

June 15, 1969

FRIENDS JOURNAL

Quaker Thought and Life Today





FRIENDS JOURNAL

June 15, 1969

Volume 15, Number 12

Friends Journal is published the first and fifteenth of each month by Friends Publishing Corporation at 152-A North Fifteenth Street, Philadelphia 19102. Telephone: (215) 563-7669.

Friends Journal was established in 1955 as the successor to The Friend (1827-1955) and Friends Intelligencer (1844-1955).

ALFRED STEFFERUD, *Editor*

JOYCE R. ENNIS, EMILY L. CONLON, *Assistant Editors*

MYRTLE M. WALLEN, *Advertising Manager*

MARIELOUISE HEACOCK, *Circulation Manager*

BOARD OF MANAGERS

Eleanor Stabler Clarke, *Chairman*

James R. Frorer, *Treasurer*

Mildred Binns Young, *Secretary*

1966-1969: Walter Kahoe, John Kavanaugh, Ada C. Rose, Eileen B. Waring, Gordon D. Whitcraft, Carl F. Wise.

1967-1970: Helen Buckler, Mary Roberts Calhoun, Anthony R. Gould, Eleanor Stabler Clarke, James R. Frorer, Francis Hortenstine, Walter H. Partymiller.

1968-1971: Carol P. Brainerd, Arthur M. Dewees, William Hubben, Miriam E. Jones, Margaret B. Richie, Daniel D. Test, Jr., Eleanor B. Webb, Elizabeth Wells, Mildred Binns Young.

CONTRIBUTING EDITORS

Frances Williams Browin

William Hubben

Richard R. Wood

Subscription: United States, possessions: one year \$6, two years \$11, three years \$15. Foreign countries (including Canada and Mexico): one year \$7, two years \$13, three years \$18. Single copies: 35 cents, unless otherwise noted. Sample copies are sent on request.

Second class postage paid at Philadelphia, Pennsylvania.

Copyright © 1969 by Friends Publishing Corporation. Requests to reprint excerpts of more than two hundred words should be addressed to the editor.

Friends Journal Associates are those who add not less than five dollars to their subscriptions annually to help meet the over-all cost of publication. Contributions are tax-exempt.

Contents

To Share What We Have Found—Richard E. Tirk	356
An Effort to Understand—Maeve S.	357
Worship: A Symposium	358
On Breaking the Law—John H. McCandless	361
Sensitivity and Self-Renewal—Paul Blanshard Jr.	362
Creative Reading: May Sarton—Elizabeth Yates McGreal ..	363
The Laws of the Human Domain—Elizabeth Cattell	364
Reviews of Books	365
Letters to the Editor	370
Friends and Their Friends Around the World	375
Shattering Stereotypes—T. Canby Jones	378
Coming Events	383
Announcements	383

From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of a painting by Gerard Negelspach. It is in a Spanish government-sponsored exhibit of his work in Madrid. Gerard Negelspach, who studied at the Academy of Fine Arts, in Philadelphia, has had a number of exhibitions in Philadelphia and Barcelona.

Speaking on Radio Barcelona of Gerard Negelspach's work, Lina Font said, "Ye es la de ser un artista extranjero quien hace el magno esfuerzo de identificación, con un sentimiento y esencia poética de tan honda raigambre hispana."

Gerard, his wife, Nancy, and their daughter Kristin, members of Central Philadelphia Monthly Meeting, for a number of years have been mainstays of the Friends Group in Barcelona. They have worked there on behalf of Friends World Committee, Philadelphia Quarterly Meeting, and their Monthly Meeting. They have translated several Quaker classics into Spanish.

The contributors to this issue:

RICHARD E. TIRK, a member of Scarsdale Monthly Meeting, New York, is spending a sabbatical year in north-central Wisconsin. He and his wife and two other Quaker families have been worshipping in each others' homes. Their meeting has attracted a number of seekers.

MAEVE S., a writer and literary agent writes: "On a personal level an A. A. (member of Alcoholics Anonymous) may tell anyone he is a member, but on the public level we maintain anonymity by going only by our first names, thus maintaining A. A.'s spiritual foundation of putting principles before personalities."

JOHN H. MC CANDLESS, a printer, is a member of Exeter Monthly Meeting, Pottstown, Pennsylvania. He is clerk of Caln Quarterly Meeting.

PAUL BLANSHARD JR., a member of Chestnut Hill Monthly Meeting, Philadelphia, is director of development in Moore College of Art. He has a deep concern about race relations and intergroup feelings. He worked for two years in West Africa for American Friends Service Committee.

ELIZABETH YATES MCGREAL has written many books for adults and children and won the Newberry Medal and the William Allen White Children's book award. She is clerk of Monadnock Monthly Meeting, New Hampshire. She plans to write occasional articles about writers and reading for Friends Journal.

ELIZABETH CATTELL is a psychotherapist in private practice. She is a member of Fifteenth Street Preparative Meeting of New York Monthly Meeting and a member of the Spiritual Life Institute of America.

I say no man has ever yet been half devout enough, none has ever yet adored or worshiped half enough, none has begun to think how divine he himself is, and how certain the future is.

—WALT WHITMAN

Today and Tomorrow

More Stately Mansions

THE NATIONAL CONFERENCE of Religious Architecture had its thirtieth national meeting in St. Louis recently, and (we learn from a press release of the National Council of Churches) there was little sweetness and light in the proceedings. *Tension* was the word that was used; maybe it was tension of the kind we have sensed in deliberations about building, moving, or destroying meetinghouses.

Theologians and planners who want to see churches spend less on buildings and more on social service were at odds with manufacturers of church equipment, architects, and salesmen who have a vested interest in bigger and better structures.

One professor of architecture suggested that architects begin designing buildings to suit the needs and desires of youthful radicals rather than the present power structure. The future may well be in the hands of these young people, he said; they are right in rejecting institutions, including the church; too many clergymen see their role as being one of a businessman; if the church is going to act like any other institution in an age that produces Vietnam, air and water pollution, and poverty in the midst of plenty, then the young are right in rejecting it.

The church has to live up to its social responsibility. One speaker asserted that architecture is the task of architects; the theologian's job is to formulate ideas about the nature of the men and women who will use that architecture. A central clue to our present problems is that for the first time in its history the United States is no longer a frontier culture: "We dirty up one area, discard it, and move on to dirty up another. We pollute one river, so we just dump our sewage into another. Man truly becomes human, however, when he finds that he can no longer run and has to solve his problems where he is.

In a sense, all of our American history has been a flight to the suburbs to escape our problems; those days are over; we cannot escape the problems of race, poverty, and esthetics.

A theme expressed repeatedly at the meeting was that churches should be designed for multi-purpose usage—a year-round community social welfare and cultural institution that reflects the countless words that have been written about the new social responsibility of the church.

The press release did not say whether anyone mentioned the threat of cities and bloated savings banks and stores to condemn religious properties for parking lots; or the acquiescence thereto of religious leaders who cringe when some fast-buck nincompoop accuses them of hamstringing "progress" if they demur; or the likelihood that money from the

sales of the properties will blur the difference between God and mammon; or the faint-hearted who bemoan costs of upkeep; or that churches and meetinghouses must be of, for, by, and among people.

Gustav Venema

SOME OF US knew Gustav Venema. Not all of us appreciated him. He was different from us—direct, forceful, uncompromising, strange, in his way—and many of us prefer that things and people fit the pattern we are used to.

A memorial to him, written by Barbara Carnarius, of Levittown, Pennsylvania, and sent in by Stanley E. Carnarius, Clerk of Worship and Ministry of Falls Monthly Meeting, is printed here. We regret we did not tell Gustav this when he was among us.

Gustav Venema, who passed away on Easter, 1969, came to our Meeting in Fallsington, Pennsylvania, like a prophet from the pages of the Old Testament. Like them, he wore clothes that were strange to us, spoke in an accent foreign to our tongue, and came with a message that seemed pre-emptory and critical of our ways. But, most importantly, he was like those prophets of old in that he was driven by the same directive, "Prepare ye the way of the Lord."

Such a man is not easily accepted by those whose effort is to maintain a comforting status quo. He is not one to fit into patterned intimacies of family life or to make friendships based upon shared routines. More often, a prophet angers you by mocking your unquestioned assumptions. He seems to judge one and all by standards that are arbitrary if not downright arrogant. He strikes at the foundations of self-esteem and holds a mirror to the mouthing of clichés in order to detect the breath of life or lack of it. He is an irritant for the cause of change.

For all of this, a prophet is a rare and wonderful experience in the lives of those who are at all sensitive to the Source from whence his message comes. They may ache when they see him driven into situation after situation where he is well aware that he is not welcomed, and to feel his compulsion to speak when there are those who wish him silent. He pays dearly for his interpretation of a spiritual dimension which some dismiss as madness—divine or not. But they also understand that his purpose is accomplished in these encounters when he can focus one person's attention, force one examination of belief, arouse one's defense of spiritual values.

Falls Meeting wishes to testify to Gustav Venema's success as a prophet, for he did accomplish one and another of all these goals in his experiences with different ones among us. He will remain with each to the extent that the earnestness, the integrity, or the philosophy of his message affected that life. And, for some, that means a long, long time.

To Share What We Have Found

by Richard E. Tirk

RECENTLY I ASKED myself why there are so few Friends. Is it because Quakerism can satisfy only people with education and economic security? I don't think so. Today millions of people have education and economic security. The first Friends had much less. They were English farmers.

We know that before they became Friends, many belonged to groups of Seekers. They were seeking a religion that would give a man a more comforting feeling about his relationship with his fellow men, God, and the universe. When George Fox showed them the feeling they could get through association with Friends, they joined the Society by thousands.

Are there so few Friends today because there are no Seekers? I don't think so. Today there are more seekers than ever. Today it's easy for a man to feel lost. His world has become a terrifying place. It is threatened by forces he feels he has no control over and often doesn't understand. Governments of superpowers may start nuclear wars that will destroy him. Giant businesses may destroy his forests and lakes or poison his air and water. Exploding populations may bring on millions of famine-damaged brains, revolutions, and wars. The complications of international balance of payments and inflation may take away the buying power of his money. Fantastic new inventions or business mergers may take away his job. If he is young, he has lost confidence in the ability of the old to solve our problems; if he is old, he sees his values being thrown away. It's easy for him to feel that other men are strangers or enemies. It's easy to feel that he is alone, that God may not be what he was brought up to believe.

He is seeking reassurance. He would like an association with people who will say: "You are not alone and you are not helpless. The forces that affect our lives come from something that lives partly in you, and you have the power to affect those forces and make a better world. There is something of God in you and all men. Therefore all men are your friends. We share your hopes with love and sympathy and we will work with you in friendship to bring them to fruition."

Seekers want what many have found in the Society of Friends. But do we give them the help they need to find it?

The early Seekers didn't find the Friends by themselves. Fox and his followers sent out missionaries. Today the idea of proselytizing is offensive to Friends—and I don't propose we do that. I simply ask whether we should not



Photograph by Jack Artdale

do more to share what we have found with people who are seeking something like it.

Many know that Friends are nice people and do good works. But few realize that Friends feel the kind of comforting relationship with fellow men and the universe that they, the seekers, are looking for; they don't know the feelings that can enter a man's mind in Friends' worship.

We haven't told them, and I wonder if it isn't time we did. Shouldn't a seeker know that he can view the forces at work in the universe as a Catholic, Protestant, Jew, Hindu, Moslem, agnostic, or atheist—and still, in meetings such as Friends have, feel closer to being part of those forces?

I know the subject of reaching out to seekers has come up in Yearly Meetings, but I wonder if we are not already a little late in studying specific ways of doing it.

Many of us feel most television programs are a waste of time. But what have we done to make them better serve the needs of our fellows? Have we investigated whether television could be used to share our worship with others? Shouldn't we be experimenting with it?

Have the creative people among us attempted dramatic and documentary programs that present the rewards of sharing Quaker concerns and actions?

Do we have literature that a man with only an average high school education can understand? (The most readable literature on Friends that I've seen was written by a Catholic.)

Catholic and protestant clergymen among my friends have indicated a wistful longing that they could give more of their parishioners the feeling of love and service that Friends have. Have we really put our minds to how we can help them do this?

We may be doing more reaching out than I am aware of. But I wonder if we shouldn't be doing still more—and now.

An Effort to Understand

by Maeve S.

I AM AN ALCOHOLIC and a Quaker. And lest some of the elders be jolted from their seats, let me hasten to add that, thanks to God and to Alcoholics Anonymous, I have been sober for twenty-six years, and that my Quaker membership is of 1964 vintage.

A perplexing and saddening thing is that while Quakers, generally speaking, are progressive in socio-political areas, I have learned from personal experience that they seem—again speaking generally—to cling to the ostrich stance in relation to alcoholism, *the fourth major health problem in the United States*. (The other three are heart disease, cancer, and mental illness.)

That was the stance taken in 1919 by voters who favored the Volstead Act, whose passage resulted in twelve years of murder, mayhem, and gangsterism. It also resulted in many deaths from bootleg liquor and blindness from drinking “bathtub” gin. That tragic Act was repealed in 1933.

At that time, however, many people still believed that a problem drinker was a moral leper and that not only drunkenness but drinking itself was a sin. Even one drink. It was yet to be learned that the habitual, compulsive drinker is a sick person in the grip of an illness over which he has no control. None whatever.

That fact was not established until Alcoholics Anonymous came into being in the late 1930's. A. A. changed the terms “drunk” and “drunkard” to the more acceptable “alcoholic” and “alcoholism,” and informed alcoholics of some truths so simple, so obvious, that they wondered why they themselves had never thought of them. Newcomers in A. A. today experience the same wonderment.

What an exquisite relief for the alcoholic to learn that he—like six million others in this country—is the victim of an illness, a psychological compulsion coupled with a physical allergy! And that once the first drink is taken he can no more stop taking the next one and the next than the diabetic can stop being allergic to sugar by trying to mesmerize himself into believing he is not.

These insights, piercing as they do the core of the sick alcoholic, are recognized by him as truths. Has he not, in his agony of despair, begged, pleaded, prayed to God—whether he believed in Him or not—to help him stop drinking? He has, indeed. Thousands of times. Has he not, literally, bashed his head against the wall, time and time again, screaming why, why, why?

While the active alcoholic can exercise will power in other domains, where alcohol is concerned his will power is non-

existent. It is a relief, too, to discover in A. A. that, contrary to atavistic public opinion, alcoholism has nothing whatever to do with sin or morality.

