Orthodox encounter since the Reformation; selected theological aspects, particularly on the nature of the Church and church-state relationships; 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 experiences, their inward attitude is similar, for both consider all of life to be sacramental."

Superficially, Orthodoxy looks highly clericalized, but a warm pastoral relationship exists which is summarized in the frequent phrase "the priests and the people." The "consensus fidelium" (roughly, the "acceptance of the faithful") plays an important part in the formation of Orthodox theology. And all practical expression as well as theology stems from the worshiping 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 sociospirituality" that is not too unlike Howard Brinton's ethical-mysticism: "We are not passive recipients of God's gift but active partners 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 *Pacem 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 sensitivity 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 implicit within an ecumenical state of sociospirituality."

"So much of our worship is irrelevant precisely at this juncture; man's physical needs have been ignored or minimized. Communism actually is a heretical perversion of a theology of goods without grace. Communism 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 FREIDAY

Overcoming World Hunger. Edited by CLIFFORD M. HARDIN. Prentice-Hall, Inc., Englewood Cliffs, New Jersey. 170 pages. Paperback \$1.95

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 ho-kum 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 hostilities.

In May, my heart, beneath their spell
Rebuilds the winter-frayed
Pattern and plan of tattered dream
That winter storm gainsaid.

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Letters to the Editor

Catholics and Quakers

A MORE FUNDAMENTAL relationship between
Catholicism and Quakerism than those
mentioned by William C. Toomey in "A
Catholic Looks at Quakers" (Friends Jour-
nal, February 15) lies in their joint mysti-
cal tradition.

Aldous Huxley, in *The Perennial Phil-
osophy*, documented the existence among
early Catholics, as well among early Quak-
ers, 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 in-
significance 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 cen-
tury "there yawns a wide gap of time,"
bridged by a succession of mystics
described by Rufus 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 Chris-
tians, 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 cur-
rent overwhelming popularity of religious
activism.

The bond of mysticism between Catholi-
cism and Quakerism remains and perhaps
eventually will be deepened to the benefit
of both groups. It is strange how many
religionists 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 Railroaders) 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 gov-
ernment seems to have no conscience, soul,
or morality to which one 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-con-
scientious 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 Cath-
olic priest. I also hope that most educated
Christians regard the pharmacist-physician-
rabbi, Maimonides—a Jew—and the math-
ematician-astronomer-poet, Omar Khay-
yam—an ostensible Mohammedan—as in-
telligent and compassionate as was Francis.

People can appreciate other people even
when they do not understand their theo-
logical 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 Undauntedly Ortho-
dox God who is Wholly Other, and Paul
Tillich's Decidedly Unorthodox Deity who
is God Beyond God are incomprehensible
to me.

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, wife of the Black Panther leader, pacifist Andrew Young of the Southern Christian Leadership Conference, and others. On TV we whites can "overhear" the Negroes' vital, urgent dialogues.

Even commercial stations have been showing program after program on ecology and man's need to realize his interrelationship with his environment and his need to act before we destroy our planet.

Last night I heard Ted Kennedy telling us how we might go about "changing our posture" in relation to Red China. He urged us to begin opening up relations with China—to stop isolating her.

Much television programming is fulfilling its educational potential. I believe the "videophobe" is missing something.

MARION H. AKIYAMA
East Norwalk, Connecticut

Talking, Acting

I ATTENDED the National Conference on Race Relations at Earlham in March. A main concern of those present was how long it would be before the Society of Friends would stop talking and start acting to erase the widening gap between the affluent and the poor.

The Society may lose the chance to help our fellow man if we do not act now.

We must stand up in our communities and demand an end to all injustices and discrimination in jobs and housing.

We must demand that all citizens have access to all parts of society.

We hear a cry for law and order. If we are to achieve law and order, we must

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;





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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 rationalizing 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 moral-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

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



Photograph by Tom Martin

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 experience 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 notices, vacations, books and publications, travel, schools, articles wanted or for sale, and so on. Deadline is three weeks in advance of date of publication.

Until June 15, as another special service to its younger readers, *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 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.O. Currently coordinator of urban affairs program of a consortium of four universities. Available July 1969. Write Box W-454, *Friends Journal*.