The Journal of the American Medical Association in 1956 began a series on alcoholism as an illness, a “disease.” Medical science still does not know the cause of alcoholism. Research today is in the field of a chemical imbalance in the alcoholic. It long has seemed to me and to other alcoholics that such must be the case. But as yet nobody knows.

Alcoholism knows no social or intellectual boundaries. The myth that only “bums” on the Bowery are alcoholics has been laid to rest. That cliché does not take into account the many professors, musicians, journalists, bankers, clergymen, authors, priests, housewives, painters, politicians in high places, and others who have been in A. A. for years, along with some of the “bums.” Poor and rich, men and women, young, middle-aged, old, blacks and whites—all are welcome, all are there.

A. A. is an inimitable democracy in action. And cementing that beautiful democracy is love—love for one's brother and sister, be he unkempt and straight from skid row, be he from the most expensive sanatorium for lusher in the land.

We share the same illness, we speak the same language, we help each other. Alcoholism is an everlasting common denominator. By helping another alcoholic to get sober and stay sober we help to insure our own sobriety. As A. A.'s put it—“it's a selfish program.”

A. A.'s have another telling phrase: “Any fool can stay sober for one day.” Active alcoholics, given as they are to living either in the past or the future, are thus suddenly jolted into living in and thinking about the present. And so it goes, only one day at a time without a drink.

Gradually, with the help of other A. A.'s, some of whom have themselves been sober only a short time, the fog begins to lift, the light begins to penetrate the terrifying blackness—for the first time in years.

For some, it is more difficult than for others to stay away from that first drink. They “bounce around” awhile before getting sober. For others, as each day goes by, it becomes a little easier not to take a drink today—just one day at a time.

Alcoholism is tricky. We can never take “just one” again. Ever.

A few weeks ago an alcoholic with twenty-one years of sobriety did just that. The one drink set up the compulsion. He was drunk for one week. Then he committed suicide.

This is no isolated example. It happens many times during any one year, with varying years of sobriety behind the alcoholics. Some return to A. A. and get sober again. Others continue to drink until they end the nightmare via suicide—either by the single decisive act or by the slow poison of the bottle.

Once an alcoholic, always an alcoholic. That is why we say in A. A. that “*I am an alcoholic*”—not *I was an alco-*

holic, not I'm an *ex*-alcoholic. The expression *recovered alcoholic* also implies that the alcoholic is cured of alcoholism. God help the alcoholic who thinks he is.

To get sober, it is necessary for some alcoholics to take antabuse, the effect of which, if they take a drink, is to make them so ill that they are not apt to repeat the process. Then, sober, they are able to come into A. A. and, usually, do without antabuse from then on.

There also is niacin, a vitamin B derivative that helps alcoholics achieve sobriety. Niacin has not yet been widely accepted psychiatrically, but some psychiatrists prescribe it for their alcoholic and/or schizophrenic patients with good success.

Niacin did not exist at the time that my psychiatrist, the late Dr. Robert Bush McGraw—to whom my gratitude is eternal—finally succeeded in maneuvering me into A. A. Like so many alcoholics seeking psychiatric help, I had not gone to him about my drinking, believing then that if my other troubles could be eliminated I would again be able to drink normally. When he finally dared even to mention "alcoholism" to me, Dr. McGraw said categorically that he could do nothing to help me stop drinking, that only A. A. could do that.

Sobriety is essential, no matter how it is achieved. Even so, I always feel sorry for those among my sober alcoholic friends who do not have, in addition to whatever their therapy may be, the beneficial learning-maturing experience of A. A., along with its warm fellowship.

Inevitably, there are active alcoholics among Friends. For the sake of those alcoholics, as well as their families, my hope and prayer is that Friends will cease hewing to the long-outmoded concept that alcoholism is a shameful thing, a moral issue. Is tuberculosis a moral issue? Is cancer? Of course not. Yet, there was a time when people believed those illnesses were bred in physical filth, or some such deplorable nonsense.

My hope, too, is that letters will not arrive at Friends Journal saying in effect: "Oh, those poor alcoholics, how they must suffer, we must be kind to them." Please forgive my plain talk—but that is not the point.

The point is to get literature from both Alcoholics Anonymous and the National Council on Alcoholism, attend some of the A. A. open-to-the-public meetings, learn something about the number four major health problem in the nation.

The point is simply to make an effort to understand.

FOR I WOULD SUGGEST that the true explanation of the complexity of our program is an *Inner One*, not an outer one. The outer distractions of our interests reflect an inner lack of integration of our own lives. We are trying to be several selves at once, without all our selves being organized by a single, mastering *Life* within us.

THOMAS R. KELLY, *A Testament of Devotion*

Worship: A Symposium

THE ARTICLE, "Better Citizens of the Kingdom of God," in Friends Journal of April 15, brought several responses. The author, W. Fay Luder, is professor of chemistry in Northeastern University and author of a number of books, articles, and scientific papers. He is a member of the Friends Meeting at Cambridge, Massachusetts.

From his article: "At this stage in the development of Christianity, many Christians are beginning to realize that worship is a substitute for living as citizens of God's Kingdom. Quaker Meetings should appeal to these people, but I am concerned about the deceptive application of our expression 'meeting for worship.' Not only do we mislead others when we use the term; we cause misunderstanding among ourselves."

Here are some of the letters and a comment from Fay Luder.

from Carol R. Murphy:

WHILE I SHARE W. Fay Luder's disgust at "worship" which says "Lord, Lord," but does not do the will of the Father, I have attended all too many nonworshipful meetings where the "discussion" never rises above "What shall we do about slums?" or "Whither Vietnam?"

I am likely to get more informed answers to these questions by staying home with The New York Times. Then where shall I go for direct, quiet contact with the Source of inner strength to deal with these urgent problems? Meetings that resemble educational television discussions will continue to drive me out of their doors to the lilies of the field, which toil not over secular worries, neither do they spin theories.

from Florence L. Shelly:

I CANNOT GET W. Fay Luder's article, in which he defines worshipping God as praising, glorifying, and adoring Him—that is, pagan religion—out of my mind.

Here I am an agnostic, and yet I feel that Mr. Luder is missing something. It isn't that he is controversial so much as that he is incomplete.

I never have had the knowledge of a personal god, but who can experience the miracle of the power of love without wanting to "sing praises to the Lord and magnify His name"? Or who has been overcome by the wonder and beauty of the world about him or has just known good health without feeling grateful? To whom or to what, I don't know. But there is a need to express that wonder and gratitude and humility and having done so, one is renewed and inspired to work further for the coming of the time when Love will be the rule of the world.

I would ask Mr. Luder, what of Jesus' admonition to

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven?"

Mr. Luder didn't like the objection to someone's message in meeting on the grounds that it was "not in the spirit of worship." According to his definition of worship this meant that the objection was based on the fact that the message didn't praise and glorify God. I would have understood "not in the spirit of worship" to mean something like "not under the guidance of love."

I refer Mr. Luder to Maurice A. Creasey for a definition of meeting for worship in the Quaker sense: "Are there moments when we deliberately come together to seek to be open, to be tendered, to be strengthened, healed, restored, forgiven?"

Worship for me is all of this and praise and glory and thanksgiving, too.

from Howard E. Kershner:

FAY LUDER objects to the term "meeting for worship" and does not approve of worshipping God. I agree that God does not need "praising, glorifying, and adoring . . ." but we, His creatures, are greatly in need of the insight, sensitivity, and spiritual growth that comes from worshipping Him.

When one meditates long and deeply on the love, mercy, justice, beauty, majesty, and omnipotent power of God, he acquires great respect for Him and little by little comes to accept the ethical ideals which he attributes to God.

Worship is the most constructive aspect of man. It transforms and ennobles his character. One tends to become like that which he adores. St. Paul tells us:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

This means that we change constantly as we acquire new insights, greater reverence, and respect for God and more desire to do His will for us.

Abraham became the founder of a great nation and of a great religion because he continuously worshiped God. The record tells us that in all his wanderings when he pitched his tent in a new location, the first thing he did was to build an altar unto the Lord. Worship explains the greatness of Abraham as it does of Moses, who worshiped God forty years in the wilderness before he acquired the sensitivity to see the burning bush. It was there all the time, but worship raised the level of his perception to the point where he finally saw it.

from Amelia W. Swayne:

W. FAY LUDER points up the fact that the old-time words of religion are not good enough for present-day needs. "Worship" in its dictionary sense is an out-moded word; but so, too, is "Kingdom," which Fay Luder does not seem to take into consideration. It probably will be easier for Friends to dispense with the latter than with the former,

which in one way favors the point which the author is trying to make. We too often do think of worship as a comfortable escape from the challenges of daily living in a very complex world.

Personally, I would prefer "meditation"; but I believe the word, "worship," and the phrase, "Meeting for Worship," are here to stay. Therefore, Friends have to "invent" a different definition, just as they have done for such words as "sacrament" and "atonement" to fit their experience.

However, semantics aside, there is a basic distinction between what is known as a meeting for worship and a meeting for discussion. All the problems of our present-day society have a place in each; but discussion happens in an intellectual framework, worship in a spiritual one. A live Meeting of Friends needs both types.

Perhaps there should be more discussion of worship: What it is, what one does, what results one may expect, what makes a meeting valuable and what interferes with the mood of worship, what would cause attenders to express disapproval by walking out, and so on.

Does this mean that one leaves his mind at home when he sets out for meeting for worship or that all "controversial" issues must be avoided? By no means, but the mind must be open and ready to accept new insights. There has to be a spirit of seeking for answers, even uncomfortable ones, rather than of defending those one thinks he has found. One must be willing to follow the Light, no matter in which direction it may lead.

"Think of the attitude of Jesus toward the worship in the Temple at Jerusalem," says our author. Jesus was a good Jew; he had high regard for the temple as the center of Jewish religious life and hope. For this reason he was much disturbed to find the moneychangers within the temple itself rather than in an outer court designed for their purpose. During his last visit to Jerusalem he went to the temple as soon as he arrived in the city and spent most of every day there, until his arrest, teaching and presumably worshipping.

The gospel evidence against Fay Luder's idea that Jesus asked his followers *never* to pray in public is not so clear-cut, but it is considerable. There is the familiar passage in the Sermon on the Mount where Jesus is reported to have said, "Pray to your Father who is in secret," but the Luke instructions on prayer mention nothing about the location. Then we have the famous story of the Pharisee and the Publican, where Jesus is definitely talking of the spirit in which the prayers were spoken, rather than that they were made in public.

All the Synoptic Gospels record various prayers Jesus himself made from the cross. Most difficult of all to understand, if one takes the Matthew admonition as Jesus' only attitude, is the very long prayer the author of the gospel of John believes Jesus made to ask his father's guidance for



Moment of Worship: Pupils in the Middle School of The Sidwell Friends School

the weak men whom he is about to leave. The Christian Church, even from the very beginning always has believed in the value of joint prayer.

John also records that Jesus said, "God is a spirit, and those who worship him must worship in spirit and truth." Isn't this what the meeting for worship is all about—to try to find the Spirit with which our spirits can communicate; to discover what is the truth for ourselves, our families, and our world; and to gain strength to meet life's demands individually and as a Society?

from Ora W. Carrell:

TWO STATEMENTS concerning worship, which I have had in my files many years, are among the most helpful statements I have found. I believe one of our greatest needs today is to learn how to enter more fully into worship and communion with our Heavenly Father.

From the epistle of London Yearly Meeting, 1947: "The significant thing about a meeting for worship is that it is where we meet God together."

"Worship is not so much an attitude of mind which we cultivate, as a response drawn by us by a consciousness of God's presence. The silence will be rich as we feel the Word: 'Be still, and know that I am God.' Prayer will then be the natural overflow from full hearts; the spoken word will tell of His power and of His purposes."

Comments by Stephen Thorne, in London Yearly Meeting, in 1948:

"True worship is a response to the love of God. It is an awareness of God. Worship is an adventure with God and with one another.

"Public worship is pooling our experiences of the love of

God. We become partakers together of the love of God. Our lives are built upon a foundation which cannot be removed.

"Worship is dedication to the Spirit of Christ."

from Mary R. Calhoun:

WITH W. FAY LUDER'S article I concur heartily, but I'm afraid it is rank heresy and will trouble Friends accustomed to closing their committee meetings with "a moment of silent worship." There are variations on the theme, of course. I remember Mary Hoxie Jones's slow drawl at the end of a somewhat difficult board meeting: "Friends, shall we pull ourselves together?" And nobody even smiled!

W. Fay Luder's point is one that Dr. Jesse Holmes made at Swarthmore College many years ago, bless his heart.

from W. Fay Luder:

TO ME, closing a committee meeting "with a moment of silent worship" is the heresy—a bit of ecclesiastical ritual that strengthens my conviction that God would rather not be worshiped. Thanks, Mary Calhoun.

The quotation from Maurice Creasey mentioned in another letter is an example of a special definition of worship that causes confusion when we "invent different definitions for common words"—not only among Friends but among people who use the dictionary. To continue with another point in the same letter, I do not believe that anyone can honestly claim to have "knowledge of a personal God." We are not required to know God, but to have enough faith in Him to try His way of life.

In another letter, an apprehension seems to originate from the writer's not giving enough attention to the title and concluding paragraph of my article. If the purpose of the Meeting is the same as that of Jesus—to help us gain the love, the understanding, and the courage to put loyalty to God first in our daily lives—the character of the Meeting should not be weakened but strengthened.

The Prayer

The object of a meeting for worship is the spiritual edification of its members, seeking as a united company to know the purpose of the Father and to do His will. It is to this end that ministry should be directed, a service not to be undertaken lightly. More particularly would we call attention in this connection to the service of vocal prayer. Such prayer will not be of the nature of an address to the congregation, neither exhortation nor the exposition of doctrine, but it will be an expression of the spiritual aspiration and longing of those who would know the mind of Christ Jesus, binding them together in spiritual insight and in unity, that through them He may work His purposes of love.

CHRISTIAN PRACTICE, 1925

On Breaking the Law

John H. McCandless

THOSE WHO FEEL that Friends ought never to disobey a law under any circumstances may wish to write to the President about their concern. The fact is that Richard M. Nixon, whose devotion to the cause of law and order seems to me absolutely genuine, currently is violating the law of the land and appears determined to continue in this course for some months.

The Hickenlooper Amendment to the 1962 foreign aid bill provides that foreign aid must be cut off to countries that expropriate private assets of United States citizens or companies and do not take steps toward compensation within six months.

This period expired in early April for the government of Peru (a military regime with impeccable noncommunist credentials), which had expropriated various installations owned by a subsidiary of the Standard Oil Company of New Jersey. However, the Nixon administration announced on April 7 that the United States would defer invoking sanctions (a clear violation of the law), at least temporarily, while continuing to discuss the case with Peruvian officials.

Implicit in Mr. Nixon's decision, it seems to me, is a recognition of the principle that individual laws may conflict with a higher law. In this case, the Hickenlooper Amendment, by introducing artificial deadlines into a foreign policy matter, clearly interferes with the duty and responsibility of the President, who is primarily responsible for the conduct of the external affairs of the nation.

Mr. Nixon will presumably press the Congress for the repeal of this restrictive and unworkable law. What is noteworthy in the present case, however, is that he did not feel able to wait for the stately workings of the legislative process. In line with a general and long-standing policy among Friends of supporting those who place principle above legalism, readers may wish to assure Friend Nixon of their support in the unpleasant position in which he now finds himself due to his conscientious carrying out of his responsibilities.

Perhaps we may hope that, as has so often been the case in the past when Friends have felt led to violate an unjust or unworkable law, attention may now be drawn to some of the underlying assumptions on which the Hickenlooper Amendment was based. As a letter-writer to The New York Times of April 20 points out, the principle of "diplomatic flexibility" is violated not only by the imposition of the arbitrary six-month deadline, but also by the automatic equation of the interests of the people of the United States with the interests of private corporations or investors.

This equation, it should be added, is made regardless of the circumstances under which the property or other rights were obtained, and regardless of the methods or policies of the American corporation abroad. It is not difficult to imagine a situation in which a President might legally be required to impose economic sanctions in defense of agents or instruments of the Mafia.

It is instructive, in terms of the relative values of our society, to contrast the type of "protection of the flag" offered to the financial investments of American business with the lack of protection of fundamental human rights of American citizens travelling abroad. When the luxury liner *United States* visited Cape Town recently, South African railway workers angrily rejected an order from their superiors requesting that "tact and diplomacy" be exercised in applying apartheid to nonwhite American passengers and crew members. Although present United States policy is to avoid confrontation with apartheid whenever possible, the basic position of our government is that Americans visiting South Africa "subject themselves to the laws of that country, including apartheid" (Robert J. McCloskey, State Department press officer, reported in *Southern Africa*, publication of the University Christian Movement, March 1969).

It is apparent that American money, and especially business investment, is afforded a good deal more protection and backing abroad than at least some American citizens. One hopes that Friend Nixon, having taken the first important step in placing conscience above legality, may in time be led to examine the human priorities implicit in this situation.

The Water Pipit

AS WE WALKED along the Alameda beach on San Leandro Bay, the sandpipers rose and flashed away. Then we saw a small sparrowy bird with lightly streaked breast and plain back who continued to peck at the seaweed only about a yard ahead. He was no sparrow, however; his slender bill and constant sideways wag of tail distinguished him from the sparrow family. We dropped our binoculars and slowed our walk. So we accompanied the water pipit, unhurried and unafraid of our observation, for some distance.

I delight to recall that walk. We were enclosed in our separate worlds. He could know nothing of our human world of anxieties and regrets, praises and gratitudes. We each kept our ancient places, apart. And yet our different worlds are a single world of creatures. We recognized our creaturely relationship as we walked with the water pipit. We were refreshed, our turmoil quieted. The water pipit put us in our place, as it were.

MADGE SEAVER
*from Friends Bulletin,
Pacific Yearly Meeting*

Sensitivity and Self-Renewal

by Paul Blanshard Jr.

WATCHING THE FIRE in our meetinghouse fireplace one Sunday, I recalled an anecdote from the writings of Laurens Van der Post. "What is fire?" he asked a university student. Back came the terse reply: "Heat." This worried Van der Post. He saw in that one-dimensional response a clue to insensitivity for our whole society.

The author noted that the Bushman, of Africa, was perceptive and deeply empathetic. When those qualities of the soul gave way before empire-building Europeans, the Bushman became almost extinct.

Worrisome parallels exist in this country. The Indian, first man of America, had "soul" and a perceptive culture before Europeans arrived. Today, Indians number a scant five hundred thousand, mostly hidden from our view—if not our conscience.

Now another ethnic minority, anything but hidden from view, beseeches us of the Establishment to make good on three hundred fifty years of promises. Black Americans—joined in dissent by the poor and often the young—challenge us to be "more human." They chide the Establishment for depersonalizing, computerizing, averaging. They fault us for failing to be involved on the sufferer's terms.

"You don't reduce things to the personal level," say the powerless. "You lump us as blacks and poor and kids, by categories, like matchsticks. We want you to think of us as people, human beings. We want to see solutions which recognize individuality. Yours fail to take into account a whole new world.

Perhaps. And if there be truth to this, the tragedy lies in our nonrecognition of it. The games people play so frequently come back to lack of awareness. We must ask ourselves if Friends are sufficiently aware. Just how informed and tender are we, despite a history of loving concern?

We surely know about change, those of us over thirty, for in our time we have seen man's total knowledge double. We have seen the American population almost double. Our nation grew from an island into part of the global main—from rural living patterns to one which finds seventy percent of the people huddled together on two percent of the land.

Institutional change—and failure—we have experienced, too. Home is no longer the force it was in holding the family together. School is everywhere altered and commonly embattled. The church struggles for relevance as believers press for a switch from proclamation to dialogue.

Yes, we of the Establishment do know about change and about its byproducts, tension and rebellion. But it is

the accumulation of things we do not, or cannot, change which bothers the powerless: Items like thirty million poor; widespread starvation in the midst of affluence; napalm bombing of a distant people as an exercise in power politics; a seemingly incurable mental illness known as white racism; the widening communications gap between opposites.

We may fret about the rebellion of the powerless on such matters. Yet, as Aristotle knew, rebellions—as contrasted with revolutions—generally focus attention on the defects of the social order so that it may be improved.

The point for us is to recognize the necessity of change. Our intellect, money, power, and geographical distance from the Darker World have barred many of us from an adequate perception.

Accordingly, we may retreat to procedural defenses when the black or poor or young offer us ideas. "Are you sure," I can hear myself exclaim, "that you have your facts straight?" How will you finance this kind of program? Who will staff it? Is your schedule really practical?"

Or, again, we simply refer their eagerly given idea to a subcommittee for study. Worse yet, we respond, by not really speaking to the idea at all but by demeaning the idea-giver's protest clothing or Jesus-style long hair and beard.

There cannot be many of us who wish this to be the message of the Society of Friends to the 1970's. I doubt that any Friend truly wants to remain deaf to anguish, mute in response to injustice, unfeeling in the face of deprivation.

The call is to candor. It is a call to a peeling off of layers of insulation we may have acquired through no fault of our own; to God's leadings for a new social order we must build; to more practice and less preachment; to more substance and less form.

We must avoid the temptation to reach for solutions by setting up another committee. For we have stockpiled and mechanized committee routines until the results are often depersonalized. Like the tongue-in-check Christians whose penance is paid in redeemable paper, the committee has become an escape.

The call is to the personal approach. And here one hopeful beginning is a new kind of "sensitizing" brought about by confronting insulated Friends with the people and ideas of the Darker World. Overseers might well recommend sensitizing sessions so that Meeting members may gain more clarity on racism, social change, and the generation gap.

Then there are shelves full of perceptive new books that help us to role-play with those who suffer and want.

The search is for our own personal meaning in a bewildering age. It hinges on man, the creature that David Sarnoff found "technologically mature but a spiritual adolescent." As we come to know, to feel, to strip away false pride, and to understand genuinely the Darker World and its challenge to the light of Quakerism—in that measure will we make the Second Commandment as vital as the First.

Creative Reading:

May Sarton

by Elizabeth Yates McGreal

WE MEET WRITERS in their books and often, across the span of centuries or miles, feel as if we had become friends. I met May Sarton first, years ago, in the *Atlantic Monthly* in her poem, "The Work of Happiness." Then I grew to know her better as I read her books. A happy call on her in her own home made firm our friendship.

In a New Hampshire village, where the past links comfortably with the present, May Sarton has chosen to plant her dreaming. Eleven years deep the roots have now gone.

Beauty has always been her portion; solitude has been her discipline. The old house in Nelson gives her both. "I learned to trust it and myself for good."

Daughter of a scholarly Belgian father and an artistic English mother, she was born near Ghent. The family moved to the United States at the time of the first World War, and May's education commenced at Shady Hill School and Cambridge High; it continued as she absorbed the academic atmosphere of Cambridge, spent some years in experimental theater, traveled, lectured at Bryn Mawr College, met people, read widely, and listened. All this is related in *I Knew a Phoenix*. Then May realized that her education was only just beginning since she was still in process of finding out who she was and what she had to do in life.

A book of poems, published when she was twenty-five, set the tone; gradually the life of letters gained on that of the theater. In *Plant Dreaming Deep*, her second autobiography, she writes gaily but with more penetration about herself. The book, nurtured by the Nelson farmhouse, has brought her more fan mail than any other book she had written. It speaks with a warmth of understanding to those who must face aloneness as a fact; but it speaks sturdily, too. The haven May Sarton found and made for herself has become a symbol for others.

The house is filled with things beautiful and good—books, music, flowers, provender. It is a grace-giving background for her, for her friends, and whatever stray creature has made temporary claim upon her. Last summer it was an arthritic donkey who shared her hospitality, returning to its owner in the fall the better for her care and the cortisone she administered regularly.

Except for occasional trips to Cambridge or more distant places to give readings or lectures, the house is her home. She is there in the white silence of winter, so good for hours of uninterrupted work; the quickening days of spring, when the garden demands her almost more than her desk; the long warmth of summer, when guests invited and uninvited



May Sarton

find her out; and in autumn, when the tall maples create a bower of golden light. It is then that she lives in the element which her work proclaims. Whitehead's definition of culture as "receptiveness to beauty and humane feeling" is aptly descriptive of May Sarton.

But the house that gives so much accentuates solitude—the necessity of it for a writer, the anguish of it for a human being. Long ago she learned to accept the first as the anvil upon which ideas are shaped; at the same time she learned to live with the second, mitigating its thrust by turning from the lonely world of ideas to the genial world of people. The pattern of her days is fairly established: Work at her desk in the morning, a rest, then a walk "to free myself"; work in her garden and a visit with a neighbor, or a return to the house to put the kettle on in readiness for a friend's visit.

"Tell me your life and miracles!" may be the Spanish greeting she will use when her friend arrives.

I turned the question back on her for her life is something of a miracle: Seven books of poems since the first, eleven novels, two autobiographies. Always a revolutionary with a heart for the underdog, she has an immense interest in the world and an intense desire to do what she can to help right some of its wrongs.

She is built on generous lines. "I look like something you can lean on." Her smooth hair clings close to her head like a neat-fitting cap. She has a glance that says frankness is the only language she understands. Her voice is richly timbred. Her laughter can fill a room.

"When I knew who I was—" the words are prelude to the story of how she found her work. She knew, too, that

the cost would have to be reckoned with, high for a writer, higher for one with the eyes, heart, mind of a poet. To distill from elusive thoughts some communicable essence of words and to retain warmth and humor is her particular miracle.

"Success?" she parried, as we talked of the way her books were ranging, of the demands made on her, of the responsibilities that ride on the waves of royalty checks. "One juggles it with failure. It can devour the inner person."

She dreams, so she says, of the time when she can look at the world and not try to describe it. "Time? It's a losing battle for us all, but I'll lose mine with panache!" Then her laughter resounds. Those who know May Sarton know that neither success nor time will ever get the better of her. She will find ways to use both creatively.

To Speak of Love

You ask me to speak of love?
What can I say other than to express the heart's desire?
What can I say that has not been said through aeons of time?
Living through joy and sadness,
Spanning the centuries with its endless fire,
Filling the quiet moments,
And yet surmounting the noise of a busy world,
A still, small voice
Sounds its diapason through the vast reaches of the heavens
To speak singly to every heart which stays attuned
To accents binding us to selflessness and God.
So need we ask more
Than to love and to be loved?

ROBERT SCHULTZ

On the Day of Mourning

On the day of mourning,
the son shall plant a tree
and the daughter light a candle;
a fast from words shall be held
and the children taught the prayer
of the gate of the going-out and the coming-in.
The hearth shall be swept
and the door stay open to the homeless,
that the legacy of a life may weigh lightly
and the night be bright with the stars of remembrance.

HERTA ROSENBLATT

The Wartburg (Eisenach)

Against the grim medieval fortress wall
Stand two black cannon
Which in fiercer days
Belched fire and death upon invaders.
Now from the smiling heavens gently descends
A cloud of snow-white doves,
Their graceful, fanlike tails outspread
To overwhelm the ancient threat
By radiant
pulsing

Light!

ROSALIE REGEN

The Laws of the Human Domain

by Elizabeth Cattell

THE SUN ENLIVENs the heads of lions and Minervas along the roof of the Metropolitan Museum.

I'm moving my car according to alternate-side-of-the-street parking regulations. At eleven, it will be safe to leave it where I have parked, but since it's only ten-thirty, I'll sit here and meditate.

Each day I should like to return to this point of living quiet.

If life began in restlessness, restlessness alternates with this joy in being. This sense of being in accord is a resting place in preparation for action and a reward for action.

I brought with me to the car a book, as I usually do. I open my translation of the Hsei Ming Ching and read:

"A halo of light surrounds the world of the Law.

"We forget one another, quiet and pure, altogether powerful and empty.

"The emptiness is irradiated by the light of the heart of heaven.

"The water of the sea is smooth and mirrors the moon in its surface.

"The clouds disappear in blue space: The mountains shine clear.

"Consciousness reverts to contemplation; the moon-disc rests alone."

The sense of the law, I suppose, is the sense of order and of laws behind the eternal unfolding. We have discovered the laws that govern the material world, and our knowledge has given us great power. Now we have to discover the laws of the human domain.

The sense of sanction that lies below our tensions is our response to being part of "the starry heavens and the moral law." We can sanction not only our well-being but the pressures that stir us to activity and growth. This, too, is part of the eternal unfolding.