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

TEACHING, RESEARCH, or other challenging position sought by creative man, 22. Experience with photography, electronics, biology, chemistry; interested in philosophy, human behavior, political theory. Box J-456, *Journal*.

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Vacation

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

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Positions Vacant

COUNSELORS, GENERAL AND SPECIALISTS, JULY, AUGUST. Men, women, married, single, college students, teachers, and others over 19. Coed camp, 35 staff, 130 campers; interracial, international; Quaker leadership. Openings also for nurses, cooks, kitchen help, maintenance. Located beautiful Adirondack Mountain lake near Lake Placid, N.Y. Mr. & Mrs. Earl F. Humes, 107 Robinhood Rd., White Plains, New York, 10605.

BOOKKEEPER, EXPERIENCED, for Friends social work agency in Philadelphia. Write or phone Friends Neighborhood Guild, 703 N. 8th Street, Philadelphia, Pa. 19123. Phone: WA 2-1544.

WOMAN OR COUPLE needed to live with elderly man. Practical nursing required. Pleasant home in New Jersey Quaker community. Write Box M-455, *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*.

ASSISTANT RESIDENT DIRECTOR for small Friends Home for the aged. A charming country estate for 12 guests. Write or visit Wade Mackie, New England Friends Home, Turkey Hill Lane, Hingham, Mass. 02043. Telephone 617-749-3556.

YOUNG WOMAN TO LIVE WITH ELDERLY LADY. Address J. D., 27 Southgate Avenue, Annapolis, Maryland; 21401.

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

LEADERSHIP FOR WEEKEND WORKCAMPS. Starting September, involvement with both challenge and reward. Married couple preferred. Alternative-service credit possible. Write David S. Richie, Friends Social Order Committee, 1515 Cherry Street, Philadelphia, Pa. 19102.

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.) 3,500. Applicants preferably should be members of Society of Friends. Further information may be obtained (by air mail) from Eric B. Pollard, 10 Latona Street, Pymble, N. S. W. 2073. Applications should be sent to Richard G. Meredith, 31 Katoomba Crescent, Glenorchy, Tasmania 7010, by June 20, 1969.

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

Property for Rent

NEAR RHINEBECK, N. Y. Six rooms (plus two baths) apartment in country home. Beautiful countryside. Rent low to one who will help with upkeep. Two hours to New York City by Taconic Parkway. Bulls Head Meeting one half hour by bike. Write Dora B. Verin, Willowbrook Road, RFD No. 1, Clinton Corners, N. Y., 12514.

Accommodations Abroad

LONDON. STAY AT THE PENN CLUB, 22 Bedford Place, London, W.C.1. Friendly atmosphere, central for the West End, concerts, theatres, British Museum, Friends House, university, and excursions.

Attaining Christian Attitudes

I HEARD an elderly attender quote in meeting these words from Colossians II:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This struck me as particularly pertinent to the current efforts of some Friends to reach an accommodation with such human philosophies as Marxism.

These efforts, justified in the name of Friends' peace testimony, to me seem directed towards tolerance of the intolerable. Does this explain why the attitudes of these Friends are often inconsistent with the fruit of Christ's spirit? Would not Friends attain more Christian attitudes if the peace testimony were re-interpreted with more help from the Spirit and less from philosophy?

W. E. GLOOR
Wilmington, Delaware

What is Friendship?

IT MIGHT HELP if people all over the world could try to find the need for each other in life. The broadening of the word *friend* might be a solution to some problems.

A friend is a person you know who gives you a point of knowledge worth learning; anyone you meet in a moment of stress who comforts you; a person who helps you to expand your trend of thinking and tries to see the reason behind an act and to correct the cause of the trouble.

An approach like this could show people the real values of every person in life. A friendship starts with a word. It continues with a hand-shake. Friendship may build through the years. It may hold a yearning. It may need physical contact. Friendship should be a togetherness. It should not be bound. It should hold no thought limits.

JOSEPH D. LEUTY
Whittier, California

For a Dissertation

I WANT TO WRITE a little dissertation on some of the changes that need to be made in our civilization if it is to provide us with a deeply satisfying life right here on earth. No topic is more nearly central to Friends' approach to life.