From the seat of my car, I pick up an advertisement for War/Peace Report. It quotes Norman Cousins, writing in Saturday Review:

"There is now stockpiled in the earthman's arsenals the equivalent of twenty-eight thousand pounds of destructive force for every possessor of the gift of life on earth. Some of the nations have been energetically brewing virulent disease germs and other organic substances that can invade the vital organs of humans, producing convulsions or other forms of intense suffering, beyond the reach of constructive sciences to cure or delay. . . . These activities have diverted useful energies that might otherwise go into the making of what could be a rather splendid existence."

Reviews of Books

Books for Children

The Skating Rink. By MILDRED LEE. The Seabury Press, New York. 126 pages. \$2.75

THIS ENTERTAINING STORY for the early teens includes also some helpful insights for young people in the throes of discovering who and why they are.

The hero, Tuck Farraday, coming from a home disastrously poor in hope and love as well as in money, is further handicapped by an extreme stutter, which walls him in and is causing his decision to drop out of school as soon as he turns sixteen. Many a young reader, who feels trapped or inadequate in any degree and for any reason, will identify himself with Tuck and cannot fail to feel excitement as the unfolding of the story brings a friend to work magic in his seemingly hopeless life.

The gifts of friendship, trust, and expectation transform Tuck's existence. As he gains self-confidence and a sense of his own worth, he begins to notice those around him with more sensitivity and understanding. The character delineations are excellent. The ending is properly triumphant and satisfying.

MARGARET E. BELL

The Dream Time. By HENRY TREECE. Meredith Press, New York. 114 pages. \$3.95

THIS IS AN IMAGINATIVE TALE of man's earliest visions of peaceful relationships. A prehistoric boy, Crookleg, wanders in search of a way of life and a people compatible with his inner dreams. The narrative is readable and seemingly simple, yet its poetic imagery stimulates the reader's imagination as to that far distant time when man's thoughts and words were rudimentary and the means for understanding and communicating were scanty and new.

Crookleg speaks eloquently with a twig in his artistic hand. He also speaks through courageous attempts to prevent violent disregard for life, but he cannot as yet find the way to express aloud his desire to overcome fear and distrust of differences or his wish that "all people . . . would agree to speak the same words. Then all things would be so easy, to speak and be understood."

The appearance of the tools, skills, and cultures of many ages of man all within a boy's walking range is disconcerting until one realizes that Henry

Treece, a fine historian, did this intentionally to show that the problems of the expression and fulfillment of ideals are common to all ages.

Sensitive readers, child and adult alike, will identify their own longings with those of Crookleg.

MARGARET E. BELL

Tarr of Belway Smith. By NAN HAYDEN AGLE. The Seabury Press, New York. 93 pages. \$3.75

TARR, a Labrador retriever, "the biggest, blackest, most beautiful dog in the world," is rebuked by his family for fighting a neighbor's St. Bernard, and he runs away. He has a series of mishaps.

Finally reunited with his own boy, Tarr has matured into the knowledge that he is not the most important dog in the world and that "part of the outside world was grim and frightening, but not all of it . . . that all of home was good, even an occasional whack when he needed it."

The story is told from the dog's point of view. It falls short of such classics as G. B. Stern's *The Ugly Dachshund*, Gallico's *The Abandoned*, and Sheila Burnford's *The Incredible Journey*, but it has some pleasant touches.

SYLVIA DAVIS

The Inway Investigators. By JANE YOLEN. Illustrated by Allan Eitzen. The Seabury Press, New York. 80 pages. \$3.75

THE OLD MC CRACKEN PLACE had a look

of neglect, with broken windows and creaking stairs, but it was a fine club house for five children who went in for sleuthing and called themselves "The Inway Investigators." One day somebody bought the place and there were odd goings-on and strange noises. The Investigators went into action and, after several false starts and chilling adventures, solved the mystery.

The story may seem far-fetched to adults, but eight-to twelve-year-old readers will enjoy its unusual plot and humor and the excellent illustrations. The author has a number of children's books to her credit and the artist was runner-up for the Caldecott Medal last year for his illustrations in Miss Yolen's *The Emperor and the Kite*.

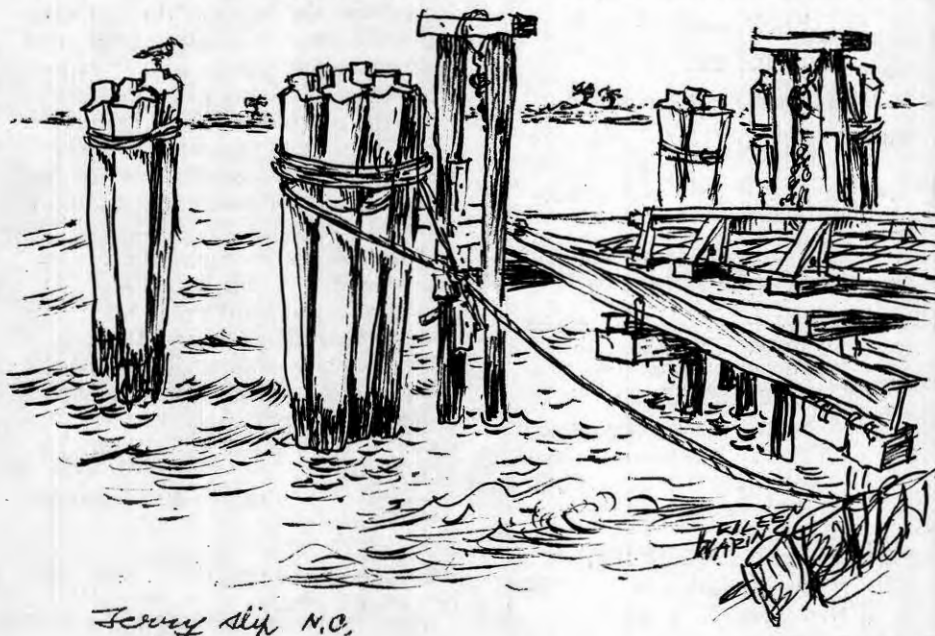
MARY E. HARVEY

Bonjour Philippine. By ELLEN PAULLIN. Reilly and Lee, Chicago; Chatto & Windus, London. 31 pages. \$2.95

A GAME played all over the world, under one name or another, is the basis of the story in this charming picture book for five- and six-year-olds. When twin almonds are found in the same shell a bargain can be made. For Dominique and Pierre, two brothers who live in Paris, this discovery leads to an adventure and a surprise.

Whether read aloud or read silently, *Bonjour Philippine*, with its colorful illustrations and its rhythm of repeated words, will appeal to the children who follow Dominique on his search through the streets of Paris.

Ellen Paullin, the author, is a well-known Quaker song leader at Friends



STRAWBRIDGE & CLOTHIER



Builders of Confidence
Since 1868

Now available in paper!

The Quaker Reader

Selected and Introduced
by JESSAMYN WEST
author of

The Friendly Persuasion
and *Except for Thee and Me*

"Jessamyn West has dipped deeply into the Quakers, who always have been prolific writers. . . . The best of them are all included in this well chosen compendium. But what will make the book live is Jessamyn West herself. Her Introduction is a model of précis writing and one of the most perceptive monographs on Quakerism that has been written by a novelist."

—RICHMOND P. MILLER,
Philadelphia Inquirer
\$2.85

THE VIKING PRESS

625 Madison Ave.
New York, N. Y. 10022

Conferences, particularly at Cape May. Jane Hollowood, a British illustrator, has drawn authentic pictures, both in color and black and white, which make this a distinctive, out-of-the-ordinary book.

SARAH BROCK

The Callow Pit Coffin. By KEVIN CROSSLEY-HOLLAND. The Seabury Press, New York. 48 pages. \$3.95

THIS AGE-OLD STORY originally was a folk tale of the twelfth century and contains all the elements that account for its survival — suspense, conflict, dramatic movement, and a spine-tingling atmosphere.

The plot centers about the terror-laden adventure of two brothers who are determined to secure a coffin of gold that lies at the bottom of a dark pit.

The illustrations, by Margaret Gordon, add to the atmosphere and charm of the book. The language is graceful, haunting, and image-building. Words like "cottar" and "mead" and "coffin" are nice to know. They help children acquire diversity in literary experience.

WINIFRED HEALEY

The Tale of Polly Polloo: A Story in Verse. By BEATRICE CURTIS BROWN. Seabury Press, New York. Pages unnumbered. \$3.50

THIS SHORT STORY for five- to eight-year-olds is about an outsized, human "ugly duckling" by the name of Polly Polloo, who is the scapegoat of the inhabitants of Tattering Town.

She soon leaves the complainers and comes "to a place where the river flows, and the green and majestic Willow grows, and she laughed when its twig-tops tickled her nose." Despite her gross appearance, she is befriended by various types of wildlife; and when she returns home she is duly appreciated by the people of Tattering Town, who are ready to acknowledge that they had missed her somewhat good-natured but disruptive behavior.

The book concludes with the idea that everyone may be able to find a place of acceptance; and then "everything's nice and you've nothing to fear." The story is a bit of whimsy and may be lost on the younger child without interpretation by grown-ups, who probably will wish that society's misfits could all be as happy as Miss Polloo.

HELEN B. NICHOLSON

*The bearing and the training of a child
Is woman's wisdom.*

TENNYSON

Pendle Hill Pamphlets

by Eleanore Price Mather

In **The Hardest Journey** (Number 163), Douglas Steere describes the cost of spiritual renewal. While projecting a common need and common opportunity that all Friends may acknowledge, he also hopes to reach seekers beyond the ranks of Friends. Delivered as a lecture at Whittier College, California, and sponsored jointly by the college and Friends of California and Pacific Yearly Meetings.

Why a Friends School? (164) by Douglas Heath is a keen and thoughtful argument for Quaker education by an expert in the field of growth and maturity. Should be of interest to all Quaker schoolmen. Published with the cooperation of Friends Council on Education.

Gandhi Remembered (165) is a brief, thirty-two-page biography of one of the world's great men, written from a background of personal contact. Its author, Horace Alexander, spent ten years in India, much of that time in the company of the Mahatma. A centenary publication, commemorating the hundred years since Gandhi's birth.

All pamphlets are obtainable from Pendle Hill, Wallingford, Pennsylvania 19086, at fifty-five cents each.

Coming of Age in Mississippi. By ANNE MOODY. The Dial Press, New York. \$5.95

EVERY GOOD BOOK, said Rollo May, the eminent psychologist, is a self-help book.

Among the best books in this genre are those that describe the writer's emancipation from sterile conformity and self-destructive sycophancy into intellectual independence, emotional maturity, self-respect, and social usefulness. They differ in expression but not in essence: John Woolman's *Journal*, Ralph Waldo Emerson's essay "Self-Reliance," Frederick Douglass's autobiography, Samuel Butler's novel *The Way of All Flesh*, Anton Chekhov's letters and plays—all are alike in revealing what Chekhov referred to as the sure and steady squeezing of the serf out of one's soul.

Add to the above list (a long one here shortened by necessity) *Coming of Age in Mississippi*, by Anne Moody. Miss Moody's book is the autobiography of a bright and pretty Negro girl who has fought her way through to a good measure of human dignity, freedom, and productive effort from the bleak, almost hopeless, environment of poverty, squa-

lor, and stupid and cruel racial prejudice and repression into which she was born, twenty-nine years ago. Her book is honest, strong, replete with many unsavory but unavoidable details, decent, and purposeful. In short, Miss Moody's book is a good book—a self-help book.

Anne Moody is "That rarest of beings—a forceful militant outraged but not crippled by the circumstances that produced her."

R. LESLIE CHRISMER

Confucianism, Christianity and China. By THEODORE T. Y. YEH. Philosophical Library, New York. 249 pages. \$6.50

THIS DOCTORAL DISSERTATION at the Pacific School of Religion treats the thought of Confucius and his disciples, especially Mencius, under six headings—human nature and virtue, religion and culture, family and vocation, education, politics and law, and economics.

Each chapter consists of an exposition which presents the Confucianist view of the subject by means of extensive quotations from the Analects, the Doctrine of the Mean, Mencius, and others, and a discussion which compares these ideas with those of a sampling of Western philosophers and theologians and with what the author feels to be the best Christian position. The lay reader who finds these discussions too detailed could omit them and still get a knowledge of Confucianism.

The author's hope is that "the three way interreaction and conflict of Communist China, Free China, and Confucianism may after several decades result in a new emerging China which may be more complex, interesting and kaleidoscopic" and display a new form of socialistic democracy that might fulfill the dream of Sun Yat Sen.

RALPH W. POWELL

Other Window. By CHARLES WHITWORTH. Dorrance & Company, Philadelphia. 34 pages. \$2.50

MOST OF THESE POEMS are brief and very journalistic: Poetry of social comment, tending toward the tart, derisive, or sarcastic. (His best work is of this sort.)

He fails to confront any subject or situation in depth and is content with superficial cleverness.

Here is no driving passion, no plunge into emotional or experiential intensity. Indeed, the author as an experiencing person is almost absent from his work. His best inspiration seems to come from newspapers or abstract considerations of abstract ideas.

The book is divided into "fifteen poems and fifteen plums."

The line: "Martin Luther King was young and black and talked like Jesus" is a clue to the strength and weakness of Charles Whitworth's work.

BOB LORENZ

An Introduction to Teilhard de Chardin. By N. M. WILDIERS. Translation by ROBERT HOSKINS. Harper and Row, New York. 166 pages. \$6.00

Science and Christ. By PIERRE TEILHARD DE CHARDIN. Harper and Row, New York. 223 pages. \$6.00

PIERRE TEILHARD DE CHARDIN, great scientist, priest, and seer, has been the subject of many writings since his death in 1955 at the age of 74. Among them, the small volume by N. M. Wildiers, editor of the official French edition of his works, is of special note for its concise summary of this man's ideas and place in religious thinking.

The first part deals with his scientific career and postulates: Crucial moments of evolution, increase today in both complexity and consciousness, place of man in nature, and a concept of the future with men in unitive association within a superpersonal center.

The second part considers the modern religious sense, the place of Christ in the cosmos, and a union of thought and life.

Without in any way affecting the Church's teaching of faith—his love for Christ and the Church are beyond question—Teilhard outlined for theology a three-fold task of Christian renewal: To understand the advance of science and its dynamic concept of the world; to interpret Christian tenets in the language of today; and to think seriously on the value of human activities and concerns in developing spiritual depth.

Wildier's introduction points out that Teilhard, by expressing religious thought in terms borrowed from modern science, "made access to Christianity easier for a lot of people" and "aroused renewed interest in many religious values long forgotten."

The preface, written by Christopher F. Mooney, S. J., gives helpful guidance in selection for reading among Teilhard's writings available in English.

In the other volume, René Hague presents in chronological order his translations of nineteen of Teilhard's papers and essays written during some thirty-five years. The author had not revised these or put them in form for publication, and they are here "offered as working material." Through them run skeins

BUY ANY BOOK IN PRINT

Visit or Call

FRIENDS BOOK STORE

302 ARCH ST.

PHILA. PA. 19106

Telephone: MA 7-3576

Personal Supervision
of a Firm Member

Fyfe, Auer & Boyd
FUNERAL HOME

7047 GERMANTOWN AVE.
CHestnut Hill 7-8700

*James E. Fyfe, Charles L. Auer,
Irvin B. Boyd

Cremation service available
*Member Germantown Meeting

Belvedere
Convalescent Home

2507 Chestnut St., Chester, Pa.
TR 2-5373

Visit our most recently completed wing
... private and semiprivate rooms with
bath; large solarium overlooking six-
acre estate on the edge of Swarthmore.
... Men, women, and couples ... 24-
hour nursing care under the personal
supervision of

MRS. SADIE P. TURNER

R. LESLIE CHRISMER
Pharmacy

361 Main Street, Pennsburg, Pa.

A pharmacy of integrity ... one of the
oldest in the country ... now in its
seventh decade of dependable service.

Store hours: daily, 9 a.m. until 9 p.m.
(Closed from 5 p.m. until 7 p.m.)
Open Sundays from 9 a.m. until 1 p.m.

DARROW
WILDERNESS TRIP CAMP
GRAND LAKE STREAM, MAINE 04637
 For 66 boys, ages 11 to 17. Five age groups. Full season only—7 weeks. (6 weeks for Junior Group.) Series of lake, white water and mountain trips: Allagash, St. Croix, St. John and Machias Rivers. Mt. Katahdin. SURVIVAL and ECOLOGY training. QUAKER LEADERSHIP.
 Post season leadership training, forestry and conservation
 Write: **GEORGE F. DARROW**
 780 MILLBROOK LANE
 HAVERFORD, PENNA. 19041
 Phone: (215) MI 2-8216

TIMBERLOCK
On Indian Lake in the Adirondacks
SABAE, NEW YORK 12864
 Rustic family vacation camp. Choice of comfortable cottages or tents right at water's edge. Warm, friendly, cultured atmosphere enjoying the remote beauty of this unspoiled wilderness lake. Many activities for all ages including canoeing, fishing, tennis, sailing, skiing, campfires, hiking, bird watching, nature photography, picnics. Delicious home-cooked meals served family style by college staff. Guest season June 28th—Labor Day. 56th year. Write for brochure.
DICK AND BARBARA CATLIN
RFD, Woodstock, Vermont 05091

CERTIFICATES
5 1/4%
4 1/2%
Pass Book Accounts
LOWEST MINIMUM \$1000
No. 1 ONE DELAWARE COUNTY
 Savings Certificates, maturing in 6 months or one year, automatically renewable until cancelled . . . minimum amount \$1000 . . . with annual dividend of 5 1/4% . . . available in multiples of \$1000 . . . insured up to \$15,000.
 Regular Pass Book Savings Accounts with 4 1/2% annual dividend compounded semi-annually and insured up to \$15,000. . .
FRED A. WERNER, President
LANSLOWNE FEDERAL SAVINGS AND LOAN ASSOCIATION
Home Office: 32 South Lansdowne Avenue, Lansdowne
Lawrence Park Office: Lawrence Rd. Entrance To Shopping Center Broomall, Pa.

of thought and terms characteristic of Teilhard's writing. He always was eager for discussions of his ideas with some of the most fertile minds of his generation, in the light of which he continued revisions to the last.

The longest and most complete of these essays, "My Universe," dated in 1924 during his years in Peking, develops lines he wrestled with while serving in the First World War and earlier. The few pages on "The Phenomenon of Man," written in 1928, foreshadow his major work of this title, which did not take final form until later years and was not published until after his death.

A short report on "The Religious Value of Research" makes an appeal to a Jesuit study-week group in New York in 1947.

It stresses the urgent need for men to devote themselves to human reconciliation. This they can do only by being "passionately and simultaneously animated by" the twin faiths in God and in man. Be it noted that this call to love of God and of man also is a basic tenet of Quakerism. Teilhard continues exhorting his confreres in the Society of Jesus: "We have to show by our whole bearing how much religion as an incentive can mean for the real progress of man."

MARY ELIZABETH PIDGEON

For Laymen and Other Martyrs. By GERALD KENNEDY. Harper and Row, New York. 122 pages. \$3.95

THIS REMARKABLE little book covers in detail the life of those involved in the Church and yet leaves much to the imagination of the reader. There are nine short, pithy chapters and a total of fifty-four subtitles. Gerald Kennedy deals with each subject almost casually, but although a subtitle covers only a brief two pages it is like yeast that expands as it permeates.

The function and value of membership in a religious organization is the theme of the book. The author has this to say about a church member: "Membership in the church should remind him constantly of what he ought to be at all times. This I think is one of the great contributions the church makes to human society."

Humor breaks through at unexpected places: "Hypocrisy is a kind of professional risk for anybody who wants to make something of himself."

For this day of uncertainty and fears, Gerald Kennedy concludes with a pertinent reference to George Washington and the time when our nation was young

and inexperienced. He quotes the words of Washington to the Constitutional Convention: "Let us raise a standard to which the wise and honest may repair. The event is in the hand of God."

Study of this small volume will help the preacher or the layman to strengthen his faith in the Church and to become a better "martyr"—the term that Gerald Kennedy uses for "witness."

HAROLD N. TOLLEFSON

Rebel Pilgrim, A Biography of Governor William Bradford. By WILMA PITCHFORD HAYS. The Westminster Press, Philadelphia. 94 pages. \$3.95

YOUNG QUAKERS of all ages will enjoy this brief biography of a seventeenth-century dissenter. The thoughtful young man, William Bradford, seeking involvement with people who would live as they professed to believe, came under the influence of William Brewster, a Separatist. (The author clarifies at once the difference between the Puritans and the Pilgrim Separatists.)

The biography moves rapidly from secret Separatist meetings in Yorkshire, England, to the exciting escape into Holland. In Amsterdam and in Leyden the Separatists lived as a large but alien family yearning to be free and yet to remain British. After twelve years this "family," still under Brewster's guidance but now under the leadership too of Bradford, sold their belongings and contracted to sail for America. The details of the Pilgrims' bondage, of the Mayflower Compact, of the founding of Plymouth Colony all are part of the life of William Bradford. The sorrows and frustrations endured, the sacrifices supported, and the commitments fulfilled are overwhelming. Quakers were not alone in the seventeenth century in "minding the Light."

The book is well documented and indexed and contains a recommended reading list as well as an "Author's Biography."

ELIZABETH M. VAIL

The Judgment of the Dead: The Idea of Life After Death in the Major Religions. By S. G. F. BRANDON. Charles Scribner's Sons, New York. 300 pages. \$6.95

THE AUTHOR, professor of comparative religions in the University of Manchester since 1951, writes from a wide knowledge of religions and with a conviction that in them the idea of the judgment of the dead has played an important role.

Professor Brandon believes that the decline of this belief in our society is having serious consequences. Having shed many of the ancient beliefs that long provided the teeth of the moral and ethical code—a literal heaven, purgatory, and hell as related to a day of judgment—we have not found new ways to enforce a sense of the awful reality of evil as it corrodes the human spirit. "Ideally, of course," he says, "the Christian moral code should be practiced for the love of God." But what is our word to those who will not love?

The book leads us through ancient Egypt and Mesopotamia, the religion of the Hebrews, the Graeco-Roman culture, Christianity, Islam, Iran, Hinduism and Buddhism, China and Japan. Expertly and concisely these religions are researched, and their ideas and customs relative to a *post-mortem* life are brought into view. There is an extensive bibliography. Numerous plates and line drawings, together with generous notes, make this a fascinating book, both for serious study and for pleasure.

L. WILLARD REYNOLDS

Three Cheers for the Paraclete. By THOMAS KENEALLY. The Viking Press, New York. 240 pages, \$4.95

THOMAS KENEALLY'S NEW NOVEL is set in the current era of change and conflict within the Catholic Church. The main character, Father Maitland, a young Australian priest, returns to teach in the conservative seminary where he had received his training. He finds himself at odds with his colleagues on issues of dogma and is uncomfortable with the style of life at the seminary.

Keneally has raised many issues concerning the training of priests and the conflict between humanistic values and rules. This may well be an important book for a Catholic reader, but for non-Catholics it is simply entertaining.

ANN LEVINGER

This is My Country?

A guard unlocks the door—
Two young men pass through.
"What're ya here for?"

He asks the one.

"I killed a man."

Eyes down. Head low.

"And you, there? What did you do?"

Looking up—

"I refused to kill, Sir."

Clang!

JUANITA AUSTIN

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, Pa. 19144, call VI 4-7076 between 8 and 10 p.m.

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

Ross Roby, M.D., Howard Page Wood, M.D., consultants.

HOMES City and Suburban Buy or sell to advantage

William H. Victor representing
Chester A. West Co., REALTOR
VI 4-2112

6730 Germantown Ave. • Philadelphia

An Elkmont Vacation

Endless Mts., Sullivan Co., Pa. Country living.
Homecooked meals, family style. Garden produce. Cottage for families. April to Christmas.

CYRIL AND IRENE HARVEY
Forksville, Pa. 18616 Tel. 717-924-3655

TRAIL'S END

KEENE VALLEY, NEW YORK

A SMALL FAMILY INN AND HIKERS' LODGE
IN THE HEART OF THE ADIRONDACKS

The joys of nature, the comforts of home.

Children welcomed and cared for.

1969 SEASON: MAY 29-OCTOBER 31

Send for Folder to Mrs. Elizabeth G. Lehmann
Johnny's Way, R. D. 3, West Chester, Pa. 19380

IT'S SO EASY TO OPEN AN INSURED SAVINGS ACCOUNT BY MAIL

Send a check and your name and address; your account will be insured by the Federal Savings and Loan Insurance Corporation up to \$15,000. Legal investment for Trust Funds.

LANGHORNE FEDERAL SAVINGS AND LOAN ASSOCIATION
126 S. Bellevue Avenue, Langhorne, Pennsylvania

A. PAUL TOWNSEND, JR., Secretary

SKyline 7-5138

FRED S. JAMES & CO., INC., OF PENNSYLVANIA

Insurance

841 CHESTNUT STREET
PHILADELPHIA, PA. 19107
Walnut 3-6800

INSURANCE BROKERS AND CONSULTANTS SINCE 1858



LONG ISLAND HOMES BALDWIN & VICINITY 1000 LISTINGS

- near Friends Meetings!
- near Friends schools—
nursery through college!
- convenient to NYC!

MULTIPLE LISTING SERVICE

WILBUR L. LEW—Realtor
516-483-4423
1082 Grand Avenue
North Baldwin, N.Y. 11510

See our photo files! May we help you?

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 and 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

Letters to the Editor

The Grape Boycott

HAVING BEEN an eastern fruitgrower's wife for forty-three years, I feel I must speak about my views on the producers' side of the table grape boycott (*Friends Journal*, April 15).

For some years, southern folks have come in here to help pick the apples. During that time comfortable, sanitary housing was provided. They have been paid a good wage per bushel of apples picked. Much fruit from this farm has gone to fresh-fruit markets and even shipped abroad. To have this fruit safe, great care has been taken to use no chemical on the soil or on the fruit that would leave harmful residue in or on the fruit at harvest time. Surely all Friends and other Christians do this in California.

I noted that Ruth Yarrow mentioned that the table grape growers are "already in a difficult economic position." That is true for many food producers all over.

Many of the table grape vineyards are small (average about thirty acres) and do pay good wages for harvesting. The wine grape industry is on a large scale and is organized. Through a large nationwide agricultural organization (Farm Bureau) we learn that there is a fine, friendly relationship between the table-grape growers and their harvest crews. The crews are pleased with their arrangements and have voted that they do not wish to join a union. Therefore, the growers do not want to join a labor union. It would be another expense.

Will it not be a loss of one of our cardinal national rights when a farmer is forced to join an organization he does not want or need? We Friends appreciate freedom to think and worship as we feel led. We ought to have just as much right to work for whom we wish or to hire any one we please.

LYDIA H. T. BALDERSTON
Colora, Maryland

A Teacher's Experience

SIGNE WILKINSON's article, "Billy Taught Me Something" (*Friends Journal*, May 1) brought to my mind a similar realization that I have reached after a brief teacher's-aid experience at Garnet-Patterson Junior High School in Washington, and several years of fund raising for CARE in the public schools in the metropolitan area.

At Garnet-Patterson, which is in a de-

finied poverty area, most of the students (all of whom are black) are excited and interested to see you. They talk with you, ask questions, are interested in *you*, and what you are doing. And in the schools that I have visited in suburban Maryland, there is a definite attitude of "what are *you* doing here—in *my* school?" So many of these young people have every material possession they desire, but you feel a vacuum in their lives—a void of love. They have many emotional hang-ups over many minor problems—problems that easily could be resolved with a little more love and a little less money from their affluent parents.

In short, it makes me think of a comment a visiting coordinator from the Montgomery County, Maryland, schools made in my Foundations of Education class: "I used to teach in the innercity of Chicago, but think the kids in Montgomery County need me more." I think I know why.

BRUCE COMLY FRENCH
Washington, D.C.

Pluralism and Tolerance

WE FRIENDS should attempt to understand more fully instead of tuning out or redefining attitudes that do not coincide with our own.

The patronizing or condescending attitude of many Friends toward people who show enthusiasm for beliefs seemingly in conflict with the ones they hold supposes that Friends—or the individual concerned—has *The Truth*.

We often assume that our way of looking at life is the best way for everybody to look at life; that people are similar enough to be able to mature most completely and fruitfully as human beings if they adopt the attitudes we profess.

Quakers are much more subtle in revealing this common human failing — condescension — than many other groups. I also believe the fact that it reveals itself as much in actions as in words is something greatly to be desired and not something to be ashamed of. I think our religion can be most meaningful, however, if we are conscious of the full range of the implications of our faith and beliefs.

These are the perspectives with which I try to view my fellow man:

If a fellow being strikes out in fear or hatred and inflicts violence upon another individual or group I will feel, from my own point of view, pain for the condi-

tion of mankind, but I will hardly consider myself capable of "judging" his action.