I shall be most grateful if everyone who reads these words would sit down right now and write me the alterations that he or she reckons should be made in our customs or our economy or our philosophy of life or our whole system if we are going to know how really lovely life on this earth can be.

My address: 2210 Saint James Street, Philadelphia 19103.

HENRY S. HUNTINGTON
Philadelphia

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 coffee-house. 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 "treating 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 Flanagan, 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.

When he was in prison last summer with members of the Poor People's Campaign, he was not so hostile to the guards as some of the black people were, and he incurred the wrath of those with whom he was trying to identify. Ross said that he cannot give up the idea of nonviolence and that policemen also have God in them.

Vally Wiegl arranged an evening program of poetry reading and music. The poems, about Vietnam, were moving indeed. Songs were in the classical and folk styles. One that Laura Hassler sang, about a girl who was not married but already was a "widow" to the peace movement, may become a classic: "Where have you gone, where have you gone without me? Only to Pittsburgh, and I'll be back tomorrow, it's just to keep the movement rolling on."

Later, informal folk singing went on until about one in the morning. A group of young people tried out games of nonverbal communication and stayed up all night to see the sun come up.

Come up it did, clear and beautiful, to the delight of those attending the sunrise meeting for worship on the rocks.

The morning meeting included reports from the threshing groups and meeting for worship. Then we left the lovely little lake, set in rock cliffs and pine trees. Many of us hated to leave.

(Cynthia Arvio, of Pomona, New York, is one of the authors of "Quakerism: A View from the Back Benches.")

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 eldering 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.

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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 par-
ticular 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 spe-
cific 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 Quaker-
ism 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, com-
posed 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, "Hlek-
weni," is a demonstration and training
farm for African men, women, and chil-
dren, near Bulawayo, Rhodesia. It is un-
der 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.

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 several 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 précisément 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!"



DAVE REYNOLDS, from Islington, Ontario, Canada, built, from actual material used in construction, this cut-away, scale model of an A-frame house as part of an industrial arts course he is taking in Wilmington College.

This type of construction may be practical when replacing substandard housing in low income areas.

A Letter to the President

HARRISBURG MONTHLY MEETING, Pennsylvania, sent the following letter on March 17 to President Nixon:

"It has been our deep and prayerful hope that the reference which you made to your Quaker heritage at the time of your Inaugural was indicative of an intent to foster peaceful solutions to world problems.

"Your decision last Friday to proceed with construction of an antiballistic missile system has severely shaken that hope. The fact that you are yourself a member of the Society of Friends, of whose basic traditions you are of course aware, only causes us to feel all the more troubled.

"This is a time, we believe, when increased efforts ought to be directed toward strengthening the forces of understanding and reconciliation in the world rather than those of suspicion and destruction. We appreciate the fact that you are faced with many difficult decisions, and that it is not always easy for one to know which decision is the correct one. Nonetheless, on this particular issue—the construction of this additional defense system, utilizing energies which ought to be channeled in truly positive directions—it seems to us that the choice is clear."

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

JUANITA AUSTIN

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Oakwood School is a coeducational boarding and day school founded (in 1796) and maintained by the New York Yearly Meeting of the Religious Society of Friends.

Oakwood seeks to practice what it considers to be the underlying beliefs of Quakerism.

Oakwood values the spirit of inquiry, stresses trust and individual responsibility, encourages community interaction, prepares for college as a way of life, and believes self-expression is important in learning and growing.

Its flexible curriculum and schedule are designed to meet the needs of each of its two hundred students in grades 9-12.

John D. Jennings, Headmaster
Oakwood School
Poughkeepsie, New York 12601

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 attenders. 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 liveries they wear here makes them strangers.

WILLIAM PENN
Fruits of Solitude

News from Fifteenth Street Preparative Meeting, in New York

BASEMENT TRUST FUND Committee Report for 1968: "Set up in 1859, while the meeting house was being built, this fund provided income to pay to keep the watertable in this part of Manhattan below the basement level. Shortly thereafter, when the city installed sewers beneath 15th street, the fund committee used the income to build the present window-wells in the cafeteria.