If a fellow being seeks some authority which will miraculously lift his burdens from his shoulders and give him, in detail, a path to follow I will not envy or pity him but will try to understand and to react as openly and honestly as possible when and if called upon to do so.

If another man disagrees with me and tries to convince me of the truth of his own convictions, I will listen to him with as much understanding and charity as I can muster and seek to use his eloquence as a tool for re-examining my own thoughts and feelings.

I should make it very clear that I am not pleading for quietism on the part of members of the Society of Friends. What I am suggesting is a greater, and more real, tolerance for the plurality of ideas and people which surround us in our daily lives.

DICK ECKERT
Arlington, Virginia

Sartor Resartus

I WAS DISAPPOINTED to learn that many Friends schools still require boys to wear coats and ties to dinner and to meetings for worship.

One glance at young people's fashions today suggests that this particular dress is obsolete as far as the younger generation is concerned (save on the rarest and most formal occasions). At the same time, a growing number of public schools have accepted the student demand that dress codes be abolished on the ground that this is not a proper area for the imposition of school authority.

To cling to obsolete rules in the face of changing fashions and to authoritarian rules when students are asking us to respect their individuality and their right of self-determination is to invite needless rebelliousness and loss of affection for the school.

Worse yet, to require this uniform for attending meetings for worship is to invite these negative feelings to attach themselves to an occasion which should emphasize freedom of the spirit and de-emphasize material considerations. I fear that a Friends school which requires dressing up for meetings for worship is liable to alienate young people from the spiritual treasures of Quakerism.

Cannot our schools pioneer in granting this freedom of expression to young people?

BOB BLOOD
Tokyo

FRIENDS' CENTRAL SCHOOL

OVERBROOK, PHILADELPHIA 19151

A Coeducational Country
Day School

Four-year kindergarten through 12th
Grade College Preparatory Curriculum

Founded in 1845 by the Society of Friends, our school continues to emphasize integrity, freedom, simplicity in education through concern for the individual student.

MERRILL E. BUSH, Headmaster

FRIENDS' SELECT SCHOOL THE PARKWAY AT SEVENTEENTH ST. PHILADELPHIA 19103

Established 1689

Coeducational Day School
Kindergarten through 12th Grade

While college preparation is a primary aim, personal guidance helps each student to develop as an individual. Spiritual values and Quaker principles are emphasized. Central location provides many educational resources and easy access from the suburbs. Friends interested in a sound academic program are encouraged to apply.

G. Laurence Blauvelt, Headmaster

Sandy Spring Friends School

SANDY SPRING, MARYLAND 20860

Established in 1961 by faith in the
working of the Spirit

Our central commitments are to intensify spiritual awareness; challenge and excite the mind; promote acceptance of the disciplines of freedom; provide a flexible curriculum for a variety of students.

Coeducational and boarding
Grades 10-12

"Let Your Lives Speak"

C. THORNTON BROWN, Jr., Headmaster

Young Friends The Meeting School...

offers students entering grades 10 and 11 the opportunity to develop inner strength and direction.

Community decisions by consensus . . .
Family living . . . Intersession trips and projects . . . Farm . . . Work program . . . Fine arts and crafts . . . College preparatory . . . Accredited NEACSS.

True education comes from a way of living together, as well as from academic study. Write:

CHRIS RAVNDAL, Clerk
THE MEETING SCHOOL
RINDGE, NEW HAMPSHIRE 03461



ABINGTON FRIENDS SCHOOL

Established 1697

Jenkintown, Pa. 19046, 886-4350

DAY SCHOOL
NURSERY THROUGH 12TH GRADE

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

ADELBERT MASON,
Headmaster

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

From the Friends World
Conference 1937

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 four weeks in advance of date of publication.

The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A Friends Journal box number counts as three words. Address Classified Department, Friends Journal, 152-A North Fifteenth Street, Philadelphia, Pennsylvania 19102.

Positions Vacant

HOUSEKEEPER—Companion for single invalid woman. Sleep in. Central Philadelphia apartment. References exchanged. Salary and free time negotiable. Box H-458.

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.

SECRETARY. Typing and shorthand required. Residential. Salary, fringe benefits, apartment, and board. Write L. W. Lewis, Pendle Hill, Wallingford, Pa. 19086.

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

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.

TWEEN MALIBU AND SANTA MONICA. Complete pension. From \$40 weekly. Adults. Write: The Birches, P. O. Box 542, Pacific Palisades, California, 90272, or Telephone 213-454-6652.

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.

ARTHUR MORGAN SCHOOL for Grades 7, 8 & 9

A small coeducational boarding school in mountain setting. Informal, non-competitive, experimental; combines academic program with work and community experience. Quaker leadership. **Arthur Morgan School,** Burnsville, 7, North Carolina 28714.

Positions Wanted

MAVERICK ART TEACHER with fifteen years experience in inner city public school teaching. Looking for position which allows freedom and creativity as well as professional growth. Available September, 1969. Write Box-F-459, Friends Journal.

SCIENCE TEACHER at Friends' school seeks summer job in Wilmington or Philadelphia area. Experience in computer programming; interested in land use planning job. Available June 16. Gary Johnson, Friends School, Wilmington, Delaware 19803.

Available

ATTENTION—KIRK descendants or genealogists. For sale: genealogical record of descendants of Alphonsus Kirk, b. 1658; came to America 1689; married Abigail Sharpley; owned land now of Center Meeting, Delaware. Record prepared by E. Howard Blackburn 1893-99, never published. Write Abigail Blackburn, 415 E. Penn Street, Bedford, Pa. 15522.

SLIP COVERS pin fitted—serving all Philadelphia suburbs except Bucks County. Seremba, Ludlow 6-7592.

Apartment Wanted

STUDENT DESIRES SMALL APARTMENT TO SUBLET after June 6, in center city Philadelphia, vicinity of Children's Hospital. Write Anna Victorien, 2009 Van Buren, Wilmington, Delaware 19802.

Summer Rental

ROCKPORT HARBOR, MAINE. Small house with 150 foot shore frontage and anchorage, available season or part, June-September. Write Box R-460, Friends Journal.

Punctuality

A punctual attendance at the hour appointed for public worship is a matter of no small importance. If we hurry away from our outward occupations to the meetinghouse, thinking that by the delay of a few minutes we shall not be long behind our brethren, we are in great danger of having our thoughts employed on that in which we have been engaged, and of interrupting that holy silence which would often prevail, if all the members of a meeting were assembled not only in one place, but at one time, with one and the same great object in view.

CHRISTIAN PRACTICE, 1821

A Wise Great-grandmother

THIS WEEK I received a letter from a friend who is a great-grandmother, totally conversant with the problems and pleasures of the present day. Once a year she writes a mimeographed letter to her faraway friends, and the Senora has had and still is having a life so full of interest that every page is rich with meaning.

She knows and loves the arts and I think she might have become, among other things, a great actress. When she tells a story her guests listen excitedly, wondering what will come next!

I quote a paragraph of her letter:

"My last guests this year were some children under twenty. It became an important experience to me: Owing to our upbringing, we feel inclined to disapprove of almost everything. And we are wrong. That is what I learned. We have forgotten our own disagreements with the older generation; we don't realize that life has become more difficult for today's young people, that the break between generations is wider today than it was before. I really believe that these young people have a greater sense of responsibility and more prejudices to fight than we had. We should just love them and leave them alone. Their problems can only be solved by themselves."

VIRGINIA APSEY
New York

A New Doxology

THERE IS MORE THAN ONE set of words to the tune of the Doxology. Unfortunately, few of them connote the seeds for growth within the individual and the responsibility of the individual to try to make this a better world. I am not superb at rhyming, but I think others might be interested in the following song:

Praise God's unfinished universe,
Praise current creativity.
The seed of God in each of us
Can grow to make a better world.

JOHN R. EWBANK
Southampton, Pennsylvania

From a Nairobi Friend

I GO TO the newly opened Friends International Centre, which you have probably read about, since we have been raising funds here to try to build it up so that it can serve the needs of young and old Friends in Nairobi.

Activities include a Sunday morning worship, a Thursday evening discussion

A Complete, Modern Printing Plant

THE LEGAL INTELLIGENCER
66 NORTH JUNIPER ST., PHILADELPHIA, PA. 19107
Telephone 561-4050



—Courtesy of Friends House Library, London

Take A Good Look!

This etching of George Fox is by the late Robert Spence, an English artist. Does it communicate the strength of character of the founder of the Society of Friends? Would the solitary seeker today—looking down on a world in disarray—feel a kinship with this man who foresaw “a great people to be gathered”?

If you think so—this and 53 other pictures of Quaker historical interest and concern are available in boxed sets—suitable for framing. The cost: \$4. Also in book form for \$3. Both the box set and book can be seen at Friends Book Store, 302 Arch Street, Philadelphia 19106 or Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana 47374. Or write:



FRIENDS GENERAL CONFERENCE

1520 Race Street, Philadelphia, Pennsylvania 19102

group, a youth social program, and Sunday School for children. These will, of course, be better organized when we have enough money to put up proper buildings for them. You also know of the Ofafa Friends Centre, which was established here some years ago and where activities go on for the benefit not only of Friends but also of the community.

Meetings are beginning to develop in various parts of Nairobi as the city grows larger and it becomes hard for people to travel to the only two Friends Centres.

I was principal of Kaimosi Teachers College for two and a half years, and then I was transferred to Highridge Teachers College which is in Nairobi.

I would love to hear from some Friends individually some time.

SALOME NOLEGA DAVID
*Highridge Teachers College
Nairobi, Kenya, East Africa*

Visiting Meetings

I MUST WRITE to comment on R. W. Tucker's article, "Meeting Visiting for Fun and Profit" (Friends Journal, May 1). This is hardly written to criticize what Mr. Tucker has said; it is intended to mention another aspect of visiting Friends Meetings. I, too, have already enjoyed visiting various Meetings, both because of the spiritual experience and because of my personal interest in the history of Quakerism.

As one who has never been and is not presently a member of any Friends Meeting, I have visited Meetings with a different perspective from that of Mr. Tucker—the perspective of a non-Friend. It has been a rewarding experience to visit a different Meeting from time to time and to observe the distinctions between Meetings, distinctions regarding the concerns of Friends who speak, the membership of the Meeting, decoration of the meetinghouse, and so on.

But, perhaps, that which leaves the greatest impression on a visitor is the greeting or welcome he receives from the members. Having worshiped in numerous Meetings in the Philadelphia area and even one in Lancaster, Pennsylvania, I have found that most Meetings are very pleased to have visitors and extend a genuinely warm welcome. This is what I have learned to expect from Friends, ever since I first entered a Friends secondary school. But I have also attended Meetings where the members were very reluctant to acknowledge the presence of a visitor, a practice that

may leave the visitor with the idea that the Quakers are a closed society.

My wife and I now attend a Bucks County Meeting regularly. To a great extent, this has resulted from our initial visit when we were given the warmest reception. A friend (by the way, one who also attended a Philadelphia Friends school) recently indicated an interest in attending meeting with us but also added that he generally thought persons who were not birthright Quakers were not well-received by Meetings. I thought that was a rather strange remark coming from one who had been in contact with Friends through over six years of education. While I certainly do not agree with his observation, I believe the lack of a friendly reception might lead non-Friend visitors to this conclusion.

I believe Friends must be very careful to recognize visitors to their Meetings and to extend an appropriate greeting whenever they appear. If this is not practiced, the visitor whose only contact with Quakerism might lie in one spur-of-the-moment visit to a Meeting may leave with an entirely false impression of all Friends. No Friend should assume that a visitor has come to his Meeting just to see the interior of the quaint little meetinghouse.

WILLIAM H. TONER, JR.
*The Pennington School
Pennington, New Jersey*

Mythology and Mystery

I READ WITH INTEREST Moses Bailey's "Mythology and Mystery Stories" (in Friends Journal, April 15). His suggestion that each person must tell the story of mystery is an excellent one. However, I feel that he discards mythology too quickly.

"The old mythologies are stupid and dead," he writes. He goes on to say that they have no place in today's society and that they are meaningless for us. Taken literally, ancient myths are indeed meaningless for us, but further study of them reveals many things.

If one is seeking a basis for the unity of mankind, he may find a beginning in the universality of certain mythical themes. The cultural diversity which has developed over hundreds of centuries obscures but does not hide the striking similarities of man's approach to mystery. This is a place where men can reach out and touch each others' hands.

Further investigation reveals much about the development of human consciousness, human expression, and

human feeling. One finds great wisdom in the thoughts of others, as expressed through myth, and gains increasing respect for other points of view. In this world of instant communication and the ever-present possibility of genocide, respect for someone else's view is a quality that may help humanity survive. If we are to tell our own stories, we should understand the stories of others and tell ours in ways that others can understand.

Let me recommend three books with which one can begin a fascinating and rewarding study of the character and function of myth. They are: *The Hero with a Thousand Faces*, by Joseph Campbell (Meridian), *Cosmos and History*, by Mircea Eliade (Harper Torchbooks), and *The Origins and History of Consciousness*, by Erich Neumann (Harper Torchbooks). There are, of course, hundreds of other books in the field, but these three will be sufficient to convince anyone that there is enough living mystery in mythology to excite one's interest for many years.

JOHN HENRY BERNE
Warrenton, Virginia

Fatalism and Democracy

WHY DO GOOD, chivalrous peoples — as we are—engage in and appear not to see the evils we are performing in Vietnam?

We boast of our ardor for liberty. We travel ten thousand miles to defend it for others, we say.

Yet we inflict on our youth the most terrible form of slavery—namely, conscription — in which the individual is stripped of the normal use of his conscience and judgment. We make outcasts of those who resist this evil because of conscience.

Even good men, the Supreme Court, for example, close their minds to this evil. Parents of the youth close their eyes to what is being done to their children, feeling it is inevitable. This fatalism in a democratic society is the very opposite of democracy. Democracy assumes that the group has control over its actions. To accept these actions as inevitable makes man the victim of forces over which he can have no control. It makes man a slave.

This collective fatalism must not be accepted. War is not inevitable. We can stop the holocaust ahead. The weapons now available to men make war, for any reason, *reductio ad absurdum*.

O. ARTHUR RINGEWALD
Upper Brookville, New York

Friends and Their Friends Around the World

Southeastern Yearly Meeting:

Commitment to Worship and Action

by Margie Rece

ABOUT ONE HUNDRED SIXTY Friends and friends—eight months to eighty years of age—gathered at Lake Byrd Lodge, Avon Park, Florida, April 3-6, for the seventh annual sessions of Southeastern Yearly Meeting.