"Between 1867 and 1959, the fund committee accumulated the principle, waiting for some great felt need. In 1959, the fund amounted to \$24,929,318.07. Since the commercial use of the jet airplane, income from and principle of the fund have been applied to high-altitude surveys by educators connected with the Friends' schools. These high-level educational surveys have generally been of one or two weeks' length, particularly in Hawaii, Nassau, Cuba (till 1960), Bermuda, and Puerto Rico.

"This year, the fund has imbrured the expenditures amounting to \$127,684 of 34 such surveys. The fund is now exhausted, and the fund committee request contributions from Meeting members in order to carry on and carry out this great trust laid upon us by our ancestors.

"The financial statements and records of the fund are securely locked away in the vault of one of the branches of the First National City Bank of New York and are available for any member's perusal by calling the chairman of the committee at his unlisted telephone number."

Seventy-five Years of International Concern

A TWO-DAY COMMEMORATION of the seventy-fifth anniversary of the Lake Mohonk Arbitration Conferences is planned for June 6-7 at Mohonk Mountain House.

Speakers scheduled for June 6 include Louis P. Lochner, correspondent and author, and Warren F. Kuehl, chairman of the department of history in the University of Akron.

There will be meetings both days, with a discussion on Saturday of the influence of the Mohonk Conferences and an assessment of the future of international organization.

The International House of New York Talent Tour will offer songs and dances with an international flavor on Saturday evening.

Further information and reservations can be had from the Mohonk Centennial Committee, Mohonk Lake, New Paltz, New York 12561.

Poems by Young People

Unto the Least

As darkness struggled
through smudged windows
and swallowed rooftops and side-
walks,
an aged, half-hunched figure
of a woman
(her emaciated form wrapped in the
only ragged garb 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 bigyetsmall
say 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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Counseling Service Family Relations Committee of Philadelphia Yearly Meeting

For appointments call counselors
or call Rachael Gross, WI 7-0855

Christopher Nicholson, A.C.S.W., Philadelphia
44, Pa., call VI 4-7076 between 8 and 10 p.m.

Annemargret L. Osterkamp, A.C.S.W., 154 N.
15th St., Phila., GE 8-2329 between 8 and
10 p.m.

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President

LANSDOWNE
AVENUE,
LANSDOWNE

and LAWRENCE PARK,
BROOMALL, PA.

MEETING ANNOUNCEMENTS

Arizona

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

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

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

California

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

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

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have pot-luck on second First-day in the month.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

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

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

MONTEREY PENINSULA — Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

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

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

REDLANDS — Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

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

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

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

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

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

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

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

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

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

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

Colorado

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

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.

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

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

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

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street, phone 274-8598.

WILTON—First-day School, 10:50. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Jhan Robbins, Clerk; phone 259-9451, Assistant Clerk.

Delaware

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

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

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

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

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

District of Columbia

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

Florida

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

DAYTONA BEACH — Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

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

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO-WINTER PARK — Meeting 10:30 a.m., 316 E. Marks St., Orlando; 241-6301.

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

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., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk, 355-8761.

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. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

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

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

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

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

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

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

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

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

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

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

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. 274-0453.

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 2-0471.

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

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

Louisiana

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

Maryland

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

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

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

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

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 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, 10:00 a.m., Women's Club, Main Street.

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

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Melior, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

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

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

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

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

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

Michigan

ANN ARBOR — Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 663-1780.

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

DETROIT — Friends Church, 9640 Sorrento. Sunday School, 10 a.m.; worship, 11 a.m. Clerk, William Kirk, 16790 Stanmoor, Livonia, Michigan, 48154.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church Library, 800 Abbot Road. Call ED 7-0241.

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 926-6159 or 646-0450.

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

Missouri

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

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

Nebraska

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

Nevada

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

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK — 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.

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

CROSSWICKS—Meeting and First-day School, 10 a.m.

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

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

HADDONFIELD—Friends Avenue and Lake Street, First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m. Telephone 428-6242 or 429-9186.

MANASQUAN—First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

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

MICKLETON—Meeting for worship, 10 a.m., First-day School, 11 a.m. Kings Highway, Mickleton, N.J.

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

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

PLAINFIELD — First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

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

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

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

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

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.), Route 35 and Sycamore. Phone 671-2651 or 431-0637.