George Lakey spoke unforgettably Friday evening on "Called to be a Revolutionary." He stressed the need of Friends as a group to identify themselves with the "least of these" by freeing themselves from middle class aversion to open conflict, recognizing that growth in persons as well as between groups and classes in society requires conflict. The person who identifies with the victim of the status quo will be a revolutionary.

The Yearly Meeting accepted enthusiastically the invitations of Larry Miller, of Friends General Conference, and Harold Smuck, of Friends United Meeting, to join their organizations. The minute recommended that the Representative Board should make the necessary arrangements so that final action could be taken by the 1970 Yearly Meeting. A desire for similar unity with both Conservative and Evangelical Friends organizations was expressed. This action demonstrated the continuing growth of this young Yearly Meeting—a living example of the fact that Friends with both pastoral and nonpastoral membership can join together in Monthly Meetings

for a more effective worship and action.

Saturday night Samuel Levering gave the annual Barnard Walton Lecture on "The Practice of the Love of God." He explained that success in this practice depended on understanding the problem, a complex one, recognizing your own personal shortcomings and involvement, and learning the importance of attitudes, spirit, and method as well as time and place. In conclusion, he presented an exciting challenge to each individual.

We enjoyed the excellent personal introductions of our two major speakers by their wives. Berit Lakey and Miriam Levering gave us a glimpse of the human side of their husbands that greatly contributed to our appreciation of their lectures. We recommend this practice.

Thursday, Samuel and Miriam Levering led a spirited series of seminars on "The International War System and Possible Steps to Transform It into a Stable Peace System" and "How Can the Society of Friends Be Revitalized."

Jan de Hartog entertained us with a delightful monologue on his experiences with three different Friends Meetings in Holland, Switzerland, and Houston, Texas.

Other presentations included an account of the acquisition by Friends in Augusta, Georgia, of a meetinghouse, to be called Barnard Walton House, and reports from Friends Committee on National Legislation, Friends World Committee, and American Friends Service Committee.

There was as well an opportunity for draft counsellors from all Meetings to discuss common problems and plan for the future.

Young Friends of high school and college age painted a church in Avon Park as a work project and planned their participation in a peace demonstration in Tampa, part of the nationwide April Action: Four Days of Resistance and Renewal. They brought their concerns before the Yearly Meeting and received enthusiastic support and help with transportation.

They expressed interest, however, in being more involved in the regular sessions rather than having a separate program. Older Friends appreciated the way in which they shared their feelings and hopes with us.

Younger Friends had classes on "The World's People" and craft projects.

The same youthful viewpoints and commitment to worship and action were evident in all three groups.

To quote our Epistle: "We have been called to be revolutionary, and a creative unrest stirred among us. Some were given the gift to run, others to stand, some to preach, others to listen. We are graced with both youth and age. We were called to remake our world, not tomorrow, but today, by practicing the presence of God, now."

(Margie Rece is a member of Augusta Monthly Meeting, Georgia.)

Dialogue House and the Quaker Quest

by Francenia Towle

DIALOGUE HOUSE, a new organization that is attracting the interest of Friends, conducts workshops whose purpose is to develop the spiritual growth of individuals, and hence of society.

Created under the leadership of Dr. Ira Progoff, a New York psychologist, Dialogue House holds seminars at conference centers chiefly in the New York



*Southeastern Yearly Meeting Offered Friends a Varied Program.
Student Panel on Campus Unrest.*



*Photographs by Edwin Bertsche
Jan de Hartog Delivers an Address.*

and Los Angeles areas but also in other parts of the country.

People may come to them singly or as groups of teachers, ministers, nurses, business people, or college students. They come for many reasons, summarized, perhaps, as a seeking for renewal of purpose in life.

I find it as difficult to describe a Dialogue House workshop as it is to describe Quaker meetings. To be understood, they have to be experienced. I shall try, however, to describe two contributions of the workshops that I find akin to the Quaker spirit.

First, Dialogue House provides a continuing growth program as part of an overall plan. Ongoing guidance is offered the individual in his personal growth. This continuity is important because it may be futile and even dangerous to start a person on a new road and leave him without road signs to point the way.

A major part of this ongoing program lies in the use of the Intensive Journal. This is a workbook designed to bring about in the individual the equivalent of an initiation experience. After attending a workshop, the person continues alone with the journal until the next workshop. It becomes eventually a basic tool and lifelong companion in his spiritual journey.

The use of a journal will remind Friends of the long history of Quaker Journals. The intent in both cases is the same—an aid to the inward search—but the Dialogue House Journal uses modern psychological methods to stimulate the movement of the psyche. Its sections are planned to bring specific results.

As the person writes in his journal, he achieves a new sense of his life as a whole. He feels the thread of self running from his childhood through the present and on into the future. He senses the flow of his inner life and the direction his psyche wants to go. This awareness is essential for spiritual growth because spiritual growth, to be authentic, must be based on personal growth. As Friends know, the life of the spirit must be lived through the personal life, or it will wither.

A further contribution of the Dialogue House method lies in its recognition of the value of group atmosphere. The reason for gathering together is not for interaction on the personal level but for the sake of the drawing power of the group. Friends, familiar with the spirit of a Quaker Meeting, will understand this statement. The group members help each other, not by making personal com-

ments but by centering themselves and creating an atmosphere that draws each one deeper into his own inner sanctuary.

Dialogue House is thus reversing the trend of today, common in psychological groups, of speaking out and of acting out feelings for the others present. Dialogue House rejects that practice because people are not in that way free to change but may actually be more firmly pinned to their personality problems.

Imagery is used as a tool to deepen the group atmosphere. Images have the power to transport a person from the surface level of his consciousness, where he is busy with his plans and his worries, to the deeper level of his being, where he is open to inner guidance.

People who doubt their ability to enter this dimension of themselves find that, in the group, this capacity comes quite naturally. They discover that the average person can learn to experience his own inner images, his own equivalent to George Fox's ocean of light and ocean of darkness or to John Woolman's crystal river. He can experience in his own way the insights and the power that come from this depth contact.

Friends in Scotland

by William H. Marwick

QUAKERISM GAINED A Foothold in Scotland in the days of George Fox and acquired its main support in the Aberdeen area, which was associated with Robert Barclay. It declined almost to extinction during the eighteen hundreds, but revived at the close of the century.

At that time, what is now General Meeting for Scotland was instituted. This attained virtually the position of a Quarterly Meeting within London Yearly Meeting. When Quarterly Meetings were laid down recently, it was able to preserve unique status as a national body operating under different laws (for example, of marriage) and different administrative system and having special relations with other national bodies. The Scottish Council of Churches has accepted it into full membership.

The Society has expanded considerably since the First World War, having more than doubled to a membership of nearly five hundred. There are now four Monthly Meetings, one in each of the four chief cities—Edinburgh, Glasgow, Dundee, Aberdeen—in which General Meeting is held in turn. In these cities are the largest and more durable Prepara-

tive Meetings. Smaller meetings have risen and fallen, and sometimes risen again, in smaller towns and rural areas such as Ayrshire and Perthshire. One main problem is the scattered and constantly changing residence of members; to maintain contacts, a very popular annual weekend conference is held, and a newsletter has been circulated since the 1940's.

Some of the increase in numbers is due to immigration from England, but there has also been a slow but steady growth by conviction. Most Meetings have a fringe of regular and sympathetic attenders. The holding of Yearly Meeting in Edinburgh in 1948—the first time in Scotland—aroused public interest, and since then there have been frequent requests for speakers on Quakerism from religious bodies and others, ranging from the Presbytery of Inverness to the sixth form of Edinburgh High School and an ex-Servicemen's Club, which provided a most appreciative audience. As elsewhere, members are chiefly professional people, especially teachers.

There are active Young Friends groups, mainly students, in the university centers. Most Meetings have children's classes, which sometimes bring parents into contact with Quakerism. Some Meetings have organized groups of adolescents and mothers; study groups discuss Quaker, Biblical, or social themes.

Friends have been corporately involved in some social experiments, such as the Barns Home for "difficult" children, started during wartime evacuation and a more recent Club for Discharged Prisoners. Both, however, are now discontinued.

Individual Friends are active in public life, serving as chairman of Dundee Education Committee, as magistrate of the New Town of East Kilbride, and in voluntary bodies, such as the Family Planning Association, the Old People's Welfare Council, and Councils of Social Service.

I believe in God as I believe in my friends, because I feel the breath of His affection, feel His invisible and intangible hand, drawing me, leading me, grasping me; because I possess an inner consciousness of a particular providence and of a universal mind that marks out for me the course of my own destiny.

—MIGUEL DE UNAMUNO



Photograph by Chris Byerly

Westtown Students Go to the Threshing Meeting to Discuss Meeting for Worship.

The Threshing Meeting

by Patricia A. Weightman

WESTTOWN SCHOOL held a two-and-one-half hour "Threshing Meeting" at which some seventy-four opinions on the nature and function of the school's meeting for worship were aired.

The differing views expressed by students and faculty alike may be summed up approximately by the following.

There were those, first of all, who thought the silence of the meeting was empty, and those who felt it to be a form of communication and a source of spiritual strength; those who decried its monotony and those whose attitude could be epitomized by the statement of one of them: "If I'm bored, then I'm a boring person."

Then there were those who regarded the more formal dress and an established time and place for the meeting for worship as an unwarrantedly restrictive element. They thought a solution might be found in the flexibility and freedom of smaller meetings, held at different times and places. Others were of the opinion that such smaller informal groups might lead toward fragmentation and thus toward a weakening of school unity. They felt that full participation was important for a sense of community.

The element of compulsory attendance was also threshed out. Some took the position that there are some who need initially to be constrained toward an activity before they will be apt to appreciate its benefits. Others maintained that any sort of compulsive element would cancel out whatever benefits

might be anticipated from such a policy.

This brought up the whole question of the significance of the meeting for worship. It is, or should be, far more than mere individual meditation; its value, even if not fully appreciated in the present, would become evident with time and be recognized in retrospect. Others believed this was too long to wait; that to be beneficial, meeting should be made important now. If it were thus a really worthwhile experience and students were permitted optional attendance, compulsion would be unnecessary.

Finally, there was the opinion that the Threshing Meeting itself was a profanation of the meeting for worship. But there were others who were "grateful for any expression of seeking."

Summer Gathering at Woodbrooke

by Richard Bewley

FRIENDS FROM MANY LANDS will converge on Woodbrooke, Birmingham, England, July 21-28, for a conference on several vital topics: The sharing of the world's resources; violence or nonviolence in a just revolution; spiritual roots in a secular age; and the stranger in our midst.

The theme is spiritual strength for responsible living, and the issues grew out of the Fourth World Conference of Friends in 1967.

Barrow and Geraldine Cadbury shared a deep concern that British and continental Friends should come together from time to time (Irish Friends, being neither get in by a back door!), and this is generously made possible by a trust bearing their names.

On this occasion, we hope nineteen Yearly Meetings and groups in Europe and the Near East will be represented. About half of the total of two hundred fifty will be from London and Ireland Yearly Meetings. It is especially hoped that Friends from Jordan, Lebanon, Czechoslovakia, Poland, Hungary, and East Germany can attend.

The chairmen are Anna Margrete Olden, Norway; Mario Tassoni, Italy; and George Gorman, London.

The American Section of Friends World Committee for Consultation will be represented by George Sawyer, of Indianapolis; Jean McCandless, of Chicago; Marian Baker, of Ann Arbor, Michigan; Milton Coleman, of Mount Pleasant, Ohio; and Robert J. Rumsey, of Plainfield, Indiana.



T. Canby Jones

Shattering Stereotypes

by T. Canby Jones

IT IS CHARACTERISTIC of the human mind to analyze, categorize, and compartmentalize data and experience in order to understand.

Tragedy comes in the life of faith when we make analytical judgments about the religious sincerity and convictions of others.

Such judgments are useful, if they lead to encounter and reconciliation, but we find it so much easier to refuse out of fear to confront those with whom we disagree deeply. We therefore put them into a quickfreeze and leave them there—frozen and condemned. The melting and breaking up of such theological and dogmatic ice—stereotype shattering—is a major task of reconciliation and renewal among Friends.

Quaker Theological Discussion Group, which had worked at this in a small way since 1959, drew more than seven hundred Friends to a roundtable at the Fourth World Conference of Friends in 1967.

The topic then was "The Future of Quakerism."

QTDG sponsored a Faith Encounter Dialogue at Powell House last July on the theme, "Universal and Christian Dimensions of Quakerism," to consider a concern for creative encounter.

Half of the papers and at least half of the attenders presented the view that Quakerism should give up its Christian tradition and myths and become the model for a new world religion. The

other half saw the future in terms of a deeper allegiance to Jesus Christ so that his love for all mankind may become universal in fact as it is already in principle.

How do stereotypes get shattered? Differences emerged after the presentation of position papers. No one at Powell House will forget the Friend who loudly insisted: "Friends believe in only *one* thing, 'There is that of God in every man,' and don't any of you try to tell me that we believe in anything else!" How would you react to that statement?

Later, an attender said that he was an atheist, that he had been attending Friends meetings for years, that he never intended to join, and that he could not understand how any informed Friend could believe in God. The conference managed to absorb this contribution. But later the same day he spoke on the same subject even more emphatically. Another Friend blurted out, "That's simply not true!"

Stunned, the first person sat down. The second was covered with guilt because he had called his brother down in midspeech.

The same attender the next day testified that he could understand and get along with Friends who interiorized the love, teaching, and example of Jesus into quietly radiant lives of serving others. Then the Friend who had called him down the day before was on his feet, rejoicing and thanking the attender and saying that now a real basis for communication and understanding had been established. Thus was a stereotype shattered.

On another occasion, the viewpoint was strongly put that Quakers should let their lives speak without stress on proclamation or proselyting. While theologian types sat around searching for subtle answers, a member of the Powell House staff got up and asked, "If it's all right to let your lives speak with the inner radiance of Jesus to meet man's outer needs, what's so wrong with telling why do you do it?" There went another stereotype.

The whole weekend found the "liberal-evangelical" polarity of Friends breaking up. Frozen images were melted. But nobody got converted either way. What we did find was that "those others" were tremendous people and that we could love them even as we disagreed about our convictions. The hoary stereotypes we held about each other simply were not true.

QTDG has plans for two meetings this summer when Friends of different backgrounds can compare ideas on theology.

At the annual convocation of Friends United Meeting, Richmond, Indiana, July 21-24, the topic of an interest group is a theology of hope. On the program are an introduction by a panel and addresses by Ferner Nuhn, of California, "The Shape of Hope: A Philosophy of Redemption"; and David C. LeShana, of George Fox College, "Western Quakerism and Hope for Friends."

At Powell House, August 14-17, QTDG plans to consider the theme, "That of God in Every Man: What Do We Mean by It?" Papers will consider aspects of liberal-evangelical thinking.

Speeches are to be given by Lewis Benson, "That of God in Every Man: What Did George Fox Mean by It?"; Kelvin Van Nuys, professor of philosophy in Wilmington College, "Creator and Creativity"; Arthur Roberts, of George Fox College, "Man's Radical Need"; John Yungblut, of International House, Washington, D. C., "Christification of Man"; and Chris Downing, of Rutgers University, "Man's Ultimate Hope."

(T. Canby Jones is professor of religion and philosophy in Wilmington College and lecturer in Earlham School of Religion. He was editor of Quaker Religious Thought and is chairman of The Quaker Theological Discussion Group.)

Outreach in Australia

FRIENDS IN AUSTRALIA, after several years of discussions, are advertising for applicants for a new full-time position—secretary to the Yearly Meeting. Response to an appeal for financial support for a three-year experimental period has made it possible for the Yearly Meeting to go forward with its proposal. The work of the new secretary will enable the point of view of Friends to be heard more effectively throughout Australia and to improve their widespread communications.

William E. Barton in New Office

WILLIAM E. BARTON assumed his new responsibility as associate secretary of the Friends World Committee for Consultation May 1. His office is in William Penn House, 47 Balcombe Street, London, N. W. 1. The address of the FWCC central office is Woodbrooke, 1046 Bristol Road, Selly Oak, Birmingham 29, England.

News of Meetings

STATE COLLEGE, PENNSYLVANIA: Young Friends organized (to raise funds for rat and pest control in West Philadelphia, where many of them have taken part in weekend workcamps) a "pancake brunch," at which a variety of international pancakes were served.

NORTH COLUMBUS MONTHLY MEETING, OHIO: A request for absence from graduation at Ohio State University on grounds of religious objection to participation in military service and ceremony (under ROTC auspices) was granted to Gary and Margaret Turpenning in a two-page letter, which, however, showed no understanding of their position.

North Columbus Meeting enclosed with its newsletter a statement by John M. Wilson of Ohio Christian News which contained the following sentence: "The youthful dissenters of our time, despite their excesses, may well be performing a necessary service in questioning the values upon which their elders are expending their lives. If we are willing to spare no expense to go to the moon, why should we not expend similar imagination and sacrifice for peace, racial justice, and human dignity now?"

Volunteers Needed

WORKCAMPERS ARE NEEDED for work in Haywood County, Tennessee, June 15-July 17.

There is still much fear among black people in Haywood County. Fayette-Haywood Workcamps began a project to help dispel this fear by going into all districts, including those where civil rights workers had never gone.

The project is to distribute newsletters and to work on voter registration.

Application forms and information can be had from Virgie Hortenstine, 5541 Hanley Road, Cincinnati, Ohio 45239.

David C. Le Shana Appointed

DR. DAVID C. LE SHANA has been appointed president of George Fox College. He was executive vice president and acting president. Previously he was college chaplain and director of public relations of Taylor University, pastor of a Congregational Church in Indiana, and pastor of the First Friends Church in Long Beach, California. He succeeds Dr. Milo C. Ross, who has become chancellor of the Associated Christian Colleges of Oregon.

New President at Swarthmore

DR. ROBERT D. CROSS, president and professor of history in Hunter College and former member of the Swarthmore faculty (1952-1959), will become tenth president of Swarthmore College at the beginning of the academic year 1969-1970.

Dr. Cross, a native of Iowa and a graduate of Exeter and Harvard, succeeds the late Dr. Courtney Smith, who died in office in January, 1969. He also has taught in Columbia University, Harvard University (as teaching fellow), and Bryn Mawr College (as visiting lecturer).

Dr. Cross has been a consultant for the United States Office of Education of the Department of Health, Education, and Welfare. He is an authority on the Catholic church in the United States and has written extensively on Catholicism in America.

School Exchange Program Ends

TERMINATION of the School Affiliation Service program of the American Friends Service Committee in England, France, Germany, and Japan will take place in September, 1970, in order to open up new avenues for the current concerns of youth. Rapidly changing priorities and limited resources are factors in the decision of AFSC to lay down a program that has operated with success for more than two decades.

School Affiliation Service plans to accept students for the 1969-70 exchange

year, returning them to their home countries before the termination date. Schools, affiliation clubs, and committees will receive suggestions for alternative plans of international educational exchange.

Ave atque Vale!

TOGA-CLAD LATIN STUDENTS and faculty of Sidwell Friends School honored with appropriate Roman-style festivities the retirement of Corinne Rosebrook, Latin teacher there for the past sixteen years.

The annual Latin Banquet was a three-course dinner, from eggs to apples, served by "slaves" (freshman Latin students) while even lowlier "slaves" (seventh and eighth graders) entertained the guests. "Ambassadors" from far-flung parts of the Roman Empire arrived with gifts for the wedding of a Roman couple, Julia and Marcellus, and stepped out of character only when they joined other participants and guests in paying a surprise tribute to Corinne Rosebrook.

Issued During the Crimean War

WE FEEL BOUND explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver and with the whole spirit and tenor of His Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individual or nations from the paramount allegiance which they owe unto Him who hath said, "Love your enemies."

London Yearly Meeting Epistle, 1854

Subscription Order Form / Friends Journal



Please enter my subscription to Friends Journal, payment for which is enclosed.

A new subscription at a special rate, one year ☐ \$5.50

Renewals: One year ☐ \$6.00. Two years ☐ \$11. Three years ☐ \$15.

(Extra postage outside the United States, \$1 a year)

☐ Enroll me as a Friends Journal Associate. My contribution of \$..... is in addition to the subscription price and is tax-deductible.

Name

Address

City

State

Zip

Friends Journal, 152-A N. Fifteenth St., Philadelphia 19102

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.

TUCSON—Friends meeting, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

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 Corica, 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. Phone 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. Phone 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk. Phone 733-4220.

Hawaii

HONOLULU—Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m. Phone 988-2714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615

Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. Phone: 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 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Phone 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. Phone area 312, 234-0366.

PEORIA—In Peoria, contact Cecil Smith Dunlap 243-7821.

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. Phone 336-3003.

WEST LAFAYETTE—Meeting for worship 9:30 a.m. 176 E. Stadium Avenue, Clerk, Michael Rossman. Phone 743-9457.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. Phone 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. Phone AM 2-0471.

Kentucky

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

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

Louisiana

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

Maine

MID-COAST AREA—Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzgerott Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk. Phone 277-5138.

ANNAPOLIS—Worship 11 a.m., at Y.W.C.A., on State Circle. Phone 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, Edgemore Lane & Beverly Rd. Classes and worship 10:30 a.m. Phone 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.) One meeting for worship each First-day, 10 a.m. June 15 through September 7. Phone 876-6885.

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

NANTUCKET—At 10:45 a.m. in Old Meeting House on Fair St., from July 1 until Sunday after Labor Day.

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

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

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.

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

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., Phone 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. Phone PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th. Phone 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. Phone 643-4318, Peter Bien, Clerk, Phone 643-2432.

MONADNOCK—Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot. Visitors welcome.

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. Phone 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. 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 and 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. Phone 757-5736.

PRINCETON—Meeting for worship, 10 a.m. (June 8 through August 31), Quaker Rd., near Mercer St. 921-7824.

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

RANOCAS—Meeting for worship 10 a.m., June 15th through Sept. 14th, Main St.

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—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.

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

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.



Merion 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

Phone SPing 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. and 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. Phone 525-2501.

DURHAM—Meeting for worship and First-day School, 10:30 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; Un-

programmed 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. Phone 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., Phone 235-8954.

Pennsylvania

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

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.

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

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

LANSLOWNE—Lansdowne and Stewart Aves. Meeting for worship 11 a.m., First-day School and 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—125 West Third Street. Meeting for worship, 11 a.m.

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 Pennsdales—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Phone 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 and Jacoby Sts. Meeting for worship 10 a.m.

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

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

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

Central Philadelphia, 20 South 12th St. 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 and 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 at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., 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. Phone 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, George Kenny, 2137 Siesta Dr., FE 1-1348.

HOUSTON—Live Oak Meeting, worship and 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.

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

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.; social hour or program at 11 a.m. Telephone MEIrose 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.

On a May Morning At Hockessin Meeting

We start for meeting.
Cows resting in the meadow—
Art of quietness.

Old stone meetinghouse
Close beside its mounting-block,
Two fresh buttercups.

From fireplace mantel
Row of red geraniums
Surveys silent Friends.

Orchard oriole
Adds his hymn of happiness
To clock's calm ticking.

We are reminded,
"Set high standards for your life."
Facing Friends shake hands.

Wild honeysuckle,
Growing amid warbler's notes,
Perfumes our way home.

AMELIA W. SWAYNE



Our Boarding Schools

THE EFFICIENT MAINTENANCE of our boarding schools has for many years been one of the chief objects of the liberality of Friends; and funds have been freely given and used to enable our children to enjoy the advantages thus offered. We thankfully recognise the abundant blessing which has come to the Society through the agency of these schools.

We encourage our members everywhere, according to their means, to continue their efforts in support of our educational institutions. We recognise also the great value of personal help given for individual children, and the need for abundant bursaries and scholarships. The great increase in the cost of education has made this form of service of special importance at the present time.

It is important that the schools should seek such a simple standard of life that all may share in it without difficulty. All our educational provision should make, not for narrowness and separation, but for breadth, freedom and unity.

We must cherish our schools, not to promote the narrow spirit of sectarianism, but because we desire to see our children develop into strong men and women of rich culture, possessed with that practical and spiritual conception of Christian responsibility which we call Quakerism. The fact that many who are not Friends come under our influence lays upon us an added responsibility.

We desire that all our educational institutions may be more and more permeated with the sense of the divine life and power, and that they may with ever-increasing clearness express the ideals of education and of Christian character for which we stand.

*London Yearly Meeting
Christian Practice, 1925*

Coming Events

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

June

15—Baltimore Quarterly Meeting, Gunpowder Meetinghouse, Sparks, Maryland. 9:45 A.M., Ministry and Counsel. David Diorio will lead panel on "The Role of Large and Small Meetings in the Society of Friends." Afternoon session includes a report by Sam Legg on his trip to Panama, art exhibit and discussion, kite-flying.

15—Semi-annual meeting for worship, Plumstead Meetinghouse, near Gardenville, Pennsylvania, 3:00 P.M. All welcome.

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 Denvale 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.

July

6—August 1—Summer Workshop with George Willoughby and Jack Shepherd.

11-13 — Weekend Intensive Journal Workshop, Ira Progoff, leader.

13-18 — Extended Training Intensive Journal Workshop, Ira Progoff, leader.

18-20 — Weekend Intensive Journal Workshop, Ira Progoff, leader. (Information on the above may be obtained from Pendle Hill, Wallingford, Pennsylvania 19086.)

25-August 1—New York Yearly Meeting, Silver Bay, New York. Register by July 1 with New York Yearly Meeting Office, 15 Rutherford Place, New York 10003. Schedule available from same address.

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

SPAWN—On March 21, a son, DAVID LONGSTRETH SPAWN, to Willman and Carol M. Spawn. The parents are members of the Monthly Meeting of Friends of Philadelphia (Arch Street).

WINSOR—On April 17, in New York City, a daughter, MARINA WINSOR, to Philip and Marion Winsor. The parents are members of Morningside Preparative Meeting of New York Monthly Meeting.

Adoption

FORSYTHE—On May 8, in Ann Arbor, Michigan, a son, PAUL WINCHELL FORSYTHE, three years old, by Peter W. and Joyce L. Forsythe. The parents are members of Ann Arbor Monthly Meeting.

Marriages

AMEN-STANTON—On December 7, at Lincoln, Nebraska, ELIZABETH STANTON and WILLIAM AMEN. The bride is a member of Lincoln Monthly Meeting, Nebraska.

FOWLER-BROAD—On April 12, in Syracuse University Chapel House, Syracuse, New York, under the care of Radnor Monthly Meeting and Syracuse Monthly Meeting, SARAH T. BROAD, daughter of Hilda and William Broad, of Fayetteville, New York, and ALBERT W. FOWLER, son of the late Helen and Albert Fowler, of Rosemont, Pennsylvania. The bridegroom is a member of Radnor Monthly Meeting, as was his father.

HENDERSON-ROSENBERG — On February 23, at Berkeley, California, NATALIE ROSENBERG and ARNOLD HENDERSON, son of Sidney Henderson. The bridegroom and his father are members of Lincoln Monthly Meeting, Nebraska.

Death

SHOTTS—On February 2, MARY ARMEN-TROUT SHOTTS, a member of Chapel Hill Monthly Meeting, North Carolina. She was a member of the permanent board of her Quarterly Meeting. Her gentle loving spirit is missed by the Meeting, students, and neighbors. She is survived by her husband, Claude Shotts; two sons: William E., of Sandy Spring, Maryland, and James, of Blacksburg, Virginia; a daughter, Carolyn Lloyd, of Mebane, North Carolina; and eight grandchildren.

ANNA F. TODD, -12824
TABOR HOME, BOX 208
DOYLESTOWN, PA. 18901

PEACE ON EARTH

*I shall pass through
this world but once.
If therefore,
there be any kindness
I can show,
or any good thing
I can do,
let me do it now;
let me not defer it
or neglect it,
for I shall not pass
this way again.*



"EVERY OCCASION" GREETING CARD

The moving message with the very touching photograph of two innocent babies is beautifully reproduced as a high quality four-color greeting card that is appropriate and meaningful every day of the year. This is a card you would send to friends and "non-friends"!

This is one small way you can help the world today

PLEASE MAKE CHECKS PAYABLE TO: PEACE ON EARTH, ANONYMOUS
Department FJ6, 3208 Humboldt Avenue South, Minneapolis, Minnesota 55408

My check is enclosed, please send: ☐ 1 Box of 25 cards, \$5.95 ☐ 4 boxes of cards, \$22.50
☐ Trial sample 4 cards, \$1.00 ☐ Please forward attractive discount information for groups.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____