TRENTON — Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE — Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

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

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

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.



Abington Meetinghouse, Pennsylvania.

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON — Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

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

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

POUGHKEEPSIE—249 Hooker Ave., 452-1512. Silent meeting, 9 a.m., meeting school, 9:45 a.m., programmed meeting, 11 a.m. (Summer: programmed meeting only, 10 a.m.)

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

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

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

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

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

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

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

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

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL — Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

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

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

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

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola 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; 878-6641. In BOWLING GREEN call Briant Lee; 352-5314.

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 513-382-3172.

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., 235-8934.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

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

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

CONCORD—at Concordville, 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 Oakland 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. 5 miles from Pennsbury, reconstructed manor home of William Penn.

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

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

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

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

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Lansdowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

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

LEWISBURG—Vaughn Literature Building library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

MEDIA—Providence Meeting. Providence Road, Media. 15 miles west of Phila. First-day School, 9:45 a.m.; meeting for worship, 11 a.m.

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

MIDDLETOWN—Delaware Co., Route 352 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, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdale—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Tel. 546-6252.

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

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

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

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

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

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

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

Fourth and Arch Sts. 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 Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

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

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

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

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

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

RADNOR—Conestoga & Sproul Rds., Ithan. Meeting for worship, and First-day School, 10:30 a.m. Forum 11:15 a.m.

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

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

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

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

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

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

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

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

Tennessee

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

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

Texas

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

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

HOUSTON—Live Oak Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

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

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

Virginia

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

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

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

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

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone ME1rose 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, 3074 N. Maryland, 273-4945.



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.

FREDRICKSON—On April 10, in Philadelphia, Pennsylvania, a son, Christian Gay Fredrickson, to Roger and Shirley Fredrickson. The parents are members of Gwynedd Monthly Meeting, 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 MACWHINNEY, a member of Riverside Monthly Meeting, California, daughter of Dr. and Mrs. James E. MacWhinney, 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-MCKEARIN—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 LOHMANN, son of Mr. and Mrs. Guftiave E. Lohmann, 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 Danna.

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 Stapeley Hall, Philadelphia, aged 86, a member of Green Street Monthly Meeting, Philadelphia. He is survived by his widow, Grace Dercum 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; 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 8-4772.

25—"Political Issues, 1969, and Quaker

Response." Speaker, George Bliss, associate secretary of Friends Committee on National Legislation. Race Street Meetinghouse, Philadelphia, 11:45 A.M. Bring sandwich and stay for afternoon.

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

30-June 1—Friends Conference on Religion and Psychology, Haverford College, Haverford, Pennsylvania. Dr. Ira Progoff, 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 reservations write to Susan Yarnell, 5337 Knox Street, Philadelphia.

June

1—Annual Middletown Day, Middletown Meetinghouse, Lima, Pennsylvania. Meeting for worship, 11 A.M., followed by covered dish luncheon. All welcome.

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

15-20—Liberal Arts Workshop, Haverford College. For information write to William E. Sheppard, Alumni Office, Haverford College, Haverford, Pennsylvania 19041.

15-21 General Conference for Friends, Wilmington College, "Quaker Identity in a Dangerous World." Programs for all age groups. Evening speakers include Landrum R. Bolling, John Howard Yoder, Kenneth E. Boulding, George R. Sawyer. Reservations should be sent by May 31 to Friends General Conference, 1520 Race Street, Philadelphia 19102.

18-22—California Yearly Meeting, Whitier College. Information from Glen Rindard, P. O. Box 136, Denair, California 95316.

19-22—Nebraska Yearly Meeting, Central City, Nebraska. For details write to Don Reeves, Route 1, Central City 68826.

19-22—Rocky Mountain Yearly Meeting, Quaker Ridge Camp, Woodland Park, 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 Denval Road, Toronto 16, Ontario, Canada.

21-28—Camp Sierra World Affairs Conference: "Roots of Violence in American Society." Register before June 1 with American Friends Service Committee, 2160 Lake Street, San Francisco, California 94121.

23-28—New England Yearly Meeting, Taft School, Watertown, Connecticut. Register by June 16 with Alice R. Cheney, 180 Mountain Road, West Hartford, Connecticut 06107.

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.

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